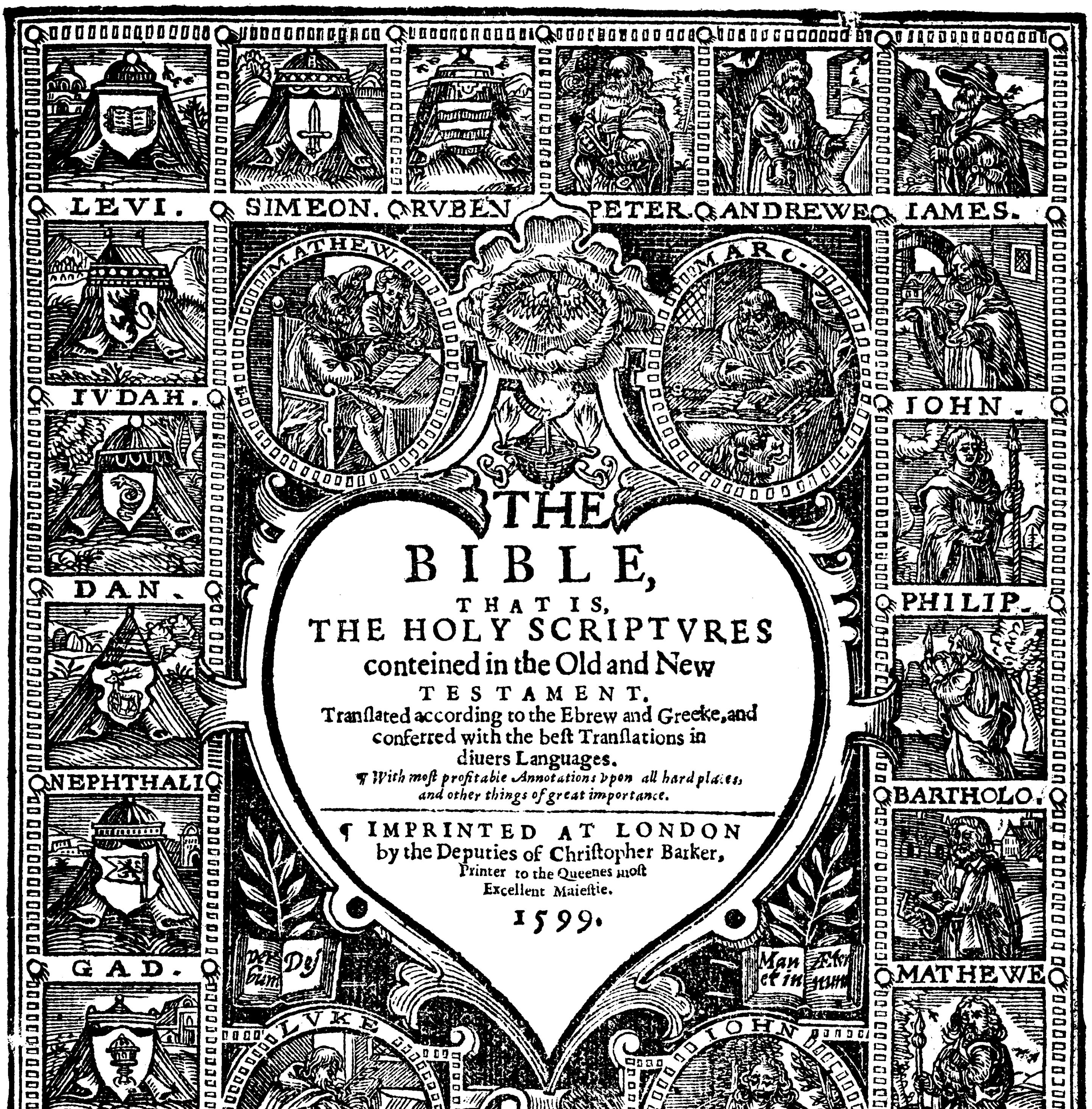
LEVI.
SIMEON.
RVBEN
PETER.
ANDREWE
IAMES.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI
BARTHOLO.
GAD.
MATHEWE
ASHER.
THOMAS.
ISACAR.
IAMES.
ZABVLON.
SIMON.
IOSEPH.
BENIAMIN.
MATTHIAS.
IVDE.
MATHEW.
MARC.
LVKE.
IOHN.
Verbum Dei
Manet in æternum

THE BIBLE,

THAT IS,

THE HOLY SCRIPTVRES

conteined in the Old and New
TESTAMENT.
Tranſlated according to the Ebrew and Greeke, and
conferred with the beſt Tranſlations in
diuers Languages.
¶ *With moſt profitable Annotations vpon all hard places,
and other things of great importance.*

¶ IMPRINTED AT LONDON
by the Deputies of Chriſtopher Barker,
Printer to the Queenes moſt
Excellent Maieſtie.
1599.

THE
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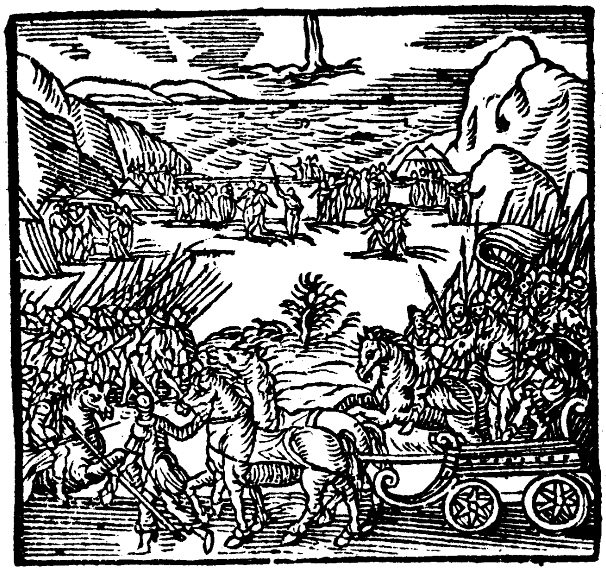
THAT IS,
The holy Scriptures conteined
in the Olde and Newe Teſtament,

TRANSLATED ACCORDING
to the Ebrew and Greeke, and conferred with the
beſt tranſlations in diuers languages.
With moſt profitable Annotations vpon all the hard
places, and other things of great importance.

FEARE YE NOT STAND STILL, AND
beholde the ſaluation of the Lord, which he will
ſhew to you this day, Exod. 14. 13.

But the Lord deliuereth him



Great are the troubles of the righteous:

out of them all. Pſalme 34.19.

THE LORD SHALL FIGHT FOR YOU:
Therefore hold you your peace. Exod. 14. 14.

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1599.
Cum priuilegio.

To the Chriſtian Reader.

BEſides the manifould and continuall benefits which Almightie God beſtowed vpon vs, both corporall & ſpirituall, we are eſpecially bound (deare brethren) to giue him thankes without ceaſing for his great grace & vnſpeakeable mercies, in that it hath pleaſed him to cal vs vnto this marueilous light of his Goſpel, & mercifully to regard vs after ſo horrible backſliding and falling away from Chriſt to Antichriſt, from light to darkenes, from the liuing God to dumme and dead idoles, and that after ſo cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether caſt off, as were the Iſraelites, and many others for the like, or not ſo manifeſt wickednes, but receiued againe to grace with moſt euident ſignes and tokens of Gods eſpeciall loue and fauour. To the intent therefore that we may not be vnmindfull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to be thankefull for the ſame, it behoueth vs ſo to walke in his feare & loue, that all the dayes of our life wee may procure the glory of his holy Name. Now foraſmuch as thing chiefly is attained by the knowledge and practiſing of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our ſhield and ſword againſt Satan, the ſcool of all wiſdome, the glaſſe wherein we may behold Gods face, the teſtimonie of his fauour, and the only foode and nouriſhment of our ſoules) we thought that we could beſtow our labours and ſtudie in nothing which could be more acceptable to God and comfortable to his Church, then in the tranſlating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to archieue, yet conſidering the infancie of thoſe times, and imperfect knowledge of the tongues, in reſpect of this ripe age and cleare light which God hath nowe reuealed, the tranſlations required greatly to be peruſed and reformed. Not that we vendicate any thing to our ſelues aboue the leaſt of our brethren (for God knoweth with what feare and trembling we haue bene for the ſpace of two yeeres and more day and night occupied herein) but being earneſtly deſired, and by diuers, whoſe learning and godlines we reuerence, exhorted, and alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charge for the furtherance of ſuch a benefite and fauour of God toward his Church (though the time then was moſt dangerous, and the perſecution ſharpe and furious) we ſubmitted our ſelues at length to their godly iudgements, and ſeeing the great opportunitie and occaſions, which God preſented vnto vs in his Church, by reaſon of ſo many godly and learned men, and ſuch diuerſities of tranſlations in diuers tongues, we vndertooke this great and wonderfull worke (with all reuerence, as in the preſence of God, as intreating the word of God, whereunto we thinke our ſelues vnſufficient) which now God according to his diuine prouidence and mercie hath directed to a moſt proſperous end. And this we may with good conſcience proteſt, that we haue in euery point and worde, according to the meaſure of that knowledge which it pleaſed Almightie God to giue vs, faithfully rendred the text, and in all hard places moſt ſincerely expounded the ſame. For God is our witnes, that wee haue by all meanes endeuoured to ſet foorth the puritie of the worde and right ſenſe of the holy Ghoſt, for edifying of the brethren in faith and charitie.

Now as we haue chiefly obſerued the ſenſe, and laboured alwayes to reſtore it to all integritie: ſo haue wee moſt reuerently kept the proprietie of the woordes, conſidering that the Apoſtles who ſpake and wrote to the Gentiles in the Greeke tongue, rather conſtrained them to the liuely phraſe of the Ebrewe, then enterpriſed farre by mollifying their language to ſpeake as the Gentiles did. And for this and other cauſes we haue in many places reſerued the Ebrew phraſe, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed and alſo delight in the ſweete ſounding phraſes of the holy Scriptures. Yet leaſt either the ſimple ſhould be diſcouraged, or the malicious haue any occaſion of iuſt cauillation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, whereas all may ſerue to good purpoſe and edification, we haue in the margent noted that diuerſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt, and proper for our language with this marke ‖. Againe, whereas the Ebrewe ſpeach ſeemed hardlye to agree with ours, we haue noted it in the margent after this ſort †, vſing that which was more intelligible. And albeit that many of the Ebrew names be altred from the old text, and reſtored to the true writing and firſt originall, whereof they haue their ſignification; yet in the vſuall names litle is changed for feare of troubling the ſimple readers. Moreouer, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or ſome word, be vnderſtood of them that are not well practiſed therein) wee haue put it in the text with an other kinde of letter, that it may eaſily be diſcerned from the common letter. As touching the diuiſion of the verſes, we haue followed the Ebrew examples, which haue ſo euen from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memorie, ſo doth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we haue diligently herein peruſed and ſeth forth by this *. Beſides this, the principall matters are noted and diſtinguiſhed by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo wee haue ſet ouer the head of euery page ſome notable word or ſentence which may greatly further aſwell for memorie, as for the chiefe point of the page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures, and what errors, ſects and hereſies grow dayly for lacke of the true knowledge thereof, and how many are diſcouraged (as they pretend) becauſe they cannot attaine to the true and ſimple meaning of the ſame, we haue alſo indeuoured both by the diligent reading of the beſt commentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aſwell for the vnderſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame as may moſt appertain to Gods glory and the edification of his Church. Furthermore whereas certaine places in the bookes of Moſes, of the Kings, and Ezekiel ſeemed ſo darke; that by no deſcription they could be made eaſie to the ſimple reader, we haue ſo ſet them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement; being holpen by the annotations noted by the letters a, b, c, &c. attain thereunto, yet by the perſpectiue, and as it were by the eye, may ſufficiently knowe the true meaning, of all ſuch places, whereunto alſo we haue added certaine Mappes of Coſmographie which neceſſarily ſerue for the perfect vnderſtanding and memorie of diuers places and countreyes, partly deſcribed, and partly by occaſion touched, both in the old and new Teſtament.

Finally, that nothing might lack which might be bought by labours for the increaſe of knowledge and furtherance of Gods glory, there are adioyned two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrew names: and the other containing all the chiefe principall matters of the whole Bible: ſo that nothing (as we truſt) that any could iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſaluation with vs, we beſeech you, that this rich pearle and ineſtimable treaſure may not be offted in vaine, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcarge of our conſcience, whome it hath pleaſed him to raiſe vp for this purpoſe, ſo you would willingly receiue the word of God, earneſtly ſtudie it, and in all your life practiſe it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Chriſt Ieſus our Lord, who liueth and reigneth for euer. Amen.

Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

Eſai.12.3.& 49.10. HEre is the ſpring where waters flowe,
Rom.21.16. *and* 22. to quench our heate of ſinne:
17. Here is the tree where trueth doth grow,
Ierem.33.15. *Pſal*.119.160. to leade our liues therein:
Reue.2.7. *and*.22.2. Here is the iudge that ſtints the ſtriſe,
Pſal. 119.142.144. when mens deuices faile:
Iohn 6.35. Here is the bread that feedes the life,
that death cannot aſſaile.
Luke 2.10. The tidings of ſaluation deare,
comes to our eares from hence:
Epheſ.6.16. The fortreſſe of our faith is here,
and ſhielde of our defence.
Matth. 7.6. Then be not like the hogge that hath
a pearle at his deſire,
2. *Pet*.2.22. And takes more pleaſure in the trough
and wallowing in the mire.
Matth. 6.22. Reade not this booke in any caſe,
but with a ſingle eye:
Pſal. 119.27.73. Reade not but firſt deſire Gods grace,
to vnderſtand thereby.
Iude 20. Pray ſtill in faith with this reſpect,
to fructifie therein,
Pſal. 119.11. That knowledge may bring this effect,
to mortifie thy ſinne.
Ioſhua.1.8. Then happy thou in all thy life,
what ſo to thee befalles.
Pſal.1.1.2. *Pſal*. 94.12.13. Yea, double happie ſhalt thou be,
when God by death thee calles.

O *Gratious God and moſt mercifull Father, which haſt vouchſafed vs the rich and precious iewell of thy holy word, aſſiſt vs with thy ſpirit, that it may be written in our hearts to our euerlaſting comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heauenly vertues. Graunt this, O heauenly Father, for Ieſus Chriſtes ſake. Amen.*

How to take profite in reading of the holy Scriptures.

Who ſo euer mindeth to take profite by reading Scriptures, muſt

1. Earneſtly and vſually pray vnto God that he will vouchſafe to
   - Teach the way of his ſtatutes.
   - Giue vnderſtanding. Pſal. 119.
   - Direct in the path of his commandements.
   - At the leaſt twiſe euery daye this exerciſe be kept.
2. Diligently keepe ſuch order of reading the ſcriptures and prayer as may ſtand with his calling and ſtate of life: So that
   - The time once appointed hereunto after a good entrie, be no otherwiſe employed. Deut. 11. v. 19
   - Superſtition be auoyded. Luke 9. v. 62.
   - At one other time that be done, which is left vndone at any time. Eſa. 29. v. 36. Ephe. 5. v. 16.
3. Vnderſtand to what ende and purpoſe the Scriptures ſerue, which were written, to
   - Teache, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice. 2. Tim. 3 verſe 16, and 17.
   - Inſtruct, that we may be ſetled in the way of well doing.
   - Comfort, that in trouble we may be confirmed in patient hope. Rom. 15. v. 4.
4. Remember that Scriptures conteine matter concerning
   - Religion and the right worſhipping of God as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghoſt.
     - The ſtate of mankind by
       - 1. Creation.
       - 2. fall and ſinne:
       - 3. regeneration in Chriſt.
     - The Church and the gouernement thereof.
       - Before Chriſt.
       - Since Chriſt.
     - The word of God written in the Teſtament
       - Olde.
       - New.
     - Sacraments
       - Before Chriſt.
       - Since Chriſt.
     - The end and generall iudgement of the
       - Good.
       - Wicked.
   - Common-wealthes and gouernement of people, by
     - Magiſtrates
       - Good.
       - Euill.
     - Peace and warre.
     - Proſperitie and plagues.
     - Subiectes
       - Quiet.
       - Diſordered.
   - Families and things that belong to houſhold, in which are
     - Husbands.
     - Wiues.
     - Parents.
     - Children.
     - Maſters.
     - Seruants.
       - Godly bleſſed.
       - Vngodly plagued.
   - The priuate doings of euery man in ——
     - Wiſedome and folie.
     - Loue and hatred.
     - Soberneſſe and incontinencie.
     - Mirth and ſorrow.
     - Speech and ſilence.
     - Pride and humilitie.
     - Couetouſneſſe and liberalitie.
   - The common life of all men as
     - Riches pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and Idleneſſe.
5. Refuſe all ſenſe of Scripture contray to the
   - Articles of Chriſtian faith, conteined in the common Creede.
   - Firſt and ſecond table of Gods commandements.
6. Marke and conſider the
   - 1. Coherence of the text, how it hangeth together.
   - 2. Courſe of times and ages, with ſuch thing as belong vnto them.
   - 3. Maner of ſpeech proper to the Scriptures.
   - 4. Agreement that one place of Scripture hath with an other, whereby that which ſeemeth darke in one is made eaſie in an other.
7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with ſuch as can open the Scriptures. Acts 8. verſ. 30. 31. &c.
   - Heare preaching and to proue by the Scriptures that which is taught, Acts 17. verſ. 11.

T. GRASHOP.

The names and order of all the Bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50
Exodus	40
Leuiticus	27
Nombers	36
Deuteronomie	34
Ioſua	24
Iudges	21
Ruth	4
1. Samuel	31
2. Samuel	24
1. Kings	22
2. Kings	25
1. Chronicles	29
2. Chronicles	36
The prayer of Manaſſeh, Apocripha.	
Ezra	10
Nehemiah	13
Eſter	10
Iob	42
Pſalmes	150

Prouerbes Chapters	31
Eccleſiaſtes	12
The ſong of Salomon	8
Iſaiah	66
Ieremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hoſea	14
Ioel	3
Amos	9
Obadiah	1
Ionah	4
Micah	7
Nahum	5
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The bookes called Apocripha.

1. Eſdras	9
2. Eſdras	16
Tobit	14
Iudeth	16
The reſt of Eſther	6
Wiſedome	19
Eccleſiaſticus	51

Baruch with the Epiſtle of Ieremiah	6
The ſong of the three children.	
The ſtorie of Suſanna.	
The idole Bel and the Dragon.	
1. Maccabees	16
2. Maccabees	15

The bookes of the New Teſtament.

Matthewe	28
Marke	16
Luke	24
Iohn	21
The Actes	28
The Epiſtle to the Romanes	16
1. Corinthians	16
2. Corinthians	13
Galatians	6

Epheſians	6
Philippians	4
Coloſſians	4
1. Theſſalonians	5
2. Theſſalonians	3
1. Timotheus	6
2. Timotheus	4
Titus	3
Philemon	1
To the Hebrewes	13

The Epiſtle of Iames	5
1. Peter	5
2. Peter	3
1. Iohn	5
2. Iohn	1
3. Iohn	1
Iude	1
Reuelation.	22

The

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

*This word ſignifieth the beginning and generation of the creatures

THE ARGVMENT.

Moſes in effect declareth three things, vvhich are in this booke chiefly to be conſidered: Firſt, that the vvorld, and all things therein, vvere created by God, and that man being placed in this great Tabernacle of the vvorld to behold Gods vvonderfull vvorkes, and to praiſe his Name for the infinite graces, vvherevvith he had endued him, fell vvillingly from God through diſobedience, vvho yet for his ovvne mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by vvhom he ſhould ouercome Satan, death and hell. Secondly, that the vvicked vnmindfull of Gods moſt excellent benefits, remained ſtill in their vvickedneſſe, and ſo falling moſt horribly from ſinne to ſinne, prouoked God (vvho by his preachers called them continually to repentance) at length to deſtroy the vvhole vvorld. Thirdly, hee aſſureth vs by the examples of Abraham, Izhak, Iaakob, and the reſt of the Patriarkes, that his mercies neuer faile them vvhom hee chuſeth to be his Church, and to profeſſe his Name in earth, but in all their afflictions and perſecutions he euer aſſiſteth them, ſendeth comfort, and deliuereth them. And becauſe the beginning, increaſe, preſeruation and ſucceſſe thereof might be onely attributed to God, Moſes ſhevveth by the examples of Kain, Iſhmael, Eſau and others, vvhich vvere noble in mans iudgement, that this Church dependeth not on the eſtimation and nobilitie of the vvorld: & alſo by the fevvneſſe of them, vvhich haue at all times vvorſhipped him purely according to his vvord, that it ſtandeth not in the multitude, but in the poore and deſpiſed, in the ſmall flocke, & little number, that man in his vviſedome might be confounded, and the Name of God euermore praiſed.

CHAP. I.

God created the heauen and the earth. 3 The light and the darkeneſſe, 8 The firmament, 9 He ſeparateth the water from the earth. 16 He createth the ſunne, the moone, and the ſtarres. 21 He createth the fiſh, birds, beaſts, 26 He createth man, and giueth him rule ouer all creatures, 29 And prouideth nouriture for man and beaſt.

IN the [a] beginning * God created the heauen and the earth.

2 And yͤ earth was [b] ‖ without forme and void, and [c] darkeneſſe *vvas* vpon the † deepe, and the Spirit of God [d] mooued vpon the † waters.

3 Then God ſaid, * Let there be light: And there was [e] light.

4 And God ſaw the light that it was good, and God ſeparated † the light from the darkenes.

5 And God called the Light, Day, and the darkeneſſe he called Night. ‖ † So the euening and the morning were the firſt day.

6 ¶ Againe God ſaid, * Let there be a ‖ firmament in the mids of the waters, and let it ſeparate the waters from the waters.

7 Then God made the firmament, and ſeparated the waters, which were [f] vnder the firmament, from the waters which were * aboue the firmament: and it was ſo.

8 And God called the firmament, [g] Heauen. ‖ So the euening and the morning were the ſecond day.

9 ¶ God ſaid againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare: and it was ſo.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God ſaw that it was good.

11 Then God ſaid, [h] Let the earth bud forth the bud of the herbe, that ſeedeth ſeed, the fruitfull tree, which beareth fruite according to his kinde, which hath his ſeede in it ſelfe vpon the earth: and it was ſo.

12 And the earth brought foorth the bud of the herbe, that ſeedeth ſeede according to his kind, alſo the tree that beareth fruit, which hath his ſeed in it ſelfe according to his kind: and God [i] ſaw that it was good.

13 ‖ So the euening and the morning were the third day.

14 ¶ And God ſaid, * Let there be [k] lights in the firmament of the heauen, to [l] ſeparate the day from the night, and let them be for [m] ſignes, and for ſeaſons, and for dayes, and yeeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth: and it was ſo.

16 God then made two great [n] lights: the greater light to [o] rule the day, and the leſſe light to rule the night: he *made* alſo the ſtarres.

17 And God ſet them in the firmament of the heauen, to ſhine vpon the earth,

18 And to * rule in the day, and in the night, and to ſeparate the light from the darkeneſſe: and God ſaw that it was good.

19 ‖ So the euening and the morning were the fourth day.

20 Afterward God ſaid, Let the waters bring

---

[a] Firſt of all, and before that any creature was, God made heauen and earth of nothing, Wiſd.11,14.

* *Pſa.*33.6. *and* 136 5. *ecclus.*18,1. *acts* 14.15. *and* 17,24.

[b] As a rude lumpe and without any creature in it: for the waters couered all.

‖ *Or, vvaſte.*

[c] Darkeneſſe couered the deepe waters, for as yet the light was not created.

† *Ebr. face of the deepe.*

[d] He maintained this confuſed heape by his ſecret power.

† *Ebr. face of the vvaters.*

* *Hebr.*11,3.

[e] The light was made before either Sunne or Moone was created: therefore wee muſt not attribute that to the creatures that are Gods inſtruments, which only apperteineth to God.

† *Ebr. betvveene the light, and betvveene the darkenes.*

‖ The firſt day.

† *Ebr. So vvas the euening, ſo vvas the morning.*

* *Pſal.*33.6. *and* 136,5. *iere* 10.12. *and* 51,15.

‖ *Or, ſpreading ouer and ayre.*

[f] As the ſea and riuers, from thoſe waters that are in the cloudes, which are vpholden by Gods power, leaſt they ſhould ouerwhelme the world.

* *Pſal.*148.4.

[g] That is, the region of the ayre, and all that is aboue vs.

‖ The ſecond day.

* *Pſal.*33,7. and 89,11. *and* 136,6. *iob* 38.4.

[h] So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which elſe naturally is barren.

[i] This ſentence is ſo oft repeated, to ſignifie that God made all his creatures to ſerue to his glory, and to the profit of man: but for ſinne they were accurſed, yet to the elect, by Chriſt they are reſtored, and ſerue to their wealth.

‖ The third day.

* *Pſal.*136,7. *deut.*4,19.

[k] By the lights he meaneth the Sunne, the Moone, and the Starres.

[l] Which is the artificiall day, from the Sun riſing, to the going downe.

[m] Of things apperteining to naturall and politicall orders and ſeaſons.

[n] To wit, the Sun and the Moone, and here hee ſpeaketh, as man iudgeth by his eye: for elſe the Moone is leſſe then the planet Saturnus.

[o] To giue it ſufficient light, as inſtruments appointed for the ſame, to ſerue to mans vſe.

* *Iere.*31,35.

‖ The fourth day.

foorth in abundance *euery* [p] creeping thing that hath † life: and let the foule flie vpon the earth in the † open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and moouing, which the [q] waters brought foorth in abundance according to their kinde, and euery feathered foule according to his kind: and God ſaw that it was good.

22 Then God [r] bleſſed them, ſaying, Bring foorth fruit and multiplie, and fill the waters in the ſeas, and let the foule multiply in the earth.

23 || So the euening and the morning were the fift day.

24 ¶ Moreouer God ſaid, Let the earth bring foorth the † liuing thing according to his kind, cattell, and that which creepeth, and the beaſt of the earth according to his kind, and it was ſo.

25 And God made the beaſt of the earth according to his kind, and the cattell according to his kinde, and euery creeping thing of the earth according to his kind: and God ſaw that it was good.

26 Furthermore God ſaid, * [s] Let vs make man in our [t] image according to our likeneſſe, and let them rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer the beaſts, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God [u] bleſſed them, and God ſaid to them, * Bring foorth fruit, and multiply, and fill the earth, and ſubdue it, and rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer euery beaſt that mooueth vpon the earth.

29 And God ſaid, Behold, I haue giuen vnto you [x] euery herbe bearing ſeed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing ſeede: * *that* ſhall be to you for meate.

30 Likewiſe to euery beaſt of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it ſelfe, euery greene herbe *ſhallbe* for meat, and it was ſo.

31 * And God ſaw all that hee had made, and loe, it was very good. || So the euening and the morning were the ſixth day.

[p] As fiſh and wormes which ſlide, ſwimme, or creepe.

† *Ebr. the ſoule of life.*

† *Ebr. face of the firmament.*

[q] The fiſh and foules had both one beginning, wherein we ſee that nature giueth place to Gods will, foraſmuch as the one ſort is made to flie about in the ayre, and the other to ſwimme beneath in the water.

[r] That is, by the vertue of his word he gaue power to his creatures to ingender.

|| The fifth day.

† *Ebr. ſoule of life.*

* *Chap.5,1. and 9,6. 1.cor.11,7. col.3,10.*

[s] God commanded the water and the earth to bring foorth other creatures: but of man he ſaith, Let vs make: ſignifying, that God taketh counſell with his wiſdome and vertue, purpoſing to make an excellent worke aboue all the reſt of his creation.

[t] This image and likeneſſe of God in man is expounded, Epheſ.4,24. where it is written that man was created after God in righteouſneſſe and true holineſſe, meaning by theſe two wordes, all perfection, as wiſedome, trueth, innocencie, power, &c.

* *Wiſd.2,23. ecclus.17,1.*

* *Matth.19,4.*

[u] The propagation of man is the bleſſing of God, Pſal.128. * *Chap.8,17. and* 9.1. [x] Gods great liberalitie to man, taketh away all excuſe of his ingratitude. * *Chap.9,3.* * *Exod.31,17. ecclus.39,16. marke 7,37.* || The ſixth day.

CHAP. II.

2 God reſteth the ſeuenth day, and ſanctifieth it. 15 Hee ſetteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

THus the heauens and the earth were finiſhed, and all the [a] hoſte of them.

2 For in the ſeuenth day God ended his worke which hee had made, * and the ſeuenth day hee [b] reſted from all his worke, which he had made.

3 So God bleſſed the ſeuenth day, and [c] ſanctified it, becauſe that in it he had reſted from all his worke, which God created and made.

4 ¶ Theſe are the || generations of the heauens and of the earth, when they were created, in the day, that the Lord God made the earth and the heauens,

5 And euery || plant of the fielde, before it was in the earth, and euery herbe of the field, before it grew, for the Lord God had not cauſed it to [d] raine vpon the earth, neither *vvas there* a man to till the ground,

6 But a miſt went vp from the earth, and watered all the earth.

7 ¶ The Lord God alſo || made the man [e] of the duſt of the ground, and breathed in his face breath of life, * and the man was a liuing ſoule.

8 And the Lord God planted a garden Eaſtward in [f] Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleaſant to the ſight, and good for meate: the [g] tree of life alſo in the mids of the garden, [h] and the tree of knowledge of good and of euill.

10 And out of Edom went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one *is* * Piſhon: the ſame compaſſeth the whole land [i] of Hauilah, where is gold.

12 And the gold of that land is good: there *is* || Bdelium, and the Onyx ſtone.

13 And the name of the ſecond riuer *is* Gihon: the ſame compaſſeth the whole land of || Cuſh.

14 And the name of the ſecond riuer *is* || Hiddekel: this goeth toward the Eaſt ſide of || Aſhur: and the fourth riuer is || Parah)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might [k] dreſſe it, and keepe it.

16 And the Lord God [l] commanded the man, ſaying, † Thou ſhalt eate freely of euery tree of the garden.

17 But of the tree of knowledge of good and euill, thou ſhalt not eat of it: for || in the day that thou eateſt thereof, thou ſhalt die the [m] death.

18 Alſo the Lord God ſaid, It is not good that the man ſhould be himſelfe alone: I will make him an helpe † meet for him.

19 So the Lord God formed of the earth euery beaſt of the field, and euery foule of the heauen, and brought *them* vnto the [n] man to ſee how he would call *them*: for howſoeuer the man named the liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beaſt of the field: but for Adam found he not an helper meet for him.

21 ¶ Therefore the Lord God cauſed an heauie ſleepe to fall vpon the man, and he ſlept: and he tooke one of his ribs, and cloſed vp the fleſh in ſtead thereof.

22 And the rib which the Lord God had taken from the man, † made hee a [o] woman, and brought her to the man.

23 Then the man ſaid, * This now is bone of my bones, and fleſh of my fleſh. She ſhalbe called || woman, becauſe ſhe was taken out of the man.

24 * Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and they were not [q] aſhamed.

[a] That is, the innumerable abundance of creatures in heauen and earth.

* *Exod.20,11. and 31,17. deut.5,14. heb.4,4.*

[b] For he had now finiſhed his creation, but his prouidence ſtill watcheth ouer his creatures, and gouerneth them.

[c] Appointed it to be kept holy, that man might therein conſider the excellencie of his works and Gods goodneſſe toward him. || *Or, the originall and beginning.* || *Or, tree, as chap.21,15.*

[d] God onely openeth the heauens, and ſhutteth them, he ſendeth drought and raine according to his good pleaſure.

|| *Or, formed.*

[e] Hee ſheweth whereof mans body was created, to the intent that man ſhould not glorie in the excellencie of his own nature.

* *1. Cor.15,45.*

[f] This was the name of a place, as ſome thinke in Meſopotamia, moſt pleaſant and abundant in all things.

[g] Which was a ſigne of the life receiued of God.

[h] That is, of miſerable experience, which came by diſobeying God.

* *Ecclus.24,29.*

[i] Which Hauilah is a countrey ioyning to Perſia Eaſtward, and enclineth toward the Weſt.

|| *Or, precious ſtone, or pearle. Plinie ſaith it is the name of a tree.*

|| *Or, Ethiopia.*

|| *Or, Tygris.*

|| *Or, Aſſyria.*

|| *Or, Euphrates.*

[k] God would not haue man idle, though as yet there was no need to labour.

[l] So that man might know there was a ſoueraigne Lord, to whom he owed obedience.

† *Ebr. eating thou ſhalt eate of.*

|| *Or, whenſoeuer.*

[m] By this death hee meaneth the ſeparation of man from God, who is our life and chiefe felicity: and alſo that our diſobedience is the cauſe thereof.

† *Ebr. before him.*

[n] By moouing them to come and ſubmit themſelues to Adam.

† *Ebr. built.*

[o] Signifying that mankind was perfite, when the woman was created, which before was like an vnperfit building.

* *1. Cor.11,8.*

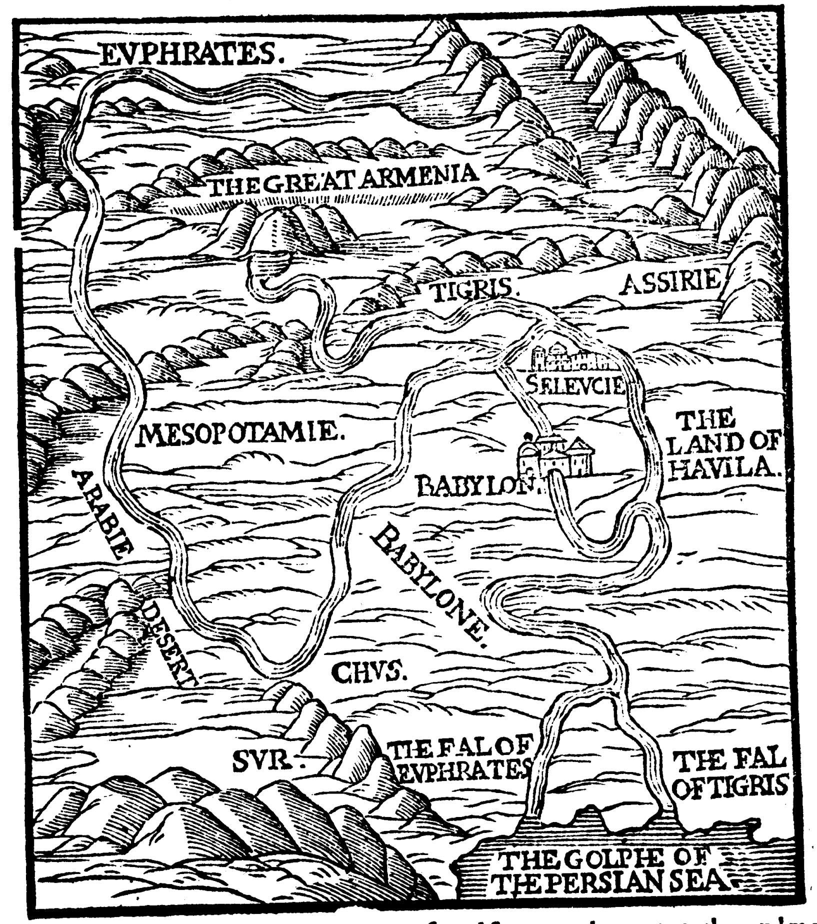
|| *Or, Manneſſe, becauſe ſhe commeth of man: for in Ebrew Iſh is man, and Iſhah the woman.*

* *Mat.19,5. Mar.10,7. 1.Cor.6,16. Epheſ.5,31.* [p] So that mariage requireth a greater duety of vs toward our wiues, then otherwiſe wee are bound to ſhew to our parents. [q] For before ſinne entred, all things were honeſt and comely.

THE

THE SITUATION OF THE GARDEN OF EDEN.

Becauſe mention is made in the tenth verſe of this Chapter of the riuer that watered the garden, wee muſt note that Euphrates and Tygra, called in Hebrew, Perath and Hidekel, were called but one riuer where they ioyned together, els they had foure heads: that is, two at their ſprings, and two where they fell into the Perſian Sea. In this countrey and moſt plentifull land Adam dwelt, and this was called Paradiſe, that is, a garden of pleaſure, because of the fruitfulneſſe and abundance thereof. And whereas it is ſaid that Piſhon compaſſeth the land of Hauilah, it is meant of Tygris, which in ſome countreys, as it paſſed by diuers places was called by ſundry names, as ſome time Diglitto, in other places Paſitgris, and of ſome Phaſin or Piſhon. Likewiſe Euphrates toward the countrey of Cuſh or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates, (which were but two riuers, and ſome time when they ioyned together, were called after one name) were according to diuers places called by theſe foure names, ſo that they might ſeeme to haue beene foure diuers riuers.



Armenia the great.

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The goulfe of the Perſian Sea.

CHAP. III.

1 The woman ſeduced by the ſerpent. 6 entiſeth her husband to ſinne. 8 They both flee from God. 14 They three are puniſhed. 15 Chriſt is promiſed. 19 Man is duſt. 22 Man is caſt out of Paradiſe.

NOw * the ſerpent was more [a] ſubtill then any beaſt of the fielde, which the Lord God had made: and he [b] ſaid to the woman, Yea, hath God indeed ſaid, yee ſhall not eate of euery tree of the garden?

2 And the woman ſayd vnto the ſerpent, We eat of the fruite of yͤ trees of the garden.

3 But of the fruite of the tree which is in the mids of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, [c] leaſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not [d] † die at all,

5 But God doth know that when ye ſhall eate thereof, your eyes ſhall be opened, and ye ſhall be as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meat, and that it was pleaſant to the eyes, & a tree to be deſired, to get knowledge) tooke of the fruit thereof, & did * eat, and gaue alſo to her husband with her, and he [f] did eat.

7 Then the eyes of them both were opened, and they [g] knew that they were naked, and they ſewed figge tree leaues together, and made themſelues ‖ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife [h] hid themſelues from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and ſayd vnto him, Where art thou?

10 Who ſaid, I heard thy voyce in the garden and was afraid: becauſe I was [i] naked, therefore I hid my ſelfe.

11 And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſaid, The woman which thou [k] gaueſt *to be* with mee, ſhe gaue mee of the tree, and I did eate.

13 And the Lord God ſaide to the woman, Why haſt thou done this? And the woman ſaid, [l] The ſerpent beguiled me, and I did eate.

14 ¶ Then the Lord God ſaide to the ſerpent, [m] Becauſe thou haſt done this, thou art curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eate all the dayes of thy life.

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* *Wiſd.2,24.*

[a] As Satan can change himſelfe into an Angel of light, ſo did he abuſe the wiſedome of the ſerpent to deceiue man.

[b] God ſuffered Satan to make the ſerpent his inſtrument and to ſpeake in him.

[c] In doubting of Gods threatnings ſhee yeelded to Satan.

* *2. Cor.11,3.*

[d] This is Satans chiefeſt ſubtilitie, to cauſe vs not to feare Gods threatnings.

† *Ebr. die the death.*

[e] As though he ſhould ſay, God doeth not forbid you to eat of the fruit, ſaue that he knoweth that if ye ſhould eate thereof, yee ſhould be like to him. * *Ecclus. 25. 26. 1. Tim. 2,14.*

[f] Not ſo much to pleaſe his wife, as moued by ambition at her perſwaſion. [g] They began to feele their miſery, but they ſought not to God for remedy.

‖ *Ebr. things to gird about them to hide their priuities.*

‖ *Or, winde.*

[h] The ſinfull conſcience flieth Gods preſence.

[i] His hypocriſie appeareth in that he hid the cauſe of his nakedneſſe, which was the tranſgreſſion of Gods commandement.

[k] His wickedneſſe and lacke of true repentance appeareth in this that he burdeneth God with his fault, becauſe he had giuen him a wife.

[l] In ſtead of confeſſing her ſinne, ſhee increaſeth it by accuſing the ſerpent.

[m] Hee asked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he asketh not the ſerpent, becauſe hee would ſhew him no mercy.

[n] As a vile and contemptible beaſt, Iſa.65.25.

15 I will alſo put enmitie betweene [o] thee and the woman, and betweene thy ſeed and her ſeede. He ſhall breake thine [p] head, & thou ſhalt [q] bruiſe his heele.

16 ¶ Vnto the woman hee ſaid, I will greatly increaſe thy [r] ſorowes, and thy conceptions. In ſorow ſhalt thou bring forth children, and thy deſire *ſhalbe ſubiect* to thine husband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of yͤ tree (whereof I commanded thee, ſaying, Thou ſhalt not eat of it) [s] curſed *is* the earth for thy ſake: in ſorow ſhalt thou eate of it all the dayes of thy life.

18 [t] Thornes alſo and thiſtles ſhall it bring foorth to thee, and thou ſhalt eat the herbe of the field.

19 In the ſweat of thy face ſhalt thou eat bread till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wiues name Heuah, becauſe ſhe was the mother of all liuing)

21 Vnto Adam alſo and to his wife did the Lord God [u] make coates of ſkinnes, and cloathed them.

22 ¶ And the Lord God ſaid, [x] Beholde, the man is become as one of vs, to know good and euill. And now leaſt he put foorth his hand, and [y] take alſo of the tree of life, and eat, and liue for euer,

23 Therefore the Lord God ſent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he caſt out man, and at the Eaſt ſide of the garden of Eden he ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

CHAP. IV.

1 The generation of mankinde. 3 Kain and Habel offer ſacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is reſtored.

AFterward the man knew Heuah his wife which [a] conceiued and bare Kain, and ſaid, I haue obtained a man [b] by the Lord.

2 And againe ſhe brought foorth his brother Habel, and Habel was a keeper of ſheepe, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an [c] oblation vnto the Lord of the fruit of the ground.

4 And Habel alſo himſelfe brought of the firſt fruits of his ſheepe, and of the fat of them, and the Lord had reſpect vnto * Habel, and to his offering.

5 But vnto Kain and to his offering he had no [d] regard: wherfore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord ſaid vnto Kain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou doe well, ſhalt thou not be [e] accepted? and if thou doeſt not well, ſinne lieth at the [f] doore: alſo vnto thee his [g] deſire *ſhalbe ſubiect*, and thou ſhalt rule ouer him.

8 ¶ Then Kain ſpake vnto Habel his brother. And * when they were in the field, Kain roſe vp againſt Habel his brother, and ſlew him.

9 Then the Lord ſayd vnto Kain, Where is Habel thy brother? Who anſwered, I cannot tell. [h] Am I my brothers keeper?

10 Againe he ſaid, What haſt thou done? the [i] voyce of thy brothers blood crieth vnto mee, from the earth.

11 Now therefore thou art curſed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not hencefoorth yeeld vnto thee her ſtrength: a [l] vagabonde and a runnagate ſhalt thou be in the earth.

13 Then Kain ſaid to the Lord, [m] ‖ My puniſhment is greater then I can beare.

14 Beholde, thou haſt caſt mee out this day from † the earth, and from thy face ſhall I be hid, and ſhallbe a vagabond, and a runnagate in the earth, and whoſoeuer findeth me ſhall ſlay mee.

15 Then the Lord ſayd vnto him, Doubtleſſe whoſoeuer ſlayeth Kain, hee ſhall be [n] puniſhed ſeuen folde. And the Lord ſet a [o] marke vpon Kain, leaſt any man finding him, ſhould kill him.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Kain alſo knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and called the name of the citie by the name of his ſonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methuſhael, and Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one *vvas* Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of ſuch as dwell in the tents, and of ſuch as haue cattell.

21 And his brothers name *vvas* Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah alſo bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubal-kain *vvas* Naamah.

23 Then Lamech ſayde vnto his wiues, Adah and Zillah, Heare my voyce, yee wiues of Lamech; hearken vnto my ſpeech: [r] for I would ſlay a man in my wound, and a yong man in mine hurt.

24 If Kain ſhall be auenged ſeuen fold, truely Lamech [s] ſeuentie times ſeuen fold.

25 ¶ And Adam knew his wife againe, and ſhe bare a ſonne, and ſhee called his name Sheth: for God, *ſaid ſhe*, hath appointed me another ſeed for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoſh. Then began men to [t] call vpon the Name of the Lord.

[o] He chiefly meaneth Satan, by whoſe motion and craft the ſerpent deceiued the woman.

[p] That is, the power of ſinne and death.

[q] Satan ſhall ſting Chriſt and his members, but not ouercome them.

[r] The Lord comforteth Adam by the promiſe of the bleſſed ſeede, and alſo puniſheth the body for the ſinne which the ſoule ſhould haue beene puniſhed for; that the ſpirit hauing conceiued hope of forgiueneſſe, might liue by faith.

1.*Cor*.14.34.

[s] The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.

[t] Theſe are not the naturall fruits of the earth, but proceed of the corruption of ſinne.

[u] Or, gaue them knowledge to make themſelues coates.

[x] By this deriſion he reprocheth Adams miſerie, whereinto he was fallen by ambition.

[y] Adam depriued of life, loſt alſo the ſigne thereof.

[a] Mans nature, the eſtate of mariage, and Gods bleſſing were not vtterly aboliſhed through ſinne, but the quality or condition thereof was changed.

[b] That is, according to the Lords promiſe, as Chap. 3.15. ſome reade, To the Lord, as reioycing for the ſonne which ſhee had borne, whom ſhee would offer to the Lord as the firſt fruites of her birth.

[c] This declareth that the father inſtructed his children in the knowledge of God, and alſo how God gaue them ſacrifices to ſignifie their ſaluation, albeit they were deſtitute of the ſacrament of the tree of life. * *Hebr*.11,4. [d] Becauſe hee was an hypocrite, and offered onely for an outward ſhewe without ſinceritie of heart. [e] Both thou and thy ſacrifice ſhalbe acceptable to me.

[f] Sinne ſhall ſtill torment thy conſcience.

[g] The dignitie of the firſt borne is giuen to Kain ouer Habel.

* *Wiſd*.10 3.*matt*. 23.35. 1.*Iohn* 3. 11.*iude*.11.

[h] This is the nature of the reprobate when they are reprooued of their hypocriſie, euen to neglect God and deſpight him.

[i] God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it ſelfe crieth for vengeance.

[k] The earth ſhall be a witneſſe againſt thee, which mercifully receiued that blood which thou moſt cruelly ſheddeſt.

[l] Thou ſhalt neuer haue reſt: for thine heart ſhall be in continuall feare and care.

[m] He burdeneth God as a cruell iudge becauſe he did puniſh him ſo ſharpely.

‖ *Or, my ſinne is greater then can be pardoned.*

† *Ebr. from off the face of.*

[n] Not for the loue he bare to Kain, but to ſuppreſſe murther.

[o] Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare therby.

[p] Thinking thereby to be ſure, and to haue leſſe occaſion to feare Gods iudgements againſt him.

[q] The lawfull inſtitution of mariage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.

‖ *Or, firſt inuenter.*

‖ *Or, flutes, and pipes.*

[r] His wiues ſeeing that all men hated him for his crueltie, were afraid; therefore he braggeth that there is none ſo luſtie that were able to reſiſt, although he were already wounded.

[s] He mocked at Gods ſufferance in Kain, ieſting as though God would ſuffer none to puniſh him and yet giue him licence to murther others. [t] In theſe dayes God began to mooue the hearts of the godly to reſtore religion, which a long time by the wicked had beene ſuppreſſed.

CHAP. V.

The genealogie. 5 The age and death of Adam. 6 His ſucceſſion vnto Noah and his children. 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likeneſſe of God made he him.

2 Male and female created he them, and bleſſed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne [c] likeneſſe after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres, and he died.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enoſh.

7 And Sheth liued after he begate Enoſh, eight hundreth and ſeuen yeeres, and begat ſonnes and daughters.

8 So all the dayes of Sheth were [e] nine hundreth and twelue yeeres: and he died.

9 ¶ Alſo Enoſh liued ninetie yeeres, and begate Kenan.

10 And Enoſh liued after hee begate Kenan, eight hundreth and fifteene yeeres, and begate ſonnes and daughters.

11 So all the dayes of Enoſh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewiſe Kenan liued ſeuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after hee begate Mahalaleel, eight hundreth and fourtie yeeres, and begate ſonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel alſo liued ſixtie and fiue yeeres, and begate Iered.

16 Alſo Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Iered liued an hundreth ſixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundreth yeeres, and begate ſonnes and daughters.

20 So all the dayes of Iered were nine hundreth ſixtie and two yeeres: and he died.

21 ¶ * Alſo Henoch liued ſixtie and fiue yeeres, and begate Methuſhelah

22 And Henoch [f] walked with God, after he begate Methuſhelah, three hundreth yeeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more *ſeene*: for [g] God tooke him away

25 Methuſhelah alſo liued an hundreth eightie and ſeuen yeeres, and begate Lamech.

26 And Methuſhelah liued, after hee begate Lamech, ſeuen hundreth eightie and two yeeres, and begate ſonnes and daughters.

27 So all the dayes of Methuſhelah were nine hundreth ſixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a ſonne,

29 And called his name, Noah, ſaying, This ſame ſhall [h] comfort vs concerning our worke and ſorrow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech liued, after he begate Noah, fiue hundreth ninetie and fiue yeeres, and begate ſonnes and daughters.

31 So all the dayes of Lamech were ſeuen hundreth ſeuenty and ſeuen yeeres: and he died.

32 And Noah was fiue hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth.

‖ *Or, rehearſall of the ſtocke.*

[a] Reade Chap.1,26.

[b] By giuing them both one name, he noteth the inſeparable coniunction of man and wife.

[c] Aſwell concerning his creation, as his corruption.

* *1.Chron.1,1.*

[d] He proueth Adams generation by them which came of Sheth, to ſhew which is the true Church, and alſo what care God had ouer the ſame from the beginning, in that he continued euer his graces toward it by a continuall ſucceſſion.

[e] The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement at the beginning the world might be increaſed with people, which might vniuerſally prayſe him.

* *Ecclus.44,16. hebr.11,5.*

[f] That is, he led an vpright and godly life.

[g] To ſhew that there was a better life prepared, and to be a teſtimony of the immortalitie of ſoules and bodies. As to enquire where he became, is meere curioſitie.

[h] Lamech had reſpect to the promiſe Chap.3.15. and deſired to ſee the deliuerer which ſhould be ſent, and yet ſaw but a figure thereof, he alſo ſpake this by the ſpirit of prophecie becauſe Noah deliuered the Church and preſerued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preſerued in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them.

2 Then the [a] ſonnes of God ſaw the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they ‖ liked

3 Therefore the Lord ſayd, My ſpirit ſhall not alway [d] ſtriue with man, becauſe hee is but fleſh, and his dayes ſhall be an [e] hundreth and twenty yeeres.

4 There were ‖ giants in the earth in thoſe dayes: yea, and after that the ſonnes of God came vnto the daughters of men, and they had borne them children, theſe were mighty men, which in old time were men of [f] renowme.

5 ¶ When the Lord ſaw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his * heart *vvere* onely euill † continually.

6 Then it [g] repented the Lord, that hee had made man in the earth, and hee was ſory in his heart.

7 Therefore the Lord ſayde, I will deſtroy from the earth the man, whom I haue created, from man [h] to beaſt, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ Theſe are ‖ the generations of Noah: Noah was a iuſt and vpright man in his time: *and* Noah walked with God.

10 And Noah begat three ſonnes, Shem, Ham, and Iapheth.

11 The earth alſo was corrupt before God: for the earth was filled with [k] cruelty.

12 Then God looked vpon the earth, and behold, it was corrupt: for all fleſh had corrupted his way vpon the earth.

13 And God ſayd vnto Noah, ‖ An end of all fleſh is come before me: for the earth is filled with ‖ crueltie † through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of † pine-trees: thou ſhalt make † cabines in the Arke, and ſhalt pitch it within and without with pitch.

15 And ‖ thus ſhalt thou make it: the length of the Arke ſhall be three hundreth cubites, the breadth of it fiftie cubites, and the heighth of it

[a] The children of the godly, which began to degenerate.

[b] Thoſe that came of wicked parents, as of Kain.

[c] Hauing more reſpect to their beautie and to worldly conſiderations, then to their maners and godlineſſe.

‖ *Or, had choſen.*

[d] Becauſe man could not be wonne by Gods lenitie and long ſufferance whereby he ſtroue to ouercome him, he would no longer ſtay his vengeance.

[e] Which terme God gaue man to repent before he would deſtroy the earth, 1.Pet.3,20.

‖ *Or, tyrants.*

[f] Which vſurped authoritie ouer others, and did degenerate from that ſimplicitie, wherein their fathers liued.

* *Chap.8,21.mat.15,19.*

† *Ebr. euery day.*

[g] God doth neuer repent, but he ſpeaketh after our capacitie, becauſe he did deſtroy him, and in that as it were did diſauow him to be his creature.

[h] God declareth how much he deteſteth ſinne, ſeeing the puniſhment thereof extendeth to the bruit beaſts.

[i] God was mercifull vnto him.

‖ *Or, hiſtorie.* [k] Meaning, that all were giuen to the contempt of God, and oppreſſion of their neighbours. ‖ *Or, I will deſtroy mankind.* ‖ *Or, oppreſſion and wickedneſſe.* † *Ebr. from the face of them.* † *Ebr. Gopher.* † *Ebr. neſts* ‖ *Or, of this meaſure.*

thirtie cubites.

16 A window ſhalt thou make in the Arke, and in a cubite ſhalt thou finiſh it aboue, and the doore of the Arke ſhalt thou ſet in the ſide thereof: thou ſhalt make it with the [l] low, ſecond, and third *roome*.

[l] That is, of three heights, as appeareth in the figure.

17 And I, behold, I will bring a flood of waters vpon the earth to deſtroy all fleſh, wherein is the breath of life vnder the heauen: all that is in the earth ſhall periſh.

18 But with thee will I [m] eſtabliſh my couenant, and thou ſhalt goe into the Arke, thou and thy ſonnes, and thy wife, and thy ſonnes wiues with thee.

[m] To the intent that in this great enterpriſe and mockings of the whole world, thou mayeſt be confirmed, that thy faith faile not.

19 And of euery liuing thing of all fleſh two of euery ſort ſhalt thou cauſe to come into the Arke, to keepe *them* aliue with thee: they ſhallbe male and female.

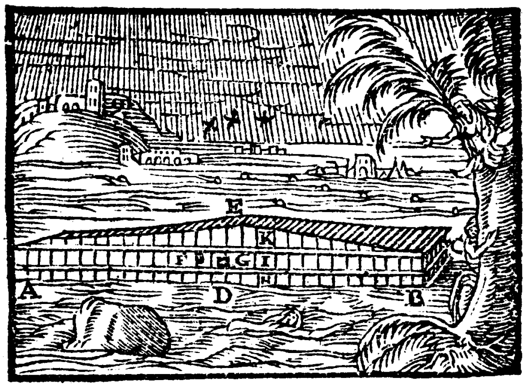
20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery ſort ſhall come vnto thee, that thou mayeſt keepe *them* aliue.

21 And take thou with thee of all meate that is eaten: and thou ſhalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: *euen* [n] ſo did he.

* *Hebr.* 11, 7.

[n] That is, he obeyed Gods commandement in all points without adding or diminiſhing.



A B The length three hundreth cubites.
B C The breadth fiftie.
D E The height thirtie.
F The window a cubite long. G The doore. H I K The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood deſtroyeth all the reſt vpon the earth.

AND the Lord ſaid vnto Noah, Enter thou and all thine houſe into the Arke: for thee haue I ſeene * [a] righteous before me in this ‖ age.

* 1. *Pet.* 2, 5.

[a] In reſpect of the reſt of the world, and becauſe he had a deſire to ſerue God and liue vprightly.

‖ *Or, generation.*

2 Of euery [b] cleane beaſt thou ſhalt take to thee by ſeuens, the male and his female: but of vncleane beaſts by couples, the male and his female.

[b] Which might be offered in ſacrifice, whereof ſixe were for breed, and the ſeuenth for ſacrifice.

3 Of the foules alſo of the heauen by ſeuens, male and female, to keepe ſeede aliue vpon the whole earth.

4 For ſeuen dayes hence will I cauſe it raine vpon the earth fourtie dayes, and fourtie nights, and all the ſubſtance that I haue made, will I deſtroy from off the earth.

5 * Noah therefore did according to all that the Lord commanded him.

* *Mat.* 24. 37. *luke* 17. 26. 1. *pet.* 3, 20.

6 And Noah *was* ſixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his ſonnes, and his wife, & his ſonnes wiues with him into the Arke, becauſe of the waters of the flood.

8 Of the cleane beaſts, and of the vncleane beaſts, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

[c] God compelled them to preſent themſelues to Noah, as they did before to Adam, when he gaue them names. Chap. 2. 19.

10 And ſo after ſeuen dayes, the waters of the flood were vpon the earth.

11 ¶ In the ſixe hundreth yeere of Noahs life, in the ſecond moneth, the ſeuenteenth day of the moneth, in the ſame day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened.

[d] Which was about the beginning of May, when all things did moſt flouriſh.

[e] Both the waters in the earth did ouerflow, and alſo the clouds powred downe.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the ſelfe ſame day entred Noah with Shem, and Ham, and Iapheth, the ſonnes of Noah, and Noahs wife, and the three wiues of his ſonnes with them into the Arke.

14 They and euery beaſt after his kinde, and all cattell after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, [f] of all fleſh wherein is the breath of life.

[f] Euery liuing thing that God would haue to be preſerued on earth, came into the Arke to Noah.

16 And they entring in, came male and female of all fleſh, as God had commanded him: and the Lord [g] ‖ ſhut him in.

[g] So that Gods ſecret power defended him againſt the rage of the mightie waters.

‖ *Or, ſhut it vpon him.*

17 Then the flood was fourty dayes vpon the earth, and the waters were increaſed, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters alſo waxed ſtrong, and were increaſed exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed ſo exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

† *Ebr. waxed very mighty.*

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were couered.

21 * Then all fleſh periſhed that mooued vpon the earth, both foule and cattell and beaſt, and euery thing that creepeth and mooueth vpon the earth, and euery man.

* *Wiſd.* 10. 4. *ecclus.* 39, 27, 28.

22 Euery thing in whoſe noſtrels the ſpirit of life did breathe, whatſoeuer they were in the dry land, they died.

23 So [h] hee deſtroyed euery thing that was vpon the earth, from man to beaſt, to the creeping thing, and to the foule of the heauen: they were euen deſtroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

[h] That is, God.

[i] Learne what it is to obey God only, and to forſake the multitude, 1. Pet. 3, 20.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the Arke with his. 20 Hee ſacrificeth to the Lord. 22 God promiſeth that all things ſhould continue in their firſt order.

NOW God [a] remembred Noah and [b] euery beaſt, and all the cattell that was with him in the Arke: therefore God made a wind to paſſe vpon the earth, and the waters ceaſed.

[a] Not that God forgetteth his at any time, but when he ſendeth ſuccour then he ſheweth that he remembreth them.

[b] If God remember euery brute beaſt, what ought to be the aſſurance of his children?

2 The fountaines alſo of the deepe and the windowes of heauen were ſtopped, and the raine from heauen was reſtrained.

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] ſeuenth moneth, in the ſeuenteenth day of the moneth, the Arke ‖ reſted vpon the mountaines of ‖ Ararat.

[c] Which conteined part of September, and part of October.

‖ *Or, ſteyed.*

‖ *Or, Armenia.*

5 And the waters were going and decreaſing vntill the [d] tenth moneth: in the tenth moneth, and in the firſt day of the moneth, were the tops of the mountaines ſeene.

6 ¶ So † after fourtie dayes, Noah opened the window of the Arke which he had made.

7 And ſent forth a ‖ rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he ſent a ‖ doue from him, that hee might ſee if the waters were diminiſhed from off the earth.

9 But the doue found no reſt for the ſole of her foot: therefore ſhee returned vnto him into the Arke (for the waters *vvere* vpon the whole earth) and he [e] put foorth his hand, and receiued her, and tooke her to him into the Arke.

10 And hee abode yet other ſeuen dayes, and againe he ſent forth the doue out of the Arke.

11 And the doue came to him in the euening, and lo in her ‖ mouth *vvas* an [f] oliue leafe that ſhe had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithſtanding, he waited yet other ſeuen dayes, and ſent foorth the doue, which returned not againe vnto him any more.

13 ¶ And in the ſixe hundred and one yeere, in the firſt *day* of the [g] firſt moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and behold, the vpper part of the ground was drie.

14 And in the ſecond moneth, in the ſeuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God ſpake to Noah, ſaying,

16 [h] Goe forth of the Arke, thou, and thy wife, and thy ſonnes, and thy ſonnes wiues with thee.

17 Bring foorth with thee euery beaſt that is with thee, of all fleſh, *both* foule and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, * and bring foorth fruit and increaſe vpon the earth.

18 So Noah came foorth, and his ſonnes, and his wife, and his ſonnes wiues with him.

19 Euery beaſt, euery creeping thing, and euery foule, all that mooueth vpon the earth, after their kindes, went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of euery cleane beaſt, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord ſmelled a ‖ [k] ſauour of reſt, and the Lord ſaid in his heart, I will henceforth curſe the ground no more for mans cauſe: for the imagination of mans heart *is* euill, *euen* from his youth: neither will I ſmite any more all things liuing, as I haue done.

22 Hereafter [l] ſeed time and harueſt, and cold and heat, and Summer and Winter, and day and night ſhall not ceaſe, ſo long as the earth remaineth.

CHAP. IX.

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permiſſion of meats. 6 The power of the ſword. 14 The rainebow is the ſigne of Gods promiſe. 21 Noah is drunken, and mocked of his ſonne, whom he curſeth. 29 The age and death of Noah.

AND God [a] bleſſed Noah and his ſonnes, and ſaid to them, * Bring foorth fruit, and multiply, and repleniſh the earth.

2 Alſo the [b] feare of you, and the dread of you ſhalbe vpon euery beaſt of the earth, and vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fiſhes of the ſea: into your hand are they deliuered.

3 Euery [c] thing that moueth and liueth, ſhall be meat for you: as the * greene herbe, haue I giuen you all things.

4 * [d] But fleſh with the life thereof, *I meane*, with the blood thereof, ſhall ye not eat.

5 [e] For ſurely I will require your blood, wherein your liues *are*: at the hands of euery beaſt will I require it: and at the hand of man, *euen* at the hande of a mans ‖ brother will I require the life of man.

6 Who ſo * ſheddeth mans blood, [f] by man ſhall his blood be ſhed: * for in the [g] image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increaſe therein.

8 ¶ God ſpake alſo to Noah and to his ſonnes with him, ſaying,

9 Beholde, I, euen I eſtabliſh my [h] couenant with you, and with your [i] ſeed after you.

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beaſt of the earth with you, from all that go out of the Arke, vnto euery beaſt of the earth.

11 * And my couenant will I eſtabliſh with you, that from hencefoorth all fleſh ſhall not be rooted out by the waters of the flood, neither ſhall there be a flood to deſtroy the earth any more.

12 Then God ſaid, This is the token of the couenant which I make betweene mee and you, and betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue ſet my [k] bowe in the cloude, and it ſhalbe for a ſigne of the couenant betweene mee and the earth.

14 And when * I ſhall couer the earth with a cloud, and the bowe ſhall be ſeene in the cloud,

15 Then will I remember my [l] couenant which is betweene me and you, and betweene euery liuing thing in all fleſh, and there ſhall be no more waters of a flood to deſtroy all fleſh.

16 Therefore the bow ſhall be in the cloude, that I may ſee it, and remember the euerlaſting couenant betweene God and euery liuing thing, in all fleſh that is vpon the earth.

17 God ſaid yet to Noah, [m] This is the ſigne of the couenant, which I haue eſtabliſhed betweene me and all fleſh that is vpon the earth.

18 ¶ Now the ſonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 Theſe are the three ſonnes of Noah, and of them was the whole earth [n] ouerſpread.

20 ‖ Noah alſo began *to be* an husbandman, and planted a vineyard.

21 And hee drunke of the wine, and was [o] drunken, and was vncouered in the middes of his tent.

22 And when Ham the father of [p] Canaan ſaw the nakedneſſe of his father, [q] hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their ſhoulders, and went backeward and couered the nakedneſſe of their

[d] Which was the moneth of December.

† *Ebr. at the end of fourtie dayes.*

‖ The rauen is ſent forth and returneth.

‖ He ſendeth the doue.

[e] It is like that the rauen did flie to and fro, reſting on the Arke, but came not into it, as the doue that was taken in.

‖ *Or, bill.*

[f] Which was a ſigne that the waters were much diminiſhed: for the oliues grow not on the high mountaines.

[g] Called in Ebrew Abib, conteining part of March and part of Aprill.

[h] Noah declareth his obedience, in that he would not depart out of the Arke without Gods expreſſe commandement, as he did not enter in without the ſame: the Arke being a figure of the Church, wherein nothing muſt be done without the word of God.

* *Chap.1,22 and 9,1.*

[i] For ſacrifices which were as an exerciſe of their faith, wherby they vſed to giue thanks to God for his benefits.

‖ *Or, ſweet ſauour.*

[k] That is, thereby he ſheweth himſelfe appeaſed and his anger to reſt.

* *Chap.6.5.mat.15,12.*

[l] The order of nature deſtroyed by the flood, is reſtored by Gods promiſe.

[a] God increaſed them with fruit, and declared vnto them his counſell as touching the repleniſhing of the earth.

* *Chap.2,28.and 8,17.*

[b] By the vertue of this commandement beaſts rage not ſo much againſt man as they would, yea, and many ſerue to his vſe thereby.

[c] By this permiſſion man may with a good conſcience vſe the creatures of God for his neceſſity.

* *Chap.1,19.*

* *Leuit.17,14.*

[d] That is, liuing creatures, and the fleſh of beaſts that are ſtrangled: and hereby all crueltie is forbidden.

[e] That is, I will take vengeance for your blood.

‖ *Or, neighbour.*

* *Mat.26,52. reuel.13.10.*

[f] Not onely by the magiſtrate, but oft times God raiſeth vp one murtherer to kill another.

* *Chap.1.27.*

[g] Therefore to kill man is to deface Gods image, and ſo iniury is not onely done to man, but alſo to God.

[h] To aſſure you that the world ſhalbe no more deſtroyed by a flood.

[i] The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

* *Iſa.54,9.*

[k] Hereby we ſee that ſignes or ſacraments ought not to be ſeparate from the word.

* *Eccluſ.43.11.12.*

[l] When men ſhall ſee my bowe in the heauen, they ſhall know that I haue not forgotten my couenant with them.

[m] God doeth repeat this the oftener, to confirme Noahs faith ſo much the more.

[n] This declareth what was the vertue of Gods bleſſing, when hee ſaid, increaſe and bring forth, Chap.1.28.

‖ *Or, Noah began againe.*

[o] This is ſet before our eyes to ſhew what an horrible thing drunkenneſſe is.

[p] Of whom came the Cananites that wicked nation, who were alſo curſed of God.

[q] In deriſion and contempt of his father.

father with their faces backward: ſo they ſawe not their fathers nakedneſſe.

24 Then Noah awoke from his wine, and knew what his yonger ſonne had done vnto him,

25 And ſaide, [r] Curſed *be* Canaan: a [ſ] ſeruant of ſeruants ſhall he be vnto his brethren.

26 He ſaid moreouer, Bleſſed *be* the Lord God of Shem, and let Canaan be his || ſeruant.

27 God || [t] perſwade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his ſeruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

CHAP. X.

1 The increaſe of mankind by Noah and his ſonnes. 10 The beginning of cities, countrey's and nations.

NOw theſe are the [a] generations of the ſonnes of Noah, Shem, Ham, and Iapheth: vnto whom ſonnes were borne after the flood.

2 The ſonnes of Iapheth *vvere* Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Meſhech and Tiras.

3 And the ſonnes of Gomer, Aſhkenaz, and Riphath, and Togarmah.

4 Alſo the ſonnes of Iauan, Eliſhah and Tarſhiſh, Kittim, and Dodanim.

5 Of theſe were the [c] yles of the Gentiles diuided in their lands, euery man after his tongue, *and* after their families in their nations.

6 ¶ Moreouer, the ſonnes of Ham *vvere* [d] Cuſh, and Mizzarim, and Put, and Canaan.

7 And the ſonnes of Cuſh, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: alſo the ſonnes of Raamah *vvere* Sheba and Dedan.

8 And Cuſh begate Nimrod, who began to be [e] mightie in the earth.

9 He was a mightie hunter before the Lord. Wherefore it is ſaide, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel and Erech, and Accad, and Calneh, in the land of [g] Shinar.

11 Out of that land came Aſſhur, and builded Nineueh and the || citie Rehoboth, and Calah:

12 Reſen alſo betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begate [h] Ludim: and Anamim, and Lehabim, and Naphtuhim,

14 Pathruſim alſo, and Caſluhim (out of whom came the Philiſtims) and || Caphtorims.

15 Alſo Canaan begate Zidon his firſt borne, and Heth,

16 And Iebuſi, and Emori, and Girgaſhi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites ſpread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commeſt to Gerar vntill Azzah, and as thou goeſt vnto Sodom and Gomorah, and Admah, and Zeboiim, euen vnto Laſha.

20 Theſe are the ſonnes of Ham according to their families, according to their tongues in their countreys, *and* in their nations.

21 ¶ Vnto [i] Shem alſo the father of all the ſonnes of [k] Eber, and elder brother of Iapheth were children borne.

22 * The ſonnes of Shem *vvere* Elam and Aſſhur, and Arpachſhad, and Lud, and Aram.

23 And the ſonnes of Aram, Vz, and Hul, and Gether, and Maſh.

24 Alſo Arpachſhad begate Shelah, and Shelah begate Eber.

25 Vnto Eber alſo were borne two ſonnes: the name of the one *vvas* Peleg: for in his dayes was the earth [l] diuided: and his brothers name *vvas* Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierah.

27 And Hadoram, and Vzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all theſe *vvere* the ſonnes of Ioktan.

30 And their dwelling was from Meſha, as thou goeſt vp to Sephar, a mount of the Eaſt.

31 Theſe are the ſonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 Theſe are the families of the ſonnes of Noah, after their generations among their people: and || out of theſe were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cauſe of the confuſion of tongues. 10 The age and generation of Shem vnto Abram, 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language and one ſpeech.

2 And [a] as [b] they went from the [c] Eaſt, they found a plaine in the land of [d] Shinar, and there they abode.

3 And they ſaid one to another, Come, let vs make bricke and burne it in the fire, ſo they had bricke for ſtone, and ſlime had they in ſtead of morter.

4 Alſo they ſaid, Goe to, let vs [e] builde vs a citie and a tower, whoſe top *may reach* vnto the heauen, that wee may get vs a name, leaſt wee be ſcattered vpon the whole earth.

5 But the Lord [f] came downe, to ſee the citie and tower which the ſonnes of men builded.

6 And the Lord ſaid, [g] Behold, the people *is* one, and they all haue one language, and this they begin to doe, neither can they now be ſtopped from whatſoeuer they haue imagined to doe.

7 Come on, [h] let vs goe downe, and [i] there confound their language, that euery one perceiue not anothers ſpeach.

8 So the Lord ſcattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called || Babel, becauſe the Lord did there confound the language of all the earth: from thence then did the Lord ſcatter them vpon all the earth.

10 ¶ Theſe are the generations [k] of Shem: Shem *vvas* an hundred yeere olde, & begate Arpachſhad two yeere after the flood.

[r] He pronounceth as a Prophet the curſe of God againſt all them that honour not their parents: for Ham and his poſteritie were accurſed.

[ſ] That is, a moſt vile ſlaue.

|| *Or, their.*

|| *Or, inlarge, or cauſe to returne.*

[t] He declareth that the Gentiles, which came of Iapheth, and were ſeparated from the Church, ſhould be ioyned to the ſame by the perſwaſion of Gods Spirit, and preaching of the Goſpel.

[a] Theſe generations are here recited, partly to declare the marueilous increaſe in ſo ſmall a time, and alſo to ſet forth their great forgetfulneſſe of Gods grace towards their fathers.

[b] Of Madai and Iauan came the Medes, and Greekes.

[c] The Iewes ſo call all countreyes which are ſeparated from them by ſea, as Grecia, Italie, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

[d] Of Cuſh and Mizraim came the Ethiopians and Egyptians.

[e] Meaning, a cruell oppreſſor and tyrant.

[f] His tyrannie came into a prouerbe as hated both of God and man: for he paſſed not to commit crueltie euen in Gods preſence.

[g] For there was another citie in Egypt, called alſo Babel.

|| *Or, the ſtreetes of the citie.*

[h] Of Lud came the Lydians.

|| *Or, the Cappadocians.*

[i] In this ſtocke the Church was preſerued: therefore Moſes leaueth off ſpeaking of Iapheth and Ham, and intreateth of Shem more at large,

[k] Of whom came the Ebrewes or Iewes.

* *1.Chron,1,17.*

[l] This diuiſion came by the diuerſitie of languages, as appeareth, Chap.11,9.

|| *Or, of theſe came diuers nations.*

* *Wiſd.10,5.*

[a] In the yeere an hundreth and thirty after the flood.

[b] To wit, Nimrod and his company.

[c] That is, from Armenia where the Arke ſtayed

[d] Which was afterward called Caldea.

[e] They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

[f] Meaning, that he declared by effect, that hee knew their wicked enterpriſe: for Gods power is euery where, and doth neither aſcend nor deſcend.

[g] God ſpeaketh this in deriſion, becauſe of their fooliſh perſwaſion and enterpriſe.

[h] He ſpeaketh as though he tooke counſell with his owne wiſedome and power: to wit, with the Sonne and holy Ghoſt: ſignifying the greatneſſe and certaintie of the puniſhment.

[i] By this great plague of the confuſion of tongues appeareth Gods horrible iudgement againſt mans pride and vaine glory.

|| *Or, confuſion.*

* *1.Chron.1.17.*

[k] He returneth to the genealogie of Shem, to come to the hiſtorie of Abram, wherein the Church of God is deſcribed, which is Moſes principall purpoſe.

11 And Shem liued after hee begate Arpachſhad fiue hundreth yeeres, and begate ſonnes and daughters.

12 Alſo Arpachſhad liued fiue & thirty yeeres, and begate Shelah.

13 And Arpachſhad liued after he begate Shelah, foure hundreth and three yeeres, and begate ſonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued after he begate Eber foure hundreth and three yeeres, and begate ſonnes and daughters.

16 Likewiſe Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued after he begate Peleg foure hundreth and thirty yeeres, and begate ſonnes and daughters.

18 And Peleg liued thirty yeeres, and begate Reu.

19 * And Pelig liued after he begate Reu two hundreth and nine yeeres, and begate ſonnes and daughters.

20 Alſo Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued after he begate Serug two hundreth and ſeuen yeeres, and begate ſonnes and daughters.

22 Moreouer Serug liued thirty yeeres, and begate Nahor.

23 And Serug liued after he begat Nahor two hundreth yeeres, and begate ſonnes & daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after he begate Terah, an hundreth and nineteene yeeres, and begate ſonnes and daughters.

26 * So Terah liued ſeuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now theſe are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Caldees.

29 So Abram and Nahor tooke them wiues: The name of Abrams wife *vvas* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iſcah.

30 But Sarai was barren, *and* had no childe.

31 Then [n] Terah tooke Abram his ſonne, and Lot the ſonne of Haran his ſonnes ſonne, and Sarai his daughter in law, his ſonne Abrams wife: and they departed together from Vr of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Chriſt is promiſed. 7 Abram buildeth Altars for exerciſe and declaration of his faith among the infidels. 10 Becauſe of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is puniſhed.

FOr the Lord had ſayd vnto Abram, * [a] Get thee out of thy countrey, and from thy kinred, and from thy fathers houſe vnto [b] the land that I will ſhew thee.

2 And I will make of thee a great nation, and will bleſſe thee, and make thy name great, and thou ſhalt be [c] a bleſſing.

3 I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, euen as the Lord ſpake vnto him, and Lot went with him, (and Abram was ſeuenty and fiue yeeres olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers ſonne, and all their ſubſtance that they poſſeſſed, and the [d] ſoules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram [e] paſſed through the land vnto the place of Shechem, & vnto the ‖ plaine of Moreh (and the [f] Cananite *vvas* then in the land)

7 And the Lord appeared vnto Abram, and ſaid, Vnto thy ſeede will I giue this land. And there builded he [g] an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing [h] thence vnto a mountaine Eaſtward from Beth-el, he pitched his tent hauing Beth-el on the Weſt ſide, and Haai on the Eaſt, and there he built an [i] altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe Abram went foorth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to ſoiourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, he ſaid to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to paſſe that when the Egyptians ſee thee, they will ſay, She is his wife: ſo will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] ſiſter, that I may fare well for thy ſake, and that my † life may be preſerued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for ſhe was very faire.

15 And the Princes of Pharaoh ſaw her, and commended her vnto Pharaoh: ſo the woman was [n] taken into Pharaohs houſe:

16 Who intreated Abram well for her ſake, and he had ſheepe, and beeues, and hee aſſes, and men ſeruants, and maide ſeruants, and ſhee aſſes, and camels.

17 But the Lord [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 Then Pharaoh called Abram, and ſayd, Why haſt thou done this vnto mee? Wherefore diddeſt thou not tell me, that ſhe was thy wife?

19 Why ſaydeſt thou, She is my ſiſter, that I ſhould take her to be my wife? Now therefore behold thy wife, take *her* and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The

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* *1.Chron.1.25.*

* *1.Chron.1.26. ioſh. 24.2.*

[l] He maketh mention firſt of Abram, not becauſe he was the firſt borne, but for the hiſtorie which properly apperteineth vnto him. Alſo Abram at the confuſion of tongues, was 48. yeeres old, for in the deſtruction of Sodom he was 99. And it was deſtroyed 52 yeeres after the confuſion of tongues.

† *Ebr. Caſdim.*

[m] Some thinke that this Iſcah was Sarai.

[n] Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, becauſe he was the father.

* *Ioſh.24.2. nehe. 9.7. iudeth.5.7. actes 7.4.*

[o] Which was a citie of Meſopotamia.

* *Actes.7.3.*

[a] From the flood to this time were foure hundreth twenty and three yeeres.

[b] In appointed him no certaine place, he proueth ſo much more his faith and obedience.

[c] The world ſhall recouer by thy ſeede, which is Chriſt, the bleſſing which they loſt in Adam.

[d] Meaning, as well ſeruants as cattell.

[e] He wandred to and fro in the land before he could finde a ſetling place: thus God exerciſeth the faith of his children.

‖ *Or, oke groue.*

[f] Which was a cruel and rebellious nation, by whom God kept his in continuall exerciſe.

[g] It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſsion his faith before men, whereof this altar was a ſigne.

[h] Becauſe of the troubles that he had among that wicked people.

[i] And ſo ſerued the true God, and renounced all idolatrie.

[k] Thus the children of God may looke for no reſt in this world, but muſt waite for the heauenly reſt and quietneſſe.

[l] This was a new triall of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

[m] By this we may learne not to vſe vnlawfull meanes, nor to put others in danger to ſaue our ſelues, reade verſe 20. albeit it may appeare that Abram feared not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not haue taken place: wherein appeared a weake faith.

† *Ebr. that my ſoule may liue.*

[n] To be his wife.

[o] The Lord tooke the defence of this poore ſtranger againſt a mightie king: and as he is euer carefull ouer his, ſo did he preſerue Sarai.

[p] To the intent that none ſhould hurt him either in his perſon or goods.

wickedneſſe of the Sodomites. 14 The promiſe made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, he and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *vvas* very rich in cattel, in ſiluer and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had beene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the * altar, which he had made there at the firſt: And there Abram called on the Name of the Lord.

5 ¶ And Lot alſo, who went with Abram, had ſheepe, and cattell and tents.

6 So that the land could not [c] beare them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

7 Alſo there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattel, (and the [d] Canaanites and the Perizzites dwelleth at that time in the land.)

8 Then ſayd Abram vnto Lot, Let there be no [e] ſtrife, I pray thee, betweene thee and me, neither betweene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he ſaw that all the plaine of Iorden was watered euery where (*for* before the Lord deſtroyed Sodom and Gomorah, it *vvas* as the [g] garden of the Lord like the land of Egypt, as thou goeſt vnto Zoar.)

11 Then Lot choſe vnto him all the plaine of Iorden, and tooke his iourney from the Eaſt: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom *vvere* wicked and exceeding [i] ſinners againſt the Lord.

14 ¶ Then the Lord ſayd vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eaſtward, and Weſtward:

15 For all * the land which thou ſeeſt, will I giue vnto thee, and to thy ſeede for [l] euer,

16 And I will make thy ſeede as the duſt of the earth: ſo that if a mam can number the duſt of the earth, then ſhall thy ſeede be numbred.

17 Ariſe, walke thorow the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

[a] His great riches gotten in Egypt, hindreth him not to follow his vocation.

[b] He calleth the place by that name which was after giuen vnto it, Chap.28.19.

* *Chap.12.7.*

[c] This incommodity came by their riches, which brake friendſhip and as it were the bound of nature.

* *Chap.36,7.*

[d] Who ſeeing their contention, might blaſpheme God and deſtroy them.

[e] He cutteth off the occaſion of contention: therefore the euill ceaſeth.

[f] Abram reſigneth his owne right to buy peace.

[g] Which was in Eden, Chap.2.10.

[h] This was done by Gods prouidence, that onely Abram and his ſeede might dwell in the land of Canaan.

[i] Lot thinking to get paradiſe, found hell.

[k] The Lord comforted him, leaſt he ſhould haue taken thought for the departure of his nephew.

* *Chap.12.7.and 15,7,11.and 26,4. Deut.34.4.*

[l] Meaning, a long time, and till the comming of Chriſt as Exod.12,14.and 21.6. Deut.15.17. and ſpiritually this is referred to the true children of Abram, borne according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken priſoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

ANd in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedor-laomer king of Elam, and Tidal king of the [b] nations:

2 *Theſe men* made warre with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboijm, and the king of Bela, which is Zoar.

3 All theſe [c] ioyned together in the vale of ‖ Siddim, which is the [d] ſalt ſea.

4 Twelue yeeres were they ſubiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and ſmote the ‖ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderneſſe.

7 And they returned and came to En-miſhpat, which is Kadeſh, and ‖ ſmote all the countrey of the Amalekites, and alſo the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboijm, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim,

9 *To vvit*, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinor, and Arioch king of Ellaſar: foure kings againſt fiue.

10 Now the [e] vale of Siddim was full of ſlime pits, and the kings of Sodom and Gomorrah fled and ‖ fell there: and the reſidue fled to the mountaine.

11 And they tooke all the ſubſtance of Sodom and Gomorrah, and all their vitailes, and went their way.

12 They [f] tooke Lot alſo Abrams brothers ſonne and his ſubſtance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eſhcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, he ‖ brought forth of them that were borne and brought vp in his houſe, three hundreth and eighteene, and purſued them vnto Dan.

15 Then hee and his ſeruants diuide themſelues againſt them by night, and ſmote them, and purſued them vnto Hobah, which is on the left ſide of † Damaſcus,

16 And he recouered all the ſubſtance, and alſo brought againe his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaughter of Chedor-laomer and of the kings that were with him, came the King of Sodom foorth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek King of Shalem [h] brought foorth bread and wine: and he was a Prieſt of the moſt high God.

19 Therefore he [i] bleſſed him, ſaying, Bleſſed *art thou*, Abram, of God moſt high, Poſſeſſour of heauen and earth,

20 And bleſſed *be* the moſt high God, which hath deliuered thine enemies into thine hand. * And *Abram* gaue him tithe of all.

21 Then the king of Sodom ſayd to Abram, Giue me the † perſons, and take the goods to thy ſelfe.

22 And Abram ſayd to the king of Sodom, ‖ I haue

[a] That is, of Babylon: by kings here, meaning, them that were gouernours of cities.

[b] Of a people gathered of diuers countreyes.

[c] Ambition is the chiefe cauſe of warres among princes.

‖ *Or, of the laboured fields.*

[d] Called alſo the dead ſea, or the lake Aſphaltite, neere vnto Sodom and Gomorah.

‖ *Or, gyants.*

‖ *Or, plaine.*

‖ *Or, deſtroyed.*

[e] And afterward was ouerwhelmed with water, and ſo was called the ſalt ſea.

‖ *Or, were diſcomfited.*

[f] The godly are plagued many times with the wicked: therefore their company is daungerous.

[g] God mooued them to ioyne with Abram, and preſerueth him from their idolatrie and ſuperſtitions.

‖ *Or, armed.*

† *Ebr. Dammeſek.*

* *2.Sam.18.18.*

* *Hebr.7.1.*

[h] For Abram and his ſouldiers refection, and not to offer ſacrifice.

[i] In that Melchizedek fed Abram, he declared himſelfe to repreſent a king, and in that he bleſſed him, the hie Prieſt.

* *Hebr.7.8.*

† *Ebr. ſoules.*

‖ *Or, I haue ſworne.*

haue lift vp mine hand vnto the Lord the moſt high God poſſeſſour of heauen and earth,

23 † That I will not take of all that is thine, ſo much as a threed or ſhooe latchet, leaſt thou ſhouldeſt ſay, I haue made Abram rich,

24 [k] Saue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrahams defence and reward. 6 Hee is iuſtified by faith. 13 The ſeruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promiſed the fourth time.

AFter theſe things, the ‖ worde of the Lord came vnto Abram in a * viſion, ſaying, Feare not Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram ſayd, [a] O Lord God, what wilt thou giue mee, ſeeing I goe childleſſe, and the ſteward of mine houſe is this Eliezer of Damaſcus?

3 Againe Abram ſayd, Behold, to me thou haſt giuen no ſeede: wherefore loe, a ſeruant of mine houſe ſhall be mine heire.

4 Then behold, the word of the Lord came vnto him, ſaying, This man ſhall not be thine heire, but one that ſhall come out of thine owne bowels, he ſhall be thine heire.

5 Moreouer he brought him foorth and ſayd, * Looke vp now vnto heauen, and tell the ſtarres if thou be able to number them: and he ſayd vnto him, So ſhall thy ſeed be.

6 And *Abram* * beleeued the Lord, and hee counted that to him for righteouſneſſe.

7 Againe he ſayd vnto him, I am the Lord, that brought thee out of * Vr, of the Caldees, to giue thee this land to inherit it.

8 And he ſayd, O Lord God, [b] Whereby ſhall I know that I ſhall inherit it?

9 Then he ſayd vnto him, Take me an heifer of three yeeres old, and a ſhee goat of three yeeres olde, and a ram of three yeeres old, a turtle doue alſo and a pigeon.

10 So he tooke all theſe vnto him, and [c] diuided them in the middes, and layd euery piece one againſt another: but the birds diuided he not.

11 Then foules fell on the carkaſes, and Abram droue them away.

12 And when the ſunne went downe, there fell an heauy ſleepe vnto Abram: and loe, † a very fearefull darkeneſſe fell vpon him.

13 Then he ſayd to Abram, * Know for a ſurety, that thy ſeed ſhall be a ſtranger in a land that is not theirs, * [d] foure hundreth yeeres, and ſhall ſerue them: and they intreat them euill.

14 Notwithſtanding, the nation whom they ſhall ſerue, will I iudge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt goe vnto thy fathers in peace, *and* ſhalt be buried in a good age.

16 And in the ‖ fourth generation they ſhall come hither againe: for the [e] wickedneſſe of the Amorites is not yet full.

17 Alſo when the ſunne went downe, there was a darknes: and behold, a ſmoking fornace, and a firebrand, which went betweene thoſe pieces.

18 † In that ſame day the Lord made a couenant with Abram, ſaying, Vnto thy ſeed haue I giuen this land: † from the riuer of Egypt vnto the great riuer † Euphrates.

19 Then Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims.

21 The Amorites alſo, and the Canaanites, and the Girgaſhites, and the Iebuſites.

CHAP. XVI.

1 Sarai being barren giueth Hagar to Abram. 4 Which conceiueth and diſpiſeth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11, 12 The name and maners of her ſonne. 13 Shee calleth vpon the Lord, whom ſhee findeth true.

NOw [a] Sarai Abrams wife bare him no children, and ſhe had a maid an Egyptian, Hagar by name.

2 And Sarai ſayd vnto Abram, Behold now, the Lord hath [b] reſtrained me from childbearing, I pray thee go in vnto my mayd: it may be that I ſhall † receiue a child by her. And Abram obeied the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her mayd the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and ſhe conceiued: and when ſhe ſaw that ſhe had conceiued, her dame was [c] deſpiſed in her eyes.

5 Then Sarai ſayd to Abram, † Thou doeſt me wrong, I haue giuen my maid into thy boſom, and ſhee ſeeth that ſhee hath conceiued, and I am deſpiſed in her eyes: the Lord iudge betweene me and thee.

6 Then Abram ſayd to Sarai, Behold, thy maid *is* in thine ‖ hand: do with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

7 ¶ But the [d] Angel of the Lord found her beſide a fountaine in the way of Shur,

8 And hee ſayd, Hagar Sarais maid, whence commeſt thou? and whither wilt thou goe? And ſhe ſayd, I flee from my dame Sarai.

9 Then the Angel of the Lord ſayd to her, [e] Returne to thy dame, and humble thy ſelfe vnder her hands.

10 Againe the Angel of the Lord ſayd vnto her, I will ſo greatly increaſe thy ſeed, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lord ſayd vnto her, See, thou art with child, and ſhalt beare a ſonne, and ſhalt call his name Iſhmael: for the Lord hath heard thy tribulation.

12 And he ſhall be a ‖ wilde man: his hand *ſhall be* againſt euery man, and euery mans hand againſt him, † and [f] he ſhall dwell in the preſence of all his brethren.

13 Then ſhe called the name of the Lord that ſpake vnto her, Thou God lookeſt on me: for ſhe ſayd, [g] Haue I not alſo here looked after him that ſeeth mee?

14 † Wherefore the Well was called, ‖ Beer-lahai-roi: loe, *it is* betweene Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne, and Abram called his ſonnes name which Hagar bare, Iſhmael.

16 And Abram *was* fourescore and ſixe yeeres old when Hagar bare him Iſhmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promiſe. 8 The land of Canaan is the fift time promiſed. 12 Circumciſion

† *Ebr. If I take from thee a threed, &c. reade 1. Sam. 14.44.*

[k] He would not that his liberalitie ſhould be hurtfull to others.

‖ *Or, the Lord ſpake to Abram.*

* *Numb. 12. 6.*

* *Pſal. 16. 6.*

[a] His feare was not only leaſt he ſhould not haue children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

* *Rom. 4. 18.*

* *Rom. 4. 3. galat. 3. 6. Iames 2. 23.*

* *Chap. 11. 28.*

[b] This is a particular motion of Gods Spirit, which is not lawfull for all to follow, in asking ſignes: but was permitted to ſome by a peculiar motion, as to Gideon and Ezekiah.

[c] This was the olde cuſtome in making couenants. Ierem. 39. 18. to the which God added theſe conditions, that Abrams poſteritie ſhould be as torne in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet deliuered.

† *Ebr. a feare of great darkneſſe.*

* *Actes 7. 6.*

† *Exod. 12. 40.*

[d] Counting from the birth of Izhak to their departure out of Egypt: Which declareth that God will ſuffer his to be afflicted in this world.

‖ *Or, after foure hundreth yeere.*

[e] Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them, when the meaſure of their wickedneſſe is full.

† *Chap. 12. 7. and 13. 15. and 26. 4. deut. 4. 5.*

† *1. King. 4. 21. 2. chron. 9. 26*

† *Ebr. Perath.*

[a] It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

[b] She faileth in binding Gods power to the common order of nature, as though God could not giuen her children in her old age.

‖ *Or, peraduenture.*

† *Ebr. be builded by he*

[c] This puniſhment declareth what they gaine that attempt any thing againſt the word of God.

† *Ebr. mine iniurie is vpon thee.*

‖ *Or, power.*

[d] Which was Chriſt, as appeareth verſe 13. and chap. 18. 17.

[e] God reiecteth none eſtate of people in their miſerie, but ſendeth them comfort.

‖ *Or, fierce and cruell. or, as a wilde aſſe.*

† *Chap. 25. 18.*

[f] That is, the Iſhmaelites ſhall be a peculiar people by themſelues, and not a portion of another people.

[g] She rebuketh her owne dulneſſe and acknowledgeth Gods graces, who was preſent with her euery where.

† *Chap. 24. 62.*

‖ *Or, the well of the liuing, and ſeeing me.*

ciſion inſtituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Iſhmael. 19 Izhak is promiſed. 23 Abraham and his houſe are circumciſed.

WHen Abram was ninety yeere old and nine, the Lord appeared to Abram, and ſayd vnto him, I am God ‖ allſufficient, * walke before me, and be thou vpright,

‖ *Or, Almighty.*
* *Chap.5.22.*
‖ *Or, without hipocriſie.*

2 And I will make my couenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Behold, I *make* my couenant with thee, and thou ſhalt be a [a] father of many nations,

5 Neither ſhall thy name any more be called Abram, but thy name ſhall be [b] Abraham: * for a father of many nations haue I made thee.

[a] Not onely according to the fleſh, but of a farre greater multitude by faith, Rom.4.17.
[b] The changing of his name is a ſeale to confirme Gods promiſe vnto him.
* *Rom.4,17.*

6 Alſo I will make thee exceeding fruitfull, and will make nations of thee, yea, Kings ſhall proceed of thee.

7 Moreouer, I will eſtabliſh my couenant betweene mee and thee, and thy ſeede after thee in their generations, for an * euerlaſting couenant, to be God vnto thee, and to thy ſeed after thee.

* *Chap.13.16.*

8 And I will giue thee and thy ſeed after thee the land, wherein thou art a ſtranger, *euen* all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.

9 ¶ Againe God ſayd vnto Abraham, Thou alſo ſhalt keepe my couenant, thou, and thy ſeede after thee in their generations.

10 [c] This is my couenant which ye ſhall keep betweene me and you, and thy ſeed after thee, * Let euery man-childe among you be circumciſed:

[c] Circumciſion is called the couenant, becauſe it ſignifieth the couenant, and hath the promiſe of grace ioyned vnto it: which phraſe is common to all Sacraments.

11 That is, yee ſhall circumciſe the [d] foreskin of your fleſh, and it ſhall be a *ſigne of the couenant betweene me and you.

* *Actes 7,8.*
[d] That priuie part is circumciſed, to ſhew that all that is begotten of man is corrupt, and muſt be mortified.
* *Rom.4,11.*

12 And euery man childe of eighth dayes olde among you, ſhall be circumciſed in your generations, aſwell he that is borne in *thine* houſe, as he that is bought with money of any ſtranger, which is not of thy ſeed.

13 He that is borne in thine houſe, and he that is bought with thy money, muſt needs be circumciſed: ſo my couenant ſhall be in your fleſh for an euerlaſting couenant.

14 But the vncircumciſed [e] man-childe, in whoſe fleſh the foreskin is not circumciſed, euen that perſon ſhalbe cut off from his people, *becauſe* he hath broken my couenant.

[e] Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for vnder the mankind all was conſecrated, and here is declared, that whoſoeuer contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ Afterward God ſayd vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‖ Sarah *ſhalbe* her name.

‖ *Or, dame, or princeſſe.*

16 And I will bleſſe her, and will alſo giue thee a ſonne of her, yea, I will bleſſe her, and ſhee ſhall be *the mother* of nations: Kings *alſo* of people ſhall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and ſayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde? and ſhall Sarah that is ninetie yeere olde, beare?

[f] Which proceeded of a ſudden ioy, and not of infidelitie.

18 And Abraham ſayd vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſayd, * Sarah thy wife ſhall beare thee a ſonne indeed, and thou ſhalt call his name Izhak: and I will eſtabliſh my couenant with him for an [g] euerlaſting couenant, *and* with his ſeed after him.

* *Chap.18,10. and 21,2.*
[g] The euerlaſting Couenant is made with the children of the Spirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.

20 And as concerning Iſhmael, I haue heard thee: loe, I haue bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelue princes ſhall hee beget, and I will make a great nation of him.

† *Ebr. greatly, greatly.*

21 But my couenant will I eſtabliſh with Izhak, which Sarah ſhall beare vnto thee, the next * yeere at this ſeaſon.

* *Chap.21,2.*

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſmael his ſonne, and all that were borne in his houſe, and all that was bought with his money, *that is,* euery man-childe among the men of Abrahams houſe, and [h] hee circumciſed the foreskin of their fleſh in that ſelfe ſame day, as God had commanded him.

[h] They were well inſtructed which obeyed to be circumciſed without reſiſtance: which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the hieſt to the loweſt they may obey the will of God.

24 Abraham alſo himſelfe was ninetie yeeres olde and nine, when the foreskin of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere olde, when the foreskin of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe *both* borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 Abraham receiueth three Angels into his houſe. 10 Izhak is promiſed againe. 12 Sarah laugheth. 18 Chriſt is promiſed to all nations. 19 Abraham taught his familie to know God. 21 The deſtruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the ‖ plain of Mamre, as he ſate in his tent-doore about the heate of the day.

* *Hebr.13,2.*
‖ *Or, oke groue.*

2 And hee lift vp his eyes, and looked: and loe, three [a] men ſtood by him, and when he ſaw *them*, hee ran to meete them from the tent doore, and bowed himſelfe to the ground.

[a] That is, three Angels in mans ſhape.

3 And he ſayd, [b] Lord, if I haue now found fauour in thy ſight, goe not, I pray thee, from thy ſeruant.

4 Let a little water, I pray you, be brought, and [c] waſh your feete, and reſt your ſelues vnder the tree.

[b] Speaking to one of them in whom appeared to be moſt maieſtie, for he thought they had bin men.
[c] For men vſed becauſe of the great heat to goe bare footed in thoſe parts.

5 And I will bring a morſell of bread, that you may comfort your hearts, afterward yee ſhall goe your wayes: for therefore are ye [d] come to your ſeruant. And they ſayd, Do euen as thou haſt ſayd.

[d] As ſent of God, that I ſhould doe my duetie to you.

6 Then Abraham made haſte into the tent vnto Sarah, and ſayd, Make ready at once three † meaſures of fine meale, knead it, and make cakes vpon the hearth.

† *Ebr. Seim.*

7 And Abraham ran to the beaſts, and tooke a tender and good calfe, and gaue it to the ſeruant, who haſted to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, and ſet before them, and ſtoode himſelfe by them vnder the tree: and [e] they did eate.

[e] For as God gaue them bodies for a time, ſo gaue he them the faculties thereof, to walke, to eate and drinke, and ſuch like.

9 ¶ Then they ſayd vnto him, Where is Sarah thy wife? And hee anſwered, Behold, *ſhee is* in the tent.

10 And he ſayd, * I will certainly come againe vnto thee according to the time of [f] life: and loe, Sarah thy wife ſhall haue a ſonne: and Sarah heard in the tent-doore, which was behind him.

* *Chap.17,19,21. and 21,2. Rom.9,9.*
[f] That is, about this time when ſhe ſhall be aliue, or when the childe ſhall come into this life.

11 (Now Abraham and Sarah *vvere* olde and ſtriken in age, *and* it ceaſed to be with Sarah after the maner of women.)

12 Therefore Sarah [g] laughed within her ſelfe,

[g] For ſhe rather had reſpect to the order of nature, then belieued the promiſe of God.

ſaying, After I am waxed old, * and my lord alſo, ſhall I haue luſt ?

13 And the Lord ſayd vnto Abraham, Wherefore did Sarah thus laugh, ſaying, Shall I certainly beare a childe, which am olde ?

14 (Shall any thing be ‖ * hard to the Lord ? as the time appointed will I returne vnto thee, *euen* according to the time of life, and Sarah ſhall haue a ſonne.)

15 But Sarah denied, ſaying, I laughed not: for ſhee was afraid. And he ſayd, † It is not ſo : for thou laughedſt.

16 ¶ Afterward, the men did riſe vp from thence, and looked toward Sodom : and Abraham went with them to bring them on the way.

17 And the [h] Lord ſayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham ſhalbe in deed a great and a mighty nation, and * all the nations of the earth ſhallbe bleſſed in him ?

19 For I know him [i] that he will commaund his ſonnes and his houſhold after him, that they keepe the way of the Lord to doe righteouſneſſe and iudgement, that the Lord may bring vpon Abraham, that he hath ſpoken vnto him.

20 Then the Lord ſayd, Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſinne is exceeding grieuous,

21 I will [k] goe downe now, and ſee whether they haue done altogether according to that [l] cry, which is come vnto me : and if not, *that* I may know.

22 And the men turned thence, and went toward Sodom : but Abraham ſtood yet before the Lord.

23 Then Abraham drew neere, and ſayd, Wilt thou alſo deſtroy the righteous with the wicked ?

24 If there be fiftie righteous within the city, wilt thou deſtroy and not ſpare the place for the fiftie righteous that are therein ?

25 Be it farre from thee from doing this thing, to ſlay the righteous with the wicked : and that the righteous ſhould be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right ?

26 And the Lord anſwered, If I ſhall finde in Sodom [m] fiftie righteous within the citie, then will I ſpare all the place for their ſakes.

27 Then Abraham anſwered and ſayd, Behold now, I haue begun to ſpeake vnto my Lord, and I am [n] but duſt and aſhes,

28 If there ſhall lacke fiue of fiftie righteous, wilt thou deſtroy all the city for fiue ? And hee ſayd, If I finde there fiue and fourtie, I will not deſtroy it.

29 And he yet ſpake to him againe, and ſayd, What if there ſhalbe found fourtie there? Then he anſwered, I will not doe it for fourties ſake.

30 Againe he ſayd, Let not my Lord now be angry that I ſpeake, What if thirty be found there ? Then he ſayd, I will not doe it, if I find thirtie there.

31 Moreouer he ſayd, Behold now, I haue begun to ſpeake vnto my Lord, What if twentie be found there ? And he anſwered, I will not deſtroy it for twenties ſake.

32 Then he ſayd, Let not my Lord be now angry, and I will ſpeake but this [o] once, What if ten be found there ? And he anſwered, I will not deſtroy it for tens ſake,

* 1. Pet. 3.6.

‖ Or, hid.

* Zech. 8.6.

† Ebr. No.

[h] Iehouah the Ebrew word which wee call Lord, ſheweth that this Angel was Chriſt : for this word is onely applied to God.

* Chap. 12.3. and 22.18.

[i] He ſheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

[k] God ſpeaketh after the faſhion of men : that is, I will enter into iudgement with good aduiſe.

[l] For our ſinnes cry for vengeance, though none accuſe vs.

† Ebr. doe iudgement.

[m] God declareth that his iudgements were done with great mercy, foraſmuch as all were ſo corrupt, that not only fifty but ten righteous men could not be found there, and alſo that the wicked are ſpared for the righteous ſake.

[n] Hereby wee learne, that the neerer we approch vnto God, the more doth our miſerable eſtate appeare, and the more are we humbled.

[o] If God refuſed not the prayer for the wicked Sodomites, euen to the ſixt requeſt, how much more will he graunt the prayers of the godly for the afflicted Church ?

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his houſe. 4 The filthy luſts of the Sodomites. 16 Lot is deliuered. 24 Sodom is deſtroyed. 26 Lots wife is made a pillar of ſalt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two [a] Angels to Sodom : and Lot ſate at the gate of Sodom, and Lot ſaw *them*, and roſe vp to meete them, and he bowed himſelfe with his face to the ground.

2 And he ſayd, See my lords, I pray you turne in now into your ſeruants houſe, and tarie all night, and * waſh your feete, and yee ſhall riſe vp early and goe your wayes. Who ſayd, Nay, but we will abide in the ſtreete all night.

3 Then [b] he preaſſed vpon them earneſtly, and they turned in to him, and came to his houſe, and hee made them a feaſt, and did bake vnleauened bread, and they [c] did eate.

4 But before they went to bed, the men of the city, *euen* the men of Sodom compaſſed the houſe round about, from the yong euen to the old, [d] all the people from *all* quarters.

5 Who crying vnto Lot ſayd to him, Where are the men, which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and ſhut the doore after him,

7 And ſayd, I pray you, my brethren, doe not *ſo* wickedly.

8 Behold now, I haue two [e] daughters, which haue not knowen man : them will I bring out now vnto you, and doe them as ſeemeth you good : onely vnto theſe men doe nothing : [f] for therefore are they come vnder the ſhadow of my roofe.

9 Then they ſayd, Away hence: and they ſayd, Hee is come alone as a ſtranger, and ſhall hee iudge and rule? wee will now deale worſe with thee then with them. So they preaſſed ſore vpon Lot * himſelfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the doore.

11 * Then they ſmote the men that were at the doore of the houſe, with blindnes, both ſmall and great, ſo that they were wearie in † ſeeking the doore.

12 ¶ Then the men ſayd vnto Lot, Whom haſt thou yet here? either ſonne in law, or thy ſonnes or thy daughters, or whatſoeuer thou haſt in the citie, bring it out of this place.

13 For [g] we will deſtroy this place, becauſe the * crie of them is great before the Lord, and the Lord hath ſent vs to deſtroy it.

14 Then Lot went out and ſpake vnto his ſonnes in law, which ‖ married his daughters, and ſayd, Ariſe, get you out of this place: for the Lord will deſtroy the city, but he ſeemed to his ſonnes in law, as though he had mocked.

15 ¶ And when the morning aroſe, the Angels haſted Lot, ſaying, Ariſe, take thy wife and thy two daughters † which are here, leaſt thou be deſtroyed in the puniſhment of the city.

16 And *as* he [h] prolonged the time, * the men caught both him and his wife, and his two daughters

[a] Wherein we ſee Gods prouident care in preſeruing his : albeit he reuealeth not himſelfe to all alike : for Lot had but two Angels, and Abraham three.

* Chap. 18.4.

[b] That is, he prayed them ſo inſtantly.

[c] Not for that they had neceſſitie, but becauſe the time was not yet come that they would reueale themſelues.

[d] Nothing is more dangerous then to dwell where ſinne reigneth : for it corrupteth all.

[e] He deſerueth prayſe in defending his gheſts, but he is to be blamed in ſeeking vnlawfull meanes.

[f] That I ſhould preſerue them from all iniury.

* 2. Pet. 2.7.

* Wiſd. 19.16.

† Ebr. finding.

[g] This proueth that the Angels are miniſters, as well to execute Gods wrath, as to declare his fauour.

* Chap. 18.20.

‖ Or, ſhould marry.

† Ebr. which are found.

[h] The mercy of God ſtriueth to ouercome mans ſlowneſſe in following Gods calling.

* Wiſd. 10.6.

ters by the hands (the Lord being mercifull vnto him) and they brought him foorth, and ſet him without the citie.

17 ¶ And when they had brought him out, *the Angel* ſayd, Eſcape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: eſcape into the mountaine, leaſt thou be deſtroyed.

18 And Lot ſayd vnto them, Not ſo, I pray thee, my Lord.

19 Behold now, thy ſeruant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed vnto mee in ſauing my life: and I cannot eſcape in the mountaine, leaſt *ſome* euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me eſcape thither: is it not a [k] little one, and my ſoule ſhall liue?

21 Then he ſayd vnto him, Behold, I haue receiued † thy requeſt alſo concerning this thing, that I will not ouerthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, ſaue thee there: for I can doe [l] nothing till thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The ſunne did riſe vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah, brimſtone and fire from the Lord out of heauen,

25 And ouerthrew thoſe cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham riſing vp early in the morning *went* to the place, where he had ſtood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee ſaw the ſmoke of the land mounting vp as the ſmoke of a fornace.

29 ¶ But yet when God deſtroyed the cities of the plaine, God thought vpon Abraham, and ſent Lot out from the middes of the deſtruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters for he [o] feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder ſayd vnto the yonger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father [q] drinke wine, and lie with him, that we may preſerue ſeed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceiued not, neither when ſhe lay down, neither when ſhe roſe vp.

34 And on the morrow the elder ſayd to the yonger, Behold, yeſternight lay I with my father: let vs make him drinke wine this night alſo, and goe thou *and* lie with him, that wee may † preſerue ſeede of our father.

35 So they made their father drinke wine that night alſo, and the yonger aroſe, and lay with him: but he perceiued it not, when ſhe lay downe, neither when ſhe roſe vp.

[i] He willed him to flee from Gods iudgements, and not to be ſory to depart from that rich countrey, and full of vaine pleaſures.

[k] Though it be little, yet it is great enough to ſaue my life: wherein he offendeth in chuſing another place then the Angel had appointed him.

† *Ebr. thy face.*

[l] Becauſe Gods commandement was to deſtroy the city, and to ſaue Lot.

[m] Which before was called Belah, Chap. 14, 2.

* *Deut.* 29, 23. *Iſa.* 13, 19. *Ier.* 50, 40. *Ezek.* 16, 49. *Hoſe.* 11, 8. *Amos* 4. 11. *Luke* 17, 29. *Iude* 7.

[n] As touching the body onely: and this is a notable monument of Gods vengeance to all them that paſſed that way.

[o] Hauing before felt Gods mercy, he durſt not prouoke him againe by continuing among the wicked.

[p] Meaning in the countrey, which the Lord had now deſtroyed.

[q] For except he had bene ouercome with wine, he would neuer haue done that abominable acte.

† *Ebr. keepe aliue.*

36 Thus were [r] both the daughters of Lot with childe by their father.

37 And the elder bare a ſonne, and ſhe called his name Moab: the ſame is the father of the [ſ] Moabites vnto this day.

38 And the yonger bare a ſonne alſo, and ſhee called his name [t] Ben-ammi: the ſame is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a ſtranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the king, 9 and the king Abraham. 11 Sarah is reſtored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeſh and [a] Shur, and ſoiourned in Gerar.

2 And Abraham ſayd of Sarah his wife, [b] She is my ſiſter. Then Abimelech king of Gerar ſent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and ſayd to him, Behold, [c] thou art but dead, becauſe of the woman, which thou haſt taken: for ſhe is a mans wife.

4 (Notwithſtanding Abimelech had not yet come neere her) And he ſayd, Lord, wilt thou ſlay euen [d] the righteous nation?

5 Said not he vnto me, She is my ſiſter? yea, and ſhe herſelfe ſayd, He is my brother: with an vpright [e] minde, and [f] innocent handes haue I done this.

6 And God ſayd vnto him by a dreame, I know that thou diddeſt this euen with an vpright minde, and I [g] kept thee alſo that thou ſhouldeſt not ſinne againſt me: therefore ſuffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a [h] Prophet, and he [i] ſhall pray for thee, that thou mayeſt liue: but if thou deliuer her not againe, be ſure that thou ſhalt die the death, thou, and all that thou haſt.

8 Then Abimelech riſing vp early in the morning, called all his ſeruants, and tolde all theſe things † vnto them, and the men were ſore afraid.

9 Afterward Abimelech called Abraham, and ſayd vnto him, What haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on me, and on my [k] kingdome *this* great ſinne? thou haſt done things vnto me that ought not to be done.

10 So Abimelech ſayd vnto Abraham, What ſaweſt thou that thou haſt done this thing?

11 Then Abraham anſwered, Becauſe I thought *thus*, Surely the [l] feare of God *is* not in this place, and they will ſlay me for my wiues ſake.

12 Yet in very deede ſhe is my [m] ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now when God cauſed me to wander out of my fathers houſe, I ſayd then to her, This is thy kindneſſe that thou ſhalt ſhew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech ſheepe and beeues, and men ſeruants, and women ſeruants, and gaue them vnto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſayd, Behold, my land *is* ‖ before thee, dwell where it pleaſeth thee.

16 Likewiſe

[r] Thus God permitted him to fall moſt horribly in the ſolitary mountains, whom the wickedneſſe of Sodome could not ouercome.

[ſ] Who as they were borne in moſt horrible inceſt, ſo were they & their poſteritie vile & wicked.

[t] That is, ſonne of my people: ſignifying that they rather reioiced in their ſin, then repented for the ſame.

[a] Which was toward Egypt.

[b] Abraham had now twiſe fallen into this fault: ſuch is mans frailtie.

[c] So greatly God deteſteth the breach of mariage

[d] The infidels confeſſed that God would not puniſh but for iuſt occaſion: therefore, whenſoeuer hee puniſheth, the occaſion is iuſt.

[e] As one falling by ignorance, and not doing euill of purpoſe.

[f] Not thinking to doe any man harme.

[g] God by his holy Spirit reteineth them that offend by ignorance, that they fall not into greater inconuenience.

[h] That is, one, to whom God reuealeth himſelfe familiarly.

[i] For the prayer of the godly is of force towards God.

† *Ebr. in their eares.*

[k] The wickednes of the King bringeth Gods wrath vpon the whole realme.

[l] He ſheweth that no honeſty can be hoped for, where the feare of God is not.

[m] By ſiſter, hee meaneth his couſin germaine, and by daughter, Abrahams neece, Chap. 11, 29. for ſo the Hebrewes vſe theſe wordes.

* *Chap.* 12, 13.

‖ *Or, is at thy commandement.*

16 Likewiſe to Sarah hee ſaid, Behold, I haue giuen thy brother a thouſand pieces of ſiluer: behold, he is the [n] vaile of thine eyes to all that are with thee, and to all *others*: and ſhe was [o] thus reproоued.

[n] Such an head as with whom thou mayeſt be preſerued from all dangers.

[o] God cauſed this heathen King to reproue her becauſe ſhe diſſembled, ſeeing that God had giuen her an husband as her vaile and defence.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women ſeruants: and they bare children.

18 For the Lord [p] had ſhut vp euery wombe of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

[p] Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Iſhmael mocketh Izhak. 14 Hagar is caſt out with her ſonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord viſited Sarah, as hee had ſaid, and did vnto her * according as he had promiſed.

* *Chap.17,19, and 18,10.*

2 For * Sarah conceiued, and bare Abraham a ſonne in his [a] olde age, at the ſame ſeaſon that God told him.

* *Matth 1,2. actes 7,8. galat.4,23. hebr.11,11.*

[a] Therefore the miracle was greater.

3 And Abraham called his ſonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumciſed Izhak his ſonne, when he was eight dayes old, * as God had commanded him.

* *Chap.17,12.*

5 So Abraham was an hundreth yeere olde, when his ſonne Izhak was borne vnto him.

6 ¶ Then Sarah ſaid, God hath made mee to reioyce: all that heare, will reioyce with me.

7 Againe ſhee ſaid, [b] Who would haue ſaid to Abraham, that Sarah ſhould haue giuen children ſucke? for I haue borne him a ſonne in his old age.

[b] She accuſeth her ſelfe of ingratitude, that ſhe did not beleeue the Angel.

8 Then the child grew and was weaned: and Abraham made a great feaſt that ſame day that Izhak was weaned.

9 ¶ And Sarah ſawe the ſonne of Hagar the Egyptian (which ſhe had borne vnto Abraham) [c] mocking.

[c] He derided Gods promiſe made to Izhak, which the Apoſtle calleth perſecution. Gal.4,29.

10 Wherefore ſhe ſaid vnto Abraham, * Caſt out this bondwoman and her ſonne: for the ſonne of this bondwoman ſhall not be heire with my ſonne Izhak.

* *Gala.4,30.*

11 And this thing was very grieuous in Abrahams ſight, becauſe of his ſonne.

12 ¶ But God ſaid vnto Abraham, Let it not be grieuous in thy ſight for the childe, and for thy bondwoman: in all that Sarah ſhall ſay vnto thee, heare her voyce: for in Izhak ſhall thy ſeede be [d] called.

[d] The promiſed ſeed ſhall be counted from Izhak, and not from Iſhmael. Rom.9,7. heb.11,18.

13 As for the ſonne of the bondwoman, I will make him [e] a nation alſo, becauſe he is thy ſeed.

[e] The Iſhmaelites ſhall come of him.

14 So Abraham aroſe vp early in the morning and tooke bread, and a bottell of water, and gaue it vnto Hagar putting it on her ſhoulder, and the childe *alſo*, and [f] ſent her away: who departing, wandered in the wilderneſſe of Beer-ſheba.

[f] True faith renounceth all naturall affections to obey Gods commandement.

15 And when the water of the bottel was ſpent, ſhe caſt the child vnder a certaine tree.

16 Then ſhee went and ſate her ouer againſt *him* a farre off about a bow ſhoot: for ſhee ſayd, I will not ſee the death of the childe. And ſhe ſate downe ouer againſt *him*, and lift vp her voyce, and wept.

17 Then God [g] heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and ſaid vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

[g] For his promiſe ſake made to Abraham; and not becauſe the childe had diſcretion and iudgement to pray.

18 Ariſe, take vp the childe, and holde him in thine hande: for I will make of him a great people.

19 And God [h] opened her eyes, and ſhee ſaw a well of water: ſo ſhee went and filled the bottell with water, and gaue the boy drinke.

[h] Except God open our eyes, we can neither ſee, nor vſe the means which are before vs.

20 So God was [i] with the child, and he grew and dwelt in the wilderneſſe, and was an ‖ archer.

[i] As touching outward things God cauſed him to proſper.

‖ *Or, ſhot in the bow, and was an hunter.*

21 And he dwelt in the wilderneſſe of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the ſame time Abimelech and Phichol his chiefe captain ſpake vnto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſweare vnto mee here by God, that thou wilt not † hurt mee, nor my children, nor my childrens children: thou ſhalt deale with me, and with the countrey, where thou haſt beene a ſtranger, according vnto the kindnes that I haue ſhewed thee.

† *Ebr. deale falſly with me, or lie.*

24 Then Abraham ſayd, I will [k] ſweare.

[k] So that it is a lawfull thing to take an othe in matters of importance, for to iuſtifie the trueth, and to aſſure others of our ſinceritie.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs ſeruants had violently taken away.

26 And Abimelech ſayd, [l] I know not who hath done this thing: alſo thou toldeſt me not, neither heard I *of it* but this day.

[l] Wicked ſeruants doe many euils vnknowen to their maſters.

27 Then Abraham tooke ſheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham ſet ſeuen lambs of the flocke by themſelues.

29 Then Abimelech ſayd vnto Abraham, What meane theſe ſeuen lambes, which thou haſt ſet by themſelues?

30 And he anſwered, Becauſe thou ſhalt receiue of mine hand *theſe* ſeuen lambes, that it may be a witneſſe vnto me, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-ſheba, becauſe there they both ſware.

‖ *Or, well of the othe, or of ſeuen, meaning lambes.*

32 Thus made they a [m] couenant at Beer-ſheba: afterward Abimelech and Phichol his chiefe captaine roſe vp, and turned againe vnto the land of the Philiſtims.

[m] Thus we ſee that the godly, as touching outward things may make peace with the wicked that know not the true God.

33 ¶ And Abraham planted a groue in Beer-ſheba, and [n] called there on the Name of the Lord, the euerlaſting God.

[n] That is, he worſhipped God in all points of true Religion.

34 And Abraham was a ſtranger in the Philiſtims land a long ſeaſon.

CHAP. XXII.

1, 2 The faith of Abraham is proued in offering his ſonne Izhak. 3 Izhak is a figure of Chriſt. 20 The generation of Nahor Abrahams brother of whom commeth Rebekah.

ANd after theſe things God did * proue Abraham, and ſayd vnto him, Abraham. Who anſwered, † Here am I.

* *Heb.11.17.*

† *Ebr. Loe, I.*

2 And he ſayd, Take now thine onely ſonne Izhak whom thou loueſt, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt-offering vpon one of the mountains, which I will ſhew thee.

[a] Which ſignifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.

[b] Herein ſtood the chiefeſt point of his tentation, ſeeing he was commanded to offer vp him in whom God had promiſed to bleſſe all the nations of the world.

3 Then Abraham roſe vp early in the morning, and ſadled his aſſe, and tooke two of his ſeruants with him, and Izhak his ſonne, and cloue wood for the burnt-offering, and roſe vp and went to the place, which God had told him.

4 ¶ Then the third day Abraham lift vp his eyes,and ſaw the place afarre off.

5 And ſayd vnto his ſeruants,Abide you here with the aſſe : for I and the child will goe yonder and worſhip,and [c] come againe vnto you.

[c] He doubted not, but God would accompliſh his promiſe,though hee ſhould ſacrifice his ſonne.

6 Then Abraham tooke the wood of the burnt-offering, and laid it vpon Izhak his ſonne, and hee tooke the fire in his hand, and the knife : and they went both together.

7 Then ſpake Izhak vnto Abraham his father, and ſayd, My father. And he anſwered,Here am I, my ſonne. And he ſayd,Behold the fire and the wood , but where is the lambe for the burnt offering ?

8 Then Abraham anſwered , My ſonne , God will [d] prouide him a lambe for a burnt offering : ſo they went both together.

[d] The onely way to ouercome all tentation,is to reſt vpon Gods prouidence.

9 And when they came to the place which God had ſhewed him , Abraham builded an altar there , and couched the wood, and [e] bound Izhak his ſonne , * and laid him on the altar vpon the wood.

[e] For it is like that his father had declared to him Gods commandement,whereunto he ſhewed himſelfe obedient.
* *Iames 2,21.*

10 And Abraham ſtretching foorth his hand, tooke the knife to kill his ſonne.

11 But the Angel of the Lord called vnto him from heauen,ſaying, Abraham,Abraham. And he anſwered,Here am I.

12 Then he ſayd,Lay not thine hand vpon the child, neither doe any thing vnto him : for now I [f] know that thou feareſt God, ſeeing for my ſake ‖ thou haſt not ſpared thine † onely ſonne.

[f] That is,by thy true obedience thou haſt declared thy liuely faith.
‖ *Or,and haſt not withholden thine onely ſonne from me.*
† *Ebr.thy ſonne, thy onely ſonne.*

13 And Abraham lifting vp his eyes , looked and behold , there was a ram behinde *him* caught by the hornes in a buſh : then Abraham went and tooke the ram,and offred him vp for a burnt offering in the ſtead of his ſonne.

14 And Abraham called the name of that place ‖ Iehouah Jireh: as it is ſayd this day,In the mount will the Lord [g] be ſeene.

‖ *Or,the Lord will ſee or prouide.*
[g] The name is changed,to ſhew that God doeth both ſee and prouide ſecretly for his,and alſo euidently is ſeene, and felt in time conuenient.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the ſecond time,

16 And ſayd , * By [h] my ſelfe haue I ſworne (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne.

* *Pſal.105,9. Ecclus.44,21, Luk.1,73. Hebr.6,13.*
[h] Signifying,that there is no greater then he.

17 Therefore will I ſurely bleſſe thee,and will greatly multiply thy ſeede , as the ſtarres of the heauen , and as the ſand which is vpon the ſea ſhore , and thy ſeede ſhall poſſeſſe the ‖ gate of his enemies.

‖ *Or holds.*

18 * And in thy ſeede ſhall all the nations of the earth be bleſſed , becauſe thou haſt obeyed my voyce.

* *Chap.12,3, and 18,18. Ecclus.44,22. act 3,25. Gala.3,8.*

19 Then turned Abraham againe vnto his ſeruants , and they roſe vp , and went together to Beer-ſheba : and Abraham dwelt at Beer-ſheba.

20 ¶ And after theſe things one told Abraham, ſaying , Behold Milcah, ſhe hath alſo borne children vnto thy brother Nahor :

21 *To vvit* , Vz his eldeſt ſonne , and Buz his brother , and Kemuel the father of ‖ Aram.

‖ *Or.of the Syrians.*

22 And Cheſed , and Hazo, and Pildaſh, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: theſe eight did Milcah beare to Nahor, Abrahams brother.

24 And his [i] concubine called Reumah, ſhee bare alſo Tebah , and Gaham , and Thahaſh , and Maachah.

[i] Concubine is oftentimes taken in the good part for thoſe women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her , of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and ſeuen yeere olde († ſo long liued ſhee.)

† *Ebr.the yeeres of the life of Sarah.*

2 Then Sarah died in Kiriath-arba : the ſame is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham [a] roſe vp from the ſight of his corps, & talked with the † Hittites,ſaying,

[a] That is,when he had mourned ſo the godly may mourne,if they paſſe not meaſure: and the naturall affection is commendable.
† *Ebr.ſonnes of Heth.*

4 I am a ſtranger,and a forreiner among you : giue me a poſſeſſion of buriall with you , that I may bury my dead out of my ſight.

5 Then the Hittites anſwered Abraham , ſaying vnto him,

6 Heare vs , my lord : thou art a prince [b] of God among vs : in the chiefeſt of our ſepulchres burie the dead:none of vs ſhall forbid thee his ſepulchre,but thou maieſt burie thy dead *therein.*

[b] That is,godly or excellent : for the Ebrewes ſo ſpeake of all things that are notable, becauſe all excellencie commeth of God.

7 Then Abraham ſtood vp , and bowed himſelfe before the people of the land of the Hittites.

8 And he communed with them, ſaying, If it be † your minde,that I ſhall burie my dead out of my ſight , heare me, and intreat for me to Ephron the ſonne of Zohar,

† *Ebr.in your ſoule.*

9 That he would giue me the caue ‖ of Machpelah, which he hath in the ende of his field, that he would giue it me for as much † money as it is worth,for a poſſeſſion to bury in among you.

‖ *Or,double caue, becauſe one was within another.*
† *Ebr. in full ſiluer.*

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie,ſaying,

[c] Meaning all the citizens and inhabitants.

11 No,my lord,heare me:the field giue I thee and the caue that therein is,I giue it thee:*euen* in the preſence of the ſonnes of my people giue I it thee to bury thy dead.

12 Then Abraham [d] bowed himſelfe before the people of the land,

[d] To ſhew that he had them in good eſtimation and reuerence.

13 And ſpake vnto Ephron in the audience of the people of the countrey , ſaying, Seeing thou *vvilt giue it*, I pray thee,heare me, I will giue the price of the field: receiue it of me,and I will bury my dead there.

14 Ephron then anſwered Abraham , ſaying vnto him,

15 My lord , hearken vnto mee : the land *is vvorth* foure hundreth [e] ſhekels of ſiluer : what *is* that betweene mee and thee ? bury therefore thy dead.

[e] The common ſhekel is about 20 pence,ſo then 400.ſhekels mount to 33.pound 6 ſhillings and 8 pence after 5 ſhilling ſterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the ſiluer,which hee had named , in the audience of the Hittites , *euen* foure hundreth ſiluer ſhekels of currant money among marchants.

17 ¶ So the fielde of Ephron *vvhich vvas* in Machpelah , and ouer againſt Mamre , *euen* the field and the caue that was therein , and all the trees that were in the field , which were in all the borders round about, was made ſure

18 Vnto Abraham for a poſſeſſion, in the ſight of the Hittites , *euen* of all that ‖ went in at the gates of his city.

‖ *Or,citizens.*

19 And after this , Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer againſt Mamre : the ſame is Hebron in the land of Canaan.

20 Thus the field,and the caue that is therein, was made ſure vnto Abraham for a poſſeſſion of buriall [f] by the Hittites.

[f] That is,all the people confirmed the ſale.

CHAP. XXIIII.

2 Abraham cauſeth his ſeruant to ſweare to take a wife for Izhak in his owne kinred, 12 The ſeruant prayeth to God.

33 His fidelitie toward his maſter. 50 The friends of Rebekah commit the matter to God. 58 They aske her conſent, and ſhe agreeth.

NOw Abraham was old, & † ſtriken in yeeres, & the Lord had bleſſed Abraham in al things.

2 Therefore Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had. * [a] Put now thine hand vnder my thigh,

3 And I will make thee [b] ſweare by the Lord God of the heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of yͤ Canaanites among whom I dwell:

4 But thou ſhalt go vnto my [c] country, and to my kinred, & take a wife vnto my ſonne Izhak.

5 And the ſeruant ſayd to him, What if the woman will not come with mee to this land? ſhall I bring thy ſon again vnto the land from whence thou cameſt?

6 To whom Abraham anſwered, Beware that thou bring not my ſonne [d] thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers houſe, and from the land where I was borne, and that ſpake vnto mee, and that ſware vnto me, ſaying, *Vnto thy ſeede will I giue this land, he ſhall ſend his Angel before thee, and thou ſhalt take a wife vnto my ſonne from thence.

8 Neuertheleſſe if the woman will not follow thee, then ſhalt thou be † diſcharged of this mine oathe: onely bring not my ſonne thither againe.

9 Then the ſeruant put his hand vnder the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſeruant tooke tenne camels of the camels of his maſter, and departed: (for he *had* all his maſters goodes in his hand:) *and* ſo he aroſe, and went to ‖ Aram Naharaim, vnto the [e] citie of Nahor.

11 And he made his camels to † lie down without the citie by a wel of water, at euentide about yͤ time that *the vvomen* come out to draw *vvater*.

12 And he ſaide, O [f] Lord God of my maſter Abraham, I beſeech thee ‖ ſend me good ſpeed this day, and ſhew mercy vnto my maſter Abraham.

13 Loe, I ſtand by the wel of water whiles the mens daughters of this citie come out to drawe water.

14 [g] Grant therefore that the maid, to whom I ſay: Bowe downe thy pitcher, I pray thee, that I may drinke: if ſhee ſay, Drinke, and I will giue thy camels drinke alſo: may be ſhee that thou haſt ordained for thy ſeruant Izhak: and thereby ſhall I know that thou haſt ſhewed mercie on my maſter.

15 ¶ And now yer he had left ſpeaking, behold, [h] Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother, and her Pitcher vpon her ſhoulder.

16 (And the maide was verſe faire to looke vpon, a virgine and vnknowen of man) and ſhee [i] went downe to the well, and filled her pitcher and came vp.

17 Then the ſeruant ranne to meete her, and ſaide, Let me drinke, I pray thee, a little water of thy pitcher.

11 And ſhe ſaid, Drinke † ſir: and ſhe haſted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when ſhe had giuen him drinke, ſhee ſaid, I will drawe water for thy camels alſo vntill they † haue drunken inough.

20 And ſhee powred out her pitcher into the trough ſpedily, and ranne againe vnto the well to draw water, and ſhe drewe for all his camels.

21 So the man wondred at her, and helde his peace, to knowe whether the Lorde had made his iourney proſperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of [l] halfe a *ſhekell* weight, and two bracelets for her hands, of ten ſhekels weight of golde:

23 And he ſayd, Whoſe daughter art thou? tell me, I pray thee, Is there roume in thy fathers houſe for vs to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel yͤ ſon of Milcah whom ſhe bare vnto Nahor.

25 Moreouer ſhe ſaid vnto him, We haue litter alſo & prouender ynough, & roume to lodge in.

26 And the man bowed himſelfe and worſhipped the Lord,

27 And ſaid, Bleſſed be the Lorde God of my maſter Abraham, which hath not withdrawne his mercie [m] and his trueth from my maſter: *for* when I was in the way, the Lord brought me to my maſters brethrens houſe.

28 And the maide ranne and tolde them of her mothers houſe according to theſe wordes.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well,

30 For when he had ſeene the earings and the bracelets in his ſiſters hands, and when hee heard the wordes of Rebekah his ſiſter, ſaying, Thus ſaid the man vnto me, then he went to the man, and loe, [n] he ſtoode by the camels at the well.

31 And he ſaide, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeeing I haue prepared the houſe, & roume for the camels?

32 ¶ Then the man came into the houſe, and [o] he vnſadled the [p] camels, and brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward the meate was ſet before him: but he ſayde, I [q] will not eate, vntill I haue ſayde my meſſage. And he ſaid: Speake on.

34 Then he ſaid, I am Abrahams ſeruant,

35 And the Lord hath [r] bleſſed my maſter wonderfully, that hee is become great: for he hath giuen him ſheep, and beeues, and ſiluer, and golde, and men ſeruants, and maide ſeruants, and camels, and aſſes.

36 And Sarah my maſters wife hath borne a ſonne to my maſter, when ſhe was olde, and vnto him hath he giuen all that he hath.

37 Now my maſter made me ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of yͤ [s] Canaanites, in whoſe land I dwell:

38 But thou ſhalt go vnto my [t] fathers houſe and to my kinred, and take a wife vnto my ſonne.

39 Then I ſaide vnto my maſter, What if the woman will not follow me?

40 Who anſwered mee, The Lord, before whom I walke, will ſend his Angel with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred and my fathers houſe.

41 Then ſhalt thou be diſcharged of [u] mine othe, when thou commeſt to my kinred: and if they giue thee not one, thou ſhalt be free from mine othe.

42 So I came this day to the well, and ſaide, O

† *Ebr. come into dayes.*

* *Chap. 47. 29.*

[a] Which ceremonie declared, the ſeruants obedience towards his maſter, and the maſters power ouer the ſeruant.

[b] This ſheweth that an oathe may be required in a lawfull cauſe.

[c] Hee would not that his ſonne ſhould marrie out of the godly family: for the inconueniences that come by marrying with the vngodly are ſet foorth in ſundry places of the Scriptures.

[d] Leaſt he ſhould loſe the inheritance promiſed.

* *Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.*

† *Ebr. innocent.*

‖ *Or Meſapotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.*

[e] That is, to Charran.

† *Ebr. to bowe their knees.*

[f] He groundeth his prayer vpon Gods promiſe made to his maſter.

‖ *Or, cauſe mee to meete.*

[g] The ſeruant moued by Gods ſpirit deſired to be aſſured by a ſigne, whether God proſpered his iourney or no.

[h] God giueth good ſucceſſe to all things that are vndertaken for the glory of his name and according to his word.

[i] Here is declared that God euer heareth the prayers of his, and granteth their requeſts.

† *Ebr. my Lord.*

† *Ebr. haue made an ende of drinking.*

‖ *Or, earering,*

[k] God permitted many things both in apparel & other things which are now forbid: ſpecially when they apertaine not to our mortification.

[l] The golden ſhekel is here meant and not that of ſiluer.

[m] He boaſteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

[n] For he waited on Gods hand, who had nowe heard his prayer.

[o] To wit, Laban.

[p] The gentle interteinment of ſtrangers vſed among the godly fathers.

[q] The fidelitie that ſeruant owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their owne neceſſitie.

[r] To bleſſe, ſignifieth here to enrich, or encreaſe with ſubſtance, as the text in the ſame verſe declareth.

[s] The Canaanites were accurſed, and therefore the godly could not ioyne with them in marriage.

[t] Meaning among his kinsfolkes, as verſe 40.

[u] Which by mine authoritie I cauſed thee to make.

Lord, the God of my maſter Abraham, if thou now proſper my * iourney which I goe.

43 Behold,* I ſtand by the well of water when a virgine commeth foorth to drawe water, and I ſay to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

* Or, way.
* Verſe 13.

44 And ſhe ſayd to me, Drinke thou, and I will alſo drawe for thy camels, let her be the wife, which the Lorde hath * prepared for thy maſters ſonne.

* Or, ſhewed.

45 And before I had made an end of ſpeaking in mine x heart, beholde, Rebekah came forth and her pitcher on her ſhoulder, and ſhee went downe to the well, and drewe water. Then I ſayd vnto her, Giue me drinke, I pray thee.

x Signifying that this prayer was not ſpoken by the mouth, but onely meditate in his heart.

46 And ſhe made haſte, and tooke downe her pitcher from her *ſhoulder*, and ſaid, Drinke, and I will giue thy camels drinke alſo. So I dranke, and ſhe gaue the camels drinke alſo.

47 Then I asked her, and ſaide, Whoſe daughter art thou? And ſhe anſwered, The daughter of Bethuel Nahors ſonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had brought me the * right way to take my maſters brothers daughter vnto his ſonne.

y He ſheweth what is our duetie, when we haue receiued any benefite of the Lord.
* Ebr. in the way of trueth.

49 Now therefore, if ye will deale z mercifully and truely with my maſter, tell me: and if not, tell me, that I may turne me to the a right hand or to the left.

z If you will freely and faithfully giue your daughter to my maſters ſonne.
a That is, that I may prouide elſwhere.

50 Then anſwered Laban and Bethuel, and ſaid, b This thing is proceeded of the Lorde: wee cannot therefore ſay vnto thee, *neither* euill nor good,

b So ſoone as they perceiue that it is Gods ordinance they yeelde.

51 Beholde, Rebekah *is* * before thee, take *her* and goe, that ſhe may be thy maſters ſonnes wife, euen as the Lord hath * ſaid.

* Or, at thy commandement.
* Or, ordeined.

52 And when Abrahams ſeruant heard their wordes, he bowed himſelfe toward the earth vnto the Lord.

53 Then the ſeruant tooke forth iewels of ſiluer, and iewels of golde, and raiment, and gaue to Rebekah: alſo vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, *both* he, and the men that were with him, and taried all night, and when they roſe vp in the morning, he ſaid, * Let me depard vnto my maſter.

* Verſe 56. & 59.

55 Then her brother and her mother anſwered, Let the maide abide with vs, at the leaſt * ten dayes: then ſhall ſhe goe.

* Ebr. dayes, or ten.

56 But he ſaid vnto them, Hinder you me not, ſeeing the Lord hath proſpered my iourney: ſend me away, that I may goe to my maſter.

57 Then they ſaid, We will call the maide, and aske c her conſent.

c This ſheweth that parents haue not authoritie to marrie their children without conſent of the parties.
* Ebr. her mouth.

58 And they called Rebekah, and ſayde vnto her: Wilt thou goe with this man? And ſhee anſwered, I will goe.

59 So they let Rebekah their ſiſter goe, and her nourſe, with Abrahams ſeruant and his men.

60 And they bleſſed Rebekah, and ſayde vnto her, Thou art our ſiſter, growe into thouſand thouſands, and thy ſeede poſſeſſe the d gate of his enemies.

d That is, let it be victorious ouer his enemies: which bleſſing is fully accompliſhed in Ieſus Chriſt.

61 ¶ Then Rebekah aroſe, and her maydes, and rode vpon the camels, and followed the man, and the ſeruant tooke Rebekah and departed.

62 Now Izhak came from the way of * Beer-lahoi-roi, (for he dwelt in the South countrey.)

* Chap. 16, 14. and 25, 11.

63 And Izhak went out to e pray in the field toward the euening: who lift vp his eies and looked, and behold, the camels came.

e This was the exerciſe of the godly fathers to meditate Gods promiſes, and to pray for the accompliſhment thereof.

64 Alſo Rebekah lift vp her eies, and when ſhe ſaw Izhak, ſhe lighted down from the camel.

65 (For ſhee had ſaid to the ſeruant, Who is yonder man, that commeth in the field to meete vs? and the ſeruant had ſaide, It is my maſter) So ſhe tooke f a vaile, and couered her.

f The cuſtome was that the ſpouſe was brought to her huſband, her head being coured, in token of ſhamefaſtnes and chaſtitie.

66 And the ſeruant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and ſhe was his wife, and he loued her: So Izhak was comforted after his mothers *death*.

|| Or, had left mourning for his mother.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Iſhmael. 25 The birth of Iaakob and Eſau.

NOw Abraham had taken a him another wife called Keturah.

a Whiles Sarah was yet aliue.

2 Which bare him Zimran, and Iokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Iokſhan, begate Sheba, and Dedan: * And the ſonnes of Dedan were Aſſhurim, and Letuſhim, and Leummim.

* 1. Chro. 1, 32

4 Alſo the ſonnes of Midian *vvere* Ephah, and Epher, and Hanoch, and Abida, and Eldah, all theſe were the ſonnes of Keturah.

5 ¶ And Abraham gaue * al his goods to Izhak.

* Ebr. all that he had.

6 But vnto the b ſonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and ſent them away from Izhak his ſonne (while hee yet liued) Eaſtward in the Eaſt countrey.

b For by the vertue of Gods word he had not only Izhak, but begate many moe.
c Reade Chap. 22. 24.
d To auoyde the diſſenſion that els might haue come becauſe of the heritage.

7 And this is the age of Abrahams life, which he liued, an hundreth ſeuentie and fiue yeeres.

8 Then Abraham yeelded the ſpirite, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

e Hereby the ancients ſignified that man by death periſhed not wholly but as the ſoules of the godly liued after in perpetuall ioy, ſo the ſoules of the wicked is perpetuall paine.

9 And his ſonnes Izhak and Iſhmael buried him in the caue of Machpelah, in the fielde of Ephron ſonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

* Chap. 23, 16.

11 ¶ And after the death of Abraham God bleſſed Izhak his ſonne, * and Izhak dwelt by Beer-laihai-roi.

* Chap. 16, 14. and 24, 62.

12 ¶ Now theſe are the generations of Iſhmael Abrahams ſonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 And theſe are the names of the ſonnes of Iſhmael, name by name, according to their kinreds: the * eldeſt ſonne of Iſhmael *vvas* Nebaioth then Kedar, and Abdeel, and Mibſam.

* 1. Chro. 1, 29
* Ebr. firſtborne.

14 And Miſhma, and Dumah, and Maſſa.

15 Hadar, and Tema, Ietur, Naphiſh, & Kedemah.

16 Theſe are the ſonnes of Iſhmael, and theſe *are* their names, by their townes and by their caſtles, *to vvit*, twelue princes of their nations.

17 (And theſe are the yeeres of the life of Iſhmael, an hundreth thirty and ſeuen yeeres, and he yeelded vp the ſpirit, and died, and was gathered vnto his f people.)

f Which dwelt among the Arabians, and were ſeparate from the bleſſed ſeede.

18 And they dwelt from Hauilah vnto Shur, that is towardes Egypt, as thou goeſt to Aſſhur, *Iſhmael* ‖ dwelt [g] in the preſence of all his brethren.

‖ *Or, his lot fell.*
[g] He meaneth that his lot fell to dwell among his brethren as the Angel promiſed, Chap.16.12.

19 ¶ Likewiſe theſe are the generations of Izhak Abrahams ſonne. Abraham begate Izhak.

20 And Izhak was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, *and* ſiſter to Laban the Aramite.

‖ *Or Syrian of Meſopotamia.*

21 And Izhak prayed vnto the Lorde for his wife, becauſe ſhe was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ ſtroue together within her: therefore ſhe ſayd, Seeing *it is* ſo, why am I [h] thus? wherefore ſhe went [i] to aske the Lord.

‖ *Or, hurt one another.*
[h] That is, with child, ſeeing one ſhall deſtroy another.
[i] For that is the onely refuge in all our miſeries.

23 And the Lord ſaid to her, Two nations *are* in thy wombe, and two maner of people ſhall be deuided out of thy bowels, and the one people ſhall be mightier then the other, and the * elder ſhall ſerue the yonger.

* *Rom.9.12.*

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes *vvere* in her wombe.

25 So he that came out firſt was red, and hee was al ouer as rough as a garment, and they called his name Eſau.

26 * And afterward came his brother out, and his hand held Eſau by the heele, therefore his name was called Iaakob. Now Izhak was threeſcore yeeres old when *Rebekah* bare them.

* *Hoſe.12.3. mat.1.2.*

27 And the boyes grewe, and Eſau *vvas* a cunning hunter, and † liued in the fields: but Iaakob was a ‖ plaine man, and dwelt in tents.

† *Ebr. a man of the field.*
‖ *Or ſimple and innocent.*

28 And Izhak loued Eſau, for * veniſon *vvas* his meate, but Rebekah loued Iaakob.

† *Ebr. veniſon in his mouth.*

29 Now Iaakob ſod pottage, and Eſau came from the field and was wearie.

30 Then Eſau ſayd to Iaakob, ‖ Let me eate, I pray thee, of that *pottage* ſo red, for I am wearie. Therefore was his name called Edom.

‖ *Or, feed me quickly.*

31 And Iaakob ſaid, Sell me euen nowe thy birthright.

32 And Eſau ſaid, Lo, I am almoſt dead, what *is* then this birthright to mee?

[k] The reprobate eſteeme not Gods benefits except they feele them preſently, and therfore they preferre preſent pleaſures.

33 Iaakob then ſaid, Sweare to me euen now. And he ſware to him, * and [l] ſolde his birthright vnto Iaakob.

* *Hebr.12.16.*
[l] Thus the wicked preferre their worldly commodities to Gods ſpirituall graces: but the children of God doe the contrary.

34 Then Iaakob gaue Eſau bread and pottage of lentiles: and he did eate and drinke, and roſe vp, and went his way: So Eſau contemned *his* birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promiſe. 9 The King blameth him for denying his wife. 14 The Philiſtims hate him for his riches. 15 Stop his wels. 16 And driue him away. 24 God comforteth him.

AND there was a famine in the [a] land beſides the firſt famine that was in the dayes of Abraham. Wherefore Izhak went to Abimilech King of the Philiſtims vnto Gerar.

[a] In the land of Canaan.

2 For the Lord appeared vnto him, and ſayd, [b] Goe not downe into Egypt, *but* abide in the land which I ſhall ſhew thee.

[b] Gods prouidence alwaies watcheth to direct the wayes of his children.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeede I will giue all theſe * countryes, and I will performe the othe which I ſware vnto Abraham thy father.

* *Chap.13.15. and 15.18.*

4 Alſo I will cauſe thy ſeede to multiply as the ſtarres of heauen, and will giue vnto thy ſeede all theſe countryes: and in thy ſeed ſhall all the nations of the earth be * bleſſed.

* *Chap.12.3. and 15.18. & 18.18. and 22.18. and 28.14.*

5 Becauſe that Abraham [c] obeyed my voyce and keept mine † ordinance, my commandements, my ſtatutes, and my lawes.

[c] He commendeth Abrahams obedience, becauſe Izhak ſhould be the more ready to follow the like: for as God made this promiſe of his free mercy, ſo doth the confirmation thereof proceed of the ſame fountaine.
† *Ebr. my keeping*

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he ſayd, She is my ſiſter: for he feared to ſay, ſhe is my wife, leſt, *ſayd he*, the men of the place ſhould kill me, becauſe of Rebekah, for ſhe was beutifull to the eye.

8 So after he had bene there long time, Abimelech King of the Philiſtims looked out at a window and loe, he ſaw Izhak [d] ſporting with Rebekah his wife.

[d] Whereby we ſee that feare and diſtruſt is found in the moſt faithfull.

9 Then Abimelech called Izhak, and ſayde, Loe, ſhe is of a ſuerty thy wife, and why ſaydſt thou, She is my ſiſter? To whom Izhak anſwered, Becauſe I thought *this*, It may be that I ſhall die for her.

[e] Or ſhewing ſome familiar ſigne of loue, whereby it might be knowen that ſhe was his wife.

10 Then Abimelech ſayd, Why haſt thou done this vnto vs? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought [f] ſinne vpon vs.

[f] In all ages men were perſwaded that Gods vengeance ſhould light vpon wedlocke breakers.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yeere an ‖ hundreth folde by eſtimation: and ſo the Lord bleſſed him.

‖ *Or, an hundreth meaſures.*

13 And the man waxed mightily, and ‖ ſtil increaſed, till he was exceeding great.

‖ *Ebr. he went forth going and increaſing.*

14 For he had flocks, of ſheepe, and heards of cattle, and a mighty houſhold: therefore the Philiſtims had [g] enuie at him.

[g] The malicious enuy alwayes the graces of God in others.

15 Inſomuch that the Philiſtims ſtopped, and filled vp with earth all the wels, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaide vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [k] valley of Gerar, and dwelt there.

[k] The Ebrew word ſignifieth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father, for the Philiſtims had ſtopped them after the death of Abraham, and he gaue them the ſame names, that his father gaue them.

19 Izhaks ſeruants then digged in the valley and found there a well of ‖ liuing water.

‖ *Or, ſpringing.*

20 But the herdmen of Gerar did ſtriue with Izhaks herdmen, ſaying, The water is ours, therefore called he the name of the well ‖ Eſek, becauſe they were at ſtriſe with him.

‖ *Or, contention, ſtriſe.*

21 Afterward they digged another well, and ſtroue for that alſo, and he called the name of it ‖ Sitnah.

‖ *Or, hatred.*

22 Then he remooued thence, and digged another well, for which they ſtroue not: therefore called he the name of it ‖ Rehoboth, and ſaid, Becauſe the Lord hath now made vs roome, we ſhall increaſe vpon the earth.

‖ *Or, largeneſſe, roome.*

23 So he went vp thence to Beer-ſheba.

24 And the Lord appeared vnto him the ſame night, and ſayd, I am the God [i] of Abraham thy father: feare not, I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant Abrahams ſake.

[i] God aſſureth Izhak againſt all feare by rehearſing the promiſe made to Abraham.

25 Then he built an [k] altar there, and called vpon the Name of the Lord, and there ſpred his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whome Izhak ſaid, Wherefore come ye to me, ſeeing ye hate me and haue put mee away from you?

28 Who anſwered, Wee ſawe certainely that the Lorde was with thee, and wee thought *thus*, Let there be now an othe betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou ſhalt doe vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, *doe this*.

30 Then he made them a feeſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them go, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and told him of a well, which they had digged, and ſaid vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite *alſo*.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping moueth his father to pity him. 41 Eſau hateth Iaakob and threatneth his death. 43 Rebekah ſendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) hee called Eſau his eldeſt ſonne, and ſayde vnto him, My ſonne. And he anſwered him, † I am here.

2 Then he ſaid, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine inſtruments, thy quiuer and thy bowe, and get thee to the field, that thou mayeſt † take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it me that I may eate, *and* that my [a] ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went in to the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Beholde, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make mee ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 [b] Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee before his death.

[k] To ſignifie that he would ſerue none other God, but the God of his father Abraham.

[l] The Ebrewes in ſwearing beginne commonly with If, and vnderſtand the reſt, that is, that God ſhall puniſh him that breaketh the oath: here the wicked ſhew that they are afraid leaſt that come to them which they would do to other.

‖ *Or, oth.*

‖ *Or, the well of the othe.*

* *Chap.27.46.*

‖ *Or, diſobedient and rebellious.*

† *Ebr. Loi, I.*

† *Ebr. hunt.*

[a] The carnall affection, which hee bare to his ſonne made him forget that which God ſpake to his wife. Chap.25.23.

[b] This ſubtiltie is blame worthie becauſe ſhe ſhould haue tarried till God had performed his promiſe.

11 But Iaakob ſayde to Rebekah his mother, Beholde, Eſau my brother *is* rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhall ſeeme * to him to be a ‖ mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſayd vnto him, ‖ [c] Vpon me *be* thy curſe, my ſonne: onely heare my voyce, and go and bring me *them*.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleaſant meat, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhe coutered his hands and the ſmooth of his necke with the skinnes of the kiddes of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who anſwered, I am heere: who art thou, my ſonne?

19 And Iaakob ſayde to his father, [d] I am Eſau thy firſt borne, I haue done as thou badeſt me, ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, How haſt thou founde it ſo quickly my ſonne? Who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſayde Izhak vnto Iaakob, Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him and ſayd, The [e] voyce *is* Iaakobs voyce, but the hands *are* the hands of Eſau.

23 (For he knew him not, becauſe his handes were rough as his brother Eſaus hands: wherefore he bleſſed him.)

24 Againe he ſayd, Art thou that my ſonne Eſau? Who anſwered, * Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Izhak ſayd vnto him, Come neere now, and kiſſe mee, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſayd, Behold, the ſmell of my ſonne *is* as the ſmell of a field, which the Lord hath bleſſed.

28 * God giue thee therefore of the dewe of heauen, and of the fatneſſe of the earth, and plentie of wheate and wine.

29 Let people be thy ſeruants, and nations bowe vnto thee: be Lord ouer thy brethren, & let thy mothers children honour thee: curſed *be he* ỹ curſeth thee, and bleſſed *be he* that bleſſeth thee.

30 ¶ And when Izhak had made an ende of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from hunting.

31 And hee alſo prepared ſauourie meate, and brought it to his father, and ſayd vnto his father, Let my father ariſe, and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

* *Ebr. before his eyes.*

‖ *Or, as though I would deceiue him.*

‖ *Or, I will take the danger on me.*

[c] The aſſurance of Gods decree made her bold.

[d] Although Iaakob was aſſured of this bleſsing by faith: yet he did euill to ſeeke it by lies, and the more becauſe he abuſeth Gods name therevnto.

[e] This declareth that he ſuſpected ſome thing, yet God would not haue his decree altered.

* *Ebr. I am.*

* *Heb. 11. 20.*

32 But his father Izhak ſayd vnto him, Who art thou? And he anſwered, I am thy ſonne, *euen* thy firſt borne Eſau.

33 Then Izhak was [f] ſtricken with a marueilous great feare, and ſayd, Who *and* where *is* hee that hunted veniſon, and brought it mee, and I haue eate ‖ of all before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd vnto his father, Bleſſe me, *euen* me alſo, my father.

35 Who anſwered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſayd, Was hee not iuſtly called [g] Iaakob? for hee hath deceiued mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerued a bleſſing for mee?

37 Then Izhak anſwered, and ſayd vnto Eſau, Behold, I haue made him [h] thy lord, and all his brethren haue I made his ſeruants: alſo with wheat and wine haue I furniſhed him, and vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſayd vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, ‖ *euen* me, alſo my father: and Eſau lifted vs his voyce, and * wept.

39 Then Izhak his father anſwered, and ſayd vnto him, Behold, the fatneſſe of the earth ſhal be thy dwelling place, and *thou ſhalt haue* of the dewe of heauen from aboue.

40 And [i] by thy word ſhalt thou liue, and ſhalt be thy brothers [k] ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, * The dayes of mourning for my father will come ſhortly, [l] then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Eſau her elder ſonne, and ſhee ſent and called Iaakob her younger ſonne, and ſayd vnto him, Behold, thy brother Eſau [m] is comforted againſt thee, *meaning* to kill thee:

43 Now therefore my ſonne, heare my voice: ariſe, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged,

45 And till thy brothers wrath turne away from thee, and hee forget the thinges, which thou haſt done to him: then will I ſende and take thee from thence: why ſhoulde I be [n] depriued of you both in one day?

46 Alſo Rebekah ſaid to Izhak, * I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, [p] what auaileth it mee to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iakob to take a wife of the Canaanites. 6 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed.

THen Izhak called Iaakob and [a] bleſſed him, and charged him, and ſaide vnto him, take not a wife of the daughters of Canaan.

[f] In perceiuing his errour, by appointing his heire againſt Gods ſentence pronounced before.

‖ *Or, ſufficiently.*

[g] In the Chap. 25. he was ſo called: becauſe he held his brother by the heele, as though he would ouerthrow him: and therfore he is heere called an ouerthrower, or deceiuer.

[h] For Izhak did this as he was the miniſter and Prophet of God.

‖ *Or, I am alſo (thy ſonne).*

* *Heb.*12.17.

[i] Becauſe thine enemies ſhall bee round about thee.

[k] Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

* *Obad.*1.10.

[l] Hypocrites onely absteine from doing euill for feare of men.

[m] He hath good hope to recouer his birthright by killing thee.

[n] For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.

* *Chap.* 26. 35.

[o] Which were Eſaus wiues.

[p] Hereby ſhee perſwaded Izhak to agree to Iaakobs departing.

[a] This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his father had giuen it without Gods motion.

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God all ‖ ſufficient bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people,

4 And giue thee the bleſſing of Abraham, *euen* to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherein thou art a [b] ſtranger,) which God gaue vnto Abraham.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to fetch him a wife thence, and giuen him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Iſhmael, and tooke ‖ vnto the wiues *which he had*, Mahalath the daughter of [c] Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-ſheba, and went to Haran,

11 And he came vnto a *certaine* place, and taried there all night becauſe the ſunne was down, and tooke of the ſtones of the place, and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a [d] ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And behold, the Lord ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, [e] will I giue thee and thy ſeede.

14 And thy ſeede ſhall bee as the duſt of the earth, and thou ſhalt ſpread abroad * to the Weſt, and to the Eaſt, and to the North, & to the South, and in thee and in thy ſeede ſhall all the * families of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, and ſaid, How fearefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp earely in the morning, and tooke the ſtone that he had laid vnder his head, and [g] ſet it vp *as* * a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place ‖ Beth-el: notwithſtanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vowe, ſaying, if [h] God will be with me, and will keepe me in this iourney which I goe, and will giue mee bread to eate, and clothes to put on:

* *Hoſe.*12.12.

* *Chap.*24.10.

‖ *Or, almightie.*

[b] The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift vp their eyes to the heauens where they ſhould haue a ſure dwelling.

‖ *Or, beſide his wiues.*

[c] Thinking hereby to haue reconciled himſelfe to his father, but all in vain: for he taketh not away the cauſe of the euill.

[d] Chriſt is the ladder whereby God and man are ioyned together, & by whom the Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.

* *Chap.* 35, 1. *and* 48. 3.

[e] He felt the force of this promiſe only by faith: for all his life time he was but a ſtranger in this land.

* *Deut.*12.20.*and* 19.14.

* *Chap.*12.3.*and* 18.18.*&* 22.18. *and* 26.4.

[f] Hee was touched with a godly feare and reuerence.

[g] To be a remembrance onely of the viſion ſhewed vnto him.

* *Chap.*31.13.

‖ *Or, houſe of God.*

[h] He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiſeth to be thankefull.

21 So that I come againe vnto my fathers houſe in ſafetie, then ſhall the Lord be my God.

☞ 22 And this ſtone, which I haue ſet vp *as* a pillar, ſhall be Gods houſe: and of all that thou ſhalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and ſerueth ſeuen yeeres for Rahel. 23 Leah brought to his bed in ſtead of Rahel. 27 He ſerueth ſeuen yeeres moe for Rahel. 31 Leah conceineth and beareth foure ſonnes.

THen Iaakob [a] lift vp his feete and came into the † Eaſt countrey.

2 And as he looked about, behold, there was a well in the field, [b] and lo, three flockes of ſheepe lay thereby (for at that well were the flocks watered) and there was a great ſtone vpon the wels mouth.

3 And thither were all the flockes gathered, and they rolled the ſtone from the welles mouth, and watered the ſheepe, and put the ſtone againe vpon the welles mouth in his place.

4 And Iaakob ſaide vnto them, My [c] brethren, whence bee yee? And they anſwered, Wee are of Haran.

5 Then he ſaid vnto them, Knowe yee Laban the ſonne of Nahor? Who ſaid, We know him.

6 Againe he ſaid vnto them, [d] Is he in good health? And they anſwered, He *is* in good health, and behold, his daughter Rahel commeth with the ſheepe.

7 Then he ſaid, Lo, *it is* yet hie day, neither *is it* time that the cattel ſhould bee gathered together: water ye the ſheepe and go feede *them.*

8 But they ſaide, Wee may not, vntill all the flockes be brought together, and *till men* roll the ſtone from the welles mouth, that we may water the ſheepe.

9 ¶ While he talked with them, Rahel alſo came with her fathers ſheepe, for ſhe kept them.

10 And aſſoone as Iaakob ſawe Rahel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, then came Iaakob neere, and rolled the ſtone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kiſſed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers * brother, and that hee was Rebekahs ſonne) then ſhe ranne and told her father.

13 And when Laban heard tell of Iaakob his ſiſters ſonne, he ranne to meete him, and embraced him, and kiſſed him, and brought him to his houſe: and he tolde Laban [e] all theſe things.

14 To whom Laban ſaide, Well, thou art my [f] bone and my fleſh, and hee abode with him the ſpace of a moneth.

15 ¶ For Laban ſaide vnto Iaakob, Though thou be my brother, ſhouldeſt thou therfore ſerue me for nought? tell me, what *ſhalbe* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was * tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and ſaid, I wil ſerue thee ſeuen yeeres for Rahel thy yonger daughter.

19 Then Laban anſwered, It is better that I giue her thee, then that I ſhould giue her to another man: abide with me.

20 And Iaakob ſerued ſeuen yeeres for Rahel, and they ſeemed vnto him but a [g] few dayes, becauſe he loued her.

21 ¶ Then Iaakob ſaid to Laban, Giue *me* my wife, yͤ I may go in to her, for my † terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But [h] when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his daughter Leah, *to be* her ſeruant.

25 But when the morning was come, behold, it was Leah. Then ſaid he to Laban, Wherefore haſt thou done thus to me? did not I ſerue thee for Rahel? wherefore then haſt thou beguiled me?

26 And Laban anſwered, It is not the [i] maner of this place, to giue the yonger before the elder.

27 Fulfill ſeuen yeeres for her, and we will alſo giue thee this for the ſeruice, which thou ſhalt ſerue me yet ſeuen yeeres more.

28 Then Iaakob did ſo, and fulfilled her ſeuen yeeres, ſo he gaue him Rahel his daughters to *be* his wife.

29 Laban alſo gaue to Rahel his daughter, Bilhah his maide *to be* her ſeruant.

30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, & ſerued him yet ſeuen yeeres more.

31 ¶ When the Lord ſaw yͤ Leah was deſpiſed, he † made her [k] fruitfull: but Rahel *vvas* barren.

32 And Leah conceiued and bare a ſonne, and ſhe called his name Reuben: for ſhe ſaid, Becauſe the [l] Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.

33 And ſhe conceiued againe and bare a ſonne, and ſaide, Becauſe the Lord heard that I was hated, he hath therefore giuen mee this *ſonne* alſo, and ſhee called his name Simeon.

34 And ſhe conceiued againe and bare a ſonne, and ſaid, Now at this time will my husband keepe mee company, becauſe I haue borne him three ſonnes: therefore was his name called Leui.

35 Moreouer ſhe conceiued againe and bare a ſonne, ſaying, Now wil I ‖ praiſe the Lord: * therefore ſhe called his name Iudah, and † left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 25 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

ANd when Rahel ſaw that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſaid vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled againſt Rahel, and he ſaid, Am I in [a] Gods ſtead, which hath witholden from thee the fruit of yͤ wombe?

3 And ſhee ſaid, Behold my maid Bilhah, go in to her, and ſhe ſhall beare vpon my [b] knees, and † I ſhall haue children alſo by her.

4 Then ſhee gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a ſon.

6 Then ſaid Rahel, God hath giuen ſentence on my ſide, and hath alſo heard my voyce, & hath giuen me a ſon: therefore called ſhe his name, Dan.

7 And Bilhah Rahels maid conceiued againe, and bare Iaakob the ſecond ſonne.

8 Then Rahel ſaid, With † excellent wreſt-

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[a] That is, he went forth on his iourny.

† Ebr. to the land of the children of the Eaſt.

[b] Thus hee was directed by the only prouidence of God, who brought him alſo to Labans houſe.

[c] It ſeemeth that in thoſe dayes the cuſtome was to call euen ſtrangers, brethren,

[d] Or, he is in peace? by the which word the Ebrewes ſignifie all proſperitie.

* Or, nephewe.

[e] That is, the cauſe why he departed from his fathers houſe, and what he ſaw in the way.

[f] That is, of my blood and kinred.

* Or, bleare eyed.

[g] Meaning, after that the yeeres were accompliſhed.

† Ebr. my dayes are full.

[h] The cauſe why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when ſhe was brought to her husband in ſigne of chaſtity and ſhamefaſtneſſe.

[i] He eſteemed more the profite that he had of Iaakobs ſeruice, then either his promiſe of the maner of the countrey, though he alledged cuſtome for his excuſe.

† Ebr. opened her wombe.

[k] This declareth that oft times they which are deſpiſed of men, are fauoured of God.

[l] Hereby appeareth, that ſhe had recourſe to God in her affliction.

[m] For children are a great cauſe of mutual loue betweene man and wife.

‖ Or, confeſſe.

* Mat. 1. 2.

† Ebr. ſtood from bearing.

[a] It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

[b] I will receiue her children on my lap, as though they were mine owne.

† Ebr. I ſhall be builded.

† Ebr. wreſtlings of God.

[c] The arrogancy of mans nature appeareth in that ſhe contemneth her ſiſter, after ſhe hath receiued this benefit of God to beare children.

lings haue I wreſtled with my ſiſter, & haue gottē the vpper hand: and ſhe called his name, Naphtali.

9 And when Leah ſaw that ſhe had left bearing, ſhee tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a ſonne.

11 Then ſaid Leah, [d] A company commeth: and ſhe called his name, Gad.

12 Againe Zilpah Leahs maid bare Iaakob another ſonne.

13 Then ſayd Leah, Ah, bleſſed am I, for the daughters will bleſſe me, and ſhe called his name Aſher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt, and found [e] mandrakes in the field, and brought them vnto his mother Leah. Then ſayd Rahel to Leah, Giue me, I pray thee, of thy ſonnes mandrakes.

15 But ſhe anſwered her, Is it a ſmall matter for thee to take mine husband, except thou take my ſonnes mandrakes alſo? Then ſayde Rahel, Therefore he ſhall ſleepe with thee this night for thy ſonnes mandrakes.

16 And Iaakob came from the field in the euening, and Leah went out to meete him, and ſayd, Come in to me, for I haue † bought and paied for thee with my ſonnes mandrakes: and he ſlept with her that night.

17 And God heard Leah and ſhee conceiued, and bare vnto Iaakob the fift ſonne.

18 Then ſaid Leah, God hath giuen *me* my reward, becauſe I gaue my [f] maide to my husband, and ſhe called his name Iſſachar.

19 After, Leah conceiued againe, and bare Iaakob the ſixt ſonne.

20 Then Leah ſaid, God hath endowed me with a good dowrie: nowe will mine husband dwell with me, becauſe I haue borne him ſixe ſonnes: and ſhe called his name Zebulun.

21 After that, ſhe bare a daughter, and ſhe called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, ‖ and opened her wombe.

23 So ſhe conceiued and bare a ſonne, and ſayd, God hath taken away my [g] rebuke.

24 And ſhe called his name Ioſeph, ſaying, The Lord wil giue me yet another ſonne.

25 ¶ And aſſoone as Rahel had borne Ioſeph, Iaakob ſaid to Laban, Send me away that I may goe vnto my place and to my countrey.

26 Giue *me* my wiues and my children, for whom I haue ſerued thee, and let me go: for thou knoweſt what ſeruice I haue done thee.

27 To whom Laban anſwered, If I haue now found fauour in thy ſight, *tarie*: I haue ‖ perceiued that the Lord hath bleſſed me for thy ſake.

28 Alſo he ſaid, Appoint vnto me thy wages, and I will giue it *thee*.

29 But he ſaid vnto him, Thou knoweſt, what ſeruice I haue done thee, and in what taking thy cattell hath bene ‖ vnder me.

30. For the little, that thou hadſt before I came, is increaſed into a multitude: and the Lord hath bleſſed thee † by my comming: but nowe when ſhall [h] I trauell for mine owne houſe alſo?

31 Then he ſaid, What ſhall I giue thee? And Iaakob anſwered, Thou ſhalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feed, *and* keepe thy ſheepe.

32 I will paſſe through all thy flocks this day, *and* ‖ ſeparate from them all the ſheepe with litle ſpots and great ſpots, and all ‖ blacke lambs among the ſheepe, and the great ſpotted, and litle ſpotted among the goates: [i] and it ſhalbe my wages.

33 So ſhall my [k] righteouſneſſe anſwere for me heereafter, when it ſhall come for my reward before thy face, *and* euery one that hath not little or great ſpots among the goates, and blacke among the ſheepe, the ſame ſhalbe ‖ theft with me.

34 Then Laban ſayd, Goe to, would God it might be according to thy ſaying.

35 Therefore ‖ he tooke out the ſame day the hee goates that were partie coloured and with great ſpots, and all the ſhee goates with litle and great ſpots, *and* all that had white in them, and all the ‖ blacke among the ſheepe, and put them in the keeping of his ſonnes.

36 And hee ſet three dayes iourney betweene himſelfe and Iaakob. And Iaakob kept the reſt of Labans ſheepe.

37 ¶ Then Iaakob [l] tooke rods of greene popular, and of haſell, and of the cheſnut tree, and pilled white ſtrakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the ſheepe came to drinke, before the ſheepe: (for they were in heate, when they came to drinke.)

39 And the ſheepe ‖ were in heate before the rods, and *afterward* brought forth yong of particolour, and with ſmall and great ſpots.

40 And Iaakob parted theſe lambes, and turned the faces of the flocke towards *thoſe lambes* partie coloured, and all manner of blacke, among the ſheepe of Laban: ſo he put his own flocke by themſelues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] ſtronger ſheepe, Iaakob layed the rods before the eyes of the ſheepe in the gutters, that they might conceiue before the rods.

42 But when the ſheepe were feeble, he put them not in: and ſo the feebler were Labans, and the ſtronger Iaakobs.

43 So the man increaſed exceedingly, and had many flocks, and maid-ſeruants, and men-ſeruants, and camels, and aſſes.

CHAP. XXXI.

1 Labans children murmure againſt Iaakob. 3 God commandeth him to returne to his countrey. 13, 14 The care of God for Iaakob. 19 Rahel ſtealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw he heard the [a] words of Labans ſonnes, ſaying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.

2 Alſo Iaakob beheld the countenance of Laban, that it was not towards him as in times paſt:

3 And the Lord had ſaid vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob ſent and called Rahel and Leah to the field vnto his flocke.

5 Then ſaid he vnto them, I ſee your fathers countenance, that it is not towards mee * as it was wont, and the [b] God of my father hath bene with me.

6 And yee know that I haue ſerued your father with all my might,

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[d] That is, God doth increaſe me with a multitude of children: for ſo Iaakob doeth expound this name God, Chap. 49. 19.

[e] Which is a kind of herbe whoſe roote hath a certaine likeneſſe of the figure of a man.

† *Ebr. buying I haue bought.*

[f] In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

‖ Or, *made her fruitfull.*

[g] Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid Increaſe and multiply: barrenneſſe was counted as a curſe.

‖ Or, *tried by experience.*

‖ Or, *with me.*

† *Ebr. at my feete*

[h] The order of nature requireth that euery one prouide for his owne family.

‖ Or, *ſeperat thou.*

‖ Or, *red.*

[i] That which ſhall hereafter be thus ſpotted.

[k] God ſhall teſtifie for my righteous dealing by rewarding my labours.

‖ Or, *counted theft.*

‖ Or, *Laban.*

‖ Or, *red or browne.*

[l] Iaakob herein vſed no deceit: for it was Gods commandement as he declareth in the next Chap. verſ. 9. and 11.

‖ Or, *receiued.*

[m] As they which tooke the ramme about September and brought forth about March: ſo the feebler in March, and lambe in September.

[a] The children vttered in words that which the father diſſembled in heart: for the couetous thinke that whatſoeuer they cannot ſnatch, is pluckt from them.

* *Ebr. and loe, not be with him, as yeſterday, and yet yeſterday.*

* *Ebr. as yeſterday and before yeſterday.*

[b] The God whom my father worſhipped.

7 But your father hath deceiued me, & changed my wages ‖ ten times: but God ſuffered him not to hurt me.

8 If he thus ſaid, The ſpotted ſhal be thy wages, then all the ſheepe bare ſpotted: and if he ſaid thus, The partie coloured ſhalbe thy reward, then bare all the ſheepe partie coloured.

9 Thus hath [c] God taken away your fathers ‖ ſubſtance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes & ſaw in a dreame, & behold, the hee goates leaped vpon the ſhee goates, that were parti coloured with little and great ſpots ſpotted.

11 And the Angell of God ſayd to mee in a dreame, Iaakob. And I anſwered, Lo, I am here.

12 And he ſaid, Lift vp now thine eies, and ſee all the hee goates leaping vpon the ſhee goates that are parti-coloured, ſpotted with little & great ſpots: for I haue ſeene all ẏ Laban doth vnto thee.

13 [d] I am the God of Beth-el, where thou * anointedſt the pillar, where thou vowedſt a vow vnto me. Nowe ariſe, get thee out of this countrey and returne vnto the land where thou waſt borne.

14 Then anſwered Rahel and Leah, and ſayde vnto him, Haue we any more portion and inheritance in our fathers houſe?

15 Doeth not he count vs as ſtrangers? for he hath [e] ſold vs, and hath eaten vp and conſumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours & our children: now then whatſoeuer God hath ſaid vnto thee, doe it.

17 ¶ Then Iaakob roſe vp, and ſet his ſonnes and his wiues vpon camels.

18 And he carried away all his flocks, and al his ſubſtance which he had gottē, *to vvit*, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to ſhere his ſheepe, then Rahel ſtole her fathers [f] idoles.

20 Thus Iaakob ‖ ſtole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he roſe vp, and paſſed the ‖ riuer, and ſet his face toward mount Gilead.

22 And the third day after was it told Laban, that Iaakob fled.

23 Then he tooke his ‖ brethren with him and followed after him ſeuen dayes iourney, and ‖ ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & ſaid vnto him, Take heed that thou ſpeake not to Iaakob † ought ſaue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban *alſo* with his brethren pitched vpon mount Gilead.

26 Then Laban ſayd to Iaakob, What haſt thou done? ‖ thou haſt euen ſtollen away mine heart and carried away my daughters as though they had been taken captiues with the ſword.

27 Wherefore diddeſt thou flie ſo ſecretly and ſteale away from me, and diddeſt not tell me, that I might haue ſent thee foorth with mirth and with ſongs, with timbrell and with harpe?

28 But thou haſt not ſuffered mee to kiſſe my ſonnes and my daughters: nowe thou haſt done fooliſhly in doing *ſo*.

29 I am † able to doe you euill: but the [g] God of your father ſpake vnto me yeſternight, ſaying, Take heed that thou ſpeake not to Iaakob ought ſaue good.

‖ *Or, many times.*

[c] This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.

‖ *Or, cattell.*

[d] This Angel was Chriſt which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

* *Chap.28,18.*

[e] For they were giuen to Iaakob in recompence of his ſeruice, which was a kind of ſale.

[f] For ſo the word here ſignifieth, becauſe Laban calleth them gods, verſ.30.

‖ *Or, went away priuily from Laban.*

‖ *Or, Euphrates.*

‖ *Or, kinſefolkes and friends.*

‖ *Or, ioyned with him.*

† *Ebr. from good to euill.*

‖ *Or, conueied thy ſelfe away priuily.*

† *Ebr. power is in mine hand.*

[g] He was an Idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Nowe though thou wenteſt thy way, becauſe thou greatly longedſt after thy fathers houſe, *yet* wherefore haſt thou ſtollen my gods?

31 Then Iaakob anſwered, and ſaid to Laban, Becauſe I was afraid, and thought that thou wouldeſt haue taken thy daughters from me.

32 *But* with whom thou findeſt thy gods, † let him not liue. Search thou before our brethren what I haue *of thine*, and take it to thee, (but Iaakob wiſt not that Rahel had ſtollen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idols, and put them in the camels † litter, and ſate downe vpon them) and Laban ſearched all the tent, but found *them* not.

35 Then ſaid ſhe to her father, † My Lord, be not angry that I cannot riſe vp before thee: for the cuſtome of women *is* vpon me: ſo hee ſearched, but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob alſo anſwered and ſayd to Laban, What haue I treſpaſſed? what haue, I offended, that thou haſt purſued after me?

37 Seeing thou haſt ſearched al my ſtuffe, what haſt thou found of all thine houſhold ſtuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeeres I haue been with thee: thine ewes & thy goats haue not ‖ caſt their yong, and the rammes of thy flocke haue I not eaten.

39 † Whatſoeuer was torn *of beaſts*, I brought it not vnto thee, *but* made it good my ſelfe: * of mine hand diddeſt thou require it, *vvere it* ſtollen by day, or ſtollen by night.

40 I was in the day conſumed with heate, and with froſt in the night, and my ‖ ſleepe departed from mine eyes.

41 Thus haue I been twentie yeeres in thine houſe, and ſerued thee foureteene yeeres for thy two daughters, and ſixe yeeres for thy ſheepe, and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] feare of Izhak had been with me, ſurely thou haddeſt ſent me away now emptie: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yeſternight.

43 Then Laban anſwered, and ſaid vnto Iaakob, Theſe daughters are my daughters, and theſe ſonnes are my ſonnes, and theſe ſheepe are my ſheepe, and all that thou ſeeſt, is mine, and what can I doe this day vnto theſe my daughters, or to their ſonnes which they haue borne?

44 Now therefore [i] come and let vs make a couenant, I and thou, which may bee a witneſſe betweene me and thee.

45 Then tooke Iaakob a ſtone, and ſet it vp *as* a pillar:

46 And Iaakob ſayde vnto his brethren, Gather ſtones: who brought ſtones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it † Iegar-ſahadutha, and Iaakob called it [k] Galeed.

48 For Laban ſayd, This heape is witneſſe betweene me and thee this day: therefore he called

the

‖ *Or, let him die.*

† *Or, ſtrawe, or ſaddle.*

† *Ebr. let not anger be in the eyes of my Lord.*

‖ *Or, been barren.*

† *Ebr. the torn, or taken by pray.*

* *Exod.22,12.*

‖ *Or, I ſlept not.*

[h] That is, the God whom Izhak did feare, and reuerence.

[i] His conſcience reprooued him of his misbehauiour toward Iaakob, and therefore mooued him to ſeeke peace.

† *Or, the heape of witneſſe.*

[k] The one name the place in the Syrian tongue, and the other in the Ebrew tongue.

the name of it Galeed.

49 Alſo *he called it* ‖ Mizpah, becauſe he ſaid, The Lord [l] looke betweene me and thee, when we ſhalbe ‖ departed one from another.

‖ *Or, watch tower.*
[l] To puniſh the treſpaſſer.
‖ *Or, hid.*

50 If thou ſhalt vexe my daughters, or ſhalt take [m] wiues beſide my daughters: *there is* no man with vs, beholde, God *is* witneſſe betweene me and thee.

[m] Nature compelleth him to condemne that vice, whereunto through coueteouſnes he forced Iaakob.

51 Moreouer, Laban ſayde to Iaakob, Behold this heape, and behold the pillar, which I haue ſet betweene me and thee.

52 This heape *ſhal be* witneſſe, and the pillar *ſhall be* witneſſe, that I will not come ouer this heape to thee; and that thou ſhalt not paſſe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of [n] Nahor *and* the God of their father be iudge betweene vs: but Iaakob ſware by the [o] feare of his father Izhak.

[n] Beholde, how the idolaters mingle the true God with their feined gods.
[o] Meaning, by the true God whom Izhak worſhipped.

54 Then Iaakob did offer a ſacrifice vpon the mount, and called his brethren to eate ‖ bread, and they did eate bread, & taried al night in yͤ mount.

‖ *Or, meate.*

55 And early in the morning Laban roſe vp and kiſſed his ſonnes, & his daughters, and [p] bleſſed them, and Laban departing, went vnto his place againe.

[p] Wee ſee that there is euer ſome ſeede of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confeſſing his vnworthineſſe. 13 He ſendeth preſents vnto Eſau. 24, 28 He wreſtled with the Angel vvho nameth him Iſrael.

NOwe Iaakob went foorth on his iourney, and * the Angels of God met him.

* *Chap.48.16.*

2 And when Iaakob ſaw them, he ſaid, [a] This is Gods hoſte, and called the name of the ſame place * Mahanaim.

[a] He acknowledgeth Gods benefits: who for the preſeruation of his, ſendeth hoſts of Angels.
* *Or, tents.*

3 Then Iaakob ſent meſſengers before him to Eſau his brother, vnto the land of Seir into the countrey of Edom.

4 To whom hee gaue commandement, ſaying, Thus ſhall ye ſpeake to my [b] lord Eſau: thy ſeruant Iaakob ſayeth thus, I haue beene a ſtranger with Laban, and taried vnto this time.

[b] He reuerenced his brother in worldly things, becauſe he chiefly looked to be preferred to the ſpirituall promiſe.

5 I haue beeues alſo and aſſes, ſheepe, and men ſeruants, and women ſeruants, and haue ſent to ſhew my lord, that I may find grace in thy ſight.

6 ¶ So the meſſengers came again to Iaakob, ſaying, We came vnto thy brother Eſau, and hee alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraide, and was ſore troubled, and deuided the people that was with him, and the ſheepe, and the beeues, and the camels into two companies.

[c] Albeit he was comforted by the Angels, yet the infirmitie of the fleſh doeth appeare.

8 For he ſaid, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreouer Iaakob ſaid, O God of my father Abraham, and God of my father Izhak, Lord, which * ſaideſt vnto me, Returne vnto thy countrey, and to thy kinred, and I will do thee good.

* *Chap.31.13.*

10 I am not † worthy of the leaſt of all the mercies, and all the trueth, which thou haſt ſhewed vnto thy ſeruant: for with my [d] ſtaffe came I ouer this Iorden, & now haue I gotten two bands.

† *Ebr. I am leſſe then all thy mercies.*
[d] That is, poore and without all prouiſion.

11 I pray thee, Deliuer me from the hand of my brother, from the hande of Eſau: for I feare him, leaſt he will come and ſmite mee, *and* the [e] mother vpon the children.

[e] Meaning, he will put all to death. This prouerbe commeth of them which kill the bird together with his young ones.

12 For thou ſaydeſt, I will ſurely doe to thee good, and make thy ſeede as the ſande of the ſea, which cannot be numbred for multitude.

13 ¶ And he taried there the ſame night and tooke of that which came to hand, a [f] preſent for Eſau his brother:

[f] Not diſtruſting Gods aſſiſtance, but vſing ſuch meanes as God had giuen him.

14 Two hundreth ſhee goates, and twentie hee goates, two hundreth ewes and twenty rammes:

15 Thirtie milch cammels with their coltes, fourtie kine, and ten bullockes, twenty ſhee aſſes and ten foles.

16 So he deliuered them into the hand of his ſeruants, euery droue by themſelues, and ſaid vnto his ſeruants, Paſſe before me, and put a ſpace betweene droue and droue.

17 And he commanded the formoſt, ſaying, If my brother Eſau meet thee, and aske thee, ſaying, Whoſe *ſeruant* art thou? And whither goeſt thou? and whoſe are theſe before thee?

18 Then ſhalt thou ſay, *They be* thy ſeruant Iaakobs: it is a preſent ſent vnto my lord Eſau: & behold, he himſelfe alſo is behind vs.

19 So likewiſe commanded he the ſecond and the thirde, and all that followed the droues, ſaying, After this maner, yee ſhall ſpeake vnto Eſau, when ye finde him.

20 And yee ſhall ſay moreouer, Behold, thy ſeruant Iaakob *commeth* after vs, (for he thought, I [g] wil appeaſe his wrath with the preſent that goeth before me, and afterward I will ſee his face: it may be that he will † accept me.)

[g] He thought it no loſſe to depart with theſe goods, to the intent he might follow the vocation whereunto God called him.
† *Ebr. receiue my face.*

21 So went the preſent before him: but he taried that night with the companie.

22 And he roſe vp the ſame night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And he tooke them, and ſent them ouer the riuer, and ſent ouer that he had.

24 ¶ Now when Iaakob was left himſelfe alone, there wreſtled a [h] man with him vnto the breaking of the day.

[h] That is, God in forme of man.

25 And he ſaw that he coulde not [i] preuaile againſt him: therefore he touched the holow of his thigh, and the holow of Iaakobs thigh was looſed, as he wreſtled with him.

[i] For God aſſaileth his with the one hand, and vpholdeth them with the other.

26 And he ſaid, Let mee goe, for the morning appeareth. Who anſwered, * I will not let thee goe, except thou bleſſe me.

* *Hoſe.12,4.*

27 Then ſaid he vnto him, What is thy name? And he ſaid, Iaakob.

28 Then ſaid he, * Thy name ſhalbe called Iaakob no more, but Iſrael: becauſe thou haſt had [k] power with God, thou ſhalt alſo preuaile wͭ men.

* *Chap.35.10.*
[k] God gaue Iaakob both power to ouercome, and alſo the praiſe of the victorie.

29 Then Iaakob demanded, ſaying, Tel me, I pray thee, thy name. And he ſaid, Wherfore now doeſt thou aske my name? and he bleſſed him there.

30 And Iaakob called the name of the place, Peniel: for, *ſaide hee*, I haue ſeene God face to face, and † my life is preſerued.

† *Or, my ſoule is deliuered.*

31 And the ſunne roſe vp to him as he paſſed Peniel, and he [l] halted vpon his thigh.

[l] The faithfull to ouercome their tentations, that they feele the ſmart thereof, to the intent that they ſhould not glory, but in their humility.

32 Therefore the children of Iſrael eate not of the ſinewe that ſhranke in the holowe of the thigh, vnto this day: becauſe he touched the ſinew that ſhranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 Eſau and Iaakob meete and are agreed. 11 Eſau receiueth his gifts. 19 Iaakob buyeth a poſſeſſion. 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, behold, Eſau came, and with him foure hundreth men: and he [a] diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formoſt, and Leah, and her children after, and Rahel and Ioſeph hindemoſt.

3 So he went before them and [b] bowed himſelfe to the grounde ſeuen times, vntill hee came neere to his brother.

4 Then Eſau ran to meete him, and embraced him, & fel on his neck, & kiſſed him, & they wept.

5 And he lift vp his eyes, and ſaw the women, and the children, and ſaide, Who are theſe with thee? And he anſwered, *They are* the children whom God of his grace hath giuen thy ſeruant.

6 Then came the maides neere, they and their children, and [c] bowed themſelues.

7 Leah alſo with her children came neere and made obeyſance: and after Ioſeph and Rahel drew neere, and did reuerence.

8 Then he ſaid, What meaneſt thou by al this droue, which I met? Who anſwered, I *haue ſent it*, that I may finde fauour in the ſight of my lord.

9 And Eſau ſaid, I haue inough, my brother: keepe that thou haſt to thy ſelfe.

10 But Iaakob anſwered, Nay, I pray thee, if I haue founde grace nowe in thy ſight, then receiue my preſent at mine hand: for [d] I haue ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted mee.

11 I pray thee take my ‖ bleſſing, that is brought thee: for God hath had mercy on mee, and therfore I haue all things: ſo he [e] compelled him, and he tooke it.

12 And he ſaide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he anſwered him, My lord knoweth, that the children *are* tender, and the ewes and kine with young vnder mine hande: and if they ſhould ouerdriue them one day, all the flocke would dy.

14 Let now my lord go before his ſeruant, and I will driue ſoftly, according to the paſe of yͤ cattel, which is before mee, and as the children be able to endure, vntill [f] I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he anſwered, What *needeth* this? let mee finde grace in the ſight of my lord.

16 ¶ So Eſau returned, *and vvent* his way that ſame day vnto Seir.

17 And Iaakob went forwarde towarde Succoth, and built him an houſe, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

18 Afterward, Iaakob came ſafe to Shechem a cittie, which is in the land of Canaan, when he came from ‖ Padan Aram, & pitched before yͤ city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the ſonnes of Hamor Shechems father, for an hundreth ‖ peices of money.

20 And he ſet vp there an altar, and called [g] it, The mighty God of Iſrael.

CHAP. XXXIIII.

1 Dinah is rauiſhed. 8 Hamor aſketh her in marriage for his ſon. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes and the perſuaſion of Hamor. 25 The whordome is reuenged.

THen Dinah the daughter of Leah, which ſhe bare vnto Iaakob, [a] went out to ſee the daughters of that countrey.

[a] That if the one part were aſſailed, the other might eſcape.

[b] By this geſture he partly did reuerence to his brother, and partly prayed to God to mitigate Eſaus wrath.

[c] Iaakob and his familie are the image of the Church vnder the yoke of tyrants which for feare are brought to ſubiection.

[d] In that that his brother imbraced him ſo louingly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

‖ Or, gift.

[e] By earneſt intreaty.

[f] Hee promiſed that which (as ſeemeth) his minde was not to performe.

‖ Or, tent.

‖ Or, Meſapotamia.

‖ Or, lambes, or money ſo marked.

[g] Hee calleth the ſigne, the thing which it ſignifieth, in token that God had mightily deliuered him.

[a] This example teacheth vs that too much liberty is not to be giuen to youth.

2 Whome when Shechem the ſonne of Hamor the Hiuite lorde of that countrey ſawe, he tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maide, and † ſpake kindly to the maide.

4 Then ſaide Shechem to his father Hamor, ſaying, [b] Get mee this maide to wife.

5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the fielde: therefore Iaakob helde his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the fielde and heard it, it greiued the men, & they were very angry, becauſe he had wrought ‖ villeny in Iſrael, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne: Shechem longeth for your daughter, ‖ giue her him to wife, I pray you.

9 So make affinitie with vs, giue your daughters vnto vs, and take our daughters vnto you.

10 And ye ſhall dwell with vs, and the lande ſhalbe before you, dwell, and do your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father and vnto her brethren, ‖ Let me finde fauour in your eyes, and I will giue whatſoeuer ye ſhall appoint mee.

12 † Aske of me abundantly both dowry, and gifts, and I will giue as ye appoynt me, ſo that ye giue me the maide to wife.

13 Then the ſonnes of Iaakob anſwered, Shechem and Hamor his father, talking deceitfully, becauſe he had defiled their ſiſter.

14 And they ſayd vnto them, [c] We cannot do this thing, to giue our ſiſter to an vncircumciſed man: for that were a [d] reproofe vnto vs.

15 But in this we will conſent vnto you, if ye will be as we *are*, that euery man child among you be [e] circumciſed.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwel with you, and be one people.

17 But if ye wil not hearken vnto vs to be circumciſed, thē wil we take our daughter & depart.

18 Nowe their wordes pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to do the thing becauſe he loued Iaakobs daughter: he was alſo the ‖ moſt ſet by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his Sonne went vnto the [f] gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are [g] peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume ynough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Only herein wil yͤ mē conſent vnto vs for to dwel with vs, and to be one people, if al yͤ mē childrē amōg vs be circūciſed as they are circūciſed.

23 Shall not [h] their flockes and their ſubſtance and al their cattel be ours? only let vs conſent *herein* vnto them and they will dwell with vs.

24 And vnto Hamor, and Shechem his ſonne hearkened all that went out of the gate of his citie;

† Ebr. humbled her.

† Ebr. ſpake to the heart of the maid.

[b] This proueth that the conſent of parents is requiſite in marriage, ſeeing the very Infidels did alſo obſerue it as a thing neceſſary.

‖ Or, follie.

† Ebr. and it ſhall not be ſo done.

‖ Or, marriage.

‖ Or, grant my requeſt.

† Ebr. multiply greatly the dowry.

[c] They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

[d] As it is abomination for them that are baptized to ioyne with Infidels.

[e] Their fault is the greater in that they make religion a cloke for their craft.

‖ Or, moſt honourable.

[f] For the people vſed to aſſemble there, and iuſtice was alſo miniſtred.

[g] Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commoditie.

[h] Thus they lacke no kind of perſwaſion, which preferre their owne commodities before the common wealth.

tie : and all the men children were circumciſed, *euen* all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſons of Iaakob,[i] Simeon and Leui, Dinahs brethren tooke either of them his ſword & went into the city boldly, & *ſlue [k] euery male.

26 They ſlewe alſo Hamor and Shechem his ſonne with the ‖ edge of the ſword, and tooke Dinah out of Shechems houſe, and went their way.

27 *Againe*, the *other* ſonnes of Iaakob came vpon the dead, and ſpoiled the citie, becauſe they had defiled their ſiſter.

[i] For they were the chiefe of the company.

* *Chap.* 49.6.

[k] The people are puniſhed with their wicked princes.

‖ *Ebr. mouth of the ſword.*

28 They tooke their ſheepe and their beeues, and their aſſes, and whatſoeuer was in the citie and in the fieldes.

29 Alſo they carried away captiue and ſpoiled all their goodes, and all their children and their wiues, and all that was in the houſes.

30 Then Iaakob ſaid to Simeon and Leui, Ye haue troubled mee, and made me ‖ ſtinke among the inhabitants of the land, *aſwel* the Canaanites, as the Perizzites, and I being few in number, they ſhall gather themſelues together againſt me, and ſlay me, and ſo ſhall I, and my houſe be deſtroyed.

‖ *Or, to be abhorred.*

31 And they anſwered, Should hee abuſe our ſiſter as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Bethel built an altar. 2 He reformeth his houſhold. 5 God maketh the enemies of Iaakob afraide. 8 Deborah dieth. 12 The land of Canaan is promiſed him. 18 Rahel dieth in labour. 22 Reuben lyeth with his fathers concubine.

THen [a] God ſaide to Iaakob, Ariſe, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddeſt from Eſau thy brother.

[a] God is euer at hand to ſuccour his in their troubles.

* *Chap.* 28.13.

2 Then ſaid Iaakob vnto his houſhold and to al that were with him, Put away the ſtrange gods that are among you, and [b] clenſe your ſelues, and change your garments:

[b] That by this outward acte they ſhould ſhew their inward repentance.

3 For we will riſe and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the ſtrange gods, which *were* in their hands, & al their [c] earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

[c] For therein was ſome ſigne of ſuperſtition, as in tablets and Agnus deis.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities that were round about them: ſo that they did not follow after the ſonnes of Iaakob.

[d] Thus, notwithſtanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the ſame is Beth-el) hee and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, becauſe that God appeared vnto him there, when he fled from his brother.

* *Chap.* 28.19.

8 Then Deborah Rebekahs nourſe dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it * Allon Bachuth.

* *Or, oke of lamentations.*

9 Againe God appeared vnto Iaakob, after he came to Padan Aram, and bleſſed him.

10 Moreouer God ſaid vnto him, Thy name is Iaakob: thy name ſhalbe no more called Iaakob, but * Iſrael ſhall be thy name: and he called his name Iſrael.

* *Chap.* 32.28.

11 Againe God ſaid vnto him, I am God * all-ſufficient: growe, and multiply: a nation and a multitude of nations ſhall ſpring of thee, & kings ſhall come out of thy loynes.

* *Or, almightie.*

12 Alſo I will giue the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy ſeede after thee will I giue that land.

13 So God [e] aſcended from him in the place where hee had talked with him.

[e] As God is ſaid to deſcend, when he ſheweth ſome ſigne of his preſence: ſo he is ſaid to aſcend when viſion is ended.

14 And Iaakob ſet vp a pillar in the place where he talked with him, a pillar of ſtone, and powred drinke offerings thereon: alſo he powred oyle thereon.

15 And Iaakob called the name of that place where God ſpake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about half a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailling ſhe was in perill.

[f] The Ebrew word ſignifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes iourney.

17 And when ſhe was in paines of her labour, the midwife ſayde vnto her, Feare not, for thou *ſhalt haue* this ſonne alſo.

18 Then as ſhee was about to yeelde vp the ghoſt (for ſhe died) ſhe called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Bethlehem.

* *Chap.* 48.7.

20 And Iaakob ſet a [g] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

[g] The ancient fathers vſed this ceremonie to teſtifie their hope of the reſurrection to come, which was not generally reuealed.

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal-eder.

22 Now when Iſrael dwelt in ý land, Reubẽ went, & [h] lay * *with* Bilhah his fathers concubine, & it came to Iſraels eare. And Iaakob had twelue ſons.

[h] This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies, whoſe election by their faultes was not changed.

* *Chap.* 49.4.

23 The ſonnes of Leah: Reuben Iaakobs eldeſt ſonne, and Simeon, and Leui, and Iudah, and Iſſachar, and Zebulun.

24 The ſonnes of Rahel: Ioſeph and Beniamin.

25 And the ſonnes of Bilhah Rahels mayde: Dan and Naphtali.

26 And the ſonnes of Zilpah Leahs maide: Gad and Aſher. Theſe are the ſonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were ſtrangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghoſt and died, and was * gathered vnto his people, being old and full of dayes: & his ſonnes Eſau & Iaakob buried him.

* *Chap.* 23.3.

CHAP. XXXVI.

2 The wiues of Eſau. 7 Iaakob and Eſau are rich. 9 The genealogie of Eſau. 24 The finding of mules.

NOwe theſe are [a] the generations of Eſau, which is Edom.

[a] This genealogie declareth that Eſau was bleſſed temporally, and that his fathers bleſſing tooke place in worldly things.

2 Eſau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite.

[b] Beſides thoſe wiues whereof is ſpoken Chap. 26. 34.

3 And *tooke* Baſemath Iſhmaels daughter, ſiſter of Nebaioth.

4 And * Adah bare vnto Eſau, Eliphaz: and Baſemath bare Reuel.

* 1. *Chron.* 1.35.

5 Alſo Aholibamah bare Ieuſh, and Iaalam, and Korah: theſe are the ſonnes of Eſau which were borne to him in the land of Canaan.

6 So Eſau tooke his wiues and his ſonnes, and his daughters, & al the ſoules of his houſe, & his flocks, & all his cattel, & all his ſubſtance, which

he had gotten in the land of Canaan, and [c] went into *another* countrey from his brother Iaakob.

7 For their riches were ſo great, that they could not dwell together, and the land, wherein they were ſtrangers, could not receiue them becauſe of their flockes.

8 ‖ Therefore dwelt Eſau in mount Seir: this Eſau is Edom.

9 ¶ So theſe are the generations of Eſau father of * Edom in mount Seir.

10 Theſe are the names of Eſaus ſonnes: ‖ Eliphaz, the ſonne of Adah, the wife of Eſau, *and* Reuel the ſonne of Baſhemath, the wife of Eſau.

11 And the ſonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſonne, and bare vnto Eliphaz, Amalek: theſe be the ſonnes of Adah Eſaus wife.

13 ¶ And theſe are the ‖ ſonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: theſe be the ſonnes of Baſhemath Eſaus wife.

14 ¶ And theſe were the ſonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Eſaus wife: for ſhe bare vnto Eſau, Ieuſh, and Iaalam, and Korah.

15 ¶ Theſe were ‖ [d] Dukes of the ſonnes of Eſau the ſonnes of Eliphaz, the firſt borne of Eſau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: theſe are the Dukes *that came* of Eliphaz in the land of Edom: theſe were the ‖ ſonnes of Adah.

17 ¶ And theſe are the ſonnes of Reuel Eſaus ſonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: theſe are the Dukes *that came* of Reuel in the land of Edom: theſe are the ‖ ſonnes of Baſhemath Eſaus wife.

18 ¶ Likewiſe theſe were the ſonnes of Aholibamah Eſaus wife: Duke Ieuſh, Duke Iaalam, Duke Korah: theſe Dukes *came* of Aholibamah, the daughter of Anah Eſaus wife.

19 Theſe are the children of Eſau, and theſe are the Dukes of them: This *Eſau* is Edom.

20 ¶ ‖ Theſe are the ſonnes of Seir the Horite, which [e] inhabited the land *before* Lotan, and Shobal, and Zibeon, and Anah.

21 And Diſhon, and Ezer, and Diſhan: theſe are the Dukes of the Horites, the ſonnes of Seir in the land of Edom.

22 And the ſonnes of Lotan were, Hori and Heman, and Lotans ſiſter *vvas* Timna.

23 And the ſonnes of Shobal were theſe: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe are the ſonnes of Zibeon: Both Aiah, and Anah: this was Anah that found [f] mules in the wilderneſſe, as he fed his father Zibeons aſſes.

25 And the children of Anah were theſe: Diſhon and Aholibamah, the daughter of Anah.

26 Alſo theſe are the ſonnes of Diſhan: Hemdan, and Eſhban, and Ithran, and Cheran.

27 The ſonnes of Ezer are theſe: Balhan, and Zaauan, and Akan.

28 The ſonnes of Diſhan are theſe, Vz, and Aran.

29 Theſe are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Diſhon, Duke Ezer, Duke Diſhan: theſe bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And theſe are the [g] Kings that reigned in the land of Edom, before there reigned *any* King ouer the children of Iſrael.

[c] Herein appeareth Gods prouidence, which cauſeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promiſe.

‖ *Ioſh.24.4.*

* *Or, the edomites.*

‖ *1. Chron.1.35.*

‖ *Or, nephewes.*

‖ *Or, neece.*

‖ *Or, cheife men.*

[d] If Gods promiſes be ſo ſure towards them which are not of his houſehould, how much more will he performe the ſame to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

‖ *1.Chron. 1.38.*

[e] Before that Eſau did there inhabite.

[f] Who not contented with thoſe kindes of beaſtes, which God had created, found out the monſtruous generation of mules betweene the Aſſe and the mare.

[g] The wicked riſe vp ſuddenly to honour, and periſh as quickly: but the inheritance of the children of God continueth euer, Pſal.102.28.

32 Then Bela the ſonne of Beor reigned in Edom, and the name of his citie *vvas* Dinhabah.

33 And when Bela died, Iobab the ſonne of Zerah of Bozra reigned in his ſtead.

34 When Iobab alſo was dead, Huſham of the land of Temani reigned in his ſtead.

35 And after the death of Huſham, Hadad the ſonne of Bedad, which ſlew Midian in the field of Moab, reigned in his ſtead, and the name of his citie *vvas* Auith.

36 When Hadad was dead, then Samlah of Maſrekah reigned in his ſtead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his ſtead.

38 When Shaul died, Baal-hanan the ſonne of Achbor reigned in his ſtead.

39 And after the death of Baal-hanan the ſonne of Achbor, Hadad reigned in his ſtead, and the name of his citie *vvas* Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then theſe are the names of the Dukes of Eſau according to their families, their places *and* by their names: Duke Timna, Duke Aluah, Duke Ietheth.

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: theſe bee the Dukes of Edom, according to their habitations, in the land of their inheritance. This Eſau is the father of [i] Edom.

CHAP. XXXVII.

2 Ioſeph accuſeth his brethren. 5 Hee dreameth and is hated of his brethren. 28 They ſel him to the Iſhmeelites. 34 Iaakob bewaileth Ioſeph.

IAakob now dwelt in the land, wherein his father was a [a] ſtranger, in the land of Canaan.

2 Theſe are the generation of Iaakob *vvhen* Ioſeph was ſeauenteene yeeres old, he kept ſheepe with his brethren, and the childe was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues, And Ioſeph brought vnto their father their euill ‖ [b] ſaying.

3 Now Iſrael loued Ioſeph more then all his ſonnes, becauſe he begate him in his old age and he made him a coate of many ‖ coulers.

4 So when his brethren ſaw that their father loued him more then all his brethren, thē they hated him, & could not ſpeake peaceably vnto him.

5 ¶ And Ioſeph [c] dreamed a dreame, and told his brethren, who hated him ſo much the more.

6 For he ſaid vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding ſheaues in the middes of the field: and loe, my ſheaue aroſe and alſo ſtood vpright, and behold, your ſheaues compaſſed round about, & did reuerēce to my ſheafe.

8 Then his brethren ſaid to him, What, ſhalt thou reigne ouer vs, and rule vs? or ſhalt thou haue altogether dominion ouer vs? And they [d] hated him ſo much the more, for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and ſaide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen ſtarres did reuerence to mee.

[h] Which citie is by the riuer Euphrates.

‖ *Or, neece.*

[i] Of Edom came the Idumeans.

[a] That is, the ſtory of ſuch things as came to him and his family, as chap.5.1.

‖ *Or, ſlander.*

[b] He complained of the euill wordes and iniuries which they ſpake and did againſt him.

‖ *Or, pieces.*

[c] God reuealed to him by a dreame what ſhould come to paſſe.

[d] The more that God ſhewed himſelfe fauourable to his, the more doeth the malice of the wicked rage againſt them.

10 Then he tolde it vnto his father and to his brethren, and his father [e] rebuked him, and ſaid vnto him, What is this thy dream, which thou haſt dreamed? ſhall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

11 And his brethren enuied him, but his father ‖ [f] noted the ſaying.

‖ *Or, kept diligently.*

f He knew that God was author of the dreame, but hee vnderſtood not the meaning.

12 ¶ Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſaide vnto Ioſeph, Doe not thy brethren keepe in Shechem? come and I will ſend thee to them.

14 And he anſwered him, I am here. Then he ſaid vnto him, Goe nowe, ſee whether it be well with thy brethren, and howe the flockes proſper, and bring me word againe: ſo he ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, ſaying, what ſeekeſt thou?

16 And he anſwered, I ſeeke my brethren: tell me, I pray thee, where they keepe *ſheepe*.

17 And the man ſaid, they are departed hence: for I heard them ſay, Let vs goe vnto Dothan. Then went Ioſeph after his brethren, and found them in Dothan.

18 And when they ſaw him afarre off, euen before he came at them, they [g] conſpired againſt him for to ſlay him.

g The holy Ghoſt couereth not mens faults, as doe vaine writers, which make vice vertue.

19 For they ſaide one to another, Behold this ‖ dreamer commeth.

‖ *Or maſter of dreames.*

20 Come now therefore, and let vs ſlay him, and caſt him into ſome pitte, and wee will ſay, A wicked beaſt hath deuoured him: then wee ſhall ſee, what will come of his dreames.

21 * But when Reuben heard *that*, he deliuered him out of their hands, and ſayde, † Let vs not kill him.

* *Chap. 42. 22.*

† *Ebr. let vs not ſmite his life.*

22 Alſo Ruben ſayde vnto them, Shed not blood, *but* caſt him into this pit that is in the wilderneſſe, and lay no hand vpon him. *Thus he ſaid*, that he might deliuer him out of their hand, and reſtore him to his father.

23 ¶ Now when Ioſeph was come vnto his brethren, they ſtript Ioſeph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and caſt [h] him into a pit, and the pit *vvas* emptie, without water in it.

h Their hypocriſie appeareth in this that they feared man more then God: and thought it was not murther, if they ſhed not his blood: or els had as excuſe to couer their fault.

25 Then they ſate them downe to eate bread: and lift vp their eyes and looked, and behold, there came a company of Iſhmaelites frõ Gilead, & their camels laden with ſpicierie, & ‖ balme, and myrrhe, & were going to cary it down into Egypt.

‖ *Or, roſen, turpentine, or triacle.*

26 Then Iudah ſaide to his brethren, What auaileth it, if wee ſlay our brother, though wee keepe his blood ſecret?

27 Come and let vs ſell him to the Iſhmaelites, and let not our hands be vpon him: for he is our brother, *and* our fleſh: and his brethren obeyed.

28 Then the Medianites marchant men paſſed by, & they drew forth, and lift Ioſeph out of yͤ pit, and ſold Ioſeph to the Iſhmaelites for twenty *pieces* of ſiluer: who brought Ioſeph into Egypt.

* *Wiſd. 10.13. Pſal. 105.17.*

i Moſes writing according to the opinion of them which tooke the Midianites and Iſhmaelites to be both one, doth here confounde their names: as alſo appeareth, verſe 36. & chap. 39.1. or els he was firſt offered to the Midianites, but ſolde to the Iſhmaelites.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioſeph *vvas* not in the pit: then he rent his clothes,

30 And returned to his brethren, & ſaid, The childe is not *yonder*, and I, whither ſhall I goe?

31 And they took Ioſephs coate, & killed a kid of the goates, and dipped the coate in the blood.

32 So they ſent that particoloured coate, [k] and they brought it vnto their father, and ſayd, This haue wee founde: ſee nowe, whether it be thy ſonnes coate, or no.

k To wit, the meſſengers which were ſent.

33 Then he knew it, and ſaid, *It is* my ſonnes coate: a wicked beaſt hath * deuoured him: Ioſeph is ſurely torne in pieces.

* *Chap. 44.28.*

34 And Iaakob rent his clothes, and put ſackcloth about his loynes, and ſorrowed for his ſonne a long ſeaſon.

35 Then all his ſonnes and his daughters aroſe vp to comfort him, but he would not be cõforted, but ſaid, ‖ Surely I wil go down into yͤ graue vnto my ſonne mourning: ſo his father wept for him.

‖ *Or, I will mourne for him ſo long as I liue.*

36 And the Midianites ſolde him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs *and* his ‖ cheife ſteward.

l Which word doeth not alway ſignifie him that is gelded, but alſo him that is in ſome high dignitie.

‖ *Or, captaine of the garde.*

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The treſpaſſe of Er and Onan, and the vengeance of God that came therevpon. 18 Iudah lieth vvith his daughter in lavve Tamar. 24 Tamar is iudged to be burnt for vvhoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time [a] Iudah went downe from his brethren, and turned into a man called Hirah an Adullamite.

a Moſes deſcribeth the genealogie of Iudah, becauſe the Meſſias ſhould come of him.

2 And Iudah ſawe there the daughter of a man called * Shuah a Canaanite: and he tooke her *to vvife*, and went into her.

* *1. Chron. 2.3.*

b Which affinitie notwithſtanding was condemned of God.

3 So ſhe conceiued and bare a ſonne, and he called his name Er.

4 * And ſhe conceiued again & bare a ſonne, and ſhe called his name Onan.

* *Num. 26.19.*

5 Moreouer ſhe bare yet a ſonne, whom ſhe called Shelah: and *Iudah* was at Chezib when ſhe bare him.

6 Then Iudah tooke a wife to Er his firſt borne *ſonne*, whoſe name *vvas* Tamar.

7 * Now Er yͤ firſt borne of Iudah was wicked in the ſight of yͤ Lord: therefore yͤ Lord ſlew him.

* *Num. 26.19.*

8 Then Iudah ſaid to Onan, Go in vnto thy brothers wife, and doe the office of a kinſman vnto her, and raiſe [c] vp ſeede vnto thy brother.

9 And Onan knew that the ſeede ſhould not be his: therefore when he went in vnto his brothers wife, he ſpilled it on the grounde, leaſt he ſhould giue ſeede vnto his brother.

c This order was for the preſeruation of the ſtocke, that the child begotten by the ſeconde brother ſhould haue the name and inheritance of the firſt: which is in the newe Teſtament aboliſhed.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he ſlew him alſo.

11 Then Iudah ſaide to Tamar his daughter in lawe, [d] Remaine a widdow in thy fathers houſe, till Shelah my ſonne growe vp (for he thought *thus*, Leaſt he die as well as his brethren,) So Tamar went and dwelt in her fathers houſe.

d For ſhe could not marry in any other family ſo long as Iudah would retaine her in his.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudahs wife died. Then Iudah, when he † had left mourning, went vp to his ſheepe-ſherers to Timnah, he, and his neighbour Hirah the Adullamite.

† *Ebr. was comforted.*

13 And it was told Tamar, ſaying, Beholde, thy father in law goeth vp to Timnah, to ſhere his ſheepe.

14 Then ſhe put her widdowes garments off from her, and couered *her* with a vaile, and wrapped her ſelfe, and ſate downe in ‖ Pethah-enam which is by the way to Timnah, becauſe ſhe ſaw that Shelah was growen, and ſhe was not giuen vnto him to wife.

‖ *Or, in the doore of the fountaines or, where were two wayes.*

15 When Iudah ſaw her, hee iudged her an

whore: for ſhe had couered her face.

16 And he turned to the way towardes her, and ſaid, Come, I pray thee, let mee lie with thee. (for he [e] knewe not that ſhe was his daughter in lawe.) And ſhe anſwered, What wilt thou giue me for to lie with mee?

[e] God had wonderfully blinded him that he could not know her by her talke.

17 Then ſaid he, I will ſend thee a kid of the goates from the flocke, and ſhe ſaid, *VVell*, if thou wilt giue mee a pledge, till thou ſend it.

18 Then he ſaid, What is the pledge that I ſhall giue thee? And ſhe anſwered, Thy ſignet and thy ‖ cloke and thy ſtaffe that is in thine hande. So he gaue it her, and lay by her, and ſhee was with childe by him.

‖ *Or, tyre of thine head.*

19 Then ſhe roſe, and went and put her vaile from her and put on her widowes rayment.

20 Afterward Iudah ſent a kid of the goates by the hande of his [f] neighbour the Adulliamite, for to receiue his pledge from the womans hand: but he found her not.

[f] That his wickedneſſe might not be knowen to others.

21 Then asked he the men of the place, ſaying, Where is the whore, *that ſate* in Enaim by the way ſide? & they anſwered, There was no whore there.

22 Hee came therefore to Iudah againe, and ſaid, I can not find her, and alſo the men of the place ſaid, There was no whore there.

23 Then Iudah ſaid, Let her take it to her, leaſt we be † [g] ſhamed: beholde, I ſent this kid, and thou haſt not found her.

† *Ebr. in contempt.*

[g] He feareth man more then God.

24 ¶ Now after three moneths, one tolde Iudah, ſaying, Tamar thy daughter in law hath plaied the whore, and lo, with playing the whore, ſhe is great with childe. Then Iudah ſaid, Bring yee her forth and let her be [h] burnt.

[h] We ſee that the Lawe, which was written in mans heart, taught them that whordome ſhould be puniſhed with death: albeit no lawe, as yet was giuen.

25 When ſhe was brought foorth, ſhe ſent to her father in law, ſaying, By the man, vnto whom theſe things *pertaine*, am I with childe: and ſayd alſo, Looke I pray thee, whoſe theſe are, the ſeale, and the cloke, and the ſtaffe.

26 Then Iudah knew *them*, and ſaide, Shee is [i] more righteous then I: for *ſhe hath done it* becauſe I gaue her not to Shelah my ſonne. So hee lay with her [k] no more.

[i] That is, ſhe ought rather to accuſe me then I her.

[k] For the horrour of the ſinne condemned him.

27 ¶ Now, when the time was come that ſhe ſhould be deliuered, behold, there *vvere* twinnes in her wombe.

28 And when ſhe was in trauel, *the one* put out his hand: and the midwife tooke and bound a red *threed* about his hãd, ſaying; this is come out firſt.

29 But when he [l] plucked his hande backe againe, loe, his brother came out, and *the midvviſe* ſaide, Howe haſt [m] thou broken the breach vpon thee? and his name was called * Pharez.

[l] Their hainous ſinne was ſignified by this monſtruous birth.

[m] Or the ſeperation betweene thee and thy brother.

* 1 *Chron.* 2.4. *matth.* 1,3.

30 And afterward came out his brother that *had* the red *threed* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 *Ioſeph is ſold to Potiphar.* 2 *God proſpereth him.* 7 *Potiphars wife tempteth him.* 13. 20 *Hee is accuſed and caſt in priſon.* 21 *God ſheweth him fauour.*

NOw Ioſeph was brought downe into Egypt: and Potiphar [a] an Eunuche of Pharaohs (*and his* chief ſteward an Egyptiã) bought him at yͤ hãd of yͤ Iſhmeelites, which had brought him thither.

[a] Reade Chap. 37.36.

2 And the [b] Lord was with Ioſeph, and hee was a man that proſpered and was in the houſe of his maſter the Egyptian.

[b] The fauour of God is the fountaine of all proſperitie.

3 And his maſter ſawe that the Lord *vvas* with him, and that the Lord made all that hee did to proſper in his hand.

4 So Ioſeph found fauour in his ſight, and ſerued him: and made him [c] ruler of his houſe, and put all that he had in his hand.

[c] Becauſe God proſpered him: and ſo he made religion to ſerue his profit.

5 And from that time that he had made him ruler ouer his houſe and ouer all that he had, the Lord [d] bleſſed the Egyptians houſe for Ioſephs ſake: and the bleſſing of the Lord was vpon all that he had in the houſe, and in the field.

[d] The wicked are bleſſed by the company of the godly.

6 Therefore he left all yͭ he had in Ioſephs hand, [e] and tooke account of nothing, *that vvas* with him, ſaue only of the bread, which he did eate. And Ioſeph was a faire perſon, and well fauoured.

[e] For he was aſſured that all things ſhould proſper well: therefore he ate and dranke & tooke no care.

7 Nowe therefore after theſe thinges, his maſters wife caſt her eyes vpon Ioſeph, and ſaid, [f] Lie with mee.

[f] In this word he declareth the ſumme whereunto all her flatteries did tende.

8 But he refuſed and ſaid to his maſters wife, Beholde, my maſter knoweth not what *hee hath* in the houſe with mee, but hath committed all that he had to mine hand.

9 There is no man greater in this houſe then I: neither hath he kept any thing from me, but only thee, becauſe thou art his wife: how then can I do this great wickedneſſe and *ſo* ſinne againſt [g] God?

[g] The feare of God preſerued him againſt her continuall tentations.

10 And albeit ſhe ſpake to Ioſeph day by day, yet he hearkened not vnto her, to lie with her, *or* to be in her company.

11 Then on a certaine day *Ioſeph* entred into the houſe to doe his buſineſſe: and there was no man of the houſhold in the houſe.

12 Therefore ſhe caught him by his garment, ſaying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when ſhee ſawe that hee had left his garment in her hand, and was fled out,

14 She called vnto the men of her houſe, and tolde them, ſaying, Behold, he hath brought in an Ebrewe vnto vs ‖ to mocke vs: who came in to mee for to haue ſlept with mee: but I [h] cryed with a loude voyce.

‖ *Or, to do vs villanie and ſhame.*

[h] This declareth that where incontinence is, thereunto is ioyned extreame impudency and craft.

15 And when hee heard that I lift vp my voyce and cryed, he left his garments with mee, and fled away, and got him out.

16 So ſhe layde vp his garment by her, vntill her lord came home.

17 Then ſhee tolde him ‖ according to theſe words, ſaying, The Ebrew ſeruant, which thou haſt brought vnto vs, came into me, to mocke me.

‖ *Or, after this manner.*

18 But aſſoone as I lift vp my voyce and cried, he lift his garment with me, and fled out.

19 Then when his maſter heard the words of his wife, which ſhe told him, ſaying, After this maner did thy ſeruant to me, his anger was kindled.

20 And Ioſephs maſter tooke him and put him in † [i] priſon, in the place, where the kings priſoners lay bound: and there he was in priſon.

† *Ebr. in the priſon houſe.*

[i] His euil intreatment in the priſon may be gathered of Pſal. 105. 18.

21 ¶ But the Lorde was with Ioſeph, and † ſhewed him mercy, and got him fauour in the ſight of the ‖ maſter of the priſon.

† *Ebr. inclined mercie vnto him.*

‖ *Or, lord.*

22 And the keeper of the priſon committed to Ioſephs hand al the priſoners that were in the priſon, and [k] whatſoeuer they did there, that did he.

[k] That is, nothing was done without his commandement.

23 And the keeper of the priſon looked vnto nothing that was vnder his hand, ſeeing that the Lord *vvas* with him: for whatſoeuer he did, the Lord made it to proſper.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12, 19 *Ioſeph expoundeth the dreames of the two priſoners.* 23 *The ingratitude of the butler.*

AND after theſe things, the butler of the King of Egypt and his baker offended their Lord the King of Egypt.

2 And Pharaoh was angrie againſt his two ‖ Officers, againſt the chiefe butler, and againſt the chiefe baker.

3 Therefore he put them in ward in his chiefe ſtewards houſe, in the priſon *and* place where [a] Ioſeph was bound.

4 And the chiefe ſteward gaue Ioſeph charge ouer them, and he ſerued them: and they continued a ſeaſon in warde.

5 ¶ And they both dreamed a dreame, eyther of them his dreame in one night, [b] eche one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the priſon.

6 And when Ioſeph came in vnto them in the morning, and looked vpon them, behold, they were ſad.

7 And he asked Pharaohs officers, that were with him in his maſters warde, ſaying, Wherefore † looke ye ſo ſadly to day?

8 Who anſwered him, Wee haue dreamed *eache one* a dreame, and there is none to interprete the ſame. Then Ioſeph ſaid vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioſeph, and ſaid vnto him, In my dreame, behold, a vine *vvas* before me,

10 And in the vine *vvere* three branches, and as it budded, her floure came forth: and the cluſters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioſeph ſaid vnto him, This [d] is the interpretatiō of it: ẏ three branches are three daies.

13 Within three dayes ſhall Pharaoh lift vp thine head, and reſtore thee vnto thine † office, and thou ſhalt giue Pharaohs cup into his hand after the olde maner, when thou waſt his butler,

14 But haue mee in remembrance with thee, when thou art in good caſe, & ſhew mercy, I pray thee vnto me, and [e] make mention of me to Pharaoh, that thou maieſt bring me out of this houſe.

15 For I was ſtollen away by theft out of the land of the Ebrewes, and here alſo haue I done nothing, wherfore they ſhould put me ‖ in ẏ dungeō.

16 And when the chiefe baker ſawe that the interpretation was good, hee ſaid vnto Ioſeph, Alſo me thought in my dreame that I had three [f] white baskets on mine head.

17 And in the vppermoſt basket there *vvas* of all maner baken meates for Pharaoh: and ẏ birdes did eate them out of the basket vpon mine head.

18 Then Ioſeph anſwered, and ſayd, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes ſhall Pharaoh take thine head from thee, and ſhall hang thee on a tree and the birdes ſhall eate thy fleſh from off thee.

20 ¶ And ſo the third day, *vvhich vvas* Pharaohs [h] birthday, hee made a feaſt vnto all his ſeruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his ſeruants.

21 And he reſtored the chiefe butler vnto his butlerſhip, who gaue the cup into Pharaohs hand.

‖ *Or, eunuches, the word ſignifieth them, that were in high eſtate, or them that were gelded.*

[a] God worketh many wonderfull meanes to deliuer his.

[b] That is, euery dreame had his interpretation, as the thing afterward declared.

† *Ebr. why are your faces euill?*

[c] Cannot God raiſe vp ſuch as ſhall interprete ſuch things?

[d] He was aſſured by the ſpirit of God, that his interpretation was true.

† *Ebr. place.*

[e] He refuſed not the meanes to be deliuered, which he thought God had appoynted.

‖ *Or, in the pit.*

[f] That is made of white twigs, or as ſome reade, baskets full of holes.

[g] He ſheweth that the miniſters of God ought not to conceale that, which God reuealeth vnto them.

[h] Which was an occaſion to appoint his officers, and ſo to examine them that were in priſon.

22 But he hanged the chiefe baker, as Ioſeph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioſeph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioſeph. 40 He is made ruler ouer all Egypt. 43 Ioſephs name is changed. 50 He hath two ſonnes Manaſſeh and Ephraim.

AND † two yeeres after, Pharaoh alſo [a] dreamed, and behold, he ſtood by a riuer,

2 And loe, there came out of the riuer ſeuen ‖ goodly kine and fat-fleſhed, and they fed in a ‖ medow:

3 And loe, ſeuen other kine came vp after them out of the riuer, euillfauoured & leane fleſhed, and ſtood by the *other* kine vpon the brink of ẏ riuer.

4 And the euillfauoured and leane fleſhed kine did eate vp the ſeuen welfauoured and fatte kine: ſo Pharaoh awoke.

5 Againe he ſlept, and dreamed the [b] ſecond time: and behold, ſeuen eares of corne grew vpon one ſtalke, ranke and goodly.

6 And loe, ſeuen thin eares, and blaſted with the Eaſt wind, ſprang vp after them.

7 And the thinne eares deuoured the ſeuen ranke and full eares, then Pharaoh awaked, and loe *it vvas* a dreame.

8 Now when the morning came, his ſpirite was [c] troubled: therefore hee ſent and called all the ſoothſayers of Egypt, and all the wiſe men thereof, and Pharaoh tolde them his dreames: but [d] none could interprete them to Pharaoh.

9 Then ſpake the chiefe butler vnto Pharaoh, ſaying, I [e] call to minde my faults this day.

10 Pharaoh being angry with his ſeruants, put me in ward in the chiefe ſtewards houſe, *both* me, and the chiefe baker.

11 Then wee dreamed a dreame in one night *both* I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there *vvas* with vs a young man, an Ebrew, ſeruant vnto the chiefe ſteward, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, ſo it came to paſſe: *for* he reſtored me to mine office, and hanged him.

14 * Then ſent Pharaoh, and called [f] Ioſeph and they brought him haſtily out of priſon, and he ſhaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh ſaid to Ioſeph, I haue dreamed a dreame, and no man can interprete it, and I haue heard ſay of thee, *that vvhen* thou heareſt a dreame, thou canſt interprete it:

16 And Ioſeph anſwered Pharaoh, ſaying, [g] Without me God ſhall † anſwere for the wealth of Pharaoh.

17 And Pharaoh ſayd vnto Ioſeph: In my dreame, behold, I ſtood by the banke of the riuer:

18 And loe, there came vp out of the riuer ſeuen fat fleſhed, and welfauoured kine, and they fed in the medowe.

19 Alſo loe, ſeuen other kine came vp after them poore and very * euillfauoured kine, and leanefleſhed: I neuer ſawe the like in all the land of Egypt for euillfauoured.

20 And the leane and euillfauoured kine did

eate

† *Ebr. at the end of two yeeres of dayes.*

[a] This dreame was not ſo much for Pharaoh, as to be a meanes to deliuer Ioſeph, and to prouide for Gods Church.

‖ *Or, faire to beholde.*

‖ *Or ſedgie place.*

[b] All theſe meanes God vſed to deliuer his ſeruant, and to bring him into fauour and authoritie.

[c] This feare was enough to teach him that this viſion was ſent of God.

[d] The wiſe of the world vnderſtand not Gods ſecrets, but to his ſeruants his will is reuealed.

[e] He confeſſeth his fault againſt the king before he ſpeake of Ioſeph.

* Read Chap. 40.5.

* *Pſal. 105.20.*

[f] The wicked ſeeke to the Prophets of God in their neceſſitie, whom in their proſperitie they abhorre.

[g] As though he would ſay, if I interpret thy dreame, it commeth of God, and not of me.

† *Ebr. anſwere peace.*

* *Ebr. naught.*

eate vp the firſt ſeuen fat kine.

21 And when they † had eaten them vp: it could not be knowen that they had eaten them, but they were ſtil as euil fauoured, as they were at the beginning: ſo did I awake.

22 Moreouer I ſaw in my dreame, & behold, ſeuen eares ſprang out of one ſtalke, full & faire.

23 And loe, ſeuen eares withered, thinne, *and* blaſted with the Eaſt wind, ſprang vp after them.

24 And the thinne eares deuoured the ſeuen good eares. Now I haue told the ſoothſayers, and none can declare it vnto mee.

25 ¶ Then Ioſeph anſwered Pharaoh, [h] *Both* Pharaohs dreames are one. God hath ſhewed Pharaoh what he is about to doe.

26 The ſeuen good Kine are ſeuen yeeres, and the ſeuen good eares are ſeuen yeeres: this is one dreame.

27 Likewiſe the ſeuen thinne and euil fauoured kine, that came out after them, are ſeuen yeeres: and the ſeuen emptie eares blaſted with the Eaſt wind, are ſeuen yeeres of famine.

28 This is the thing which I haue ſayde vnto Pharaoh, that God hath ſhewed vnto Pharaoh, what he is about to doe.

29 Behold, there come ſeuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there ſhall ariſe after them ſeuen yeeres of famine, ſo that all the plentie ſhall bee forgotten in the land of Egypt, and the famine ſhall conſume the land:

31 Neither ſhal the plentie ‖ be knowen in the land, by reaſon of this famine that *ſhal come* after, for it ſhalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to perform it.

33 Nowe therefore let Pharaoh [i] prouide for a man of vnderſtanding and wiſdome, and ſet him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fift part of the land of Egypt in the ſeuen plenteous yeeres.

35 Alſo let them gather all the foode of theſe good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in yͤ cities, and let them keepe *it*.

36 So the foode ſhall be for the prouiſion of the land, againſt the ſeuen yeares of famine, which ſhalbe in the land of Egypt, that the land periſh not by famine.

37 ¶ And the ſaying pleaſed Pharaoh and all his ſeruants.

38 Then ſaid Pharaoh vnto his ſeruants, Can we find *ſuch* a man as this, in whom *is* the [k] Spirit of God?

39 Then Pharaoh ſaide to Ioſeph, Foraſmuch as God hath ſhewed thee all this, there is no man of vnderſtanding, or wiſedome like vnto thee.

40 * Thou ſhalt be ouer mine houſe, and at thy † [l] word ſhall all my people be armed, only in the kings throne will I be aboue thee.

41 Moreouer Pharaoh ſaid to Ioſeph, Behold, I haue ſet thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Ioſephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke,

43 So hee ſet him vpon the † beſt charet that he had, ſaue one: and they cried before him, [m] Abrech, and placed him ouer all the lande of Egypt.

44 Againe Pharaoh ſaide vnto Ioſeph, I am Pharaoh, and without thee ſhall no man lift vp his hand or his foote in the land of Egypt.

45 And Pharaoh called Ioſephs name ‖ Zaphnath-paaneah: and he gaue him to wife Aſenath the daughter of Poti-pherah ‖ Prince of On: then went Ioſeph abroade in the land of Egypt.

46 ¶ And Ioſeph *vvas* [n] thirty yeere old when he ſtoode before Pharaoh King of Egypt: and Ioſeph departing from yͤ preſence of Pharaoh, went throughout all the land of Egypt.

47 And in the ſeuen plenteous yeeres the earth † brought forth ſtore.

48 And he gathered vp all the foode in the ſeuen plenteous yeeres, which were in the lande of Egypt, and layde vp foode in the cities: the foode of yͤ fielde, that was round about *euery* citie, layde he vp in the ſame.

49 So Ioſeph gathered wheate, like vnto the ſande of the ſea in multitude out of meaſure, vntill he left numbring: for *it vvas* without number.

50 Now vnto Ioſeph were borne * two ſonnes (before the yeere of famine came) which Aſenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioſeph called the name of the firſt borne Manaſſeh: for God, *ſaid he*, hath made me forget all my labour and all my [o] fathers houſhold.

52 Alſo he called the name of the ſecond, Ephraim: For God, *ſayd he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the ſeuen yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the ſeuen yeares of famine to come, according as Ioſeph had ſayd: and the famine was in all landes, but in all the lande of Egypt was ‖ bread.

55 At the length all the land of Egypt was affamiſhed, and the people cried vnto Pharaoh for bread. And Pharaoh ſaide vnto all the Egyptians, Goe to Ioſeph: what he ſaith to you, doe ye.

56 When the famine was vpon all the lande, Ioſeph opened all *places*, wherein *the ſtore vvas*, and ſolde vnto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all the countries ‖ came to Egypt to buy corne of Ioſeph, becauſe the famine was ſore in all landes.

CHAP. XLII.

3 Ioſephs brethren come into Egypt to buy corne. 7 Hee knovveth them, and tryeth them. 24 Simeon is put in priſon. 34 The other goe to fetch Beniamin.

THen [a] Iaakob ſawe that there was ‖ foode in Egypt, and Iaakob ſaid vnto his ſonnes, Why [b] gaze ye one vpon an other?

2 And he ſaid, Behold, I haue heard that there is foode in Egypt, * Get you downe thither, and buy vs foode thēce, that wee may liue & not die.

3 ¶ So went Ioſephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Ioſeph brother, would not Iaakob ſend with his brethren: for he ſaid, Leaſt death ſhould † befall him.

5 And the ſonnes of Iſrael came to buy foode among them that came: for there was famine in the land of Canaan.

† *Ebr. vvere gone into their invvard parts.*

[h] Both his dreams tend to one end.

‖ *Or, abundance and ſaturitie.*

‖ *Or, they ſhall remember no more the plentie.*

[i] The office of a true Prophet is not onely to ſhew the euils to come, but alſo the remedies for the ſame.

[k] None ſhould bee preferred to honour that haue not gifts of God meete for the ſame.

* *Pſal.* 105.21. 2.*Mac.* 2.53. *Acts* 7.10.

† *Ebr. mouth.*

[l] Some read, the people ſhall kiſſe thy mouth, that is ſhall obey thee in all things.

‖ *Or, his ſignet.*

† *Ebr. ſecond charet.*

[m] In ſigne of honour: which word ſome expound, tender father, or father of the king, or kneele downe.

‖ *Or, the expounder of ſecrets.*

‖ *Or, prieſt.*

[n] His age is mentioned both to ſhew that his authoritie came of God, and alſo that he ſuffered impriſonment and exile twelue yeeres and moe.

† *Ebr. made for gatherings.*

* *Chap.* 46.20. *and* 48.5.

[o] Notwithſtanding that his fathers houſe was the true Church of God: yet the company of the wicked and proſperitie cauſed him to forget it.

* *Pſal.* 105.16.

‖ *Or, foode.*

‖ *Or, came to Egypt to Ioſeph.*

[a] This ſtory ſheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church.

‖ *Or, corne.*

[b] As men deſtitute of counſell.

* *Acts* 7.12.

† *Ebr. ſhould meet him.*

6 Nowe Ioſeph was gouernour of the land, who ſold to all the people of the land: then Ioſephs brethren came, and bowed their face to the ground before him.

7 And when Ioſeph ſawe his brethren, hee knewe them, and [c] made himſelfe ſtrange toward them, and ſpake to them rouwghly, and ſayd vnto them, Whence come ye? Who anſwered, Out of the land of Canaan, to buy vitaile.

[c] This diſſembling is not to be followed, nor any particular factes of the fathers not approued by Gods word.

8 (Now Ioſeph knew his brethren, but they knew not him.

9 And Ioſeph remembred the * dreames, which he dreamed of them) and he ſaid vnto them, Ye are ſpies, *and* are come to ſee the † weaknes of yͤ land.

** Chap.37.5.*

† Ebr. nakedneſſe, or, filthineſſe.

10 But they ſayd vnto him, Nay, my lord, but to buy vitaile thy ſeruants are come.

11 Wee are all one mans ſonnes: wee meane truely, and thy ſeruants are no ſpies.

12 But hee ſayd vnto them, Nay, but ye are come to ſee the weakneſſe of the land.

13 And they ſaid, Wee thy ſeruants, are twelue brethren, the ſonnes of one man in the land of Canaan: and beholde, the yongeſt *is* this day with our father, and one ‖ is not.

‖ Or, is dead.

14 Againe Ioſeph ſayd vnto them, This is it that I ſpake vnto you, ſaying, Ye are ſpies.

15 Hereby ye ſhall be prooued: [d] *by* the life of Pharaoh, ye ſhall not goe hence, except your yongeſt brother come hither.

16 Send one of you which may fet your brother, and ye ſhalbe kept in priſon, that your words may be prooued, whether there be trueth in you, or els *by* the life of Pharaoh ye are but ſpies.

[d] The Egyptians which were idolaters, vſed to ſweare by their kings life: but God forbiddeth to ſweare by any but him: yet Ioſeph dwelling among the wicked ſmelleth of their corruptions.

17 So he put them in warde three dayes.

18 Then Ioſeph ſayde vnto them the third day, This doe, and liue: *for* I [e] feare God.

[e] And therefore am true and iuſt.

19 If ye be true men, let one of your brethren be bound in your priſon houſe, and goe ye, carie foode *for* the famine of your houſes:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee dye not: and they did ſo.

* Chap.35.5.

21 ¶ And they ſaid one to another, [f] We haue verily ſinned againſt our brother, in that we ſawe the anguiſh of his ſoule, when he beſought vs, and we would not heare *him*: therefore is this trouble come vpon vs.

[f] Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

22 And Reuben anſwered them, ſaying, Warned I not you, ſaying, * Sinne not againſt the childe, and ye would not heare? and lo, his [g] blood is now required.

* Chap.37.21.

[g] God will take vengeance vpon vs, & meaſure vs with our owne meaſure.

23 (And they were not aware that Ioſeph vnderſtood them: for he † ſpake vnto them by an interpreter.)

† Ebr. an interpreter betweene them.

24 Then he turned from them, and [h] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

[h] Though hee ſhewed himſelfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioſeph commanded that they ſhould fill their ſackes with wheate, and put euery mans money againe in his ſacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their aſſes, and departed thence.

27 And as one of them opened his ſacke for to giue his aſſe prouender in the Inne, he eſpyed his money: for lo, it was in his ſackes mouth.

28 Then he ſayd vnto his brethren, My money is reſtored: for lo, it is euen in my ſacke. And their heart † fayled them, and they were [i] aſtoniſhed, and ſayd one to another, What is this, *that* God hath done vnto vs?

† Ebr. went out.

[i] Becauſe their conſcience accuſed them of their ſinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they come vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, ſaying,

30 The man *vvho is* lord of the land, ſpake roughly to vs, & put vs *in priſon* as ſpies of the countrey.

31 And we ſayd vnto him, We are true men, *and* are no ſpies.

32 Wee be twelue brethren, ſonnes of our father: one ‖ is not, and the yongeſt *is* this day with our father in the land of Canaan.

‖ Or, cannot be found.

33 Then the lord of the countrey ſayd vnto vs, Hereby ſhal I knowe if yee be true men: Leaue one of your brethren with me, and take *foode* for the famine of your houſes, and depart,

34 And bring your yongeſt brother vnto me, that I may knowe that yee are no ſpies, but true men: *ſo* will I deliuer you your brother, and yee ſhall occupie in the land.

35 ¶ And as they emptied their ſackes, beholde, euery mans bundel of money was in his ſacke: and when they and their father ſaw the bundels of their money, they were afrayd.

36 Then Iaakob their father ſayd to them, Ye haue robbed me of my children: Ioſeph is not, and Simeon is not, and ye will take Beniamin: all theſe things * are againſt [k] me.

* Or, light vpon me.

[k] For they ſeemed not to be touched with any loue toward their brethre which increaſed his ſorrow: and partly as appearet he ſuſpected them for Ioſeph.

37 Then Reuben anſwered his father, ſaying, Slay my two ſonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he ſaid, My ſonne ſhall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, then ye ſhall bring my gray head with ſorow vnto the graue.

CHAP. XLIII.

13 Iaakob ſuffereth Beniamin to depart with his children. 18 Simeon is deliuered out of priſon. 30 Ioſeph goeth aſide and weepeth.

NOw great [a] famine *vvas* in the land.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father ſaid vnto them, Turne again. & buy vs a litle food.

[a] This was a great tentation to Iaakob, to ſuffer ſo great famine in that land where God had promiſed to bleſſe him.

3 And Iudah anſwered him, ſaying, The man charged vs by an oathe, ſaying, * Neuer ſee my face, except your brother *be* with you.

* Chap.42.20.

4 If thou wilt ſend our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not ſend *him*, wee will not go downe: for the man ſaid vnto vs, * Looke me not in the face, except your brother *be* with you.

* Chap.42.20.

6 And Iſrael ſayd, Wherefore dealt yee ſo euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they anſwered, The man asked ſtraitly of † our ſelues & of our kinred, ſaying, Is your father yet aliue? haue ye *any* brother? And we tolde him according to † theſe wordes: could we know certainly y he would ſay, Bring your brother downe?

† Or, of our eſtate and condition.

† Ebr. to the mouth of theſe words: that is, that thing which he asked vs.

8 Then ſayd Iudah to Iſrael his father, Send the boy with me, that wee may riſe and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee ſuretie for him: of mine hand ſhalt thou require him. * If I bring him not to thee, and ſet him before thee, † then let me beare the

* Chap.44.32.

† Ebr. I will ſinne to thee.

the blame for euer.

10 For except wee had made this tarying, doubtleſſe by this we had returned yͤ ſecond time.

11 Then their father Iſrael ſaid vnto them, If *it muſt needes be* ſo now, doe thus: take of the beſt fruites of the land in your veſſels, and bring the man a preſent, a little roſen, and a little hony, ‖ ſpices and myrrhe, nuttes, and almondes:

12 And take [b] double money in your hand, and the money, that was brought againe in your ſackes mouthes cary it againe in your hand, leſt it were ſome ouerſight.

13 Take alſo your brother and ariſe, *and* goe againe to the man.

14 And [c] God almightie giue you mercy in the ſight of the man, that hee may deliuer you your other brother, and Beniamin: but I ſhall be [d] robbed of my child, as I haue bene.

15 Thus the men tooke this preſent, and tooke twiſe ſo much money in their hand with Beniamin, and roſe vp, and went downe to Egypt, and ſtoode before Ioſeph.

16 And when Ioſeph ſawe Beniamin with them, he ſayd ‖ to his ſteward, Bring theſe men home and kill meate, and make ready: for the men ſhall eate with me at noone.

17 And the men did as Ioſeph bade, and brought the men vnto Ioſephs houſe.

18 Now when the men were brought into Ioſephs houſe, they were [e] afrayd, & ſayd, Becauſe of the money, that came in our ſacks mouthes at the firſt time, are we brought, that he may † picke a quarell againſt vs, and † lay ſome thing to our charge, and bring vs in bondage and our aſſes.

19 Therefore came they to Ioſephs ſtewarde, and communed with him at the doore of yͤ houſe,

20 And ſaid, Oh ſir, * we came indeed downe hither at the firſt time to buy foode,

21 And as we came to an Inne and opened our ſackes, behold, euery mans money was in his ſackes mouth, *euen* our money in full weight, but we haue brought it in our hands.

22 Alſo other money haue we brought in our hands to buy foode, *but* we cannot tell, who put our money in our ſackes.

23 And he ſaid, ‖ Peace be vnto you, feare not: [f] your God, and the God of your father hath giuen you that treaſure in your ſackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Ioſephs houſe, and gaue them water to waſh their feete, and gaue their aſſes prouender.

25 And they made ready their preſent againſt Ioſeph came at noone, (for they heard ſay, that they ſhould eate bread there.)

26 When Ioſeph came home, they brought the preſent into the houſe to him, which was in their hands, and bowed down to the ground before him.

27 And hee asked them of *their* † proſperitie, and ſayd, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who anſwered, Thy ſeruant our father is in good health, he is yet aliue: and they bowed downe, and made obeyſance.

29 And he lifting vp his eyes, beheld his brother Beniamin, his [g] mothers ſonne, and ſayd, Is this your yonger brother of whom ye tolde me? And he ſaid, God be mercifull vnto thee, my ſon.

30 And Ioſeph made haſte (for his † affection was inflamed toward his brother, and ſought *vvhere* to weepe) & entred into his chamber & wept there.

31 Afterward he waſhed his face, and came out, and refrained himſelfe, and ſaid, Set on † meate.

32 And they [h] prepared for him by himſelf, and for them by themſelues, and for the Egyptians, which did eate with him, by themſelues, becauſe yͤ Egyptians might not eate bread with yͤ Ebrews: for that was an [i] abomination vnto the Egyptians.

33 So they ſate before him: the eldeſt according vnto his age, and the yongeſt according vnto his youth: and the men marueiled among themſelues.

34 And they tooke meaſes from before him, *and ſent* to them: but Beniamins meaſe was fiue times ſo much as any of theirs: and they dranke, [k] and had of the beſt drinke with him.

CHAP. XLIIII.

15 Ioſeph accuſeth his brother of theft. 33 Iudah offereth himſelfe to be ſeruant for Beniamin.

AFterward he commanded his ſteward, ſaying, Fill the mens ſackes with foode, as much as they can carry, and put euery mans money in his ſackes mouth.

2 And [a] put my cup, *I meane*, the ſiluer cup, in the ſackes mouth of the yongeſt, and his corne money. And he did according to the commandement that Ioſeph gaue *him*.

3 And in the † morning the men were ſent away, they, and their aſſes.

4 And when they went out of the citie not farre off, Ioſeph ſaid to his ſtewarde, Vp, followe after the men: and when thou doeſt ouertake them, ſay vnto them, Wherefore haue ye rewarded euill for good?

5 Is not that *the cuppe* wherein my Lord drinketh? [b] and in the which he doeth diuine and prophecie? ye haue done euill in ſo doing.

6 ¶ And when hee ouertoke them, he ſayd theſe wordes vnto them.

7 And they anſwered him, Wherefore ſayth my lord ſuch wordes? God forbid that thy ſeruants ſhould doe ſuch a thing.

8 Beholde, the money which we found in our ſackes mouthes, we brought againe to thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſiluer or golde?

9 With whomſoeuer of thy ſeruants it be found, let him die, & we alſo will be my lords bondmen.

10 And he ſayd, Now then let it be according vnto your wordes: he with whom it is found, ſhall be my ſeruant, and ye ſhalbe † blamleſſe.

11 Then at once euery man tooke downe his ſacke to yͤ ground, & euery one opened his ſacke.

12 And he ſearched, and began at the eldeſt, and left at the yongeſt: and the cuppe was found in Beniamins ſacke.

13 Then they [c] rent their clothes, and laded euery man his aſſe, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Ioſephs houſe (for he *vvas* yet there) and they fell before him on the ground.

15 Then Ioſeph ſaid vnto them, What acte is this, which ye haue done? know ye not that ſuch a man as I, can diuine and prophecie?

16 Then ſaid Iudah, What ſhall we ſay vnto my lord? what ſhall we ſpeake? and how can we iuſtifie our ſelues? [d] God hath found out the wickednes of thy ſeruants: beholde, wee *are* ſeruants to my lord, both we, and he, with whom the cup is found.

‖ *Or, ſweet ſmels.*

[b] When we are in neceſſitie or danger, God forbiddeth not to vſe all honeſt meanes to better our eſtate and condition.

[c] Our chiefe truſt ought to be in God, and not in worldly meanes.

[d] He ſpeaketh theſe words not ſo much of deſpaire, as to make his ſonnes more carefull to bring againe their brother.

‖ *Or, to the ruler of his houſe.*

[e] So the iudgement of God preſſed their conſcience.

† Ebr. roule himſelfe vpon vs.

† Ebr. caſt himſelfe vpon vs.

* *Chap. 42. 3.*

‖ Or, you are well.

[f] Notwithſtanding the corruptions of Egypt, yet Ioſeph taught his familie to feare God.

† Ebr. peace.

[g] For they two onely were borne of Rahel.

† *Ebr. bowels.*

† *Ebr. bread.*

[h] To ſignifie his dignitie.

[i] The nature of the ſuperſtitious is to condemne all other in reſpect of themſelues.

[k] Sometime this word ſignifieth to be drunken, but here it is meant, that they had inough, and dranke of the beſt wine.

[a] We may not by this example vſe any vnlawfull practices, ſeeing God hath commanded vs to walke in ſimplicity.

† *Ebr. the morning ſhone.*

[b] Becauſe the people thought he could diuine, he attributeth to himſelfe that knowledge: or els he faineth that he conſulted with ſoothſayers for it: Which ſimulation is worthy to bee reprooued.

† *Ebr. innocent.*

[c] To ſignifie how greatly the thing diſpleaſed them, and how ſorrie they were for it.

[d] If we ſee no euident cauſe of our affliction, let vs looke to the ſecreet counſell of God, who puniſheth vs iuſtly for our ſinnes.

17 But he anſwered, God forbid, that I ſhould doe ſo, *but* the man, with whome the cuppe is founde, he ſhall be my ſeruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and ſaid, O my Lord, let thy ſeruant now ſpeake a worde in my lords eares, and let not thy wrath be kindled againſt thy ſeruant: for thou art euen [c] as Pharaoh.

c Equall in authoritie. or, next vnto the king.

19 My lord asked his ſeruants, ſaying, * Haue ye a father, or a brother?

* Chap. 42.13.16.

20 And wee anſwered my lord, Wee haue a father that is old, and a young † childe, *vvhich he begate* in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

† Ebr. childe of his old age.

21 Now thou ſaideſt vnto thy ſeruants, Bring him vnto me, that I may ‖ ſet mine eye vpon him.

‖ Or, that I may ſee him.

22 And we anſwered my lord, The child can not depart from his father: for if he leaue his father, *his father* would die.

23 Then ſaideſt thou vnto thy ſeruants, * Except your yonger brother come downe with you, looke in my face no more.

* Chap. 43.3.

24 So when we came vnto thy ſeruant our father, and ſhewed him what my lord had ſaid,

25 And our father ſaid vnto vs, Goe againe, buy vs a litle foode.

26 Then we anſwered, Wee cannot go downe, *but* if our yongeſt brother † go with vs, then will we goe down: for we may not ſee the mans face, except our yongeſt brother be with vs.

† Ebr. be with vs.

27 Then thy ſeruant my father ſaide vnto vs, Ye know that my [f] wife bare me two *ſonnes*.

f Rahel bare to Iaakob, Ioſeph and Beniamin.

28 And the one went out from mee, and I ſaid, Of a ſuerty he is torne in * pieces, and I ſaw him not ſince.

* Chap. 37.33.

29 Now ye take this alſo away from mee: if death take him, then [g] ye ſhall bring my gray head in ſorrow to the graue.

g Ye ſhall cauſe me to die for ſorrow.

30 Now therefore, when I come to thy ſeruant my father, and the child be not with vs (ſeeing that his ‖ life dependeth on the *childes* life.)

‖ Ebr. his ſoule is bound to his ſoule.

31 Then when he ſhall ſee that the childe *is* not *come*, he will die: ſo ſhall thy ſeruants bring the gray head of thy ſeruant our father with ſorrow to the graue.

32 Doubtleſſe thy ſeruant became ſuerty for the childe to my father, and, ‖ If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

‖ Chap. 43.9.

33 Now therefore, I pray thee, let me thy ſeruant abide for the child, *as* a ſeruant to my lord, and let the childe go vp with his brethren.

34 For [h] how can I go vp to my father: if the child *be* not with me, vnleſſe I would ſee the euill that ſhall come on my father.

h Meaning, hee had rather remaine their priſoner, then to returne and ſee his father in heauines.

CHAP. XLV.

1 Ioſeph maketh himſelfe knowen to his brethren. 8 Hee ſheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to ſend for his father. 24 Ioſeph exhorteth his brethren to concord.

THen Ioſeph could not refraine himſelfe before all that ſtoode by him, but hee cryed, [a] Haue forth euery man from me. And there taried not one with him, while Ioſeph vttered himſelfe vnto his brethren.

a Not that he was aſhamed of his kinred, but that he would couer his brethrens fault.

2 And he wept, and cried, *ſo* that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioſeph ſaid to his brethren, I am Ioſeph: doeth my father yet liue? But his brethren could not anſwere him, for they were aſtoniſhed at his preſence.

4 Againe, Ioſeph ſaid to his brethren, Come nere, I pray you, to mee. And they came nere. And he ſaid, ‖ I am Ioſeph your brother, whom ye ſold into Egypt.

‖ Actes 7.13.

5 Now therefore be not [b] ſad, neither grieued with your ſelues, that ye ſold me hither: † For God did ſend me before you for your preſeruation.

b This example teacheth that wee muſt by all meanes comfort them, which are truely humbled & wounded for their ſins.

† Chap. 50.20.

6 For now two yeeres of famine *haue beene* through the land, and fiue yeeres *are* behinde, wherein neither *ſhall be* earing nor harueſt.

7 Wherefore God ſent me before you to preſerue your poſteritie in this land, and to ſaue you aliue by a great deliuerance.

8 Now then you ſent not mee hither, but [c] God, who hath made me a father vnto Pharaoh, and lord of all his houſe, and ruler throughout all the land of Egypt.

c Albeit God deteſt ſinne, yet hee turneth mans wickedneſſe to ſerue to his glory.

9 Haſte you and go vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou ſhalt dwell in the land of Goſhen, and ſhalt be neere me, thou and thy children, and thy childrens children, and thy ſheepe, and thy beaſts, and all that thou haſt.

11 Alſo I will nouriſh thee there (for yet *remaine* fiue yeeres of famine) leſt thou periſh through pouerty, thou and thy houſhold, and all that thou haſt.

12 And behold, your eies doe ſee, and the eies of my brother Beniamin, that [d] my mouth ſpeaketh to you.

d That is, that I ſpeake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye haue ſeene, and make haſte, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‖ tidings came to Pharaohs houſe, ſo yͤ they ſaid, Ioſephs brethren are come: and it pleaſed Pharaoh well, and his ſeruants.

‖ Ebr. voyce.

17 Then Pharaoh ſaid to Ioſeph, Say to thy brethren, This do ye, lade your beaſts and depart, go to the land of Canaan,

18 And take your father, and your houſhold, & come to me, & I will giue you the [e] beſt of the land of Egypt, & ye ſhall eate of yͤ [f] fat of yͤ land.

e The moſt plentifull ground.

f The chiefeſt fruites and commodities.

19 And I commaund thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Alſo ‖ regard not your ſtuffe: for the beſt of all the land of Egypt is yours.

‖ Ebr. let not your eyes ſpare your veſſel.

21 And the children of Iſrael did ſo: and Ioſeph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile alſo for the yourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundreth pieces of ſiluer, and fiue ſuites of raiment.

23 And vnto his father ‖ likewiſe he ſent ten hee aſſes laden with the beſt things of Egypt, and ten ſhee aſſes laden with wheate, and bread and meate for his father by the way.

‖ Or, he ſent as much, to wit, ſiluer as verſe 20. and ten aſſes.

24 So ſent he his brethren away, and they de-

parted : and he ſayde vnto them, g Fall not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.

25 Then they went vp from Egypt,and came vnto the land of Canaan, vnto Iaakob their father.

26 And told him,ſaying,Ioſeph *is* yet aliue,and he alſo is gouernour ouer all the land of Egypt,& *Iaakobs* heart [h] failed:for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the words of Ioſeph, which he had ſaid vnto them:but when he ſaw the charets , which Ioſeph had ſent to cary him,then the ſpirite of Iaakob their father reuiued.

28 And Iſrael ſaid,*I haue* enough : Ioſeph my ſonne *is* yet aliue: I will go and ſee him yer I die.

CHAP. XLVI.

3 Cod aſſureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioſeph meeteth his father. 34 He teacheth his brethren what to anſwere to Pharaoh.

THen Iſrael tooke his iourney with all that he had, and came to Beer-ſheba, and [a] offered ſacrifice vnto the God of his father Izhak.

a Whereby he both ſignifieth, that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land from whence preſent neceſſity droue him.

2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iaakob, Iaakob. Who anſwered, I am here.

3 Then hee ſayde, I am God, the God of thy father, feare not to go downe into Egypt : for I will there make of thee a great nation.

4 I will [b] go downe with thee into Egypt, and I will alſo [c] bring thee vp againe, and Ioſeph ſhall d put his hand vpon thine eyes.

b Conducting thee by my power.
c In thy poſteritie.
d Shall ſhut thine eyes when thou dieſt : which appertained to him that was moſt deereſt, or chiefe of the kinred.

5 Then Iaakob roſe vp from Beer-ſheba : and the ſonnes of Iſrael caried Iaakob their father, and their children,and their wiues in the charets, which Pharaoh had ſent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his ſeede with him.

Ioſh.24,4.
pſal.105,23.
iſa.52,4.

7 His ſonnes and his ſonnes ſonnes with him, his daughters and his ſonnes daughters,and all his ſeede brought he with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, *euen* Iaakob and his ſonnes : * Reuben Iaakobs firſt borne.

9 And the ſonnes of Reuben : Hanoch, and Phallu,and Hezron, and Carmi.

** Exod.1,2.& 6.24.*
Num.26, 5.
1.Chron. 5.1.

10 ¶ And the ſonnes of * Simeon: Iemuel,and Iamin, and Obad, and Iachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.

** Exod.6,15.*
1.Chron.4. 24.

11 ¶ Alſo the ſonnes of * Leui : Gerſhon, Kohath, and Merari.

** 1.Chron.6,1.*

12 ¶ Alſo the ſonnes of ‖ Iudah : Er,& Onan, and Shelah, and Pharez, and Zerah : (but Er and Onan died in the land of Canaan.) And the ſons of Pharez *vvere* Hezron and Hamul.

‖ 1.Chron.2,3. and 4,21. chap.38,3.

13 ¶ Alſo the ſonnes of ‖ Iſſachar : Tola, and Phuuah,and Iob, and Shimron.

‖ 1.Chron. 7,1.

14 ¶ Alſo the ſonnes of Zebulun : Sered, and Elon, and Iahleel.

15 Theſe be the ſonnes of Leah, which ſhee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ ſoules of his ſonnes and his daughters *vvere* thirtie and three.

‖ Or, perſons.

16 Alſo the ſonnes of Gad : Ziphion,and Haggi,Shuni,and Ezbon,Eri,and Arodi,and Areli.

17 ¶ Alſo the ſonnes of ‖ Aſher : Iimnah,and Iſhuah, and Iſui,and Beriah,and Serah their ſiſter. And the ſonnes of Beriah : and Heber, Malchiel.

‖ 1.Chron.7,30.

18 Theſe are the children of Zilpah, whom Laban gaue to Leah his daughter : and theſe ſhe bare vnto Iaakob, *euen* ſixteene ſoules.

19 The ſonnes of Rahel Iaakobs wife *vvere* Ioſeph,and Beniamin.

20 ¶ And vnto Ioſeph in the land of Egypt were borne Manaſſeh, and Ephraim, which * Aſenath the daughter of Poti-pherah prince of On bare vnto him.

** Chap.41. 50.*

21 ¶ Alſo the ſonnes of * Beniamin : Belah, and Becher, and Aſhbeel, and Gera, Naaman,Ehi, and Roſh,Muppim,and Huppim,and Ard.

** Chron.7,6. and 8,1.*

22 Theſe are the ſonnes of Rahel, which were borne vnto Iaakob, fourteene ſoules in all.

23 ¶ Alſo the ſonnes of Dan : Huſhim.

24 ¶ Alſo the ſonnes of Naphtali : Iahzeel, and Guni,Iezer,and Shillem.

25 Theſe are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhee bare theſe to Iaakob,in all ſeuen ſoules.

26 All the * ſoules, that came with Iaakob into Egypt, which came out of his † loines (beſide Iaakobs ſonnes wiues) *vvere* in the whole, threeſcore and ſixe ſoules.

** Deut.10,22.*
† Ebr. thighes.

27 Alſo the ſonnes of Ioſeph, which were borne him in Egypt, *vvere* two ſoules : *ſo that* all the ſoules of the houſe of Iaakob,which came into Egypt,*are* ſeuentie.

28 ¶ Then he ſent Iudah before him vnto Ioſeph, to ‖ direct his way vnto Goſhen, and they came into the land of Goſhen.

‖ Or, to prepare him a place.

29 Then Ioſeph † made ready his charot, and went vp to Goſhen to meet Iſrael his father, and preſented himſelfe vnto him,and fell on his necke and wept vpon his necke a ‖ good while.

† Ebr. bound his charet.
‖ Ebr. yet, or ſtill.

30 And Iſrael ſaid vnto Ioſeph, Now let me die ſince I haue ſeen thy face, & ỳ thou art yet aliue.

31 Then Ioſeph ſaid to his brethren,and to his fathers houſe, I will go vp and ſhew Pharaoh, and tell him,My brethren and my fathers houſe,which were in the land of Canaan,are come vnto me.

32 And the men are [e] ſheepheardes, and becauſe they are ſheepheardes, they haue brought their ſheepe & their cattell,and all that they haue.

e He was not aſhamed of his father and kinred,though they were of baſe condition.

33 And if Pharaoh call you, and aſke you, What is your trade ?

34 Then ye ſhall ſay, Thy ſeruants are men occupied about cattell,from our childehood euen vnto this time,both we & our fathers : that ye may dwell in the land of Goſhen : for euery ſheepkeeper is an [f] abomination vnto the Egyptians.

f God ſuffereth the world to hate his, that they may forſake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goſhen is giuen him. 22 The idolatrous prieſts haue liuing of the King. 28 Iaakobs age when he dieth.

THen came Ioſeph and tolde Pharaoh, and ſaide, My father, and my brethren, and their ſheepe,and their cattell,and all that they haue,are come out of the land of Canaan, and behold,they are in the land of Goſhen.

2 And Ioſeph took part of his brethren, *euen* [a] fiue men,and preſented them vnto Pharaoh.

a That the king might be aſſured they were come, and ſee what manner of people they were.

3 When Pharaoh ſaid vnto his brethren, What is your trade ? And they anſwered Pharaoh, Thy ſeruants *are* ſhepheardes, both we and our fathers.

4 They ſaid moreouer vnto Pharaoh, For to ſoiourne in the land are we come: for thy ſeruants haue no paſture for *their* ſheep, ſo ſore is ỳ famine in the land of Canaan, Now therefore, we pray

thee; let thy ſeruants dwell in the land of Goſhen.

5 Then ſpake Pharaoh to Ioſeph, ſaying, Thy father and thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the beſt place of the land make thy father and thy brethren dwell: let them dwell in the land of Goſhen: and if thou knoweſt that there be men of actiuitie among them, make them rulers ouer my cattel.

[b] Ioſephs great modeſtie appeareth in that he would enterpriſe nothing without the kings commandement.

7 Ioſeph alſo brought Iaakob his father, and ſet him before Pharaoh. And Iaakob † ſaluted Pharaoh.

† *Ebr. bleſſed.*

8 Then Pharaoh ſaid vnto Iaakob, † How olde art thou?

† *Ebr. how many dayes are the yeeres of thy life?*

9 And Iaakob ſaid vnto Pharaoh, The whole time of my ‖ pilgrimage *is* an hundreth and thirtie yeeres: few & euil haue the daies of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

‖ *Hebr. 11.9. & 13.*

10 And Iaakob ‖ tooke leaue of Pharaoh, and departed from the preſence of Pharaoh.

‖ *Ebr. bleſſed.*

11 ¶ And Ioſeph placed his father, and his brethren, and gaue them poſſeſſion in the land of Egypt, in the beſt of the land, *euen* in the land of [c] Rameſes, as Pharaoh had commanded.

[c] Which was a city in the countrey of Goſhen, Exod. 1.11.

12 ¶ And Ioſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread [d] euen to the young children.

[d] Some reade, that he fed them as litle babes, becauſe they could not prouide for themſelues againſt that famine.

13 ¶ Now there was no bread in all the land: for the famine *vvas* exceeding ſore: ſo that the land of Egypt, and the land of Canaan were † famiſhed by reaſon of the famine.

† *Ebr. brought to an extremity, or at their wits end.*

14 And Ioſeph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioſeph layd vp the money in Pharaohs houſe.

[e] Wherein he both declareth his fidelity toward the King, and his minde free from coueтouſnes.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioſeph and ſayde, Giue vs bread: for why ſhould we dye before thee? for *our* money is ſpent.

16 Then ſayde Ioſeph, Bring your cattel, and I will giue you for your cattell, if *your* money be ſpent.

17 So they brought their cattell vnto Ioſeph, and Ioſeph gaue them bread for the horſes, and for the flockes of ſheepe, and for the heardes of cattell, and for the aſſes: ſo he fed them with bread for all their cattel that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and ſayde vnto him, We will not hide from my lord, that ſince our money is ſpent, and my lord hath the heardes of the cattell, there is nothing left in the ſight of my lord, but our bodies and our ground.

19 Why ſhall we periſh in thy ſight, both we and our [f] land? buy vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs ſeede, that we may liue and not dye, and that the land goe not to waſte.

[f] For except the ground be tilled & ſawen, it periſheth, & is as it were dead.

20 So Ioſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſolde euery man his ground, becauſe the famine was ſore vpon them: ſo the land became Pharaohs.

21 And he [g] remoued the people vnto the cities, ‖ from one ſide of Egypt euen to the other.

[g] By this changing they ſignified that they had nothing of their owne, but receiued all of the kings liberality.

‖ *Ebr. end of the border.*

22 Only the land of the Prieſts bought he not: for the Prieſts had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they ſolde not their ground.

23 Then Ioſeph ſayd vnto the people, Behold, I haue bought you this day, and your land for Pharaoh: loe, *here is* ſeede for you: ſowe therefore the ground.

24 And of the increaſe yee ſhall giue the fifth part vnto Pharaoh, and foure partes ſhalbe yours for the ſeede of the field, and for your meate, and for them of your houſholdes, and for your children to eate.

25 Then they anſwered, Thou haſt ſaued our liues: let vs finde grace in the ſight of my lord, and we will be Pharaohs ſeruants.

26 Then Ioſeph made it a law ouer the land of Egypt vnto this day, that Pharaoh ſhould haue the fifth *part*, [h] except the land of the Prieſts only, which was not Pharaohs.

[h] Pharaoh ſo prouiding for Idolatrou prieſts, ſhall be a condemnation to al them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the land of Egypt, in the countrey of Goſhen: and they had their poſſeſſions therein, & grew & multiplied exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt ſeuenteene yeeres, ſo that the whole age of Iaakob *vvas* an hundreth fourtie & ſeuen yeeres.

29 Now when the time drew neere that Iſrael muſt die, he called his ſonne Ioſeph, and ſaid vnto him, If I haue nowe found grace in thy ſight, * put thine hand nowe vnder my thigh, and deale mercifully & truely with me: burie me not, I pray thee, in Egypt.

* *Chap. 24.2.*

30 But when I ſhall [i] ſleepe with my fathers, thou ſhalt carie me out of Egypt, and burie mee in their buriall. And hee anſwered, I will doe as thou haſt ſayd.

[i] Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

31 Then he ſayd, ſweare vnto mee. And hee ſware vnto him. And Iſrael [k] worſhipped towardes the beds head.

[k] He reioyced that Ioſeph had promiſed him, and ſetting himſelfe vp vpon his pillow, praiſed God. Reade 1. Chro. 29.10.

CHAP. XLVIII.

1 Ioſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob rehearſeth Gods promiſe. 5 Hee receiueth Ioſephs ſonnes as his. 19 He preferreth the yonger.

AGaine after this, one ſayd to Ioſeph, Loe, thy father is ſicke: then the tooke with him his [a] two ſonnes, Manaſſeh and Ephraim.

[a] Ioſeph more eſteemeth that his children ſhould be receiued into Iaakobs family, which was the Church of God, then to enioy all the treaſures of Egypt.

2 Alſo one tolde Iaakob, and ſaid, Behold thy ſonne Ioſeph is come to thee, and Iſrael tooke his ſtrength vnto him and ſate vpon the bed.

3 Then Iaakob ſayd vnto Ioſeph, God ‖ almightie appeared vnto me at * Luz in the land of Canaan, and bleſſed me.

‖ *Or, all ſufficient.*

* *Chap. 28.13.*

4 And he ſayd vnto me, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy ſeede after thee for an [b] euerlaſting poſſeſſion.

[b] Which is true in the carnall Iſrael vnto the comming of Chriſt, and in the ſpirituall for euer.

5 ¶ And now thy ‖ two ſonnes, Manaſſeh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhall be mine, as Réuben and Simeon are mine.

‖ *Chap. 41,50.*

6 But thy linage, which thou haſt begotten after them, ſhalbe thine: they ſhalbe called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, Rahel ‖ died vpon mine hand in the land of Canaan, by the way when *there vvas* but halfe a dayes iourney of ground to come to Ephrath: and I buryed her there in the way to Ephrath: the ſame *is* Beth-lehem.

‖ *Chap. 35.19.*

8 Then Iſrael beheld Ioſephs ſonnes and ſayd, Whoſe are theſe?

9 And Ioſeph ſayd vnto his father, They are my ſonnes, which [c] God hath giuen mee here. Then he ſayd,I pray thee, bring them to me, that I may bleſſe them:

10 (For the eyes of Iſrael were dim for age, ſo that he could not *vvell* ſee) Then he cauſed them to come to him, and he kiſſed them and embraced them.

11 And Iſrael ſayd vnto Ioſeph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees,and did reuerence † downe to the grounde.

13 Then tooke Ioſeph them both, Ephraim in his right hand toward Iſraels left hand,and Manaſſeh in his left hand toward Iſraels right hand, ſo he brought *them* vnto him.

14 But Iſrael ſtretched out his right hand, and layd it on [d] Ephraims head which was the yonger, and his left hand vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh *vvas* the elder.

15 ¶ * Alſo he bleſſeth Ioſeph, and ſayd, The God, before whom my fathers, Abraham and Izhak did walke, the God, which hath fed mee all my life long,vnto this day, *bleſſe thee.*

16 The [e] Angel, which hath deliuered mee from all euill,bleſſe the children,& let my [f] name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the middes of the earth.

17 But when Ioſeph ſaw that his father layde his right hand vpon the head of Ephraim, it [g] diſpleaſed him: and he ſtayed his fathers hand to remoue it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſayde vnto his father, Not ſo, my father,for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed,and ſayd,I know wel, my ſonne, I know wel: hee ſhalbe alſo a people, and he ſhalbe great likewiſe: but his yonger brother ſhalbe greater then he, and his ſeed ſhall be full of nations.

20 So he bleſſed them that day, and ſayd, In thee Iſrael ſhall bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh, and hee ſet Ephraim before Manaſſeh.

21 Then Iſrael ſayd vnto Ioſeph, Beholde, I die, and God ſhalbe with you, and bring you againe vnto the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of ẏ Amorite by my *ſword and by my bow.

CHAP. XLIX.

1 Iaakob bleſſeth all his ſonnes by name. 10 Hee telleth them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

THen Iaakob called his ſonnes, and ſayd, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

2 Gather your ſelues together, and heare,yee ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might,& the beginning of my ſtrength, [c] ẏ excellencie of dignitie,& the excellencie of power:

4 *Thou vvaſt* light as water: thou ſhalt not be excellent, becauſe * thou wenteſt vp to thy fathers bed: ‖ then diddeſt thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Leui, brethren *in euill*, ‖ the inſtruments of crueltie *are* in their habitations.

6 Into their ſecret let not my ſoule come: my glory be not thou ioyned with their aſſembly: for in their wrath they ſlew a [e] man, and in their ſelfewill they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] diuide them in Iaakob,and ſcatter them in Iſrael.

8 ¶ Thou Iudah,thy brethren ſhall praiſe thee: thine hand *ſhalbe* in the necke of thine enemies: thy fathers ſonne ſhall [g] bowe downe vnto thee.

9 Iudah *as* a Lions whelpe ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lye downe *and* couch a Lyon, and as a Lioneſſe: [h] Who ſhall ſtirre him vp?

10 The ‖ Scepter ſhall not depart from Iudah,nor a Lawgiuer from betweene his feete,vntill [i] Shiloh come,and the people *ſhalbe* gathered vnto him.

11 He ſhall binde his Aſſe foale vnto the [k] vine, and his aſſes colte vnto the beſt vine. Hee ſhall waſh his garment in wine, and his cloake in the blood of grapes.

12 His eyes *ſhalbe* red with wine,and his teeth white with milke.

13 ¶ Zebelun ſhall dwell by the ſea ſide, and hee *ſhalbe* an hauen for ſhippes: and his border *ſhalbe* vnto Zidon.

14 ¶ Iſſachar *ſhalbe* † [l] a ſtrong aſſe,couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare,and ſhall be ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhalbe a [n] ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 [o] O Lord, I haue waited for thy ſaluation.

19 ¶ Gad,an hoſte of men ſhall ouercome him, but he ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his [p] bread *ſhalbe* fat, and he ſhall giue pleaſures for a king.

21 ¶ Naphtali *ſhalbe* a hinde let goe, giuing [q] goodly wordes.

22 ¶ Ioſeph *ſhalbe* † a fruitfull bough, *euen* a fruitfull bough by the well ſide: the † ſmall boughs ſhall turne vpon the wall.

23 [r] And the archers grieued him, and ſhotte *againſt him*,and hated him.

24 But his bowe abode ſtrong,and the hands of his armes were ſtrengthened, by the handes of the mightie *God* of Iaakob, of whom *vvas* the feeder *appointed* by the [ſ] ſtone of Iſrael,

25 *Euen* by the God of thy father, who ſhall helpe thee, and by the almightie, who ſhall bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe that lieth beneath, with bleſſings of the breaſtes,and of the wombe.

26 The bleſſings of thy father ſhalbe [t] ſtronger then the bleſſings of mine elders: vnto the end of the hilles of the world they ſhall bee on the head of Ioſeph, and on the toppe of the head of him that was [u] ſeparated from his brethren.

27 ¶ Beniamin ſhall rauine *as* a wolfe: in the morning he ſhall deuoure the praye, and at night he ſhall diuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed

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[c] The faithfull acknowledge all benefits come of Gods free mercies.

† *Ebr.his face to the ground.*

[d] Gods iudgements is oft times contrary to mans, and hee preferreth that, which man deſpiſeth.

* Hebr.11.21.

[e] This Angel muſt be vnderſtood of Chriſt, as Chap.31.13.& 32.1.

[f] Let them be taken as my children.

[g] Ioſeph faileth in binding Gods grace to the order of nature.

[h] In whome Gods graces ſhould manifeſtly appeare.

[i] Which they had by faith in the promiſe.

[k] By my children whome God ſpared for my ſake.

* Chap.34.25

[a] When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

[b] Begotten in my youth.

[c] If thou hadſt not loſt thy birthright by thine offence.

* *Chap.32.22.* *1.Chron.5.1.*

‖ *Or, it ceaſed to be my bed.*

‖ *Or, their ſwords were inſtruments of violence.*

[d] Or, tongue: meaning that he neither conſented to them in word nor thought.

[e] The Sechemites Chap. 34.26.

[f] For Leui had no part,and Simeon was vnder Iudah, Ioſh.19.1.till God gaue them the place of the Amalekites, 1.Chro.4.43.

[g] As was verified in Dauid & Chriſt.

[h] His enemies ſhall ſo feare him.

‖ *Or, Kingdome.*

[i] Which is Chriſt the Meſſias, the giuer of proſperitie who ſhall call the Gentiles to ſaluation.

[k] A countrey moſt abundāt with vines and paſtures is promiſed him.

† *Ebr.an aſſe of great bones.*

[l] His force ſhalbe great,but he ſhall want courage to reſiſt his enemies.

[m] Shall haue the honour of a tribe.

[n] That is, full of ſubtility.

[o] Seeing the miſeries that his poſterity ſhould fall into, he burſteth out in prayer to God to remedy it.

[o] He ſhall abound in corne and pleaſant fruites.

[q] Ouercomming more by fayre wordes then by force.

† *Ebr.a ſonne of increaſe.*

† *Ebr.daughters.*

[r] As his brethren when they were his enemyes, Potiphar and others.

[ſ] That is God.

[t] In as much as he was more neere to the accompliſhment of the promiſe, & it had bene more often confirmed.

[u] Either in dignity, or when he was ſold from his brethren.

ſed them : euery one of them bleſſed hee with a ſeuerall bleſſing.

29 And he charged them and ſayde vnto them, I am ready to be gathered vnto my people : * burie me with my fathers in the caue , that is in the fielde of Ephron the Hittite,

* *Chap.47.30.*

30 In the caue that is in the field of Machpelah , beſides Mamre in the land of Canaan : which *caue* Abraham bought with the fielde of Ephron the Hittite for a poſſeſſion to burie in.

31 There they buried Abraham and Sarah his wife : there they buried Izhak and Rebekah his wife : and there I buried Leah.

32 The purchaſe of the field and the caue that is therein , *vvas bought* of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his ſons,& [x] plucked his feete into the bed,and gaue vp the ghoſt,and was gathered to his people.

[x] Whereby is ſignified how quietly he dyed.

CHAP. L.

13 Iaakob is buried. 19 Ioſeph forgiueth his brethren. 23 He ſeeth his childrens children. 25 He dyeth.

THen Ioſeph fell vpon his fathers face and wept vpon him , and kiſſed him.

2 And Ioſeph commanded his ſeruantes the [a] phyſicians to embalme his father , and the phyſicians embalmed Iſrael.

[a] He meaneth them that embalmed the dead and buried them.

3 So forty daies were accompliſhed (for ſo long did the dayes of them that were embalmed laſt) and the Egyptians bewayled him [b] ſeuentie dayes.

[b] They were more exceſſiue in lamenting then the faithfull.

4 And when the dayes of his mourning were paſt, Ioſeph ſpake to the houſe of Pharaoh,ſaying, If I haue now found fauour in your eyes , ſpeake, I pray you , in the eares, of Pharaoh,and ſay,

5 My father made me * ſweare ſaying , Loe, I die, burie me in my graue, which I haue made me in the land of Canaan : now therefore let me go , I pray thee,and bury my father,&I will come again.

* *Chap.47.29.*

6 Then Paraoh ſaid , Go vp and bury thy father , [c] as he made thee to ſweare.

[c] The very infidels would haue oathes performed.

7 ¶ So Ioſeph went vp to bury his father,and with him went all the ſeruants of Pharaoh, *both* the elders of his houſe , and all the elders of the land of Egypt

8 Likewiſe all the houſe of Ioſeph , and his brethren, and his fathers houſe : onely their children , and their ſheepe , and their cattell left they in the land of Goſhen.

9 And there went vp with him both charets and horſemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad , which is beyond Iorden , and there they made a great and exceeding ſore lamentation : and he mourned for his father ſeuen dayes.

‖ *Or,the corne floore of Atad,*

11 And when the Canaanites the inhabitants of the land ſawe the mourning in Goren Atad, they ſaide , This is a great mourning vnto the Egyptians : wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

‖ *Or , the lamentation of the Egyptians.*

12 So his ſons did vnto him , according as hee had commanded them :

13 ‖ For his ſonnes caried him into the land of Canaan, and buried him in the caue of the fielde of Machpelah , which *caue* ‖ Abraham bought with the field,to be a ‖ place to bury in,of Ephron the Hittite beſide Mamre.

‖ *Actes.7.16.*

‖ Chap.23.16.

‖ *Or, a poſſeſſion.*

14 ¶ Then Ioſeph returned into Egypt,he and his brethren, and all that went vp with him to burie his father,after that he had buried his father.

15 And when Ioſephs brethren ſaw that their father was dead , they ſaid , [d] It may be that Ioſeph will hate vs , and will pay vs againe all the euill which we did vnto him.

[d] An euill conſcience is neuer fully at reſt.

16 Therefore they ſent vnto Ioſeph, ſaying, Thy father commanded before his death , ſaying,

17 Thus ſhall ye ſay vnto Ioſeph,Forgiue now, I pray thee,the treſpaſſe of thy brethren,and their ſinne : for they rewarded thee euill. And now, we pray thee , forgiue the treſpaſſe of the ſeruants of thy fathers [e] God. And Ioſeph wept,when ‖ they ſpake vnto him.

[e] Meaning, that they which haue one God ſhould be ioyned in moſt ſure loue.

‖ *Or, the meſſenger*

18 Alſo his brethren came vnto him , and fell downe before his face, and ſaide , Behold,wee be thy ſeruants.

19 To whom Ioſeph ſaide , ‖ Feare not : for ‖ am not I vnder [f] God ?

‖ Chap.45.5

‖ *Or, am I in Gods ſtead,meaning to take vengeance.*

[f] Who by the good ſucceſſe ſeemeth to remit it,and herfore it ought not to be reuenged by me.

20 When yee thought euill againſt mee , God diſpoſed it to good, that he might bring to paſſe, as it is this day,and ſaue much people aliue.

21 Feare not now therefore , I will nouriſh you , and your children : and he comforted them, and ſpake † kindly vnto them.

† *Ebr.to their heart.*

22 ¶So Ioſeph dwelt in Egypt, he,and his fathers houſe: and Ioſeph liued an [g] hundreth and tenne yeeres.

[g] Who,notwithſtanding he bare rule in Egypt about fourescore yeers,yet was ioyned with the church of God in faith & religion

23 * And Ioſeph ſaw Ephraims children,euen vnto the third generation : alſo the ſonnes of Machir the ſonne of Manaſſeh were brought vpon Ioſephs knees.

* *Num.32.39.*

24 And Ioſeph ſaid vnto his brethren , ‖ I am readie to die, and God will ſurely viſite you , and bring you out of this land , vnto the land which he ſware vnto Abraham , vnto Izhak , and vnto Iaakob.

‖ *Hebr.11.22.*

25 And Ioſeph tooke an othe of the children of Iſrael , ſaying , ‖ [h] God will ſurely viſite you,and ye ſhall carrie my bones hence.

‖ *Exod. 13.19.*

[h] He ſpeaketh this by the ſpiritie of prophecie, exhorting his brethren to haue full truſt in Gods promiſe for their deliuerance.

26 So Ioſeph died , when he was an hundreth and tenne yeeres olde : and they embalmed him, and put him in a cheſt in Egypt.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gene.46.3. had brought his familie into Egypt , vvhere they remained for the ſpace of foure hundreth yeeres , and of ſeuenty perſons grevve to an infinite number , ſo that the King and the countrey grudged and endeuoured both by tyranny and cruell ſlauerye to ſuppreſſe them : the Lord according to his promiſe Gene. 15. 14. had compaſſion of his Church , and deliuered them , but plagued their enemies in moſt ſtrange and ſundry ſorts. And the more that the tyrannie of the vvicked enraged againſt his Church, the more did his heauy iudgements increaſe againſt them, till Pharaoh and his army vvere drovvned in the ſame Sed, vvhich gaue an entrie & paſſage to the children of God But as the ingratitude of man is great, ſo did they immediatly forget Gods vvonderfull benefits: & albeit he had giuen them the Paſſeouer to be a ſigne & memoriall of the ſame, yet *they fell to diſtruſt, and tempted God vvith ſundrie murmurings and grudgings againſt him and his miniſters: ſometime moued vvith ambition, ſometime for lacke of drinke or meate to content their luſts, ſometime by idolatry, or ſuch like. VVherefore God viſited them vvith ſharpe roddes and plagues, that by his corrections they might ſeeke to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and vvickedneſſe. And becauſe God loueth them to the end, vvhom he hath once begun to loue, he puniſhed them not according to their deſerts, but dealt vvith them in great mercies, and euer vvith nevv benefites laboured to ouercome their malice: for he ſtill gouerned them and gaue them his vvord and Lavv, both concerning the maner of ſeruing him, and alſo the forme of iudgements and ciuill policy: to the intent that they ſhould not ſerue God after their ovvne inuentions, but according to that order, vvhich his heauenly vviſdome had appointed.*

CHAP. I.

[1] The children of Iaakob that came into Egypt. [8] The new Pharaoh oppreſſeth them. [12] The prouidence of God toward them. [15] The Kings commandement to the midwiues. [22] The ſonnes of the Ebrewes are commanded to be caſt into the riuer.

NOw * [a] theſe are the names of the children of Iſrael, which came into Egypt (euery man and his houſhold came *thither* with Iaakob)

* Gen.46.8.

[a] Moſes deſcribeth the wonderfull order that God obſerueth in performing his promiſe to Abraham. Ge.15.14.

2 Reuben, Simeon, Leui, and Iudah,

3 Iſſachar, Zebulun, and Beniamin,

4 Dan, and Napthali, Gad, and Aſher.

5 So all the ‖ ſoules, that came out of the loines of Iaakob, were * ſeuenty ſoules: Ioſeph was in Egypt already.

‖ *Or, perſons.*
* *Gen.26.27.*
Deut.10,22.

6 Now Ioſeph died and all his brethren, and that whole generation.

7 ¶ And the * children of Iſrael ‖ brought forth fruite and increaſed in abundance, and were multiplied, & were exceeding mighty, ſo that the [b] land was full of them.

* *Acts 7,17.*
‖ *Or, did growe.*

[b] Hee meaneth the country of Goſhen.

8 Then there roſe vp a newe King in Egypt, who [c] knew not Ioſeph.

[c] Hee conſidered not how God had preſerued Egypt for Ioſephs ſake.

9 And he ſaid vnto his people, Behold, the people of the children of Iſrael *are* greater, and mightier then wee.

10 Come, let vs worke wiſely with them; leſt they multiplie, & it come to paſſe, that if there be war, they ioyne themſelues alſo vnto our enemies, and fight againſt vs, and [d] ‖ get them out of the land.

[d] Into Canaan, and ſo we ſhall loſe our commoditie.

‖ *Or, go vp out of the land.*

11 Therefore did they ſet taskemaſters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamſes for ý ‖ treaſures of Pharaoh.

‖ *Or, corne and prouiſion.*

12 But the more they vexed them, the more they multiplied and grew: therefore [e] they were more grieued againſt the children of Iſrael.

[e] The more that God bleſſeth his, the more doth the wicked enuie them.

13 Wherefore the Egyptians by cruelty cauſed the children of Iſrael to ſerue.

14 Thus they made them weary of their liues by ſore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, † which they laid vpon them moſt cruelly.

† *Ebr. wherewith they ſerued themſelues of them by cruelty.*

15 ¶ Moreouer the King of Egypt commanded the midwiues of the Ebrew women (of which the ones name was [f] Shiphrah, and the name of the other Puah.)

[f] Theſe ſeeme to haue bin the chiefe of the reſt.

16 And ſaid, * When ye doe the office of a midwife to ý women of the Ebrewes, & ſee them on their ‖ ſtooles, if it be a ſonne, then ye ſhall kill him: but if it be a daughter, then let her liue.

* *Wiſd.18.5.*

‖ *Or, ſeates whereupon they ſate in trauell.*

17 Notwithſtanding the midwiues feared God, and did not as the King of Egypt commanded them, but preſerued aliue the men children.

18 Then the King of Egypt called for the midwiues, and ſaid vnto them, Why haue yee done thus, and haue preſerued aliue the men children?

19 And the midwiues anſwered Pharaoh, Becauſe the Ebrew [g] women *are* not as the women of Egypt: for they are liuely, and are deliuered yer the midwiues come at them.

[g] Their diſobedience herein was lawfull, but their diſſembling euill.

20 God therefore proſpered the midwiues, and the people multiplied, and were very mightie.

21 And becauſe ý midwiues feared God, therefore he [h] made them houſes.

[h] That is, God increaſed the families of the Iſraelites by their meanes.

22 Then Pharaoh charged all his people, ſaying, Euery man-child that is borne, [i] caſt ye into the riuer, but reſerue euery maide-child aliue.

[i] When tyrants can not preuaile by craft, they burſt forth into open rage.

CHAP. II.

[2] Moſes is borne and caſt into the flags. [5] He is taken vp of Pharaohs daughter and kept. [12] He killeth the Egyptian. [15] He fleeth and marrieth a wife. [23] The Iſraelites crie vnto the Lord.

THen there went a [a] man of the houſe of Leui, and tooke *to vvife* a daughter of Leui.

[a] This Leuite was called Amram, who married Iochabed, Chap.6.20.

2 And the woman conceiued and bare a ſon: and when ſhe ſawe that he was faire, * ſhe hid him three moneths.

* *Num.26.59.*
1 Chro.23.13.
Act.7.20.
Heb.11.23.

3 But wen ſhee could no longer hide him, ſhee tooke for him an arke *made* of reed, and daubed it with ſlime and with pitch, and [b] laied the child therein, and put *it* among the bulruſhes by the riuers brinke.

[b] Committing him to the prouidence of God, whom ſhe could not keepe from the rage of the tyrant.

4 Now his ſiſter ſtood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to waſh her in the riuer, and her maidens walked by the riuers ſide: and when ſhe ſaw the arke among the bulruſhes, ſhe ſent her maide to fet it.

6 Then ſhe opened it, and ſaw it was a child, and behold, the babe wept: ſo ſhe had compaſſion on it, and ſaid, This is one of the Ebrewes children.

7 Then ſaid his ſiſter vnto Pharaohs daughter, Shall I go and call vnto thee a nurſe of the Ebrew women to nurſe thee the child?

8 And Pharaohs daughter ſaid to her, Goe. So the maide went and called the [c] childs mother.

[c] Mans counſell cannot hinder that, which God hath determined ſhall come to paſſe.

9 To whom Pharaohs daughter ſaide, Take this childe away, and nurſe it for mee, and I will reward thee. Then the woman tooke the childe, and nurſed him.

10 Now the child grew, and ſhe brought him vnto Pharaohs daughter, and he was as her ſonne, and ſhe called his name Moſes, becauſe, ſaid ſhe, I drew him out of the water.

11 ¶ And in thoſe dayes, when Moſes was [d] growen, he went forth vnto his brethren, and looked on their burdens: alſo he ſaw an Egyptian ſmiting an Ebrew one of his brethren.

[d] That is, was fourty yeere olde, Act.7.23.

12 And he looked † round about, and when he ſawe no man, he [e] ſlew the Egyptian, and hid him in the ſand.

† *Ebr. thus and thus.*

[e] Being aſſured that God had appoynted him to deliuer the Iſraelites, Act.7.25.

13 Againe he came forth the ſecond day, and behold two Ebrewes ſtroue: and he ſaid vnto him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he anſwered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkeſt thou to kill me, as thou killedſt ỹ Egyptian? Then Moſes [f] feared and ſaid, Certainly this thing is knowen.

[f] Though by his feare he ſhewed his infirmity, yet faith couered it. Hebr.11.27.

15 Now Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the land of Midian, and he ſate downe by a well.

16 And the ‖ Prieſt of Midian had ſeuen daughters, which came and drewe *water*, and filled the troughes, for to water their fathers ſheepe.

‖ *Or, prince.*

17 Then the ſhepherds came and droue them away: but Moſes roſe vp, and † defended them, and watered their ſheepe.

† *Ebr. ſaued them.*

18 And when they came to Reuel their ‖ father, he ſaid, How are ye come ſo ſoone to day?

‖ *Or, grandfather.*

19 And they ſaid, A man of Egypt deliuered vs from the hand of the ſhepherds, and alſo drew vs water ynough, and watered the ſheepe.

20 Then he ſaid vnto his daughters, And where is he? why haue ye ſo left the man? [g] call him that he may eate bread.

[g] Wherein he declared a thankefull mind, which would recompence the benefit done vnto his.

21 And Moſes agreed to dwell with the man: who gaue vnto Moſes Zipporah his daughter:

22 And ſhe bare a ſonne, * whoſe name he called Gerſhom: for he ſayd, I haue bene a ſtranger in a ſtrange land.

* *Chap.18.3.*

23 ¶ Then in proceſſe of time, the King of Egypt died, and the children of Iſrael ſighed for the bondage and [h] cried: and their crie for the bondage came vp vnto God.

[h] God humbleth his by afflictions, that they ſhould cry vnto him, and receiue the fruit of his promiſe.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Iſrael, and God * had reſpect vnto them.

[i] He iudgeth their cauſes or acknowledged them to be his.

CHAP. III.

1 Moſes keepeth ſheepe, and God appeareth vnto him in a buſh. 10 Hee ſendeth him to deliuer the children of Iſraell. 14 The name of God.

WHen Moſes kept the ſheepe of Iethro his father in lawe, Prieſt of Midian, and droue the flocke to the ‖ backeſide of the deſert, and came to the [a] Mountaine of God, [b] Horeb.

‖ *Or, farre within the deſart.*

[a] It was ſo called after the law was giuen.

[b] Called alſo Sinai.

2 Then the Angel of the Lord appeared vnto him * in a flame of fire out of the mids of a [c] buſh, and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

* *Act.7.30.*

[c] This ſignifieth that the Church is not conſumed by the fire of affliction, becauſe God is in the mids thereof.

3 Therefore Moſes ſaid, I will turne aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when the [d] Lord ſawe that he turned aſide to ſee, God called vnto him out of the mids of the buſh, and ſaid, Moſes, Moſes. And hee anſwered, I am here.

[d] Whom he calleth the Angel, verſe.2.

5 Then he ſaide, Come not hither, [e] put thy ſhooes off thy feete: for the place whereon thou ſtandeſt is [f] holy ground.

[e] Reſigne thy ſelfe vp to me, Ruth 4.7. Ioſ.5.15.

[f] Becauſe of my preſence.

6 Moreouer he ſayd, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moſes hid his face: for he was [g] afraid to looke vpon God.

* *Mat. 22.32. Acts 7.32.*

[g] For ſinne cauſeth man to feare Gods iuſtice.

7 ¶ Then the Lord ſaid, I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their cry, becauſe of their [h] taskemaſters: for I know their ſorrowes.

[h] Whoſe cruelty was intollerable.

8 Therefore I am come down to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that [i] floweth with milke and honie, *euen* into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites.

[i] Moſt plentifull of all things.

9 [k] And now lo, the cry of the children of Iſrael is come vnto me, and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſe them.

[k] He heard before, but now he would reuenge it.

10 Come now therefore, and I will ſend thee vnto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſaid vnto God, [l] Who am I, that I ſhould go vnto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

[l] He doeth not fully diſobey God, but acknowledgeth his owne weakeneſſe.

12 And he anſwered, [m] Certainely I will bee with thee: and this ſhall be a token vnto thee, that I haue ſent thee, After that thou haſt brought the people out of Egypt, ye ſhall ſerue God vpon this mountaine.

[m] Neither feare thine owne weakneſſe, nor Pharaohs tyranny.

13 Then Moſes ſaid vnto God, Behold, *when* I ſhall come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent me vnto you: if they ſay vnto mee, What is his Name? what ſhall I ſay vnto them?

14 And God anſwered Moſes, I [n] AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael, I AM hath ſent me vnto you.

[n] The God which euer haue bene, am, and ſhalbe: the God almighty, by whom all things haue their beeing, and the God of mercy, mindfull of my promiſe, Reuel.11.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath ſent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Go and gather the Elders of Iſrael together, & thou ſhalt ſay vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and ſaid, † I haue ſurely remembred you, and that which is done to you in Egypt.

† *Ebr. in viſiting haue viſited.*

17 Therefore I did ſay, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites, vnto a land that floweth with milke and honie.

18 Then ſhall they obey my voyce, and thou and the Elders of Iſrael ſhall go vnto ỹ King of Egypt, and ſay vnto him, The Lord God of the Ebrewes hath ‖ met with vs: we pray thee now therefore, let vs goe three dayes iourney in the wilderneſſe, that we may [o] ſacrifice vnto the Lord our God.

‖ *Or, appeared vnto vs.*

[o] Becauſe Egypt was full of idolatry, God would appoynt them a place where they ſhould ſerue him purely.

19 ¶ But I know, that the King of Egypt will not let you goe, but by ſtrong hand.

20 Therefore will I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will doe in the mids thereof: and after that ſhall he let you goe.

21 And I will make this people to bee fauoured of the Egyptians: ſo that when ye go, ye ſhall not goe emptie.

22 [p] * For euery woman ſhall aske of her neighbour, and of her ‖ that ſoiourneth in her houſe, iewels of ſiluer and iewels of gold and raiment, and ye ſhall put them on your ſonnes, and on your daughters, and ſhall ſpoile the Egyptians.

[p] This example may not be followed generally: though at Gods commandement they did it iuſtly, receiuing ſome recompence of their labours.

* *Chap.11.2. and 12.35.*

‖ *Or, in whoſe houſe ſhe ſoiourneth.*

CHAP. IIII.

3 Moſes rod is turned into a ſerpent 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne.

THen Moſes anſwered, and ſaid, [a] But loe, they will not beleeue me, nor hearken vnto my voyce: for they will ſay, The Lord hath not appeared

[a] God beareth with Moſes doubting, becauſe he was not altogether without faith.

peared vnto thee.

2 And the Lord ſayd vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forth thine hand, and take it by the taile. Then he put foorth his hand and caught it, and it was *turned* into a rod in his hand.

5 *Doe this* [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy boſome. And he thruſt his hand into his boſome, and when hee tooke it out *againe*, behold his hand was ‖ leprous as ſnow.

7 Moreouer he ſaid, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his *other* fleſh.

8 So ſhall it be, if they will not beleeue thee, neither obey ‖ the voyce of the firſt ſigne, yet ſhal they beleeue for the voyce of the ſecond ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voice, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie land: ſo the water which thou ſhalt take out of the riuer, ſhalbe *turned* to blood vpon the drie land.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue been*, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am † ſlow of ſpeech and ſlowe of tongue.

11 Then the Lord ſaid vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‖ hand *of him*, whom thou [d] ſhouldeſt ſend.

14 Then the Lord was [e] very angry with Moſes, and ſaid, Doe not I know Aaron thy brother the Leuite, that he himſelfe ſhall ſpeake? for loe, he commeth alſo foorth to meete thee, and when he ſeeth thee, he will be glad in his heart.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee ſhall be thy ſpokeſman vnto the people: and hee ſhall be, *euen* hee ſhall bee as thy mouth, and thou ſhalt be to him as * [g] God.

17 Moreouer thou ſhalt take this rod in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid vnto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſaid to Moſes, Go in peace.

19 (For the Lord had ſaid vnto Moſes in Midian, Go, returne to Egypt: for they are all dead which † went about to kill thee.)

20 Then Moſes tooke his wife and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

21 And the Lorde ſaide vnto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and he ſhall not let the people goe.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſonne, *euen* my [k] firſt borne.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue me: if thou refuſe to let him go, behold, I will ſlay thy ſonne, *euen* thy firſt borne.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreskinne of her ſonne, and caſt it at his feete, and ſaid, Thou *art* indeed a bloodie husband vnto me.

26 So † he departed from him. Then ſhe ſaid, O bloody husband (becauſe of the circumciſion.)

27 ¶ Then the Lord ſaid vnto Aaron, Go meet Moſes in the wilderneſſe. And hee went and met him in the * Mount of God, and kiſſed him.

28 Then Moſes told Aaron all the wordes of the Lorde, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the elders of the children of Iſrael.

30 And Aaron told al the wordes, which the Lord had ſpoken vnto Moſes, and he did the miracles in the ſight of the people.

31 And the [n] people beleeued, and when they heard that the Lord had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe, and worſhipped.

CHAP. V.

1 Moſes and Aaron doe their meſſage vnto Pharaoh, who oppreſſeth the people of Iſrael more and more, 20 They cry out vpon Moſes and Aaron therefore, and Moſes complaineth vnto God.

THen afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [b] celebrate a feaſt vnto me in the wilderneſſe.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voice, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſaid, † We worſhip the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the deſart, and ſacrifice vnto the Lord our God, leaſt * he bring vpon vs the peſtilence or ſword.

4 Then ſaid the King of Egypt vnto them, Moſes and Aaron, why cauſe yee the people to ceaſe from their works? get you to your burdens.

5 Pharaoh ſaid furthermore, Behold, much people *is* nowe in the land, and yee [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commaundement the ſame day vnto the taskemaſters of the people, and to their [d] officers, ſaying,

7 Ye ſhall giue the people no more ſtrawe, to make bricke (* as in time paſt) *but* let them go and gather them ſtraw themſelues.

8 Notwithſtanding lay vpon them the number of bricke, which they made in *time* paſt, diminiſh nothing thereof: for they be idle, therefore they crie, ſaying, Let vs goe to offer ſacrifice vnto our God.

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[b] This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

‖ *Or, white as ſnow.*

‖ *Or, the words confirmed by the firſt ſigne.*

[c] Becauſe theſe three ſignes ſhould be ſufficient witneſſes to prooue that Moſes ſhould deliuer Gods people.

† *Ebr. from yeſterday, and yer yeſterday.*

† *Ebr. heauie of mouth.*

* *Mat. 10. 19. and 12. 22.*

‖ *Or, miniſterie.*

[d] That is, the Meſſias: or ſome other, that is more meete then I.

[e] Though we prouoke God iuſtly to anger, yet he will neuer reiect his.

[f] Thou ſhalt inſtruct him what to ſay.

* Chap. 7. 1.

[g] Meaning, as a wiſe counſeller and full of Gods ſpirit.

‖ *Or, kinſfolke, and linage.*

† *Ebr. ſought thy ſoule.*

† *Ebr. cauſed them to ride.*

[h] Whereby he wrought the miracles.

[i] By receiuing my ſpirite and deliuering him vnto Satan to increaſe his malice.

[k] Meaning, moſt deare vnto him.

[l] God puniſhed him with ſickneſſe for neglecting his Sacrament.

[m] This acte was extraordinary: for Moſes was ſore ſicke, and God euen then required it.

† Or, the Angel.

* Or, Horeb.

[n] So that Moſes had now experience of Gods promiſe that he ſhould haue good ſucceſſe.

[a] Faith ouercometh feare, and maketh men bold in their vocation.

[b] And offer ſacrifice.

† Or, God hath met vs.

* Ebr. Leſt he meete vs with peſtilence.

[c] As though yee would rebell.

[d] Which were of the Iſraelites, and had charge to ſee them doe their worke.

* Ebr. yeſterday, and yer yeſterday.

9 [e] Lay more worke vpon the men, and cauſe them to do it, & let them not regard [f] vaine words.

[e] The more cruelly that tyrans rage, the neerer is Gods helpe.

[f] Of Moſes and Aaron.

10 ¶ Then went the taskemaſters of the people and their officers out, and tolde the people, ſaying, Thus ſaith Pharaoh, I will giue you no more ſtrawe.

11 Goe your ſelues, get ye ſtrawe where ye can finde it, yet ſhall nothing of your labour be diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtubble inſtead of ſtrawe.

13 And the taskemaſters haſted them, ſaying, Finiſh your dayes worke ‖ euery dayes taske, as *ye did* when ye had ſtraw.

‖ *Ebr. the worke of a day in his day.*

14 And the Officers of the children of Iſrael, which Pharaohs taskemaſters had ſet ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your take in making bricke yeſterday and to day, as in times paſt.

15 ¶ Then the officers of the children of Iſrael came and cried vnto Pharaoh, ſaying, Wherefore dealeſt thou thus thy ſeruants?

16 There is no ſtrawe giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe: thy ſeruants are beaten, & ‖ thy people is blamed.

‖ *Or, thy people the Egyptians are in fault.*

17 But he ſaid, † Ye are to much idle: therefore ye ſay, Let vs goe to offer ſacrifice to the Lord.

† *Ebr. idle, ye are idle.*

18 Goe therefore nowe *and* worke: for there ſhall no ſtrawe be giuen you, yet ſhall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ‖ ſawe themſelues in an euill caſe, becauſe it was ſayd, Ye ſhall diminiſh nothing of your bricke, *nor* of euery dayes taſke.

‖ *Or, looked ſad on them, which ſaid.*

20 ¶ And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh.

21 To whome they ſaid, The Lord looke vpon you and iudge: for ye haue made our fauour to * ſtinke before Pharaoh and before his ſeruants, in that ye haue [g] put a ſword in their hand to ſlay vs.

* *Reade Gen.34.30.*

[g] It is a grieuous thing to yͤ ſeruants of God to be accuſed of euil, ſpecially of their brethren, when they doe as their duety requireth.

22 Wherefore Moſes returned to the Lord, and ſayd, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy name, he hath vexed this people; and yet thou haſt not deliuered thy people.

CHAP. VI.

3 God renueth his promiſe of deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeue him not. 10 Moſes and Aaron are ſent againe vnto Pharaoh.

THen the Lord ſayd vnto Moſes, Now ſhalt thou ſee, what I will doe vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen ‖ be conſtrained to driue them out of his land.

‖ *Ebr. in a ſtrong hand.*

2 Moreouer God ſpake vnto Moſes, and ſaid vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by *the* Name of ‖ Almighty God, but by my Name [a] Iehouah was I not knowen vnto them.

‖ *Or, all ſufficient.*

[a] Whereby he ſignifieth that he will performe indeede that which he promiſed to their fathers: for this name declareth that he is conſtant and will performe his promiſe.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein thy were ſtrangers.

5 So I haue alſo heard the groning of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, & I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ‖ iudgements.

‖ *Or, plagues.*

7 Alſo I will [d] take you for my people, and will be your God: then ye ſhall know that I the Lord your God bring you out from the burdens of the Egyptians.

[b] He meaneth, as touching the outward vocation, the dignity whereof they loſt afterward by their rebellion: but as for election to life euerlaſting, it is immutable.

8 And I will bring you into the land which I † ſware that I would giue to Abraham, and to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

† *Ebr. lift vp mine hand.*

9 ¶ So Moſes told the children of Iſrael thus: but they harkened [c] not vnto Moſes, for anguiſh of ſpirit and for cruel bondage.

[c] So hard a thing it is to ſhew true obedience vnder the croſſe.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 Go ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, how then ſhall Pharaoh heare me, which am of [d] vncircumciſed lippes?

[d] Or barbarous and rude in ſpeech: and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

13 Then the Lord ſpake vnto Moſes and vnto Aaron, and charged them *to go* to the children of Iſrael and to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the heads [e] of their fathers houſes: the ‖ ſonnes of Reuben the firſt borne of Iſrael *are* Hanoch and Pallu, Hezron and Carmi: theſe are the families of Reuben.

[e] This genealogie ſheweth of whom Moſes and Aaron came.

15 ‖ Alſo the ſonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

‖ *Gen.46.9. Num.26.5. 1.Chron.5,8.*

‖ 1.*Chro.*4.24.

16 ¶ ‖ Theſe alſo are the names of the ſonnes of Leui in their generations, Gerſhon and Kohath and Merai (and the yeeres of the life of Leui *vvere* an hundreth [f] thirtie and ſeuen yeeres.)

‖ *Num.*3.17.1.*chr.*6.1.& 23.6.

[f] For he was 42 yeeres old, when he came into Egypt, & there liued 94.

17 The ſonnes of Gerſhon *vvere* Libni and Shimi by their families.

18 † And the ſonnes of Kohath, Amram and Izhak, and Hebron, and Vzziel, (and Kohath liued an hundreth thirty and three yeeres.)

† *Num.*26,57. 1.*chr.*6.1.& 23.6.

19 Alſo yͤ ſonnes of Merari *vvere* Mahali & Mushi: theſe are the families of Leui their kinreds.

20 And Amram tooke Iochebed his [g] fathers ſiſter to his wife, and ſhee bare him Aaron and Moſes (and Amram liued an hundreth thirty and ſeuen yeeres.)

† *Chap.*2.2. *num.*26.59.

[g] Which kind of mariage was after in the law forbidden Leui.18,12.

21 ¶ Alſo the ſonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

[h] Moſes and he were brothers children, whoſe rebellion was puniſhed, Num.16.1.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of Amminadab, ſiſter of Nahaſhon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

[i] Who was a prince of Iudah. Num.1.3.

24 Alſo the ſonnes of Korah: Aſſir, and Elkanah and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him *one* of the daughters of Putiel to his wife, which bare him † Phinehas: theſe are the principall fathers of the Leuites throughout their families.

† *Num.*25.12.

26 Theſe are Aaron and Moſes to whome the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their [k] armies.

[k] For their families were ſo great, that they might be compared to armies.

27 Theſe are that Moſes, and Aaron, which ſpake to Pharaoh King of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when the Lord ſpake vnto Moſes in the land of Egypt,

29 When the Lord, *I ſay*, ſpake vnto Moſes, ſaying, I am the Lord, ſpeake thou vnto Pharaoh the King of Egypt all that I ſay vnto thee.

30 Then Moſes ſaid before the Lord, Behold, I am of vncircumciſed lips, and how ſhall Pharaoh heare mee?

The diſobedience both of Moſes and of the people, ſheweth that their deliuerance came only of Gods free mercy.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron doe the miracles of the ſerpent, and the blood: and Pharaohs ſorcerers doe the like.

THen the Lord ſayd to Moſes, Behold, I haue made thee ‖ Pharaohs [a] God, and Aaron thy brother ſhall ‖ be thy Prophet.

‖ *Or, a God to Pharaoh.*

[a] I haue giuen thee power and authoritie to ſpeake in my name and to execute my iudgements vpon him.

‖ *Or, ſhall ſpeake for thee (before Pharaoh.)*

2 Thou ſhalt ſpeake all that I commaunded thee: and Aaron thy brother ſhall ſpeake vnto Pharaoh, that he ſuffer the children of Iſrael to goe out of his land.

3 But I wil harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *euen* my people, ỳ children of Iſrael out of the land of Egypt, by great [b] iudgements.

[b] To ſtrengthen Moſes faith, God promiſeth againe to puniſh moſt ſharpely the oppreſſion of his Church.

5 Then the Egyptians ſhall knowe that I am the Lord, when I ſtretch forth mine hand vpon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, *euen* ſo did they.

7 (Now Moſes was [c] foureſcore yeeres old, and Aaron foureſcore and three, when they ſpake vnto Pharaoh.)

[c] Moſes liued in affliction and baniſhment fourtie yeeres before he enioyned his office to deliuer Gods people.

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shew a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharaoh, *and* it ſhalbe *turned* into a ‖ ſerpent.

‖ *Or, dragon.*

10 ¶ Then went Moſes and Aaron vnto Pharaoh, and did euen as the Lord had commanded, and Aaron caſt forth his rod before Pharaoh and before his ſeruants, & it was *turned* into a ſerpent.

11 Then Pharaoh alſo called for the wiſe men and [d] ſorcerers: and thoſe charmers alſo of Egypt did in like manner with their enchauntments.

[d] It ſeemeth that theſe were Iannes and Iambres: reade 2.Tim.3.8. ſo euer the wicked maliciouſly reſiſt the trueth of God.

12 For they caſt downe euery man his rod, and they were *turned* into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſayd vnto Moſes, Pharaohs heart is ‖ obſtinate, hee refuſeth to let the people goe.

‖ *Or, heauy and dull.*

15 Go to Pharaoh in the morning, (loe, he will come forth vnto the water) and thou ſhalt ſtand and meete him by [e] the riuers brinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

[e] To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Ebrewes hath ſent me vnto thee, ſaying, Let my people goe that they may ſerue mee in the wilderneſſe: and behold, hitherto thou wouldeſt not heare.

17 Thus ſaith the Lord, In this thou ſhalt know that I am the Lord: behold, I will ſmite with the rodde that is in mine hand vpon the water that is in the riuer, & it ſhalbe turned into blood.

18 And the fiſh that is in the riuer ſhall die, and the riuer ſhall ſtinke, and it ſhall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ *Or, they ſhalbe weary, and abhorre to drinke.*

19 ¶ The Lord then ſpake to Moſes, Say vnto Aaron, Take thy rod, and ſtretch out thine hand ouer ỳ waters of Egypt, ouer their ſtreames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they ſhalbe ‖ blood, and there ſhall be blood throughout the land of Egypt, both in *veſſels* of wood, and of ſtone.

‖ The firſt plague.

20 So Moſes and Aaron did euen as the Lord commaunded: * and he lift vp the rodde, and ſmote the water that was in the riuer in the ſight of Pharaoh, and in the ſight of his ſeruants: and * all the water that was in the riuer, was turned into blood.

* *Chap.17.5.*

* *Pſal.78.44.*

21 And the [f] fiſh that was in the riuer dyed, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout the land of Egypt.

[f] To ſignify that it was a true miracle, and that God plagued them in that which was moſt neceſſary for the preſeruation of life.

22 * And the enchanters of Egypt did [g] likewiſe with their ſorceries: and the heart of Pharaoh was † hardened: ſo that he did not hearken vnto them, as the Lord hath ſayd.

* *Wiſd.17.7.*

[g] In outward appearance, and after that the ſeuen daies were ended.

† *Ebr. was made ſtrong.*

23 Then Pharaoh returned, and went againe into his houſe, † neither did this yet enter into his heart.

† *Ebr. he ſet not his heart at all thereunto.*

24 All the Egyptians then digged rounde about the riuer *for* waters to drinke: for they could not drinke of the water of the riuer.

25 And *this* ‖ continued fully ſeuen dayes after the Lord had ſmiten the riuer.

‖ *Or ſeuen dayes accompliſhed.*

CHAP. VIII.

6 Frogs are ſent. 13 Moſes prayeth, and they die. 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noyſome flies. 30 Moſes prayeth againe.

AFterward the Lord ſaide vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſaith the Lord, Let my people go, that they may ſerue me.

2 And if thou wilt not let them go, behold, I will ſmite all thy country with [a] frogs:

[a] There is nothing ſo weake, that God can not cauſe to ouercome the greateſt power of man.

3 And the riuer ſhall ſcrall full of frogs, which ſhall goe vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, & into thy ouens, and ‖ into thy kneading troughes.

‖ *Or, vpon thy dough, or into thine amories.*

4 Yea, the frogs ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaid to Moſes, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the ſtreames, vpon the riuers, and vpon the ponds, and cauſe frogs to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hand vpon the waters of Egypt, & the ‖ frogs came vp and couered the land of [b] Egypt.

‖ The ſecond plague.

[b] But Goſhen, where Gods people dwelt, was excepted.

7 * And the ſorcerers did likewiſe ẇ their ſorceries, & brought frogs vp vpon ỳ land of Egypt.

* *Wiſd.17.7.*

8 Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe ſacrifice vnto the Lord.

[c] Not loue, but feare cauſeth the very Infidels to ſeeke vnto God.

9 And Moſes ſaid vnto Pharaoh, † Concerning mee, *euen* ‖ command when I ſhall pray for thee, and for thy ſeruants, and for thy people, to deſtroy the frogs from thee and from thine houſes,

† *Ebr. haue this honour ouer me,*

‖ *Or, ſpeake plaine vnto mee.*

ſes, that they may remaine in the riuer onely.

10 Then he ſaid, To morrow. And he anſwered, Be it † as thou haſt ſaid, yͤ thou maieſt know, that there is none like vnto the Lord our God.

† *Ebr. according to thy word.*

11 So the frogs ſhall depart from thee, and from thine houſes, and from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes and Aaron went out from Pharaoh: and Moſes cried vnto the Lord concerning the frogs, which he had ‖ ſent vnto Pharaoh.

‖ *Or, laid vpon.*

13 And the Lord did according to the ſaying of Moſes: So the frogs [d] died in the houſes, in the townes, and the fields.

[d] In things of this life God oft times heareth the prayers of the iuſt for the vngodly.

14 And they gathered them together by heapes, and the land ſtanke *of them*.

15 But when Pharaoh ſawe that hee had reſt *giuen him*, he ‖ hardened his heart, and hearkened not vnto them, as the Lord had ſaid.

‖ *Or, made his heart heauy.*

16 ¶ Againe the Lord ſayd vnto Moſes, Say vnto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may be *turned* to * lice throughout all the land of Egypt.

‖ The third plague.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth: and lice came vpon man and vpon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Now the enchanters aſſaied likewiſe with their enchantments to bring forth lice, but they [e] could not. So the lice were vpon man and vpon beaſt.

[e] God confounded their wiſedome and authoritie in a thing moſt vile.

19 Then ſaid the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obſtinate, and hee hearkened not vnto them, as the Lord had ſaid.

[f] They acknowledged that this was done by Gods power and not by ſorcery. Luke 11.20.

20 ¶ Moreouer the Lord ſaid to Moſes, Riſe vp earely in the morning, and ſtand before Pharaoh (lo, he will come foorth vnto the water) and ſay vnto him, Thus ſaith the Lord, Let my people goe, that they may ſerue me.

21 Els, if thou wilt not let my people goe, behold, I wil ſend ‖ ſwarmes of flies both vpon thee, and vpon thy ſeruants, and vpon thy people, and into thine houſes: and the houſes of the Egyptians ſhalbe full of ſwarmes of flies, and the ground alſo whereon they are.

‖ *Or, a multitude of venimous beaſts as ſerpents, &c.*

22 But the land of Goſhen, where my people are, will I cauſe to be ‖ wonderfull in that day, ſo that no ſwarmes of flies ſhall be there, that thou maieſt know that I am the Lord in the middes of the ‖ earth.

‖ *Or, I will ſeparate.*

‖ *Or, land of Egypt.*

23 And I will make a deliuerance of my people from thy people: to morrow ſhall this miracle be.

24 And the *Lord* did ſo: * for there came † great ſwarmes of flies into the houſe of Pharaoh, and *into* his ſeruants houſes, ſo that through all the land of Egypt, the earth was corrupt by the ſwarmes of flies.

* *Wiſd.16.9.*

† The fourth plague.

25 Then Pharaoh called for Moſes and Aaron, and ſaid, Goe, doe ſacrifice vnto your God in this land.

26 And Moſes anſwered, It is not meete to do ſo: for *then* we ſhould offer vnto the Lord our God *that, which is* an [g] abomination vnto the Egyptians. Loe, can we ſacrifice the abomination of the Egyptians before their eyes, & they not ſtone vs?

[g] For the Egyptians worſhipped diuers beaſtes, as the oxe, the ſheepe and ſuch like which the Iſraelites offered in ſacrifice, which thing the Egyptians abhorred to ſee.

27 Let vs go three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, * as he hath commanded vs.

* Chap.3.18.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice vnto the Lord your God in the wilderneſſe: but [h] goe not farre away, pray for me.

[h] So the wicked preſcribe vnto Gods meſſengers how farre they ſhall goe.

29 And Moſes ſaid, Behold, I will go out from thee, and pray vnto the Lord, that the ſwarmes of flies may depart from Pharaoh, from his ſeruants, and from his people to morrow: but let Pharaoh from henceforth [i] deceiue no more, in not ſuffering the people to ſacrifice vnto the Lord.

[i] He could not iudge his heart, but yet he charged him to doe this vnfeinedly.

30 So Moſes went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the ſaying of Moſes, and the ſwarmes of flies departed from Pharaoh, from his ſeruants, and from his people, *and* there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time alſo, and did not let the people goe.

[k] Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The moraine of beaſts. 10 The plague of botches and ſores. 23 The horrible haile, thunder, and lightning. 26 The land of Goſhen euer is excepted. 27 Pharaoh confeſſeth his wickedneſſe. 33 Moſes prayeth for him. 35 Yet he is obſtinate.

THen the Lord ſaid vnto Moſes, Go to Pharaoh, and tell him, Thus ſaith the Lord God of the Ebrewes, Let my people go, that they may ſerue me.

2 But if thou refuſe to let *them* goe, and wilt yet hold them ſtill,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: *for* vpon the horſes, vpon the aſſes, vpon the camels, vpon the cattel, and vpon the ſheepe *ſhall be* a ‖ mightie great moraine.

‖ The fift plague.

4 And the Lord ſhall doe [a] wonderfully betweene the beaſts of Iſrael, and the beaſts of Egypt: ſo that there ſhall nothing die at all, *that* perteineth to the children of Iſrael.

[a] He ſhall declare his heauenly iudgment againſt his enemies, and his fauour toward his children.

5 And the Lord appointed a time, ſaying, To morrowe the Lord ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Iſrael died not one.

7 Then Pharaoh [b] ſent, and behold, there was not one of the cattell of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and hee did not let the people goe.

[b] Into the land of Goſhen, where the Iraelites dwelled,

8 ¶ And the Lord ſaid to Moſes and to Aaron, Take your handfull of ‖ aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heauen in the ſight of Pharaoh,

‖ *Or, imbers.*

9 And they ſhall bee *turned* to duſt in all the land of Egypt: and it ſhalbe as a ſcab breaking out into bliſters vpon man, and vpon beaſt thorowout all the land of Egypt.

10 Then they tooke aſhes of the fornace, and ſtood before Pharaoh: and Moſes ſprinkled them toward the heauen, and there came ‖ ſcab breaking out into bliſters vpon man, and vpon beaſt.

‖ The ſixt plague.

11 And the ſorcerers could not ſtand before Moſes, becauſe of the ſcab: for the ſcab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had ſaid vnto Moſes.

* *Chap.4.21.*

13 ¶ Alſo the Lord ſaid vnto Moſes, Riſe vp early in the morning, and ſtand before Pharaoh, and tell him, Thus ſaieth the Lord God of the Ebrewes, Let my people goe yͭ they may ſerue me.

14 For I will at this time ſend my plagues vpon [c] thine heart, & vpon thy ſeruants, and vpon thy people, that thou mayeſt know that there is none like mee in all the earth.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with the peſtilence: and thou ſhalt periſh from the earth.

16 And indeed, * for this cauſe haue ‖ I appoynted thee, to ‖ ſhew my power in thee, and to declare my [d] name throughout all the world.

17 Yet thou exalteſt thy ſelfe againſt my people, and letteſt them not goe.

18 Behold, to morrow this time I will cauſe to raine a mighty great haile, ſuch as was not in Egypt ſince the foundation thereof was laid vnto this time.

19 Send therefore now, *and* [e] gather the cattell, and all that thou haſt in the field: *for* vpon all the men, and the beaſts, which are found in the field, and not brought home, the haile ſhall fall vpon them, and they ſhall die.

20 Such *then* as feared the word of the Lord among the ſeruants of Pharaoh, made his ſeruants and his cattell flee into the houſes.

21 But ſuch as † regarded not the [f] word of the Lord, left his ſeruants, and his cattell in the field.

22 ¶ And the Lord ſaid to Moſes, Stretch forth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man, and vpon beaſt, and vpon all the herbes of the field in the land of Egypt.

23 Then Moſes ſtretched out his rod toward heauen, and the Lord ſent thunder and † haile, and † lightning vpon the ground: & the Lord cauſed haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, ſo grieuous, as there was none throughout all the land of Egypt, ſince † it was a nation.

25 And the haile ſmote throughout all the land of Egypt all that was in the field, both man and beaſt: alſo the haile ſmote all the trees of the field and brake to pieces all the trees of the field.

26 Onely in the land of Goſhen (where the children of Iſrael were) was no haile.

27 Then Pharaoh ſent and called for Moſes and Aaron, and ſaid vnto them, I [g] haue now ſinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there be no more † mighty thunders, and haile, and I will let you goe, and ye ſhall tary no longer.

29 Then Moſes ſayd vnto him, Aſſoone as I am out of the citie, I will ſpread mine hands vnto the Lord, *and* the thunder ſhall ceaſe, neither ſhall there be any more haile, that thou mayeſt know that * the earth is the Lords.

30 As for thee and thy ſeruants, I know [h] afore *I pray*, yee will feare before the face of the Lord God.

31 (And the flax, and the barley were ſmiten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not ſmitten, for they were ‖ hid in the ground.

33 Then Moſes went out of the citie from Pharaoh, and ſpred his hands to the Lord, and the thunder and the haile ceaſed, neither rained it vpon the earth.

34 And when Pharaoh ſawe that the rayne and the haile and the thunder were ceaſed, he ſinned againe, and hardned his heart, *both* hee, and his ſeruants.

35 So the heart of Pharaoh was hardned: neither would he let the children of Iſrael go, as the Lord had ſaid † by Moſes.

[c] So that thine owne conſcience ſhall condemne thee of ingratitude and malice.

* Rom. 9, 17.

‖ *Or, ſet thee vp.*

‖ *Or, to ſhew thee.*

[d] That is, that all the world may magnifie my power in ouercomming thee.

[e] Here wee ſee though Gods wrath be kindled, yet there is a certaine mercy ſhewed euen to his enemies

† *Ebr. ſet not his heart to.*

[f] The word of the miniſter is called the word of God.

† The ſeuenth plague.

† *Ebr. fire walked.*

† *Or, ſince it was inhabited.*

[g] The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeue to obtaine remiſſion.

Ebr. voyce of God.

* *Pſal. 24. 1.*

[h] Meaning, that when they haue their requeſt, they are neuer the better, though they make many faire promiſes, wherein we ſee the practiſes of the wicked.

‖ *Or late ſowen.*

† *Ebr. by the hand of Moſes.*

CHAP. X.

7 Pharaohs ſeruants counſaile him to let the Iſraelites depart. 13 Graſhoppers deſtroy the countrey. 16 Pharaoh confeſſeth his ſinne. 22 Darkeneſſe is ſent.

Againe the Lord ſayd vnto Moſes, Goe to Pharaoh, ‖ for I haue hardened his heart, and the heart of his ſeruants, that I might worke theſe ‖ my miracles in the middeſt of his *realme*,

2 And that thou maieſt declare in the [a] eares of thy ſonne, and of thy ſonnes ſonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moſes and Aaron vnto Pharaoh, and they ſayd vnto him, Thus ſaith the Lord God of the Ebrewes, How long wilt thou refuſe [b] to humble thy ſelfe before mee? Let my people goe, that they may ſerue mee.

4 But if thou refuſe to let my people goe, behold, to morrow will I bring ‖ * graſhoppers into thy coaſtes.

5 And they ſhall couer the face of the earth, that a man cannot ſee the earth: and they ſhall eate the reſidue which remaineth vnto you, and hath eſcaped from the haile: and they ſhall eate all your trees that bud in the field.

6 And they ſhall fill thine houſes, and all thy ſeruants houſes, and the houſes of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue ſeene, ſince the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs ſeruants ſaid vnto him, How long ſhall he be ‖ an [c] offence vnto vs? let the men goe, that they may ſerue the Lord their God: wilt thou firſt know that Egypt is deſtroyed?

8 So Moſes and Aaron were brought againe vnto Pharaoh, and he ſaid vnto them, Go, ſerue the Lord your God, but who are they that ſhall goe?

9 And Moſes anſwered, We will go with our young, and with our old, with our ſonnes, and with our daughters, with our ſheepe, and with our cattell will wee goe: for we *muſt celebrate* a feaſt vnto the Lord.

10 And he ſaid vnto them, Let [d] the Lord ſo be with you, as I will let you goe and your children: behold, for euill is before your face.

11 *It ſhall* not *be* ſo: now goe yee *that are* men, and ſerue the Lord: for that was your deſire. Then they were thruſt out from Pharaohs preſence.

12 ¶ After, the Lord ſaid vnto Moſes, Stretch out thine hand vpon the land of Egypt for the graſhoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, *euen* all that the haile had left.

13 Then Moſes ſtretched forth his rod vpon the land of Egypt: and the Lord brought an Eaſt wind vpon the land all that day, and all that night: and in the morning the Eaſt wind brought the ‖ graſhoppers.

14 So the graſhoppers went vp vpon all the

land

‖ *Chap. 4. 2.*

‖ *Or, in his preſence, or among them.*

[a] The miracles ſhould be ſo great, that they ſhould be ſpoken of for euer: where alſo we ſee the duty of parents toward their children.

[b] The end of affliction is, to humble our ſelues with true repentance vnder the hand of God.

‖ *Or locuſtes.*

* *Wi. 16. 9.*

‖ *Or ſnare.*

[c] Meaning, the occaſion of all theſe euils: ſo are the godly euer charged as Elias was by Ahab.

[d] That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

[e] Puniſhment is prepared for you. Some read, Ye intend ſome miſchiefe.

‖ The eight plague.

land of Egypt, and ‖ remained in all quarters of Egypt: ſo grieuous Graſhoppers, like to theſe were neuer before, neither after them ſhalbe ſuch.

‖ Or, he cauſed them to remaine.

15 For they couered all the face of the earth, ſo that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, ſo ỹ there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moſes and Aaron in haſte, and ſayde, I haue ſinned againſt the Lord your God, and againſt you.

[f] The wicked in their miſeries ſeeke to Gods miniſters for helpe, albeit they hate and deteſt them.

17 And now forgiue mee my ſinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 *Moſes* then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie ſtrong Weſt winde, and tooke away the graſhoppers, and violently caſt them into the [g] red Sea, *ſo that* there remained not one graſhopper in all the land of Egypt.

[g] The water ſeemed red, becauſe the ſand or grauel is red: the Ebrewes called it the Sea of bulruſhes.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Iſrael goe.

21 ¶ Againe the Lord ſaid vnto Moſes, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkeneſſe, euen darkeneſſe that may be [h] felt.

[h] Becauſe it was ſo thicke.

22 Then Moſes ſtretched foorth his hand toward heauen, and there was a ‖ blacke * darkenes in all the land of Egypt three dayes.

‖ The ninth plague.
* Wiſd. 17.2.

23 No man ſaw another, neither roſe vp from the place where he was *for* three dayes: * but all the children of Iſrael had light where they dwelt.

* Wiſ. 18.1.

24 Then Pharaoh called for Moſes, and ſaid, Go ſerue the Lord: onely your ſheepe and your cattell ſhall abide, and your children ſhall go with you.

25 And Moſes ſaid, Thou muſt giue vs alſo ſacrifices, and burnt offerings that wee may doe *ſacrifice* vnto the Lord our God.

26 Therefore our cattell alſo ſhall go with vs: there ſhall not an [i] hoofe bee left, for thereof muſt we take to ſerue the Lord our God: neither doe we know [k] how we ſhal ſerue the Lord, vntill wee come thither.

[i] The miniſters of God ought not to yeelde one iote to the wicked, as touching their charge.
[k] That is, with what beaſtes, or how many.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh ſaid vnto him, Get thee from mee: looke thou ſee my face no more: for whenſoeuer thou commeſt in my ſight, thou ſhalt [l] die.

[l] Though before he confeſſed Moſes iuſt, yet again his owne conſcience he threatneth to put him to death.

29 Then Moſes ſaid, Thou haſt ſaid well: from henceforth will I ſee thy face no more.

CHAP. XI.

1 God promiſeth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moſes was eſteemed of all ſaue Pharaoh.

NOw the Lord had ſaid vnto Moſes, yet will I bring one plague more vpon Pharaoh, and vpon Egypt, after that, he will let you goe hence: when he letteth you goe, he ſhall [a] at once chaſe you hence.

[a] Without any condition, but with haſte and violence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, & euery woman of her neighbor, * iewels of ſiluer, & iewels of gold.

‖ Or, borowe.
* Chap. 3. 32. and 35.

3 And the Lord gaue the people fauour in the ſight of the Egyptians: alſo * Moſes *vvas* very great in the land of Egypt, in the ſight of Pharaohs ſeruants, and in the ſight of the people.)

* Ecclu. 45. 1.

4 And Moſes ſaid, Thus ſaith the Lord, * About midnight will I go out into the middes of Egypt.

* Chap. 12. 29.

5 * And all the firſt borne in the land of Egypt ſhall die, from the firſt borne of Pharaoh that ſitteth on his throne, vnto the firſt borne of the maide-ſeruant, that is at [b] the mill, and all the firſt borne of beaſtes.

* Wiſd. 18. 17.
[b] From the higheſt to the loweſt.

6 Then there ſhalbe a great crie throughout all the land of Egypt, ſuch as was neuer none like, nor ſhall be.

7 But againſt none of the children of Iſrael ſhall a dogge moue his tongue, neither againſt man nor beaſt, that ye may know that the Lord putteth a difference betweene the Egyptians and Iſrael.

8 And all theſe thy ſeruants ſhall come down vnto me, and fall before me, ſaying, Get thee out, and all the people that [c] are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

[c] That is, vnder thy power and gouernment.

9 And the Lord ſaide vnto Moſes, Pharaoh ſhall not heare you, [d] that my wonders may bee multiplied in the land of Egypt.

[d] God hardeneth the hearts of the reprobate, that his glory thereby might be the more ſet forth, Rom. 9. 17.

10 So Moſes and Aaron did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee ſuffered not the children of Iſrael to go out of his land.

CHAP. XII.

1 The Lord inſtituteth the paſſeouer. 26 The fathers muſt teach their children the myſterie thereof. 29 The firſt borne are ſlaine. 31 The Iſraelites are driuen out of the land. 35 The Egyptians are ſpoiled. 37 The number that departeth out of Egypt.

THen the Lord ſpake to Moſes and to Aaron in the land of Egypt, ſaying,

2 This [a] moneth *ſhalbe* vnto you the beginning of moneths: it *ſhalbe* to you the firſt [b] moneth of the yeere.

[a] Called Niſan, containing part of March, and part of Aprill.
[b] As touching the obſeruation of feaſts: as for other policies, they reckoned from September.

3 Speake ye vnto all the congregation of Iſrael, ſaying, In the tenth of this moneth let euery man take vnto him a lambe, according to the houſe of the [c] fathers, a lambe for an houſe.

[c] As the fathers of the houſhold had great or ſmall families.

4 And if the houſhold bee too little for the lambe, he ſhall take his neighbour, which is next vnto his houſe, according to the number of the perſons: euery one of you, according to his [d] eating ſhall make your count for the lambe.

[d] He ſhall take ſo many as are ſufficient to eat the lamb.

5 Your lamb ſhalbe without blemiſh, a male of a yeere olde: ye ſhall take it of the lambes, or of the kiddes.

6 And ye ſhall keepe *it* vntill the foureteenth daye of this moneth: then [e] all the multitude of the congregation of Iſrael ſhall kill it † at euen.

[e] Euery one his houſe.
† *Ebr. betweene the two euenings, or twilight.*

7 After, they ſhall take of the blood, and ſtrike it on the two poſts, and on the vpper doore poſt of the houſes where they ſhall eate it.

8 And they ſhall eate the fleſh that ſame night, roſt with fire, and vnleauened bread: with ſowre *herbes* they ſhall eate it.

9 Eate not thereof rawe, boiled nor ſodden in water, but roſte with fire, both his [f] head, his feete, and his purtenance.

[f] That is, all that may be eaten.

10 And ye ſhall reſerue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow ſhall ye burne with fire.

11 ¶ And thus ſhall yee eate it, Your loines girded, your ſhoes on your feete, and your ſtaues in your handes, and yee ſhall eate it in haſte: *for* [g] it is the Lords Paſſeouer.

[g] The lambe was not the Paſſeouer, but ſignified it, as ſacraments are not the thing it ſelfe, which they do repreſent, but ſignifie it.

12 For I will paſſe through the lande of Egypt the ſame night, and will ſmite all the firſt

borne in the land of Egypt, both man and beaſt, and I will execute iudgement vpon all the ‖ gods of Egypt, I *am* the Lord.

‖ *Or, princes, or Idoles.*

13 And the blood ſhalbe a token for you vpon the houſes where ye are: ſo when I ſee the blood, I will paſſe ouer you, and the plague ſhall not be vpon you to deſtruction, when I ſmite the land of Egypt.

14 And this day ſhall be vnto you a [h] remembrance: and ye ſhall keepe it an holie feaſt vnto the Lord, throughout your generations: ye ſhall keepe it holie by an ordinance [i] for euer.

[h] Of the benefite receiued for your deliuerance.

[i] That is, vntill Chriſts comming: for then ceremonies had an end.

15 Seuen dayes ſhall ye eate vnleauened bread, and in any caſe ye ſhall put away leauen the firſt day out of your houſes: for whoſoeuer eateth leauened bread from the firſt day vntill the ſeuenth day, that perſon ſhalbe cut off from Iſrael.

16 And in the firſt day *ſhalbe* an holie ‖ aſſemblie: alſo in the ſeuenth day ſhall be an holie aſſembly vnto you: no worke ſhalbe done in them, ſaue about that which euery man muſt eate: that onely may ye doe.

‖ *Or, calling together of the people to ſerue God.*

17 Ye ſhall keepe alſo *the feaſt* of vnleauened bread: for that ſame day I will bring your armies out of the land of Egypt: therefore ye ſhall obſerue this day, throughout your poſteritie, by an ordinance for euer.

18 ¶ * In the firſt *moneth* and the fourteenth day of the moneth at [k] euen, yee ſhall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

* *Leuit.23.5. Num.28.16.*

[k] For in old time ſo they counted, beginning the day at Sunne ſet till the next day at the ſame time.

19 Seuen dayes ſhall no leauen bee founde in your houſes: for whoſoeuer eateth leuened bread, that perſon ſhall be cut off from the Congregation of Iſrael: whether he be a ſtranger, or borne in the land.

20 Ye ſhall eate no leauened bread: *but* in all your habitations ſhall ye eate vnleauened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, and ſayde vnto them, Chooſe out and take you for *euery* of your houſholdes a lambe, and kill the Paſſeouer.

22 And take * a bunch of hyſſop, and dip it in the blood that is in the baſen, and ſtrike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the baſen, and let none of you goe out at the doore of the houſe, vntill the morning.

* *Hebr.11.28.*

‖ *Or, tranſome, or vpper doore poſt.*

‖ *Or, two ſide poſts.*

23 For the Lord will paſſe by to ſmite the Egyptians: and when he ſeeth the blood vpon the lintell and on the two doore cheekes, the Lorde will paſſe ouer the doore, & will not ſuffer yͤ [l] deſtroyer to come into your houſes to plague *you*.

[l] The Angel ſent of God to kill the firſt borne.

24 Therefore ſhall ye obſerue this thing as an ordinance, *both* for thee and thy ſonnes for euer.

25 And when ye ſhall come into the [m] land, which the Lord will giue you, as he hath promiſed, then ye ſhall keepe this ‖ ſeruice.

[m] The land of Canaan.

‖ Or, ceremonie.

26 * And when your children aske you, What ſeruice is this ye *keepe*?

* Ioſh.4.6.

27 Then ye ſhall ſay, It is the ſacrifice of the Lords Paſſeouer, which paſſed ouer the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and preſerued our houſes. Then the people [n] bowed themſelues and worſhipped.

[n] They gaue God thanks for ſo great a benefite.

28 So the children of Iſrael went, & did as the Lord had cõmanded Moſes & Aaron: ſo did they.

29 ¶ Now at * midnight, the Lord ‖ ſmote all the firſt borne in the land of Egypt, from the firſt borne of Pharaoh that ſate on his throne, vnto the ‖ firſt borne of the captiue that was in ‖ priſon, and all the firſt borne of beaſts.

* Chap. 11.4.

‖ The tenth plague.

‖ *Wiſd.18.5.*

30 And Pharaoh roſe vp in the night, he, and all his ſeruants, and all the Egyptians: and there was a great crie in Egypt: for there *vvas* [o] no houſe where there *vvas* not one dead.

[o] Of thoſe houſes, where in any firſt borne was, either of men or beaſts.

31 And hee called to Moſes and to Aaron by night, and ſaid, Riſe vp, get you out from among my people, both yee, and the children of Iſrael, and goe ſerue the Lord as ye haue ſaid.

32 Take alſo your ſheepe and your cattell as ye haue ſaid, and depart, and [p] bleſſe me alſo.

[p] Pray for mee.

33 And the Egyptians did force the people, becauſe they would ſend them out of the land in haſte: for they ſaid, We die all.

34 Therefore the people tooke their dough before it was leauened, *euen* their dough bound in clothes vpon their ſhoulders.

35 And the children of Iſrael did according to the ſaying of Moſes, & they asked of the Egyptians * iewels of ſiluer & iewels of gold, & raiment.

* *Chap. 3.22. and 11.2.*

36 And the Lorde gaue the people fauour in the ſight of the Egyptians: and they ‖ granted their requeſt: ſo they ſpoiled the Egyptians.

‖ *Or, lent them.*

37 Then the * children of Iſrael tooke their iourney from [q] Rameſes to Succoth about ſixe hundreth thouſand men of foote, beſide children.

* *Num.33.3. ioſh.24.6.*

[q] Which was a citie in Goſhen. Gen.47.11.

38 And [r] a great multitude of ſundry ſortes of people went out with them, and ſheepe, and beeues, *and* cattell in great abundance.

[r] Which were ſtrangers, and not borne of the Iſraelites.

39 And they baked the dough which they brought out of Egypt, *& made* vnleauened cakes: for it was not leauened, becauſe they were thruſt out of Egypt, neither could they tarie, nor yet prepare themſelues vitailes.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, *vvas* * foure hundreth and thirtie yeeres.

* *Gen.15.13.act.7.6.gal.3.17.*

41 And when the [ſ] foure hundreth and thirtie yeres were expired, euẽ yͤ ſelfe ſame day departed al the hoſtes of the Lord out of the land of Egypt.

[ſ] From Abrahams departing from Vr in Chaldea vnto the departing of the children of Iſrael from Egypt are 430. yeares.

42 It *is* a night to bee kept *holy* to the Lord, becauſe hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Iſrael muſt keepe throughout their generations.

43 Alſo the Lord ſaid vnto Moſes and Aaron, This is the Lawe of the Paſſeouer: [t] no ſtranger ſhall eate thereof.

[t] Except he be circumciſed, and onely profeſſe your religion.

44 But euery ſeruant that is bought for money, when thou haſt circumciſed him, then ſhall he eate thereof.

45 A ſtranger or an hired ſeruant ſhall not eat thereof.

46 * In one houſe ſhall it be eaten: thou ſhalt carie none of the fleſh out of the houſe, * neither ſhall ye breake a bone thereof.

* Num. 9. 12.

* Iohn 19. 36.

47 All the Congregation of Iſrael ſhall obſerue it.

48 But if a ſtranger dwell with thee, and will obſerue the paſſeouer of the Lord, let him circumciſe all the males, that belong vnto him, and then let him come and obſerue it, and he ſhall be as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.

49 One [u] lawe ſhall bee to him that is borne in the land, and to the ſtranger that dwelleth among you.

[u] They that are of the houſhold of God, muſt be all ioyned in one faith and religion.

50 Then all the children of Iſrael did as the

Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lord bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

The firſt borne are offered to God. 3 The memoriall of their deliuerance. 6 The inſtitution of the Paſſeouer. 8, 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderneſſe. 19 The bones of Ioſeph. 21 The pillar of the cloud and of the fire.

AND the Lord ſpake vnto Moſes, ſaying,

2 * Sanctifie vnto me all the firſt borne: *that is*, euery one that *firſt* openeth the wombe among the children of Iſrael, as well of man as of beaſt: *for* it is mine.

3 ¶ Then Moſes ſaid vnto the people, * Remember this day in the which ye came out of Egypt, out of the † houſe of [a] bondage: for by a mightie hande the Lord brought you out from thence: therefore no leauened bread ſhall be [b] eaten.

4 This day come yee out in the moneth of [c] Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebuſites, (which hee ſware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou ſhalt keepe this ſeruice in this moneth.

6 Seuen dayes ſhalt thou eate vnleauened bread, and the [d] ſeuenth day *ſhall be* the feaſt of the Lord.

7 Vnleauened bread ſhall be eaten ſeuen dayes, and there ſhall no leaued bread be ſeene with thee, nor yet leauen be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſonne [e] in that day, ſaying, *This is done*, becauſe of that which the Lord did vnto me, when I came out of Egypt.

9 And it ſhall be a ſigne vnto thee [f] vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a ſtrong hande the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeere to yeere.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy fathers, and ſhall giue it thee,

12 * Then ſhalt thou ſet apart vnto the Lord all that *firſt* openeth the wombe: alſo euery thing that *firſt* doeth open *the wombe*, and commeth foorth of thy beaſt: the males *ſhall be* the Lords.

13 But euery † firſt foale of an [g] aſſe, thou ſhalt redeeme with a lambe: and if thou redeeme him not, then ſhalt thou breake his necke: likewiſe alſo the firſt borne of man among thy ſonnes ſhalt thou [h] buy out.

14 ¶ And when thy ſonne ſhall aske thee ‖ to morow, ſaying, What is this? thou ſhalt then ſay vnto him, With a mightie hande the Lord brought vs out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was hard hearted againſt our departing, the Lord then ſlew all the firſt borne in the lande of Egypt, from the firſt borne of man euen to the firſt borne of beaſt: therefore I ſacrifice vnto the Lord all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme.

16 And it ſhall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philiſtims countrey, ‖ though it were neerer: (for God ſaid, Leaſt the people repent when they [i] ſee warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wilderneſſe of the red ſea: and the children of Iſrael went vp [k] armed out of the land of Egypt.

19 (And Moſes tooke the bones of Ioſeph with him: for he had made the children of Iſrael ſweare, ſaying, * God will ſurely viſite you, and ye ſhall take my bones away hence with you.)

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderneſſe.

21 * And the Lord went before them by day in a pillar of a [l] cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

4, 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with feare, murmure againſt Moſes. 13 Moſes doeth encourage them. 21 He diuideth the Sea. 23, 27 The Egyptians follow and are drowned.

THen the Lord ſpake vnto Moſes, ſaying,

2 Speake to the children of Iſrael, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer againſt * Baal-zephon: about it ſhall ye campe by the Sea.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wildernes hath ſhut them in.

4 And I will harden Pharaohs heart that hee ſhall follow after you: ſo I will [c] get me honour vpon Pharaoh, and vpon all his hoaſte: the Egyptians alſo ſhall know that I am the Lord: and they did ſo.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſeruants was turned againſt the people, and they ſaid, Why haue wee this done, and haue let Iſrael goe out of our ſeruice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke ſixe hundreth choſen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Iſrael: but the children of Iſrael went out with an [e] high hand.)

9 * And the Egyptians purſued after them, and all the horſes *and* charets of Pharaoh, and his horſemen and his hoſt ouertooke them camping by the Sea, beſide Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift vp their eyes, and beholde, the Egyptians marched after them, and they were ſore [f] afraid: wherefore the children of Iſrael cryed vnto the Lord.

* *Chap.22.29. and 34, 19. leuit.27,26.num. 3.13.and 8, 16. luke 2, 23.*

* *Exod.23, 23.*

† *Ebr. houſe of ſeruants.*

[a] Where they were in moſt cruell ſlauerie.

[b] To ſignifie that they had not leiſure to leauen their bread.

[c] Conteining part of March and part of Aprill, when corne began to ripe in that countrey.

[d] Both the ſeuenth and the firſt day were holy, as chap.12, 16.

[e] When thou doeſt celebrate the feaſt of vnleauened bread.

[f] Thou ſhalt haue continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand, or before thine eyes.

* *Chap.22.29. and 34, 19. ezek. 44,30.*

† *Ebr. that firſt commeth forth.*

[g] This is alſo vnderſtood of the horſe and other beaſts which were not offered in ſacrifice.

[h] By offering a cleane beaſt in ſacrifice, Leuit.12,6.

‖ *Or, hereafterwards.*

‖ *Or, ſignes of remembrance.*

‖ *Or, becauſe.*

[i] Which the Philiſtims would haue made againſt them by ſtopping them the paſſage.

[k] That is, not priuily, but openly and as the word doeth ſignifie, ſet in order by fiue and fiue,

* *Gen. 50, 22. ioſh.24,30.*

* *Num.33,6.*

* *Num 14.14. deut 1.33. Pſal.78. 14. 1.cor.10,1.*

[l] To defend them from the heate of the ſunne.

* *Nehe.9,19.*

[a] From toward the countrey of the Philiſtims.

[b] So the Sea was before them, mountaines on either ſide, and the enemies at their backe: yet they obeyed God, and were deliuered.

* *Num.33,7.*

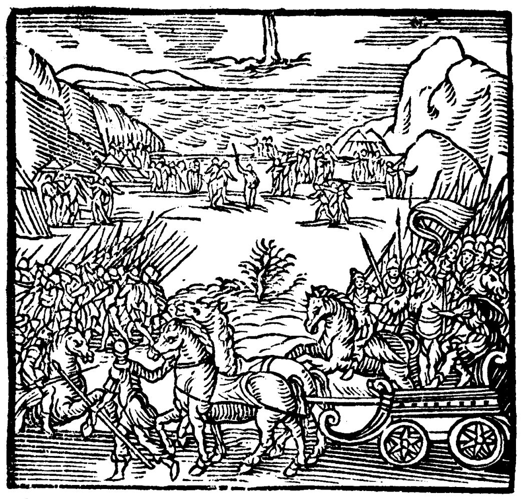
[c] By puniſhing his obſtinate rebellion.

[d] Ioſephus writeth, that beſides theſe charets there were 50000. horſmen, and 20000. footemen.

[e] With great ioy and boldneſſe.

* *Ioſh.24,6. 1.mac.4, 9.*

[f] They which a little before in their deliuerance reioyced, being now in danger, are afraid and murmure.



In this figure foure chiefe points are to be conſidered. First, that the Church of God is euer ſubiect in this world to the Croße, and to be afflicted after one ſort or other. The ſecond, that the miniſters of God following their vocation, ſhall be euill ſpoken of, and murmured againſt, euen of them that pretend the ſame cauſe and religion that they doe. The third, that God deliuereth not his Church incontinent out of dangers, but to exerciſe their faith and patience continueth their troubles, yea and oftentimes augmenteth them: as the Iſraelites were now in leße hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are moſt great, then Gods helpe is moſt ready to ſuccour: for the Iſraelites had on either ſide of them, huge rockes and mountaines, before them the ſea, behind them most cruell enemies, ſo that there was no way left to eſcape to mans iudgement.

11 And they ſaide vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, ſaying, Let [g] vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that wee ſhould die in the wilderneſſe.

[g] Such is the impatiencie of the fleſh, that it cannot abide Gods appointed time.

13 Then Moſes ſaid to the people, Feare yee not, ſtand ſtill, and behold ‖ the ſaluation of the Lord which he will ſhew to you this day. For the Egyptians whom ye haue ſeene this day, ye ſhall neuer ſee them againe.

‖ *Or, deliuerance.*

14 The Lord ſhall fight for you: therefore [h] hold you your peace.

[h] Onely put your truſt in God without grudging or doubting.

15 ¶ And the Lord ſaid vnto Moſes, Wherefore [i] cryeſt thou vnto me? ſpeake vnto the children of Iſrael, that they goe forward:

[i] Thus in tentations faith fighteth againſt the fleſh, and cryeth with inward gronings to the Lord.

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea and diuide it, and let the children of Iſrael goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoaſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoaſte of Iſrael, remooued, and went behind them: alſo the pillar of the cloud went from before them, and ſtood behind them,

20 And came betweene the campe of the Egyptians and the campe of Iſrael: it was both a cloud and darkeneſſe, yet gaue it [k] light by night, ſo that all the night long the one came not at the other.)

[k] The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkeneſſe, ſo that their two hoaſtes could not ioyne together.

21 And Moſes ſtretched forth his hand vpon the Sea, and the Lord cauſed the Sea to run backe by a ſtrong Eaſt wind all the night, and made the Sea dry land: for the waters were * diuided.

* *Ioſh.*4,23. *Pſal.*114,3.

22 Then the * children of Iſrael went through the mids of the Sea vpon the drie ground, and the waters *vvere* a wall vnto them on their right hand, and on their left hand.

* *Pſal.*78,13. 1. *Cor.*10, 1. *Hebr.* 11, 29.

23 And the Egyptians purſued and went after them to the middes of the Sea, *euen* all Pharaohs horſes, his charets, and his horſemen.

24 Now, in the morning [l] watch, when the Lord looked vnto the hoaſte of the Egyptians, out of the fierie and cloudy pillar, he ſtroke the hoaſte of the Egyptians with feare.

[l] Which was about the three laſt houres of the night.

25 For he tooke off their charet wheeles, and they draue them with ‖ much adoe: ſo that the Egyptians *euery* one ſaid, I will flee from the face of Iſrael: for the Lord fighteth for them againſt the Egyptians.

‖ *Or, heauily.*

26 ¶ Then the Lord ſaide to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lord [m] ouerthrew the Egyptians in the mids of the Sea.

[m] So the Lord by the water ſaued his, and by the water drowned his enemies.

28 So the water returned and couered the charets, and the horſemen, *euen* all the hoaſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie land thorow the mids of the Sea, and the waters *vvere* a wall vnto them on their right hand, and on their left.

30 Thus the Lord ſaued Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſaw the Egyptians dead vpon the Sea banke.

31 And Iſrael ſaw the mightie † power, which the Lord ſhewed vpon the Egyptians: ſo the people feared the Lord, and beleeued the Lord, and his [n] ſeruant Moſes.

† *Ebr. hand.*

[n] That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1, 20 Moſes with the men and women ſing praiſes vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moſes the bitter waters are ſweete. 26 God teacheth the people obedience.

THen [a] ſang * Moſes and the children of Iſrael this ſong vnto the Lord, and ſaid in this maner, I will ſing vnto the Lord: for he hath triumphed glorioully: the horſe and him that rode vpon him hath he ouerthrowen in the Sea.

[a] Prayſing God for the ouerthrow of his enemies, and their deliuerance.

* *Wiſd.*10.20.

2 The Lord *is* my ſtrength, and ‖ praiſe, and he is become my ſaluation. He is my God, and I will [b] prepare him a tabernacle: *he is* my fathers God, and I will exalt him.

‖ *Or, the occaſion of my ſong of praiſe.*

[b] To worſhip him therein.

3 The Lord *is* a [c] man of warre, his [d] Name *is* Iehouah.

[c] In battell he ouercommeth euer.

[d] Euer conſtant in his promiſe.

4 Pharaohs charets and his hoaſt hath he caſt into the ſea: his choſen captains alſo were drowned in the red Sea.

5 The depths haue couered them, they ſanke to the bottome as a ſtone.

6 Thy ‖ right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruiſed the enemie.

‖ *Or, power.*

7 And in thy great glory thou haſt ouerthrowen them that roſe againſt [e] thee: thou ſenteſt forth thy wrath, *vvhich* conſumed them as the ſtubble.

[e] Thoſe, that are enemies to Gods people, are his enemies.

8 And by the blaſt of thy noſtrels the waters were gathered, the floods ſtood ſtill as an heape,

the depths congealed together in the ‖ heart of the Sea.

9 The enemie ſayd, I will perſue, I will ouertake *them*, I will diuide the ſpoyle, † my luſt ſhall be ſatisfied vpon them, I will draw my ſworde, mine hand ſhall deſtroy them.

10 Thou blewest with thy winde, the ſea couered them, they ſanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the [f] gods! Who is like thee *ſo* glorious in holineſſe, [g] fearefull in praiſes, doing wonders!

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercy carie this people, *vvhich* thou deliueredſt, thou wilt bring *them* in thy ſtrength vnto thine holy [h] habitation.

14 The people ſhall heare *and* be afraid: ſorrow ſhall come vpon the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, and trembling ſhall come vpon the great men of Moab: all the inhabitants of Canaan ſhall waxe faint hearted.

16 * Feare and dread ſhall fall vpon them: becauſe of the ‖ greatneſſe of thine arme, they ſhall be ſtill as a ſtone, till thy people paſſe, O Lord: till this people paſſe, *vvhich* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountaine of thine [i] inheritance, *vvhich is* the place *that* thou haſt prepared, O Lord, for to dwell in, *euen* the ſanctuary, O Lord, *vvhich* thine hands ſhall eſtabliſh.

18 The Lord ſhall reigne for euer and euer.

19 For Pharaohs horſes went with his charets and horſemen into the ſea, and the Lord brought the waters of the ſea vpon them: but the children of Iſrael went on drie land in the mids of the ſea.

20 ¶ And Miriam the Propheteſſe, ſiſter of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] dances.

21 And Miriam [l] anſwered the men, Sing yee vnto the Lord: for hee hath triumphed glorioußly: the horſe and his rider hath he ouerthrowen in the ſea.

22 Then Moſes brought Iſrael from the red ſea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

24 Then the people murmured againſt Moſes, ſaying, What ſhall we drinke?

25 And he cryed vnto the Lord, and the Lord ſhewed him a * tree, *vvhich* when hee had caſt into the waters, the waters were ſweet: there he made them an ordinance and a law, and there [n] he proued them,

26 And ſaid, If thou wilt diligently hearken, *O Iſrael*, vnto the voyce of the Lord thy God, and wilt do that which is [o] right in his ſight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of theſe diſeaſes vpon thee, which I brought vpon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ * And they came to Elim, where *vvere* twelue fountaines of water, and ſeuentie ‖ palme trees, and they camped there by the waters.

‖ *Or, in the depth of the ſea.*

† *Ebr. my ſoule ſhall be filled.*

[f] For ſo oftentimes the Scripture calleth the mightie men of the world.

[g] Which oughteſt to be praiſed with all feare and reuerence.

[h] That is, into the land of Canaan: or into mount Zion.

* *Deut. 2, 25. ioſh. 2, 9.*

‖ *Or, for thy great power.*

[i] Which was mount Zion, where afterward the Temple was built,

[k] Signifying their great ioy: which cuſtome the Iewes obſerued in certaine ſolemnites, Iudg. 11, 34. and 11. 21. but it ought not to be a cloke to couer our wanton dances.

[l] By ſinging the like ſong of thankſgiuing.

[m] Which was called Etham, Numb. 33. 8.

‖ *Or, bitterneſſe.*

* *Ecclus. 38, 5.*

[n] That is, God, or Moſes in Gods name.

[o] Which is, to doe that onely that God commanded.

* *Numb. 33. 9.*

‖ *Or, date trees.*

CHAP. XVI.

1 The Iſraelites come to the deſert of Sin, and murmure againſt Moſes and Aaron. 13 The Lord ſendeth Quailes and Manna. 23 The Sabbath is ſanctified vnto the Lord. 27 The ſeuenth day Manna could not be found. 32 It is kept for a remembrance to the poſteritie.

AFterward all the Congregation of the children of Iſrael departed from Elim, and came to the wilderneſſe of [a] Sin, (which is betweene Elim and Sinai) the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Iſrael murmured againſt Moſes, and againſt Aaron in the wilderneſſe.

3 For the children of Iſrael ſaid to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee ſate by the fleſh [b] pots, when we ate bread *our* bellies full: for yee haue brought vs out into this wilderneſſe, to kill this whole company with famine.

4 ¶ Then ſayde the Lord vnto Moſes, Behold, I will cauſe bread to raine from heauen to you, and the people ſhall goe out, and gather † that that is ſufficient for euery [c] day, that I may proue them, whether they will walke in my law or no.

5 But the ſixt day they ſhall prepare that, which they ſhall bring *home*, and it ſhall be twiſe as much as they gather dayly.

6 Then Moſes and Aaron ſayd vnto all the children of Iſrael, At euen ye ſhall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye ſhall ſee the glorie of the Lord: [d] for he hath heard your grudgings againſt the Lord: and what are we that yee haue murmured againſt vs?

8 Againe, Moſes ſaid, At euen ſhall the Lord giue you fleſh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure againſt him: for what are we? your murmurings are not againſt vs, but againſt the [e] Lord.

9 ¶ And Moſes ſaid to Aaron, Say vnto all the Congregation of the children of Iſrael, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregation of the children of Iſrael, they looked toward the wilderneſſe, and behold, the glory of the Lord appeared * in a cloud.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

12 * I haue heard the murmurings of the children of Iſrael: tell them *therefore*, and ſay, ‖ At euen ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread, and ye ſhall know that I am the yord your God.)

13 And ſo at euen the * quailes came and couered the camp: and in the morning the dew lay round about the hoaſt.

14 * And when the dew that was fallen was aſcended, behold, a ſmall round thing *vvas* vpon the face of the wildernes, ſmall as the hoare froſt vpon the earth.

15 And when the children of Iſrael ſaw it, they ſaid one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath

[a] This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is alſo called Kadeſh, Num. 33, 36.

[b] So hard a thing is it to the fleſh not to murmure againſt God when the belly is pinched.

† *Ebr. the portion of a day in his day.*

[c] To ſignifie, that they ſhould patiently depend vpon Gods prouidence from day to day.

[d] He gaue them not Manna becauſe they murmured, but for his promiſe ſake,

[e] Hee that contemneth Gods miniſters, contemneth God himſelfe.

* *Chap. 13, 21.*

* *Ecclus. 45, 4*

‖ *Or, in the twilight.*

* *Numb. 11. 31.*

* *Num. 11, 7. Pſal. 78. 24. wiſd. 16. 20.*

[f] Which ſignifieth a part, portion, or gift: alſo meate prepared.

Ioh. 6. 30. 1. Cor. 10. 3.

commanded: gather of it euery man according to his eating, [g] an omer for ‖ a man *according* to the number of your perſons: euery man ſhall take for them which are in his tent.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſſe.

18 And when they did meaſure it with an omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no [h] lacke: *ſo* euery man gathered according to his eating.

19 Moſes then ſaid vnto them, Let no man reſerue thereof till morning.

20 Notwithſtanding, they obeyed not Moſes: but ſome of them reſerued of it till morning, and it was full of wormes, and [i] ſtanke: therefore Moſes was angry with them.

21 And they gathered it euery morning, euerie man according to his eating: for when the heat of the ſunne came, it was melted.

22 ¶ And the ſixt day they gathered [k] twiſe ſo much bread, two omers for one man: then all the rulers of the Congregation came and told Moſes.

23 And he anſwered them, This is that which the Lord hath ſaid, To morrow *is* the reſt of the holy Sabbath vnto the Lord: bake that *to day* which ye will bake, and ſeethe that which ye will ſeethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they laide it vp till the morning, as Moſes bade, and it ſtanke not, neither was there any worme therein.

25 Then Moſes ſaid, Eat that to day: for to day *is* the Sabbath vnto the Lord: to day ye ſhall not [l] finde it in the field.

26 Sixe dayes ſhall ye gather it, but in the ſeuenth day *is* the Sabbath: in it there ſhall be none.

27 ¶ Notwithſtanding, there [m] went out *ſome* of the people in the ſeuenth day for to gather, and they found none.

28 And the Lord ſaid vnto Moſes, How long refuſe ye to keepe my commandements, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the ſixt day bread for two dayes: tarie *therefore* euery man in his place: let no man goe out of his place the ſeuenth day.

30 So the people reſted the ſeuenth day.

31 And the houſe of Iſrael called the name of it MAN, and it was like [n] to coriander ſeed, *but* white: and the taſte of it was like vnto wafers *made* with honie.

32 And Moſes ſaid, This is that which the Lord had commanded, Fill an omer of it, to keepe it for your poſteritie: that they may ſee the bread wherewith I haue fed you in wilderneſſe, when I brought you out of the land of Egypt.

33 Moſes alſo ſaid to Aaron, Take a [o] pot and put an omer full of MAN therein, & ſet it before the Lord to be kept for your poſteritie.

34 As the Lord commanded Moſes, ſo Aaron laid it vp before the [p] Teſtimonie to be kept.

35 And the children of Iſrael did eate MAN * fortie yeeres, vntill they came vnto a land inhabited: they did eat MAN vntill they came to the borders of the land of Canaan.

36 The omer *is* the tenth part of the [q] Ephah.

[g] Which conteineth about a pottle of our meaſure.

‖ *Ebr. for an head.*

* *2.Cor.8,15.*

[h] God is a rich feeder of all, and none can iuſtly complaine.

[i] No creature is ſo pure, but being abuſed it turneth to our deſtruction.

[k] which portion ſhould ſerue for the Sabbath and the day before.

[l] God tooke away the occaſion from their labour, to ſignifie how holie he would haue the Sabbath kept.

[m] Their infidelitie was ſo great, that they did expreſly againſt Gods commandement.

[n] In forme and figure, but not in colour, Num.11,7.

[o] Of this veſſell made Hebr.9,4.

[p] That is, the Arke of the couenant, to wit, after that the Arke was made.

* *Ioſh.5,12. nehe.9,15.*

[q] Which meaſure contained about ten pottels.

CHAP. XVII.

1 The Iſraelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moſes holdeth vp his hands, and they ouercome the Amalekites. 15 Moſes buildeth an altar to the Lord.

AND all the Congregation of the children of Iſrael departed from the wilderneſſe of Sin, by their iourneyes at the † commandement of the Lord, and camped in [a] Rephidim, where *vvas* no water for the people to drinke.

2 * Wherefore the people contended with Moſes, & ſaid, Giue vs water, that we may drinke. And Moſes ſaid vnto them, Why contend ye with me? wherefore doe ye [b] tempt the Lord?

3 So the people thirſted there for water, and the people murmured againſt Moſes, and ſayd, Wherefore haſt thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirſt?

4 And Moſes cryed vnto the Lord, ſaying, What ſhall I doe to this people? for they be almoſt ready to [c] ſtone me.

5 And the Lord anſwered to Moſes, Goe before the people, and take with thee of the Elders of Iſrael: and thy rod wherewith thou * ſmoteſt the riuer, take in thine hand, and goe:

6 * Behold, I will ſtand there before thee vpon the rocke in Horeb, and thou ſhalt ſmite on the rocke, and water ſhall come out of it, that the people may drinke. And Moſes did ſo in the ſight of the Elders of Iſrael.

7 And he called the name of the place ‖ Maſſah and ‖ Meribah, becauſe of the contention of the children of Iſrael, and becauſe they had tempted the Lord, ſaying, Is the [d] Lord among vs, or no?

8 ¶ ‖ Then came [e] Amalek and fought with Iſrael in Rephidim.

9 And Moſes ſaid to Ioſhua, Chuſe vs out men, and goe fight with Amalek: to morow I will ſtand on the top of the [f] hill with the rod of God in mine hand.

10 So Ioſhua did as Moſes bad him, and fought with Amalek: and Moſes, Aaron, and Hur, went vp to the top of the hill.

11 And when Moſes held vp his hand, Iſrael preuailed: but when he let his hand [g] downe, Amalek preuailed.

12 Now Moſes hands were heauie: therefore they tooke a ſtone and put it vnder him, and hee ſate vpon it: and Aaron and Hur ſtayed vp his hands, the one on the one ſide, and the other on the other ſide: ſo his hands were ſteadie vntill the going downe of the ſunne.

13 And Ioſhua diſcomfited Amalek and his people with the edge of the ſword.

14 ¶ And the Lord ſaid to Moſes, Write this for a remembrance [h] in the booke, and † rehearſe it to Ioſhua: for ‖ I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moſes built an altar, and called the name of it [i] Iehouah-niſſi.)

16 Alſo he ſaid, † The Lord hath ſworne, that he will haue warre with Amalek from generation to generation.

† *Ebr. at the mouth.*

[a] Moſes here noteth not euery place where they camped, as Numb.33. but only thoſe place, where ſome notable thing was done.

* *Numb.20,4.*

[b] Why diſtruſt you God? why looke ye not for ſuccour of him without murmuring againſt vs?

[c] How readie the people are for their owne matters to ſlay the true Prophets, and how ſlow they are to reuenge Gods cauſe againſt his enemies and falſe Prophets.

* *Chap.7,20.*

* *Numb.2,9. wiſd. 11.4. Pſal.78,15. & 105,41. 1.cor.10.4.*

‖ *Or, tentation.*

‖ *Or, ſtrife.*

[d] When in aduerſitie wee thinke God to be abſent, then we neglect his promiſe, and make him a liar.

‖ *Deut.25.17. wiſd.11.3.*

[e] Who came of Eliphaz, ſonne of Eſau, Gen.36,12.

[f] That is, Horeb, which is alſo called Sinai.

[g] So that wee ſee how dangerous a thing it is to faint in prayer.

[h] In the booke of the Law.

† *Ebr. put it in the eares of Ioſhua.*

‖ *Numb.24,20. 1.Sam.15,3.*

[i] That is, the Lord is my banner as he declared by holding vp his rod and his hands.

† *Ebr. the hand of the Lord vpon the throne.*

CHAP. XVIII.

1 Iethro commeth to ſee Moſes his ſonne in law. 8 Moſes telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth ſacrifice to God. 21 What maner of men officers and iudges ought to be. 24 Moſes obeyeth Iethros counſell in appointing officers.

WHen Iethro the ‖ Prieſt of Midian, Moſes father in law, heard all that God had done for

‖ *Chap.2.16.*

for Moſes, and for Iſrael his people; *and* how the Lord had brought Iſrael out of Egypt.

2 Then Iethro the father in law of Moſes, tooke Zipporah Moſes wife, (after hee had [a] ſent her away.)

3 And her two ſonnes, (whereof the one was called * Gerſhom: for he ſaid, I haue bene an aliant in a ſtrange land:

4 And the name of the other *vvas* Eliezer: for the God of my father, *ſaid he, vvas* mine helpe, and deliuered me from the ſword of Pharaoh.)

5 And Iethro Moſes father in law came with his two ſonnes, and his wife vnto Moſes into the wilderneſſe, where he camped by the [b] mount of God.

6 And he [c] ſaid to Moſes, I thy father in law Iethro am come to thee, and thy wife and her two ſonnes with her.

7 ¶ And Moſes went out to meete his father in law, and did obeyſance, and kiſſed him, and ech asked other of his † welfare: and they came into the tent.

8 Then Moſes tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Iſraels ſake, *and* all the trauaile that had come vnto them by the way, and *hovv* the Lord deliuered them.

9 And Iethro reioyced at all the goodneſſe, which the Lord had ſhewed to Iſrael, *and* becauſe he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro ſaid, [d] Bleſſed *be* the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *alſo* deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt * proudly with them, *ſo are they* [e] *recompenſed.*

12 Then Iethro Moſes father in law tooke burnt offerings and ſacrifices, *to offer* vnto God. And Aaron and all the Elders of Iſrael came to eat bread with Moſes father in law [f] before God.

13 ¶ Now on the morow, when Moſes ſate to iudge the people, the people ſtood about Moſes from morning vnto euen.

14 And when Moſes father in law ſaw all that he did to the people, hee ſaid, What is this that thou doeſt to the people? why ſitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning vnto euen?

15 And Moſes ſaid vnto his father in law, Becauſe the people come vnto me to ſeeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moſes father in law ſaid vnto him, The thing which thou doeſt, is not well.

18 Thou both † weárieſt thy ſelfe greatly, and this people that is with thee: for the thing *is* too heauie for thee: * thou art not able to doe it thy ſelfe alone.

19 Heare now my ‖ voyce, (I will giue thee counſell, and God ſhall be with thee) be thou for the people to [h] Godward, and report thou the cauſes vnto God.

20 And admoniſh them of the ordinances, and of the lawes, and ſhew them the way, wherein they muſt walke, and the worke that they muſt doe.

21 Moreouer, prouide thou among all the people [i] men of courage, fearing God, men dealing truely, hating couetouſneſſe: and appoint *ſuch* ouer them *to be* rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all ſeaſons: but euery great matter let them bring vnto thee, and let them iudge all ſmall cauſes: ſo ſhall it be eaſier for thee, when they ſhall beare *the burden* with thee.

23 If thou doe this thing, (and God *ſo* command thee) both thou ſhalt be able to endure, and all this people ſhall alſo goe quietly to their place.

24 So Moſes [k] obeyed the voyce of his father in law, and did all that he had ſaid:

25 And Moſes choſe men of courage out of all Iſrael, and made them heads ouer the people, rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all ſeaſons, *but* they brought the hard cauſes to Moſes: for they iudged all ſmall matters themſelues.

27 Afterward Moſes [l] let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promiſe to obey God. 12 He that toucheth the hill, dyeth. 16 God appeareth vnto Moſes vpon the mount in thunder and lightning.

IN the [a] third moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wilderneſſe, euen there Iſrael camped before the mount.

3 * But Moſes went vp vnto God, for the Lord had called out of the mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of [c] Iaakob, and tell the children of Iſrael.

4 * Yee haue ſeene what I did vnto the Egyptians, and *hovv* I caried you vpon [d] eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voyce in deed, and keepe my couenant, then yee ſhall be my chiefe treaſure aboue all people, * though all the earth be mine.

6 Yee ſhall be vnto mee alſo a kingdome of * Prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeake vnto the children of Iſrael.

7 ¶ Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

8 And the people anſwered all together, and ſayd, * All that the Lord hath commanded, wee will doe. And Moſes reported the wordes of the people vnto the Lord.

9 And the Lord ſaid vnto Moſes, Loe, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may alſo beleeue thee for euer. (For Moſes had tolde the wordes of the people vnto the Lord.)

10 Moreouer the Lord ſaid vnto Moſes, Goe to the people, and [e] ſanctifie them to day and to morow, and let them waſh their cloathes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the ſight of all the people vpon mount Sinai:

12 And thou ſhalt ſet marks vnto the people round about, ſaying, Take heede to your ſelues, that

[a] It may ſeeme that he ſent her backe for a time to her father for her impatiencie, leaſt ſhe ſhould be a let to his vocation, which was ſo dangerous, chap. 4,25.

* *Chap. 2,22.*

[b] Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth the mount where Chriſt was transfigured, the holy mount: for by Chriſts preſence it was holy for a time. 2.Pet.1,18.

[c] That is, he ſent meſſengers to ſay vnto him.

‖ *Ebr. of peace.*

[d] Whereby it is euident that he worſhipped the true God, and therefore Moſes refuſed not to marry his daughter.

* *Chap.1,10,16,22. and 5,7. and 14,8.*

[e] For they that drowned the children of the Iſraelites, periſhed themſelues by water.

[f] They ate in that place, where the ſacrifice was offered: for part was burnt, and the reſt eaten.

[g] That is, to know Gods will, and to haue iuſtice executed.

† *Ebr. thou wilt faint and fall.*

* *Deut.1,9.*

‖ *Or, counſell.*

[h] Iudge thou in hard cauſes, which cannot be decided but by conſulting with God.

[i] What maner of men ought to be choſen to beare office.

[k] Godly counſell ought euer to be obeyed, though it come of our inferiours, for to ſuch God oftentimes giueth wiſedome to humble them that are exalted, and to declare that one member hath neede of another.

[l] Reade the occaſion, Num.10,29.

[a] Which was in the beginning of the moneth Siuan conteining part of May, and part of Iune.

[b] That they departed from Rephidim.

* *Actes 7.38.*

[c] God called Iaakob, Iſrael: therefore the houſe of Iaakob and the people of Iſrael ſignifie only Gods people.

* *Deut.29,2.*

[d] For the Egle by flying hie, is out of danger, and by carying her birds rather on her wings then in her talents declareth her loue.

* *Deut.5,2.*

* *Deut.10,14. Pſal.24,1.*

* *1.Pet.2,9. reuel.1,6.*

* *Chap.24,3. deut.5,27. and 26,17. ioſh.24,16.*

[e] Teach them to be pure in heart, as they ſhew themſelues outwardly cleane by waſhing.

that yee goe not vp to the mount, nor touch the border of it, whoſoeuer toucheth the * mount, ſhall ſurely die.

* Hebr.12.20.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtriken thorow with darts: whether it be beaſt or man, he ſhall not liue: when the ‖ horne bloweth long, they ſhall come vp ‖ into the mountaine.

‖ Or, trumpet.
‖ Or, toward.

14 ¶ Then Moſes went downe from the mount vnto the people, and ſanctified the people, and they waſhed their cloathes.

15 And hee ſayd vnto the people, Be ready on the third day, *and* come not at *your* [f] wiues.

[f] But giue your ſelues to prayer and abſtinence; that you may at this time attend onely vpon the Lord, 1.Cor.7.5.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the ſound of the trumpet exceeding loude, ſo that all the people that was in the campe was afraid.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtood in the nether part of the mount.

18 * And mount Sinai *vvas* all on ſmoake, becauſe the Lord came downe vpon it in fire, and the ſmoake thereof aſcended, as the ſmoake of a fornace, and all the mount [g] trembled exceedingly.

* Deut.4,11.

19 And when the ſound of the trumpet blew long, and waxed louder and louder, Moſes ſpake, and God anſwered him by [h] voyce.

[g] God vſed theſe fearefull ſignes, that his law ſhould be had in greater reuerence, and his maieſty the more feared.
[h] He gaue authority to Moſes by plaine words, that the people might vnderſtand him.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

21 Then the Lord ſayd vnto Moſes, Goe downe, charge the people, that they breake not *their bounds, to goe vp* to the Lord to gaze, leaſt many of them periſh,

22 And let the ‖ Prieſts alſo which come to the Lord be ſanctified, leaſt the Lord ‖ deſtroy them.

‖ Or, rulers.
‖ Or, breake out vpon them.

23 And Moſes ſaid vnto the Lord, The people can not come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set markes on the mountaine, and ſanctifie it.

24 And the Lord ſaid vnto him, Goe, get thee downe, and come vp thou, and Aaron with thee: but let not the [i] Prieſtes and the people breake *their bounds* to come vp vnto the Lord, leaſt he deſtroy them.

[i] Neither dignity nor multitude haue authority to paſſe the bounds that Gods word preſcribeth.

25 So Moſes went downe vnto the people, and tolde them.

CHAP. XX.

2 The Commandements of the firſt Table. 12 The Commandements of the ſecond. 18 The people afraid are comforted by Moſes. 23 Gods of ſiluer and golde are againe forbidden. 24 Of what ſort the altar ought to be.

THen God [a] ſpake all theſe words, ſaying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of ‖ bondage.

3 Thou ſhalt haue none other gods [b] before me.

4 * Thou ſhalt make thee no grauen image, neither any ſimilitude *of things* that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not [c] bow downe to them, neither ſerue them: for I am the Lord thy God, a [d] ielous God, viſiting the iniquitie of the fathers vpon the children, vpon the third *generation* and vpon the fourth of them that hate me:

[a] When Moſes and Aaron were gone vp, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb that al the people heard.
* Deut.5.6.Pſal.81.10.
‖ Or, ſeruants.
[b] To whoſe eyes all things are open.
* Leuit.26,1. Pſal.97.7.
[c] By this outward geſture, all kind of ſeruice and worſhip to idoles is forbidden.
[d] And will be reuenged on the contemners of mine honour.

6 And ſhewing mercie vnto [e] thouſands to them that loue mee, and keepe my commandements.

[e] So ready is he rather to ſhew mercy then to puniſh.

7 * Thou ſhalt not take the Name of the Lord thy God in [f] vaine: for the Lord will not holde him guiltneſſe that taketh his Name in vaine.

* Leu.19.12 deu.5.11.matt.5,33.
[f] Either by ſwearing falſly or raſhly by his Name, or by contemning it.

8 Remember the Sabbath day, [g] to keepe it holy.

[g] Which is by meditating the ſpirituall reſt, by hearing Gods word, and reſting from worldly trauailes.

9 * Sixe dayes ſhalt thou labour, and doe all thy worke,

* Chap.23.12.ezek.20,12.

10 But the ſeuenth day *is* the Sabbath of the Lord thy God: *in it* thou ſhalt not do any worke, thou, nor thy ſonne, nor thy daughter, thy man-ſeruant, nor thy maid, nor thy beaſt, nor thy ſtranger that is within thy ‖ gates.

‖ Or, citie.

11 * For in ſixe dayes the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the ſeuenth day, and hallowed it.

* Gen.2,2.

12 ¶ * Honour thy [h] father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

* Deut.5,16.mat.15.4.epheſ.6,2.
[h] By the parents alſo is meant all that haue authority ouer vs.

13 ¶ Thou ſhalt not [i] kill.

14 Thou ſhalt not [k] commit adulterie.

15 Thou ſhalt not [l] ſteale.

16 Thou ſhalt not beare falſe [m] witneſſe againſt thy neighbour.

17 * Thou ſhalt not [n] couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man-ſeruant, nor his maide, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

* Mat.5,21.
[i] But loue and preſerue thy brothers life.
[k] But be pure in heart, word and deed.
[l] But ſtudy to ſaue his goods.
[m] But further his good name, and ſpeake truth.
* Rom.7,7.
[n] Thou mayſt not ſo much as wiſh his hinderance in any thing.

18 ¶ And all the people ‖ ſawe the thunders: and the † lightnings, and the ſound of the trumpet, and the mountaine ſmoking, and when the people ſaw it, they fled and ſtood afarre off,

‖ Or, heard.
† Ebr. fire brands.

19 And ſaid vnto Moſes, * Talke thou with vs, and we will heare: but let not God talke with vs, leaſt we die.

* Deut.5,24.& 18.16.hebr.12.18.

20 Then Moſes ſaid vnto the people, Feare not: for God is come to [o] prooue you, and that his feare may be before you, that ye ſinne not.

[o] Whether you will obey his precepts as you promiſed Chap.19,8.

21 So the people ſtood afarre off, but Moſes drew neere vnto the darkeneſſe where God *vvas*.

22 ¶ And the Lord ſaid vnto Moſes, Thus thou ſhalt ſay vnto the children of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

23 Ye ſhall not make *therefore* with me gods of ſiluer, nor gods of golde: you ſhall make you none.

24 * An altar of earth thou ſhalt make vnto me, and there on ſhalt offer thy burnt offerings, and thy * peace offerings, thy ſheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee.

* Chap.27,8. and 38,7.
* Leuit.3,1.

25 * But if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtones: for *if* thou lift vp thy toole vpon them, thou haſt polluted † them.

* Deut.27.5. ioſh.8.31.
† Ebr. it, that is, the ſtone.

26 Neither ſhalt thou goe vp by ſteppes vnto mine altar, that thy [p] filthineſſe be not diſcouered thereon.

[p] Which might be by his ſtouping or flying abroad of his cloathes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching ſeruitude, murthers, and wrongs: the obſeruation whereof doeth not iuſtifie a man, but are giuen to bridle our corrupt nature, which elſe would breake out into all miſchiefe and crueltie.

NOw theſe are the lawes, which thou ſhalt ſet before them:

2 * If thou buy an Ebrew ſeruant, hee ſhall

* Leuit.25,39 deut.15,12. iere.34,14.

ſerue

a Paying no money for his libertie.
b Not hauing wife nor children.

ſerue ſixe yeeres, and in the ſeuenth he ſhall goe out free for [a] nothing.

3 If he [b] came himſelfe alone, he ſhall go out himſelfe alone: if he *vvere* married, then his wife ſhall goe out with him.

4 If his maſter hath giuen him a wife and ſhe hath borne him ſonnes or daughters, the wife and her children ſhall be her [c] maſters, but he ſhall go out himſelfe alone.

c Till her time of ſeruitude was expired which might be the ſeuenth yeere or the fiftieth.

5 But if the ſeruant ſay thus, I loue my maſter, my wife and my children, I will not goe out free,

† *Ebr. gods.*
d Where the Iudges ſate.

6 Then his maſter ſhall bring him vnto the † Iudges, and ſet him to the [d] doore, or to the poſte, and his maſter ſhall boare his eare through with an aule, and he ſhall ſerue him for [e] euer.

e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Conſtrained either by pouerty, or els to the intent that the maſter ſhould marry her.
g By giuing another money to buy her of him.
‖ *Or, deflowred her.*
h That is, he ſhall giue his dowry.
i For his ſonne.
k Neither marry her himſelfe, nor giue another money to buy her, nor beſtow her vpon his ſonne.

7 Likewiſe if a man [f] ſell his daughter to be a ſeruant, ſhee ſhall not goe out as the men-ſeruants doe.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelfe, then ſhall [g] hee cauſe to buy her: hee ſhall haue no power to ſell her to a ſtrange people, ſeeing he ‖ deſpiſed her.

9 But if he hath betrothed her vnto his ſonne, he ſhall deale with her [h] according to the cuſtome of the daughters.

10 If he take [i] him another *vvife*, hee ſhall not diminiſh her foode, her raiment, and recompenſe of her virginitie.

11 And if he doe not theſe [k] three vnto her, then ſhall ſhe goe out free, paying no money.

* *Leuit* 24. 17.
l Though a man be killed at vnawares, yet it is Gods prouidence that it ſhould ſo be.
* *Deut.* 12. 3.
m The holineſſe of the place ought not to defend the murtherer.

12 ¶ * He that ſmiteth a man, and he die, ſhall die the death.

13 And if a man hath not layd waite, but [l] God hath offered *him* into his hand. then I will appoint thee a place whither hee ſhall flee.

14 But if a man come preſumptuouſly vpon his neighbour to ſlay him with guile, thou ſhalt take him from mine [m] altar that he may die.

15 ¶ Alſo hee that ſmiteth his father or his mother, ſhall die the death.

16 ¶ And he that ſtealeth a man, and ſelleth him, if it be found with him, ſhall die the death.

* *Leuit.* 22. 9 *prou.* 20, 20. *matth.* 15, 4. *mar.* 7 10.
n Either farre off him or neere.
o By the ciuill Iuſtice.

17 ¶ * And he that curſeth his father or his mother, ſhall die the death.

18 When men alſo ſtriue together, and one ſmite another with a [n] ſtone, or with the fiſt, and he die not but lieth in bed.

‖ *Or, loſing of his time.*

19 If he riſe againe and walke without vpon his ſtaffe, then ſhall he that ſmote him goe [o] quite, ſaue onely he ſhall beare his charges ‖ for his reſting, and ſhall pay for his healing.

20 ¶ And if a man ſmite his ſeruant, or his maide with a rodde, and he die vnder his hand, he ſhall be ſurely puniſhed.

p By the ciuill magiſtrate, but before God he is a murtherer.
q Of the mother or childe.
‖ *Or, arbiters.*

21 But if he continue a day or two dayes, hee ſhall not [p] be puniſhed: for he *is* his money.

22 ¶ Alſo if men ſtriue and hurt a woman with childe, ſo that her childe depart from her and [q] death follow not, hee ſhall be ſurely puniſhed, according as the womans husband ſhall appoint him, or he ſhall pay as the Iudges determine.

* *Leuit.* 24. 20. *deut.* 19, 21. *matt.* 5. 38.
r The execution of this law onely belonged to the magiſtrate, Matt. 5, 38.

23 But if death follow, then thou ſhalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite his ſeruant in the eye, or his maid in the eye, and hath periſhed it, hee ſhall let him goe free for his eye.

ſ So God reuengeth cruelty in the moſt leaſt things.

27 Alſo if he ſmite [ſ] out his ſeruants tooth, or his maides tooth, he ſhall let him goe out free for his tooth.

* *Gen.* 9. 5.
t If the beaſt be puniſhed, much more ſhall the murtherer.
‖ *Or, teſtified to his.*

28 ¶ If an oxe gore a man or woman that he die, the * oxe ſhall be [t] ſtoned to death, & his fleſh ſhall not be eaten, but the owner of the oxe *ſhall goe* quite.

29 If the oxe were wont to puſh in times paſt, and it hath beene ‖ tolde his maſter, and hee hath not kept him, and after he killeth a man or a woman, the oxe ſhall be ſtoned, and his owner ſhall die alſo.

u By the next of the kinred of him that is ſo ſlaine.

30 If there be ſet to him a [u] ſumme of money, then he ſhall pay the ranſome of his life, whatſoeuer ſhall be layd vpon him.

31 Whether he hath gored a ſonne, or gored a daughter, he ſhall be iudged after the ſame maner.

x Reade Gen. 23. 15.

32 If the oxe gore a ſeruant or a maid, he ſhall giue vnto their maſter thirty [x] ſhekels of ſiluer, and the oxe ſhall be ſtoned.

33 ¶ And when a man ſhall open a well, or when he ſhall digge a pit and couer it not, and an oxe or an aſſe fall therein,

y This law forbiddeth not onely not to hurt, but to beware leaſt any be hurt.

34 The owner of the pit ſhall [y] make it good, *and* giue money to the owner thereof, but the dead *beaſt* ſhall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they ſhall ſell the liue oxe, and diuide the money thereof and the dead *oxe* alſo they ſhall diuide.

36 Or if it be knowen that the oxe hath vſed to puſh in times paſt, and his maſter hath not kept him, he ſhall pay oxe for oxe, but the dead ſhall be his owne.

CHAP. XXII.

1 Of theft. 5 Domage. 7 Lending. 14 Borowing. 19 Entiſing of maides. 18 Witchcraft. 20 Idolatry. 21 Support of ſtrangers, widowes, and fatherleſſe, 25 Vſury. 28 Reuerence to Magiſtrates.

a Either great beaſt of the herd, or a ſmall beaſt of the flocke.
* *2. Sam.* 12 6.
b Breaking an houſe to enter in, or vndermining.
† *Ebr. when the ſun riſeth vpon him.*
c He ſhall be put to death that killeth him.
† *Ebr. in his hand*

IF a man ſteale an [a] oxe or a ſheepe, and kill it or ſell it, he ſhall reſtore fiue oxen for the oxe, * and foure ſheepe for the ſheepe.

2 ¶ If a thiefe be found [b] breaking vp, and be ſmitten that he die, no blood *ſhall be ſhed* for him.

3 *But* if it be ‖ in the day light, [c] blood *ſhall be ſhed* for him: *for* he ſhould make full reſtitution: if he had not *vvherevvith*, then ſhould hee be ſold for his theft.

4 If the theft be found ‖ with him aliue, (whether it be oxe, aſſe, or ſheepe) hee ſhall reſtore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beaſt to feede in another mans field, he ſhall recompenſe of the beſt of his owne field, and of the beſt of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the ſtacks of corne, or the ſtanding corne, or the field be conſumed, he that kindled the fire ſhall make full reſtitution.

7 ¶ If a man deliuer his neighbour money or ſtuffe to keepe, and it be ſtollen out of his houſe, if the thiefe be found, he ſhall pay the double.

† *Ebr. gods.*
d That is, whether he hath ſtollen.

8 If the thiefe be not found, then the maſter of the houſe ſhall be brought vnto the ‖ Iudges *to ſvveare*, whether he hath [d] put his hand vnto his neighbours good, or no.

9 In all maner of treſpaſſe, whether it be for

oxen, for aſſe, for ſheepe, for raiment, or for any maner of loſt thing which another challengeth to be his, the cauſe of both *parties* ſhall come before the iudges, *and* whom the Iudges condemne, he ſhall pay the double vnto the neighbour.

10 If a man deliuer vnto his neighbour to keepe aſſe, or oxe, or ſheepe, or any beaſt, and it die, or be † hurt, or taken away by enemies, *and* no man ſee it,

11 [e] An oath of the Lord ſhall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it ſhall take the *oath*, and he ſhall not make it good:

12 * But if it be ſtollen from him, he ſhall make reſtitution vnto the owner thereof.

13 If it be torne in pieces, he ſhall bring [f] record, *and* ſhall not make that good, *which is* deuoured.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he ſhall ſurely make it good.

15 If the owner thereof be by, hee ſhall not make it good: *for* if it *be* an hired thing, it [g] came for his hire.

16 ¶ * And if a man entiſe a mayd that is not betrothed, and lie with her, he ſhall endow her, and take her to his wife.

17 If her father refuſe to giue her to him, hee ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to liue.

19 Whoſoeuer lieth with a beaſt, ſhall die the death.

20 ¶ * Hee that offereth vnto *any* gods, ſaue vnto the Lord onely, ſhall be ſlaine.

21 ¶ * Moreouer, thou ſhalt not doe iniury to a ſtranger, neither oppreſſe him: for yee were ſtrangers in the land of Egypt.

22 ¶ * Yee ſhall not trouble any widow, nor fatherleſſe childe.

23 If thou vexe or trouble ſuch, and ſo he call and cry vnto me, I will ſurely heare his crie.

24 Then ſhall my wrath be kindled, and I will kill you with the ſword, and your [h] wiues ſhall be widowes, and your children fatherleſſe.

25 ¶ * If thou lend money to my people, *that is*, to the poore with thee, thou ſhalt not be as an vſurer vnto him: ye ſhall not oppreſſe him with vſurie.

26 If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe.

27 For that is his couering onely, *and* this is his garment for his skin: wherein ſhall he ſleepe? therefore when hee [i] crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou ſhalt not raile vpon the Iudges, neither ſpeake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy liquor ſhalt thou not keepe backe. * The firſt borne of thy ſonnes ſhalt thou giue me.

30 Likewiſe ſhalt thou doe with thine oxen and with thy ſheepe: ſeuen dayes it ſhall be with his dam, *and* the eight day thou ſhalt giue it me.

31 ¶ Ye ſhall be an holy people vnto me, * neither ſhall ye eate any fleſh that is torne *of beaſts* in the field: ye ſhall caſt it [l] to the dogge.

† *Ebr. broken.*

[e] They ſhould ſweare by the Name of the Lord.

* *Gen.31.39.*

[f] He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.

[g] He that hired it ſhall be free by paying the hire.

* *Deut.22.28.*

* *Deut,13.13.14.15. 1.mac.2,24.*

* *Leuit.19.33.*

* *Zach.7.10.*

[h] The iuſt plague of God vpon the oppreſſours.

* *Leuit.25.37. deut.23.19. Pſal.15.5.*

[i] For colde and neceſſity.

* *Acts.25.5.*

[k] Thine abundance of thy corne, oyle and wine.

* *Chap.13.2.12. and 34,19.*

* *Leuit. 22,8.ezek.44,31.*

[l] And ſo haue nothing to doe with it.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the ſtrange gods. 14 The three ſolemne feaſts. 20, 23 The Angel is promiſed to leade his people. 25 What God promiſeth if they obey him. 29 God will caſt out the Canaanites by little and little, and why.

Thou ſhalt not ‖ receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a ‖ falſe witneſſe.

2 ¶ Thou ſhalt not follow a multitude to do euill, neither agree in a controuerſie [a] to decline after many and ouerthrow *the trueth*.

3 ¶ Thou ſhalt not eſteeme a poore man in his cauſe.

4 ¶ If thou meete thine enemies oxe, or his aſſe going aſtray, thou ſhalt [b] bring him to him againe.

5 If thou ſee thine enemies [c] aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

6 Thou ſhalt not ouerthrowe the right of the poore in his ſuite.

7 Thou ſhalt keepe thee far from a falſe matter, ‖ thou ſhalt not ſlay the [d] innocent and the righteous: for I will not iuſtifie a wicked man.

8 ¶ * Thou ſhalt take no gift: for the gift blindeth the † wiſe, and peruerteth the words of the righteous.

9 ¶ Thou ſhalt not oppreſſe a ſtranger: for ye know the [e] heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 * Moreouer, ſixe yeeres thou ſhalt ſowe thy land, and gather the fruits thereof.

11 But the ſeuenth yeere thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eat, and what they leaue, the beaſtes of the field ſhall eate. In like maner thou ſhalt doe with thy vineyard, *and* with thine oliue trees.

12 ‖ Sixe dayes thou ſhalt doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine oxe, and thine aſſe may reſt, and the ſonne of thy maide, and the ſtranger may be refreſhed.

13 And ye ſhall take heede to all things that I haue ſaid vnto you: and ye ſhall make [f] no mention of the name of other gods, neither ſhall it be heard out of thy mouth.

14 ¶ Three times ſhalt thou keepe a feaſt vnto me in the yeere.

15 Thou ‖ ſhalt keepe the feaſt of [g] vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I commanded thee, in the ſeaſon of the moneth of Abib: for in it thou cameſt out of Egypt: and ‖ none ſhall appeare before me empty.

16 The [h] feaſt alſo of the harueſt of the firſt fruits of thy labours, which thou haſt ſowen in the field: and the [i] feaſt of gathering *fruits* in the end of the yeere, when thou haſt gathered in thy labours out of the field.

17 *Theſe* three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

18 Thou ſhalt not offer the blood of my ſacrifice with [k] leauened bread: neither ſhall the fat of my ſacrifice remaine vntill the morning.

19 † The firſt of the firſt fruits of thy land, thou ſhalt bring into the houſe of the Lord thy God: *yet* ſhalt thou not ſeeth a kid in his [l] mothers milke.

20 ¶ † Behold, I ſend an Angel before thee, to keepe thee in thy way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, *and* prouoke him not: for he will not ſpare your miſdeedes, becauſe my [m] name is in him.

‖ *Or, report a falſe tale.*

‖ *Or, cruell.*

† *Ebr. anſwere.*

[a] Doe that which is godly, though few doe fauour it.

[b] If we be bound to doe good to our enemies beaſt, much more to our enemie himſelfe. Matth.5.44.

[c] If God command to helpe vp our enemies aſſe vnder his burden, will he ſuffer vs to caſt downe our brethren with heauie burdens?

‖ *Suſan.53.*

[d] Whether thou be magiſtrate or art commanded by the magiſtrate.

* *Deut.16.19. eccluſ.20.28.*

† *Ebr. ſeeing.*

[e] For in that ẏ he is a ſtranger, his heart is ſorrowfull enough.

‖ *Leuit.25,3.and 26.43. deut.15,1.*

* *Chap.20,8. deut.5,13.*

[f] Neither by ſwearing by them nor ſpeaking of them, Pſal.16.4.Eph.5.3.

‖ *Chap.13.3.and 34.18.*

[g] That is, Eaſter, in remembrance that the Angel paſſed ouer and ſpared the Iſraelites, when he ſlew the firſt borne of the Egyptians.

* *Deut,16.16. eccluſ.35.4.*

[h] Which is Whitſuntide, in token that the Law was giuen 50 dayes after they departed from Egypt.

[i] This is the feaſt of Tabernacles, ſignifying that they dwelled 40 yeeres vnder the tents or the Tabernacles in wilderneſſe.

[k] No leauened bread ſhall be then in thine houſe.

Chap.34,26,deut.14,22.

[l] Meaning, that no fruits ſhould be taken before iuſt time: and hereby are bridled all cruell and wanton appetites.

† *Chap.33.2.deut.7.22.*

[m] I wil giue him mine authority, and he ſhall gouerne you in my name.

22 But if thou hearken vnto his voyce, and doe all that I ſpeake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * ſhall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebuſites, and I will deſtroy them.

* Chap. 33.2. Deut. 7, 21. Ioſhua 24.11.

24 Thou ſhalt not bow downe to their gods, neither ſerue them, nor doe after the workes of them: but * [n] vtterly ouerthrow them, and breake in pieces their images.

25 For yee ſhall ſerue the Lord your God, and he ſhall bleſſe thy [o] bread and thy water, and I will take all ſickeneſſe away from the midſt of thee.

* Deut. 7. 25.

[n] God commandeth his not onely not to worſhip idoles, but to deſtroy them.

[o] That is, all things neceſſary for this preſent life.

26 ¶ * There ſhall none caſt their fruit, nor be barren in thy land, the number of thy dayes will I fulfill.

* Deut. 7, 14.

27 I will ſend my [p] feare before thee, and will deſtroy all the people among whom thou ſhalt go: and I will make all thine enemies *turne* their backs vnto thee:

[p] I will make them afraid at thy comming and ſend mine Angel to deſtroy them, as Chap. 35. 2.

28 And I will ſend * hornets before thee, which ſhall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

* Ioſh. 24, 12.

29 I will not caſt them out from thy face in one yeere, leaſt the land grow to a wilderneſſe, and the beaſts of the field multiply againſt thee.

30 By little and little I will driue them out from thy face, vntill thou increaſe, and inherit the land.

31 And I will make thy coaſtes from the red ſea vnto the ſea [q] of the Philiſtims, and from the [r] deſert vnto the [ſ] Riuer: for I will deliuer the inhabitants of the land into your hand, and thou ſhalt driue them out from thy face.

[q] Called the Sea of Syria.

[r] Of Arabia called deſerta.

[ſ] To wit, Ephraim.

32 * Thou ſhalt make no couenant with them, nor with their gods:

* Chap. 34, 15. Deut. 7. 2.

33 Neither ſhall they dwell in the land, leaſt they make thee ſinne againſt me: for if thou ſerue their gods, ſurely it ſhall be thy † * deſtruction.

† Ebr. offence or ſnare.

* Deut. 7 16. Ioſh. 23, 13.

CHAP. XXIIII.

3 The people promiſe to obey God. 4 Moſes writeth the ciuill Lawes. 9, 13 Moſes returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moſes was forty dayes and forty nights in the mountaine

NOw hee had [a] ſaid vnto Moſes, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeuenty of the Elders of Iſrael, and ye ſhall worſhip afarre off.

[a] When he called him vp to the mountaine to giue him the Lawes, beginning at the 20. chap. hitherto.

2 And Moſes himſelfe alone ſhall come neere to the Lord, but they ſhall not come neere, neither ſhall the people goe vp with him.

3 ¶ [b] Afterward Moſes came and tolde the people all the wordes of the Lord, and all the † Lawes: and all the people anſwered with one voyce, and ſayd, * All the things which the Lord hath ſayd, will we doe.

[b] When he had receiued theſe lawes in mount Sinai.

† Ebr. iudgements.

* Chap. 19, 8.

4 And Moſes wrote all the words of the Lord and roſe vp early, and ſet vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Iſrael.

* Chap. 20. 24.

‖ Or, at the foote of the mountaine.

5 And he ſent yong [c] men of the children of Iſrael, which offered burnt offrings of beeues, and ſacrificed peace offerings vnto the Lord.

[c] For as yet the Prieſthood was not giuen to Leui.

6 Then Moſes tooke halfe of the blood, and put it in baſins, and halfe of the blood he ſprinkled on the altar.

7 After, hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who ſayd, All that the Lord hath ſayd, we will do, and be obedient.

‖ Or, the booke of the Law.

8 Then Moſes tooke the * blood, and ſprinkled it on the people, and ſayd, Behold the [d] blood of the couenant, which the Lord hath made with you concerning all theſe things.

* 1. Pet. 1, 2. Heb. 9. 20.

[d] Which blood ſignifieth that the couenant broken cannot be ſatisfied without bloodſhedding.

9 ¶ Then went vp Moſes, and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael.

10 And they [e] ſawe the God of Iſrael, and vnder his feete *was* as it were a † worke of a Saphir ſtone, and as the very heauen when it is cleare.

[e] As perfectly as their infirmities could behold his maieſtie.

‖ Ebr. brick worke.

11 And vpon the nobles of the children of Iſrael hee [f] laide not his hand: alſo they ſaw God, and [g] did eate and drinke.

[f] He made them not afraid, nor puniſhed them.

[g] That is, reioyced.

12 ¶ And the Lord [h] ſaid vnto Moſes, Come vp to me into the mountaine, and be there, and I will giue thee [i] tables of ſtone, and the Law, and the Commandement, which I haue written, for to teach [k] them.

[h] The ſecond time.

[i] Signifying the hardneſſe of our hearts, except God do write his lawes therein by his Spirit. Ier. 31, 33. ezek. 11, 19. 2. cor. 3. 3. heb. 8. 10. and 10. 16.

[k] To wit, the people.

13 Then Moſes roſe vp, and his miniſter Ioſhua, and Moſes went vp into the mountaine of God.

14 And ſaid vnto the Elders, Tarie vs here vntill we come againe vnto you: and beholde, Aaron and Hur *are* with you: whoſoeuer hath any matters, let him come to them.

15 Then Moſes went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord aboade vpon mount Sinai, and the cloud couered ‖ it ſix dayes: and the ſeuenth day he called vnto Moſes out of the middes of the cloud.

‖ Or, him.

17 And the ſight of the glory of the Lord *was* like [l] conſuming fire on the toppe of the mountaine, in the eyes of the children of Iſrael.

[l] The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his Spirit, he is like pleaſant Saphir.

18 And Moſes entred into the middes of the cloud, and went vp to the mountaine and Moſes was in the * mount fourtie dayes and fourtie nights.

* Chap. 34, 28. Deut. 9. 9.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie ſeate. 23 The Table. 31 The Candleſticke. 40 All muſt be done according to the paterne.

THen the Lord ſpake vnto Moſes, ſaying,

2 [a] Speake vnto the children of Iſrael that they receiue an offering for me: of * euery man, whoſe heart giueth it freely, yee ſhall take the offering for me.

[a] After the morall and iudiciall law he giueth them the ceremoniall law, that nothing ſhould be left to mans inuention.

* Chap. 35. 5.

3 And this is the offring which ye ſhall [b] take of them, gold and ſiluer, and braſſe,

[b] For the building and vſe of the Tabernacle.

4 And ‖ blue ſilke, and purple, and ſcarlet, and fine linnen and goats *haire*,

‖ Or, yellow.

5 And rammes ſkinnes coloured red, and the ſkinnes of badgers, and the wood [c] Shittim,

[c] Which is thought to be a kinde of Cedar, which will not rotte.

6 Oyle for the light, ſpices for [d] anoynting oyle, and for the perfume of ſweet ſauour.

[d] Ordeined for the Prieſts.

7 Onix ſtones, and ſtones to be ſet in the * Ephod, and in the breſtplate.

* Chap. 28, 4.

8 Alſo they ſhall make me a [e] Sanctuary, that I may dwell among them.

* Chap. 28, 15.

[e] A place both to offer ſacrifice, and to heare the Law.

9 According to all that I ſhew thee, euen ſo ſhall ye make the forme of the Tabernacle, and the faſhion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high.

* Chap. 37, 1.

11 And thou ſhalt ouerlay it with pure gold, within and without ſhalt thou ouerlay it, and ſhalt

make

‖ Or, a circle and a border.

make vpon it a ‖ crowne of gold round about.

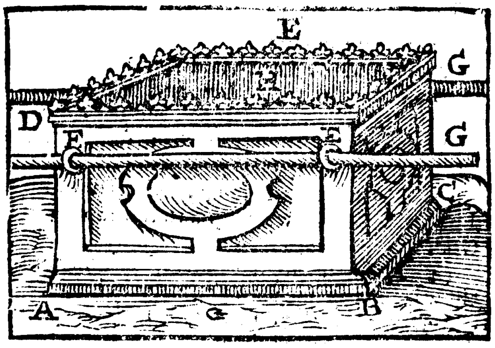
‖ Or, feete

12 And thou ſhalt caſt foure rings of golde for it, and put them in the foure ‖ corners thereof: that is, two rings *ſhall be* on the one ſide of it, and two rings on the other ſide thereof.

13 And thou ſhalt make barres of Shittim wood, and couer them with gold.

14 Then thou ſhalt put the barres in the rings by the ſides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length two cubites and an halfe. B C The breadth a cubite and an halfe. A D The height a cubite and an halfe. E The golden crowne about the Arke. F The foure rings of gold in the foure corners. G The barres couered with gold to put through the rings to cary the Arke. H The inner part of the Arke where the Teſtimonie was put.

15 The barres ſhalbe in the rings of the Arke: they ſhall not be taken away from it.

16 So thou ſhalt put in the Arke the f Teſtimonie, which I ſhall giue thee.

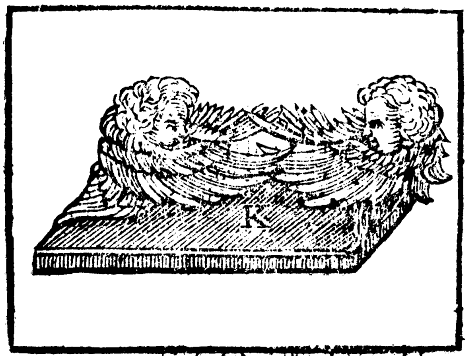
17 Alſo thou ſhalt make a ‖ g Mercieſeate of pure gold, two cubites and an halfe long and a cubite and an halfe broad.

f The ſtone tables, the rod of Aaron and Manna which were a teſtimonie of Gods preſence.

‖ *Or, couering: or propitiatory.*

g There God appeared mercifully vnto them: and this was a figure of Chriſt.

PROPITIATORIE OR MERCIESEAT.



I The Propitiatory or Mercieſeate which is the couering of the Arke of the Teſtimonie, ſet apart in this edition for plainneſſe.
K The place whence iſſued the oracle & anſwere, from aboue the Propitiatory, and from betweene the wings of the Cherubims.

18 And thou ſhalt make two Cherubims of golde: of worke beaten out with the hammer ſhalt thou make them at the two endes of the Mercie-ſeat.

19 And the one Cherub ſhalt thou make at the one ende, and the other Cherub at the other end: of *the matter* of the Mercieſeat ſhall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims ſhall ſtretch their wings on hie, couering the Mercieſeat with their wings and their faces one to another: to the Mercieſeatward ſhall the faces of the Cherubims be.

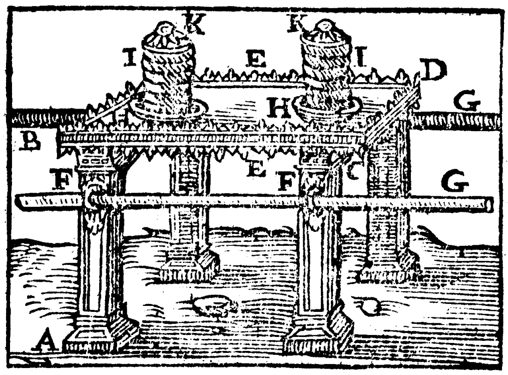
21 And thou ſhalt put the Mercieſeat aboue vpon the Arke, and in the Arke thou ſhalt put the Teſtimonie, which I will giue thee.

‖ *Or, will appoint with thee.*

22 And there I will ‖ declare my ſelfe vnto thee, and from aboue the Mercieſeat * betweene the two Cherubims, which are vpon the Arke of the Teſtimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Iſrael.

* *Num. 7. 89.*

THE TABLE OF THE SHEW BREAD.



A B The height a cubite and an halfe. B C The length two cubites. C D The bredth a cubite. E A crowne of gold aboue and beneath ſeparated the one from the other by a border of an hand breath thicke, which declareth that the Table was an hand breadth thicke. F The foure rings. G The barres to carie the Table, which were put through the rings. H Diſhes wherein the Shewbread was put. I The twelue cakes or loaues called the Shewbread. K The goblets or couerings, the incenſe cups.

23 ¶ * Thou ſhalt alſo make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

* *Chap. 37. 10.*

24 And thou ſhalt couer it with pure golde, and make therto a crowne of gold round about.

25 Thou ſhalt alſo make vnto it a border of ‖ foure fingers round about: and thou ſhalt make a golden crowne round about the border thereof:

‖ *Or, an hand bread.*

26 After, thou ſhalt make for it foure rings of gold, and ſhalt put the rings in the foure corners that are in the foure feete thereof.

27 Ouer againſt the border ſhall the rings be for places for barres to beare the Table.

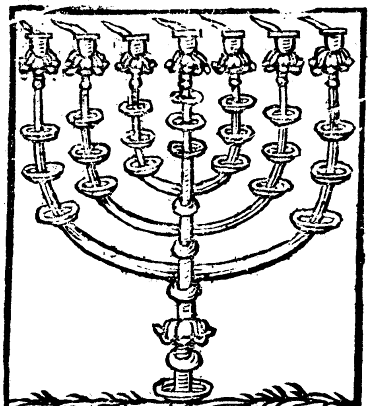
28 And thou ſhalt make the barres of Shittim wood, and ſhalt ouerlay them with gold, that the Table may be borne with them.

29 Thou ſhalt make alſo h diſhes for it, and *incenſe* cups for it, and couerings for it, and goblets, wherewith it ſhalbe couered, *euen* of fine gold ſhalt thou make them.

h To ſet the bread vpon.

30 And thou ſhalt ſet vpon the Table Shewbread before me continually.

THE CANDLESTICKE.



Becauſe the faſhion of the Candleſticke is ſo plaine and euident, it needeth not to deſcribe the particular parts thereof according to the order of letters. Only whereas it is ſaid in the 34 verſe that there ſhall be foure boules or cups in the Candleſticke, it muſt be vnderſtood of the ſhaft or ſhanke: for there are but three for euery one of the other branches.

Alſo the knops of the Candleſtick, are thoſe which are vnder the branches as they iſſue out of the ſhaft on either ſide.

31 ¶ * Alſo thou ſhalt make a candleſticke of pure gold: of [i] worke beaten out with the hammer ſhall the Candleſticke be made, his ſhaft, and his branches, his boules, his knops: and his floures ſhalbe of the ſame,

* *Chap.37,17.*

[i] It ſhall not be molten, but beaten out of the lumpe of golde with the hammer.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like vnto almonds, one knop and *one* floure in one branch: and three boules like almonds in the *other* branch, one knop and *one* floure: ſo throughout the ſixe branches that come out of the Candleſticke.

34 And in the *ſhafte* of the Candleſticke *ſhalbe* foure boules like vnto almonds, his knops and his floures.

35 And *there ſhalbe* a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof, according to the ſixe branches comming out of the Candleſticke.

36 Their knops and their branches ſhall be thereof: all this ſhalbe one beaten worke of pure golde.

37 And thou ſhalt make the ſeuen lampes therof: and the lamps thereof ſhalt thou put thereon, to giue light toward that that is before it.

38 Alſo the ſnuffers and ſnuffediſhes thereof *ſhalbe* of pure golde.

39 Of a [k] talent of fine gold ſhalt thou make it with all theſe inſtruments.

[k] This was the talent weight of the Temple, and waied 120 pound.

40 * Looke therefore that thou make *them* after their faſhion, that was ſhewed thee in the mountaine.

* *Hebr.8,5. actes 7.44.*

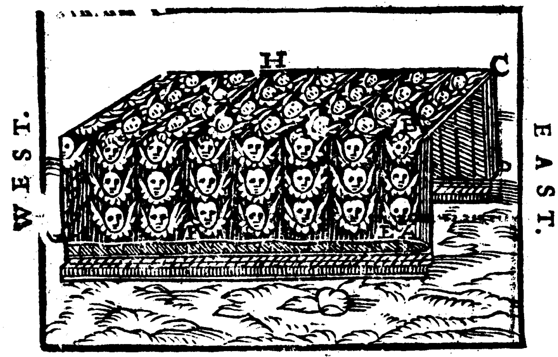
CHAP. XXVI.

1 The forme of the Tabernacle and the appertenances. 33 The places of the Arke, of the Mercie-ſeate, of the Table, and of the Candleſticke.

AFterward thou ſhalt make the Tabernacle with tenne curtaines of fine twined linnen and blew ſilke, and purple, and skarlet: and in them thou ſhalt make Cherubims of [a] broidered worke.

[a] That is, of moſt cunning or fine worke.

¶ THE FIRST COVERING OF THE TABERNACLE.



A B C D The ten curtaines which were eight and twenty cubites long of Cherubims worke. A E the breadth of a curtaine was foure cubites, and ſo the ten were fourty cubits broad. F G Two curtaines and an halfe: ſo that the whole layed together, declareth that the Tabernacle was thirty cubits long, and twelue broad. F H Taches or hookes to tie the curtaines.

2 The length of one curtaine *ſhalbe* eight and twentie cubites, and the breadth of one curtaine foure cubites: euery one of the curtaines ſhall haue one meaſure.

3 Fiue curtaines ſhallbe coupled one to another: and the *other* fiue curtaines ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blew ſilke vpon the edge of the one curtaine, *vvhich is* in the ſeluedge [b] of the coupling: and likewiſe ſhall thou make in the edge of the *other* curtaine in the ſeluedge, in the ſecond coupling.

[b] On the ſide that the curtains might be tyed together.

5 Fiftie ſtrings ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the [c] ſecond coupling: the ſtrings *ſhalbe* one right againſt another.

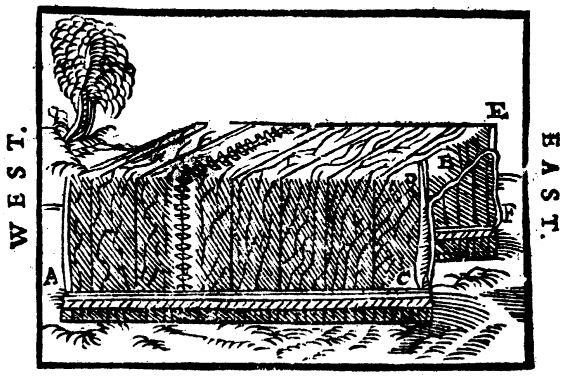
[c] In tying together both the ſides.

6 Thou ſhalt make alſo fiftie ‖ taches of gold, and couple the curtaines one to another with the taches, and it ſhalbe one ‖ Tabernacle.

‖ *Or, hookes.*

‖ *Or, partition.*

¶ THE CVRTAINES OF GOATS HAIRE.



Theſe eleuen curtaines of goats haire were put aboue the other tenne, A and the eleuenth hanged before the entry of the Tabernacle, looke B. Theſe were alſo thirty cubits long, and the other but eight and twenty, and therefore on the Southſide they were a cubite longer then the other, looke C. And alſo another on the Northſide that the boards might be couered.

7 ¶ Alſo thou ſhalt make curtaines of goats *haire*, to be a [d] couering vpon the Tabernacle, thou ſhalt make them *to the number* of eleuen curtaines.

[d] Leaſt raine and weather ſhould marre it.

8 The length of a curtaine *ſhalbe* thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines *ſhalbe* of one meaſure.

9 And thou ſhalt couple fiue curtaines by themſelues, and the ſixe curtaines by themſelues: but thou ſhalt double the [e] ſixt curtaine vpon the forefront of the couering.

[e] That is, fiue on the one ſide, and fiue on the other, and the ſixt ſhould hang ouer the doore of the Tabernacle.

10 And thou ſhalt make fiftie ſtrings in the edge of one curtaine in the ſeluedge of the coupling, and fiftie ſtrings in the edge of the *other* curtaine in the ſecond coupling.

11 Likewiſe thou ſhalt make fiftie ‖ taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the couering together that it may be one.

‖ *Or, hookes.*

12 And the [f] remnant that reſteth in the curtaines of the couering, *euen* the halfe curtaine that reſteth, ſhall be left at the backe ſide of the Tabernacle.

[f] For theſe curtaines were two cubites longer then the curtaines of the Tabernacle ſo that they were ſidey by a cubite on both ſides.

13 That the cubite on the one ſide, and the cubite on the other ſide of that which is left in the length of the curtains of ẏ couering may remaine on either ſide of the Tabernacle to couer it.

14 Moreouer, for that couering thou ſhalt make a [g] couering of rammes skinnes died red, and a couering of [h] badgers skinnes aboue.

[g] To be put vpon the couering that was made of goates haire.

[h] This was the third couering of the Tabernacle.

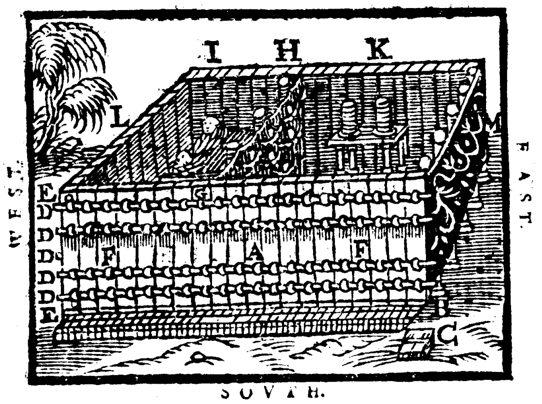
15 ¶ Alſo thou ſhalt make boards for the Tabernacle of Shittim wood to ſtand vp.

16 Ten cubites *ſhalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *ſhalbe* in one board ſet in order as the feete of a Ladder, one againſt another: thus ſhalt thou make for all the boardes of the Tabernacle.

¶ THE TABERNACLE.

NORTH.



SOVTH.

A Twentie boards on the South ſide, and as many on the North ſide, which were of ten cubits in length, that is from E to E. The breadth of each was a cubit and halfe, by reaſon whereof, all ioyned together, made thirtie cubites, which was the length of the Tabernacle. Ioſephus writeth that ech board was a handfull thicke. B *The neather part of the boards which was cut in two tenons.* C *The two mortaiſes, for ech tenon one, wrought in two pieces apart, whereinto when the boards were put, they receiued the tenons, & held the boards vp.* D D D D D *Signifie fiue barres to hold the boards in order: foure paſſed without the boards, thorow rings: the middelmoſt went thorow the thickneſſe of the boards, wherein holes were made therefore.* E E *Two rings, one at the vpper part, and another at the neather parth of the boards, which ioyned the ſides of the Tabernacle, and the boards of the West end together.* F F *Rings, where through the bars paſſed.* G H *A vaile hanging on foure pillars, and wrought of Cherubims, which did ſeparate the holy place from the moſt holy.* I *The moſt holy place.* K *The holy place, wherein on the South ſide the Candleſticke was placed, and on the Northſide againſt it, the Table of ſhewbread.* L *Eight boards that cloſe vp the Tabernacle on the West ende, which was the vppermoſt ende of the place.* M *A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende, which was faſtened to hang at fiue pillars.*

18 And thou ſhalt make boards for the Tabernacle, *euen* twentie boards on the South ſide, euen full South.

19 And thou ſhalt make fortie ‖ ſockets of ſiluer vnder the twentie boards, two ſockets vnder one board for his two tenons, and two ſockets vnder another board for his two tenons.

‖ Or, braſſe pieces, wherein were the mortaiſes for the tenons.

20 In like maner on the other ſide of the Tabernacle toward the North ſide *ſhall be* twentie boards,

21 And their fourtie ſockets of ſiluer, two ſockets vnder one board, and two ſockets vnder another board.

22 And on the ſide of the Tabernacle, toward the West, ſhalt thou make ſixe boards.

23 Alſo two boards ſhalt thou make in the corners of the Tabernacle in the two ſides.

24 Alſo they ſhalbe i ioyned beneath, and likewiſe they ſhalbe ioyned aboue to a ring: thus ſhall it be for them two: they ſhalbe for ÿ two corners.

i The Ebrewe word ſignifieth twinnes: declaring that they ſhould be ſo perfect and wel ioyned as was poſſible.

25 So they ſhalbe eight boards hauing ſockets of ſiluer, *euen* ſixteene ſockets, *that is,* two ſockets vnder one board, and two ſockets vnder another board.

26 ¶ Then thou ſhalt make fiue barres of Shittim wood for the boards of one ſide of the Tabernacle.

27 And fiue barres for the boards of the other ſide of the Tabernacle: alſo fiue barres for the boards of the ſide of the Tabernacle toward the West ſide.

28 And the middle barre ſhall goe through the middes of the boards, from end to end.

29 And thou ſhalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou ſhalt couer the barres with gold.

30 So thou ſhalt reare vp the Tabernacle,* according to the faſhion thereof, which was ſhewed thee in the Mount.

** Chap. 25. 9. 40. Hebr. 8. 5. Actes 7. 44.*

31 ¶ Moreouer, thou ſhalt make a vaile of blew ſilke, and purple, and ſkarlet, and fine twined linnen, thou ſhalt make it of broidred worke with Cherubims.

32 And thou ſhalt hang it vpon foure pillars of Shittim wood couered with golde, (whoſe k hookes ſhall be of golde) *ſtanding* vpon foure ſockets of ſiluer.

k Some reade, heads of the pillars.

33 ¶ Afterward thou ſhalt hang the vaile † on the hooks, that thou mayeſt bring in thither, *that is,* within the vaile, the Arke of the Teſtimonie: and the vaile ſhall make you a ſeparation betweene the Holy place and the l moſt holy place.

† *Ebr. Vnder the hookes: meaning that it ſhould hang downeward from the hookes.*

l Whereinto the hie Prieſt only entred once a yeere.

34 Alſo thou ſhalt put the Merciſeat vpon the Arke of the Teſtimonie in the moſt Holy place.

35 And thou ſhalt ſet the Table m without the vaile, and the Candleſticke ouer againſt the Table on the South ſide of the Tabernacle, and thou ſhalt ſet the Table on the North ſide.

m Meaning, in the holy place.

36 Alſo thou ſhalt make an n hanging for the doore of the Tabernacle of blewe ſilke, and purple, and ſkarlet, and fine twined linnen wrought with needle.

n This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou ſhalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads *ſhalbe* of gold, and thou ſhalt caſt fiue ſockets of braſſe for them.

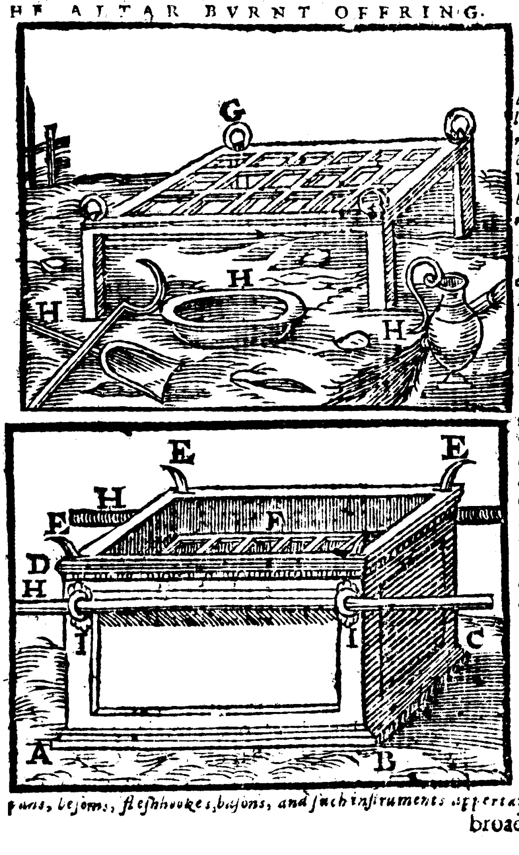
CHAP. XXVII.

1 The Altar of the burnt offering. 9 The cours of the Tabernacle. 20 The lampes continually burning.

MOreouer thou ſhalt make the a Altar of Shittim wood, fiue cubites long and fiue cubites

a For the burnt offering.

THE ALTAR BVRNT OFFRING.



A B *The length containing fiue cubites.*
B C *The breath as much.*
A D *The height three cubites.*
E *The foure hornes or foure corners.*
F *The grate which was not within the Altar, and whereupon the ſacrifice was burnt.*
G *Foure rings to lift vp the grate by, when they auoided the aſhes.*
H *The barres to cary the Altar.*
I *The rings through the which the barres were put.*
H H H *Aſhpans, beſoms, fleſhhookes, baſons, and ſuch inſtruments appertaining to the Altar.*

broad (the altar ſhall be foure ſquare) and the height thereof three cubites.

2 And thou ſhalt make it hornes in the foure corners thereof: the hornes ſhall be of it[b] ſelfe, and thou ſhalt couer it with braſſe.

[b] Of the ſame wood and matter not faſtened vnto it.

3 Alſo thou ſhalt make his aſhpannes for his aſhes, and his beſomes, and his baſins, & his fleſhhookes, and his ‖ cenſers: thou ſhalt make all the inſtruments thereof of braſſe.

‖ *Or, fire pannes.*

4 And thou ſhalt make vnto it a grate, *like* networke of braſſe: alſo vpon that ‖ grate ſhalt thou make foure braſen rings vpon the foure cornes thereof.

‖ *Ebr. net.*

5 And thou ſhalt put it vnder the compaſſe of the altar beneath, that the grate may be in the middes of the altar.

6 Alſo thou ſhalt make barres for the altar, barres, *I ſay*, of Shittim wood, and ſhalt couer them with braſſe.

7 And the barres thereof ſhall be put in the rings, the which barres ſhalbe vpon the two ſides of the altar to beare it.

8 Thou ſhalt make the *altar* hollow *betvveene* the boards: as *God* ſheweth thee in the mount, ſo ſhall they make it.

9 ¶ Alſo thou ſhalt make the [c] court of the Tabernacle in the South ſide, euen full South: the court ſhall haue curtaines of fine twined linnen, of an hundreth cubites long, for one ſide,

[c] This was the firſt entry into the Tabernacle, where the people aboade.

10 And it ſhall haue twenty pillars, with their twenty ſockets of braſſe: the heads of the pillars, and their [d] fillets *ſhall be* ſiluer.

[d] They were certaine hoopes or circles for to beautifie the pillar.

11 Likewiſe on the Northſide in length *there ſhall be* hangings of an hundreth *cubites* long, and the twenty pillars thereof with their twenty ſockets of braſſe: the heads of the pillars and the fillets *ſhall be* ſiluer.

12 ¶ And the breadth of the court, on the Weſt ſide *ſhall haue* curtaines of fiftie cubites, *vvith* their ten pillars, and their ten ſockets.

13 And the breadth of the court, Eaſtward full Eaſt, *ſhall haue* [e] fiftie cubites.

[e] Meaning, curtaines of fiftie cubites.

14 Alſo hangings of fifteene cubites *ſhall be* on the *one* [f] ſide *vvith* their three pillars and their three ſockets.

[f] Of the doore of the court.

15 Likewiſe on the other ſide *ſhall be* hangings of fifteene cubits, *vvith* their three pillars and their three ſockets.

16 ¶ And in the gate of the court *ſhall be* a vaile of twenty cubites of blue ſilke, and purple, and ſcarlet, and fine twined linnen wrought with needle, *vvith* the foure pillars thereof and their foure ſockets.

17 All the pillars of the court ſhall haue filets of ſiluer round about, *vvith* their heads of ſiluer, and their ſockets of braſſe.

18 ¶ The length of the court *ſhall be* an hundreth cubites, and the breadth fiftie † at either end, and the height fiue cubites, *and the hangings* of fine twined linnen, and their ſockets of braſſe.

† *Ebr. fiftie in fiftie.*

19 All the veſſels of the Tabernacle for all maner ſeruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *ſhall be* braſſe.

[g] Or, ſtakes, wherewith the curtaines were faſtened to the ground.

20 ¶ And thou ſhalt commaund the children of Iſrael, that they bring vnto thee pure oyle oliue [h] beaten for the light, that the lampes may alway ‖ burne.

[h] Such as commeth from the oliue, when it is firſt preſſed or beaten.

‖ *Or, aſcend vp.*

21 In the Tabernacle of the Congregation without the vaile, which is before the Teſtimony, ſhall Aaron and his ſonnes dreſſe them from euening to morning before the Lord, for a ſtatute for euer vnto their generations, *to be obſerued* by the children of Iſrael.

CHAP. XXVIII.

1 The Lord calleth Aaron and his ſonnes to the Prieſthood. 4 Their garments. 13, 29 Aaron entreth into the Sanctuary in the name of the children of Iſrael. 30 Vrim and Thummim. 38 Aaron beareth the iniquity of the Iſraelites offerings.

AND cauſe thou thy brother Aaron to come vnto thee, and his ſonnes with him, from among the children of Iſrael, that he may ſerue me in the Prieſts office: *I meane*, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons ſonnes.

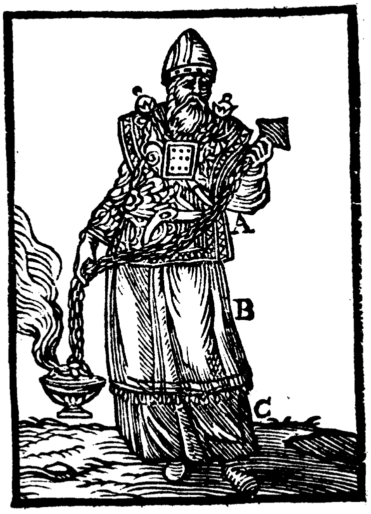
2 Alſo thou ſhalt make holy garments for Aaron thy brother,[a] glorious and beautifull.

[a] Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou ſhalt ſpeake vnto all † cunning men, whom I haue filled with the ſpirit of wiſedome, that they make Aarons garments to [b] conſecrate him, that hee may ſerue mee in the Prieſts office.

† *Ebr. wiſe in heart.*

[b] Which is to ſeparate him from the reſt.



THE GARMENTS OF THE HIGH PRIEST.

A The Ephod or vpmoſt coate which was like cloth of golde, and was girded vnto him, wherein was the breaſt plate with the xij. ſtones, which was tied about with two chaines, to two Onix ſtones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of golde.

C The tunicle or broidered coate, which was vnder the robe and longer then it, and was alſo without ſleeues.

4 Now theſe ſhall be the garments, which they ſhall make, a breſtplate, and an [c] Ephod, and a robe, and a broidered coat, a miter, and a girdle: ſo *theſe* holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that he may ſerue me in the Prieſts office.

[c] A ſhort and ſtraite coate without ſleeues, put vpmoſt vpon his garments to keepe them cloſe vnto him.

5 Therefore they ſhall take golde, and blue ſilke, and purple, and ſcarlet, and fine linnen.

6 ¶ And they ſhall make the Ephod of gold, blue ſilke, and purple, ſcarlet, and fine twined linnen of broydered worke.

7 The two ſhoulders thereof ſhall be ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the[d] imbroidered gard of the ſame Ephod, which ſhall be vpon him, ſhall be of the ſelfe ſame worke and ſtuffe, *euen* of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

[d] Which went about his vpmoſt coate.

9 And thou ſhalt take two Onix ſtones, and graue vpon them the names of the children of Iſrael.

10 Sixe names of them vpon the one ſtone, and the ſixe names that remaine, vpon the ſecond ſtone, according to [e] their generations.

[e] As they were in age, ſo ſhould they be grauen in order.

11 Thou ſhalt cauſe to graue the two ſtones according to the names of the children of Iſrael, by a grauer of ſignets that worketh and graueth in ſtone, and ſhalt make them to be ſet and em-

boſſed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, *as* ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lord vpon his two ſhoulders for a remembrance.

[f] That Aaron might remember the Iſraelites to Godward.

13 So thou ſhalt make boſſes of gold.

14 ¶ And two chaines of fine golde [g] at the end, of wrethen worke ſhalt thou make them, and ſhalt faſten the wrethen chaines vpon the boſſes.

[g] Of the boſſes.

15 ¶ Alſo thou ſhalt make the breſtplate of [h] iudgement with broydered worke: like the worke of the Ephod ſhalt thou make it: of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen ſhalt thou make it.

[h] It was ſo called, becauſe the high Prieſt could not giue ſentence in iudgement without that on his breaſt.

16 [i] Foureſquare it ſhall be *and* double, an hand bredth long and an hand bredth broad.

[i] The deſcription of the breaſtplate.

17 Then thou ſhalt ſet it full of places for ſtones, *euen* foure rowes of ſtones: the order *ſhall be this*, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt row.

‖ *Or, Sardoine.*
‖ *Or, Emeraude.*

18 And in the ſecond rowe *thou ſhalt ſet* an ‖ emeraud, a ſaphir, and a ‖ diamond.

‖ *Or, Carbuncle.*
‖ *Or, Iaſper.*

19 And in the third row a turkeis, an achate, and an Hematite.

20 And in the fourth row † a chryſolite, an onix, and a iaſper: and they ſhall be ſet in gold in their emboſſements.

† *Ebr. Tarſhiſh.*

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, *and* they ſhall be for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breaſtplate two chaines at the ends, of wrethen worke of pure gold.

23 Thou ſhalt make alſo vpon the breſtplate two rings of gold, and put the two rings on [k] the two ends of the breſtplate.

[k] Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wrethen chaines of golde in the two rings in the endes of the breſtplate.

25 And the *other* two ends of the two wrethen *chaines*, thou ſhalt faſten in the two emboſſements, and ſhalt put *them* vpon the ſhoulders of the Ephod vpon the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the [l] two *other* endes of the breaſtplate, vpon the border thereof, toward the inſide of the Ephod.

[l] Which are beneath.

27 And two *other* rings of golde thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broidered gard of the Ephod.

28 Thus ſhall they bind the breaſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be *faſt* vpon the broidered gard of the Ephod, and that the breaſtplate be not looſed from the Ephod.

29 So Aaron ſhall [m] beare the names of the children of Iſrael in the breaſtplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

[m] Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

30 ¶ Alſo thou ſhalt put in the breaſtplate of iudgement, the [n] Vrim and the Thummim, which ſhall be vpon Aarons heart, when he goeth in before the Lord, and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

[n] Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breſtplate were moſt cleare, and of perfect beauty: by Vrim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the Prieſts.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhall be in the middes of it, hauing an edge of wouen worke round about the collar of it: ſo ſhall it be as the collar of an habergion, that it rent not.

33 ¶ And beneath vpon the ſkirts thereof, thou ſhalt make pomegranates of blue ſilke, and purple, and ſcarlet round about the ſkirts thereof, and bels of gold betweene them round about:

34 *That is,* † a golden bell and a pomegranate, a golden bel and a pomegranate round about vpon the ſkirts of the robe.

† *Ecclus.45.9.*

35 So ſhall it be vpon Aaron, when hee miniſtreth, and his ſound ſhall be heard when he goeth into the holy place before the Lord, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold, and graue thereon, as ſignets are grauen, [o] HOLINES TO THE LORD.

[o] Holineſſe aperteineth to the Lord: for he is moſt holy, and no thing vnholy may appeare before him.

37 And thou ſhalt put it on a blue ſilke lace, and it ſhall be vpon the miter, *euen* vpon the forefront of the miter ſhall it be.

38 So ſhall it be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offerings, which the children of Iſrael ſhall offer in all their holy offerings: and it ſhall be allwayes vpon his forehead, to make them acceptable before the Lord.

[p] Their offerings could not be ſo perfect, but ſome fault would be therein: which ſin the high Prieſt bare, and pacified God.

39 Likewiſe thou ſhalt imbroider the fine linnen coat, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needle worke.

40 Alſo thou ſhalt make for Aarons ſonnes coats, and thou ſhalt make them girdles, and bonets ſhalt thou make them for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother; and on his ſonnes with him, and ſhalt anoynt them, and [q] fill their hands, and ſanctifie them, that they may miniſter vnto mee in the Prieſts office.

[q] That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

42 Thou ſhalt alſo make them linnen breeches to couer their priuities: from the loynes vnto the thighes ſhall they reach.

43 And they ſhall be for Aaron and his ſonnes, when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to miniſter in the holy place, that they [r] commit not iniquity, and ſo die. *This ſhall be* a law for euer vnto him, and to his ſeede after him.

‖ Or, *of witneſſe.*

[r] In not hiding their nakedneſſe.

CHAP. XXIX.

1 The maner of conſecrating the Prieſts. 38 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

THis thing alſo ſhalt thou do vnto them, when thou conſecrateſt them to be my Prieſtes, * Take a young calfe, and two rammes without blemiſh.

* *Leuit.9,2.*

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheat flowre ſhalt thou make them.)

3 Then thou ſhalt put them in one basket, and [a] preſent them in the basket with the calfe and the two rams,

[a] To offer them in ſacrifice.

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the

[b] Which was next vnder the Ephod.

Ephod, and the Ephod, and the breſtplate, and ſhalt cloſe *them* to him with the broidered gard of the Ephod.

6 Then thou ſhalt put the mitre vpon his head, and ſhalt put the holy * crowne vpon the mitre.

* *Chap.*28,36.
* *Chap.*30,25.

7 And thou ſhalt take the anoynting * oyle, and ſhalt powre vpon his head and anoynt him.

8 And thou ſhalt bring his ſonnes, and put coats vpon them.

9 And ſhalt gird them with girdles, *both* Aaron and his ſonnes: and ſhalt put the bonets on them, and the Prieſts office ſhall be theirs for a perpetuall law: thou * ſhalt alſo ‖ fill the handes of Aaron, and the hands of his ſonnes.

* *Chap.*28,41.
‖ *Or, conſecrate them.*

10 After, thou ſhalt preſent the calfe before the Tabernacle of the congregation, * and Aaron and his ſonnes ſhall [c] put their hands vpon the head of the calfe.

* *Leuit.* 1,4.
[c] Signifying that the ſacrifice was alſo offered for them, and that they did approue it.

11 So ſhalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and ſhalt powre all *the reſt* of the blood at the foot of the Altar.

13 * Alſo thou ſhalt take all the fat that couereth the inwards, and the kall, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and ſhalt burne them vpon the Altar.

* *Leuit.*3,3.

14 But the fleſh of the calfe, and his skin, and his doung ſhalt thou burne with fire without the hoaſte: it is a † ſinne offering.

† *Ebr. ſinne,* 2.*cor.* 5,21.

15 ¶ Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their hand vpon the head of the ramme.

16 Then thou ſhalt kill the ramme, and take his blood, and ſprinkle it round about vpon the Altar.

17 And thou ſhalt cut the ramme in pieces, and waſh the inwards of him and his legs, and ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ramme vpon the Altar: *for* it is a burnt offering vnto the Lord [d] for a ſweet ſauour: it is an offering made by fire vnto the Lord.

[d] Or, ſauour of reſt, which cauſeth the wrath of God to ceaſe.

19 And thou ſhalt take the other ramme, and Aaron and his ſonnes ſhall put their hands vpon the head of the ramme.

20 Then ſhalt thou kill the ramme, and take of his blood, and put it [e] vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his ſonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and ſhalt ſprinkle the blood vpon the altar round about.

[e] Meaning the ſoft and nether part of the eare.

21 And thou ſhalt take of the blood that is [f] vpon the Altar, and of the anoynting oyle, and ſhalt ſprinkle it vpon Aaron, and vpon his garments, and vpon his ſonnes, and vpon the garments of his ſonnes with him: ſo he ſhall be hallowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

[f] Wherewith the Altar muſt be ſprinkled.

22 Alſo thou ſhalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right ſhoulder, (for it is the [g] ramme of conſecration.)

[g] Which is offred for the conſecration of the hie Prieſt.

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the baſket of vnleauened *bread* that is before the Lord:

24 And thou ſhalt put all this in the hands of Aaron, and in the hands of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe, thou ſhalt receiue them of their hands, and burne them vpon the altar beſides the burnt offring for a ſweet ſauour before the Lord: *for* this is an offring made by fire vnto the Lord.

26 Likewiſe thou ſhalt take the breſt of the ramme of the conſecration, which is for Aaron, and ſhalt ſhake it to [h] and fro before the Lord, and it ſhall be thy part.

[h] This ſacrifice the Prieſt did moue toward the Eaſt, Weſt, North, and South.

27 And thou ſhalt ſanctifie the breſt of the ſhaken offering, and the ſhoulder of the [i] heaue offering, which was ſhaken to and fro, and which was heaued vp of the ramme of the conſecration which *was* for Aaron, and which *was* for his ſonnes.

[i] So called becauſe it was not only ſhaken to and fro, but alſo lifted vp.

28 And Aaron and his ſonnes ſhall haue it by a ſtatute for euer, of the children of Iſrael: for it is an heaue offering, and it ſhall be an heaue offering of the children of Iſrael, of their [k] peace offrings, *euen* their heaue offering to the Lord.

[k] Which were offerings of thankſgiuing to God for his benefits.

29 ¶ And the holy garments which *appertaine* to Aaron, ſhall be his ſonnes after him, to be anoynted therein, and to be conſecrate therein.

30 That ſonne that ſhall be Prieſt in his ſtead, ſhall put them on ſeuen dayes, when he commeth into the Tabernacle of the Congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the ramme of the conſecration, and ſeethe his fleſh in the holy place.

32 * And Aaron and his ſonnes ſhall eate the fleſh of the ramme, & the bread that is in the baſket, at the doore of the Tabernacle of the Congregation.

* *Leuit.*8,31. *and* 24,9. *matth.* 12,4.

33 So they ſhall eate theſe things, [l] whereby their atonement was made, to conſecrate them, *and* to ſanctifie them: but a ſtranger ſhall not eate *thereof,* becauſe they are holy things.

[l] That is, by the ſacrifices.

34 Now if ought of the fleſh of the conſecration, or of the bread remaine vnto the morning, then thou ſhalt burne the reſt with fire: it ſhall not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou doe thus vnto Aaron and vnto his ſons, according to all things which I haue commanded thee: ſeuen dayes ſhalt thou † conſecrate them.

† *Ebr. fill their hands.*

36 And ſhalt offer euery day a calfe for a ſinne offering, for [m] reconciliation: and thou ſhalt clenſe the Altar, when thou haſt offered vpon it for reconciliation, and ſhalt anoynt it to ſanctifie it.

[m] To appeaſe Gods wrath that ſinne may be pardoned.

37 Seuen dayes ſhalt thou cleanſe the Altar and ſanctifie it, ſo the Altar ſhall be moſt holy: *and* whatſoeuer toucheth the Altar, ſhall be holy.

38 ¶ * Now this is that which thou ſhalt preſent vpon the altar: *euen* two lambes of one yeere olde, day by day continually.

* *Numb.*28,3.

39 The one lambe thou ſhalt preſent in the morning, and the other lambe thou ſhalt preſent at euen.

40 And with the one lambe, a [n] tenth part of fine flowre mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

[n] That is, an Omer, reade Chap. 16,16.
[o] Which is about a pinte.

41 And the other lambe thou ſhalt preſent at euen: thou ſhalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, *to be* a burnt offering for a ſweete ſauour vnto the Lord.

42 *This ſhall be* a continually burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will

‖ make appointment with you, to ſpeake there vnto thee.

‖ Or, declare my ſelfe to you.

43 There I will appoint with the children of Iſrael, and *the place* ſhall be ſanctified by my [p] glory.

[p] Becauſe of my glorious preſence.

44 And I will ſanctifie the Tabernacle of the Congregation and the Altar: I will ſanctifie alſo Aaron and his ſonnes to be my Prieſts,

45 And I will * dwell among the children of Iſrael, and will be their God.

* *Leuit.26,12. 2.Cor.6,16.*

46 Then ſhall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

[q] It is I the Lord, that am their God.

CHAP. XXX.

The Altar of incenſe. 13 The ſumme that the Iſraelites ſhould pay to the Tabernacle. 28 The braſen lauer. 33 The anointing oyle. 34 The making of the perfume.

FVrthermore thou ſhalt make an Altar [a] for ſweete perfume, of Shittim wood thou ſhalt make it.

[a] Vpon the which the ſweete perfume was burnt, verſe 34.

2 The length thereof a cubite, and the breadth thereof a cubite, (it ſhalbe foure ſquare) and the height thereof two cubites: the hornes thereof *ſhalbe* [b] of the ſame.

[b] Of the ſame wood and matter.

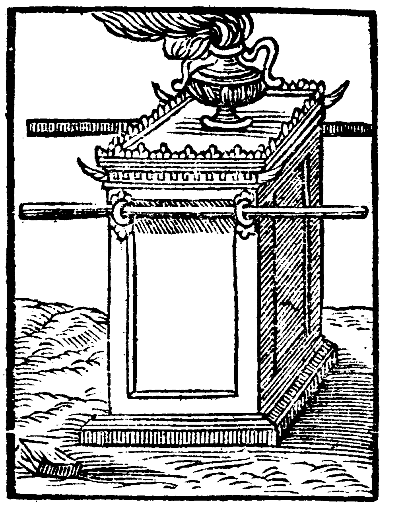
3 And thou ſhalt ouerlay it with fine golde, *both* the top thereof, and the ſides thereof round about, and his hornes: alſo thou ſhalt make vnto it ‖ a crowne of gold round about.

‖ Or, a circle and border.

4 Beſides this thou ſhalt make vnder this crowne two golden rings on either ſide: *euen* on euery ſide ſhalt thou make *them*, that they may be as places for the barres to beare it withall.

5 The which barres thou ſhalt make of Shittim wood, and ſhalt couer them with golde.

¶ THE ALTAR OF SWEETE PERFVME.



This Altar was one cubite long, and one cubite broad, and in height was two cubites: the reſt may be vnderſtood by the former figures.

6 After thou ſhalt ſet it [c] before the vaile, that is neere the Arke of the Teſtimonie, before the Merciſeate that is vpon the Teſtimonie, where I will appoint with thee.

[c] That is, in the Sanctuary, and not in the holieſt of all.

7 And Aaron ſhall burne thereon ſweete incenſe euery morning: when hee [d] dreſſeth the lampes thereof, ſhall he burne it.

[d] Meaning, when hee trimmeth them, and refreſheth the oyle.

8 Likewiſe at euen, when Aaron ſetteth vp the lamps thereof, he ſhall burne incenſe: *this* perfume *ſhalbe* perpetually before the Lord, throughout your generations.

9 Ye ſhall offer no [e] ſtrange incenſe thereon, nor burnt ſacrifice, nor offering, neither powre any drinke offering [f] thereon.

[e] Otherwiſe made then this, which is deſcribed.

[f] But it muſt onely ſerue to burne perfume.

10 And Aaron ſhall make reconciliation vpon the hornes of it once in a yeere with the blood of the ſinne offering *in the day* of reconciliation: once in the yeere ſhall hee make reconciliation vpon it throughout your generations: this is moſt holy vnto the Lord.

11 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

12 * When thou takeſt the ſumme of the children of Iſrael after their number, then they ſhall giue euery man [g] a redemption of his life vnto the Lord, when thou telleſt them, that there be no plague among them when thou counteſt them.

* *Num.1.2,5.*

[g] Wereby he teſtified that he redeemed his life which he had forfeit, as is declared by Dauid, 2. Sam. 24, 1.

13 This ſhall euery man giue, that goeth into the number, halfe a ſhekel, after the [h] ſhekel of the Sanctuary: (* a ſhekel *is* twenty gerahs) the halfe ſhekel *ſhalbe* an offring to the Lord.

[h] This ſhekel valued two common ſhekels: and the gerah valued about 12. pence after fiue ſhillings ſterling the ounce of ſiluer.

* *Leuit.27,25. Numb.3,47. Ezek.45.12.*

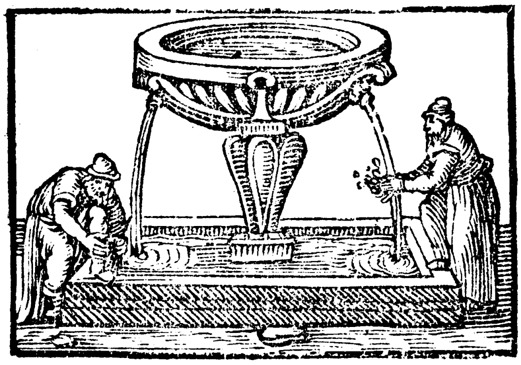
14 All that are numbred from twenty yeeres olde and aboue, ſhall giue an offring to the Lord.

15 The rich ſhall not paſſe, and the poore ſhall not diminiſh from halfe a ſhekel, when yee ſhall giue an offring vnto the Lord, [i] for the redemption of your liues.

[i] That God ſhould be mercifull vnto you.

16 So thou ſhalt take the money of the redemption of the children of Iſrael, and ſhalt put it vnto the vſe of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Iſrael before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Becauſe the maner of this figure is not particularly deſcribed, we haue put it in this forme: aſwell for that it agreet with the text, as alſo it is after this faſhion in other copies of ſundry languages.

17 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

18 Thou ſhalt alſo make a Lauer of braſſe, and his foot of braſſe to waſh, and ſhalt put it betweene the Tabernacle of the Congregation and the Altar, and ſhalt put water therein.

19 For Aaron and his ſonnes ſhall [k] waſh their hands, and their feete thereat.

[k] Signifying, that he that commeth to God, muſt be waſhed from all ſinne and corruption.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to miniſter, *and* to make the perfume of the burnt offering to the Lord, they ſhall waſh themſelues with water, leaſt they die.

21 So they ſhall waſh their hands & their feete that they die not: and *this* ſhall be to them an ordinance [l] for euer, *both* vnto him and to his ſeede throughout their generations.

[l] So long as the Prieſthood ſhall laſt.

22 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

23 Take thou alſo vnto thee principall ſpices: of the moſt pure myrrhe fiue hundreth [m] *ſhekels*, of ſweete cinamon halfe ſo much, *that is*, two hundreth and fiftie, and of ſweete [n] calamus, two hundreth, and fiftie:

[m] Weighing ſo much.

[n] It is a kinde of reede of a very ſweete fauour within, and it is vſed in pouders and odours.

24 Alſo of Caſſia fiue hundreth, after the ſhekell of the Sanctuarie, and of oyle oliue an * Hin.

* Chap.29.40.

25 So thou ſhalt make of it the oyle of holy oyntment, *euen* a moſt precious ointment after the arte of the Apothicary: this ſhall be the oyle of holy ointment.

26 And thou ſhalt anoynt the [o] Tabernacle of the Congregation therewith, and the Arke of the Teſtimonie:

[o] All things which appertaine to the Tabernacle.

27 Alſo the Table, and all the inſtrumentes thereof, and the Candleſticke, with all the inſtruments thereof, and the altar of incenſe:

28 Alſo the altar of burnt offring with all his inſtruments, and the lauer and his foote.

29 So thou ſhalt ſanctifie them, and they ſhalbe moſt holy: all that ſhall touch them, ſhalbe holy.

30 Thou ſhalt alſo anoint Aaron and his ſons, and ſhalt conſecrate them, that they may miniſter vnto me in the Prieſts office.

31 Moreouer thou ſhalt ſpeake vnto the children of Iſrael, ſaying, This ſhalbe an holy ointing oyle vnto me, throughout your generations.

32 None ſhall anoint [p] mans fleſh therewith, neither ſhall ye make any compoſition like vnto it: *for* it is holy, and ſhalbe holy vnto you.

[p] Neither at their burials nor otherwiſe.

33 Whoſoeuer ſhall make the like ointment, or whoſoeuer ſhall put any of it vpon [q] a ſtranger, euen he ſhalbe cut off from his people.

[q] Either a ſtranger or an Iſraelite, ſaue onely the Prieſts.

34 And the Lord ſaid vnto Moſes, Take vnto thee *theſe* ſpices, pure myrrhe and [r] cleare gumme and galbanum, *theſe* odours with pure frankincenſe of each like weight:

[r] In Ebrew, Shebeleth: which is a ſweete kinde of gumme and ſhineth as the nayle.

35 Then thou ſhalt make of them perfume compoſed after the arte of the apothicarie, mingled together, pure *and* holy.

36 And thou ſhalt beate it to powder, and ſhalt put it before *the Arke* of the Teſtimonie in the tabernacle of yͤ congregation, where I will make appoyntme͂t with thee: it ſhalbe vnto you moſt holy.

37 And ye ſhall not make vnto you any compoſition like this perfume, which thou ſhalt make: it ſhalbe vnto thee holy for the [f] Lord.

[f] Only dedicate to the vſe of the Tabernacle.

38 Whoſoeuer ſhall make like vnto that to ſmell thereto, euen he ſhalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the ſigne of our ſanctification. 18 The Tables written by the finger of God.

AND the Lord ſpake vnto Moſes, ſaying,

2 Beholde, I [a] haue called by name Bezaleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iudah,

[a] I haue choſen and made meete, chap.35.30.

3 Whom I haue filled with the Spirite of God, in wiſedome, and in vnderſtanding, and in knowledge, and in all [b] workemanſhip:

[b] This ſheweth that handycrafts are the gifts of Gods ſpirite, and therefore ought to be eſteemed.

4 To find out curious workes to worke in golde, and in ſiluer, and in braſſe,

5 Alſo in the art to ſet ſtones, and to carue in timber, and to worke in all maner of workmanſhip.

6 And behold, I haue ioyned him with Aholiab the ſon of Abiſamach of the tribe of Dan, and in the hearts of all yͤ are [c] wiſe hearted, haue I put wiſedome to make all yͭ I haue commanded thee:

[c] I haue inſtructed them, and increaſed their knowledge.

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Teſtimonie, & the Mercie ſeate that ſhalbe therevpon, with al inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the [d] pure Candleſticke, with all his inſtruments, and the Altar of perfume:

[d] So called, becauſe of the cunning and art vſed therein, or becauſe the whole was beaten out of the piece.

9 Likewiſe the Altar of burnt offring with all his inſtruments, and the Lauer with his foote:

10 Alſo the garments of the miniſtration, and the holy garment for Aaron the Prieſt, & the garme͂ts of his ſonnes, to miniſter in yͤ Prieſts office,

11 And the [e] anoynting oyle, and ſweete perfume for the Sanctuary according to all that I haue commanded thee, ſhall they doe.

[e] Which onely was to anoint the Prieſts and the inſtruments of the tabernacle, and not to burne.

12 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

13 Speake thou alſo vnto the children of Iſrael, & ſay, [f] Notwithſtanding keepe yee my Sabbaths: for it is a ſigne betweene mee and you in your generations, that ye may know that I the Lord do ſanctifie you.

[f] Though I command theſe workes to be done, yet will I not that you breake my Sabbath dayes.

14 * Ye ſhall therefore keepe the [g] Sabbath: for it is holy vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people.

* Chap. 20.8. eze. 20.12.

[g] God repeateth this point becauſe the whole keeping of the law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our workes, and to obey the will of God.

15 Six dayes ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doth any worke in the Sabbath day, ſhall die the death.

16 Wherefore yͤ children of Iſrael ſhall keepe yͤ Sabbath, that they may obſerue the ‖ reſt throughout their generations for an euerlaſting Couenant.

‖ Or, Sabbath.

17 It is a ſigne betweene me and the children of Iſrael for euer: * for in ſix dayes the Lord made the heauen and the earth, and in the ſeuenth day [h] he ceaſed and reſted.

* Gen.31.and 22.

[h] From creating his creatures, but not from gouerning and preſeruing them.

18 Thus (when the Lord had made an end of communing with Moſes vpon mount Sinai) * he gaue him two Tables [i] of the Teſtimony, *euen* tables of ſtone, written with the finger of God.

* Deut.9.10.

[i] Whereby he declared his will to his people.

CHAP. XXXII.

4 The Iſraelites impute their deliuerance to the calfe. 14 God is appeaſed by Moſes prayer. 19 Moſes breaketh the Tables.

BVt when the people ſawe, that Moſes taried long er he came downe from the mountaine, the people gathered themſelues together againſt Aaron, and ſaid vnto him, Vp, [a] make vs gods to goe before vs: for of this Moſes (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

[a] The roote of Idolatry is, when men thinke that God is not at hand, except they ſee him carnally.

2 And Aaron ſaid vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto mee.

[b] Thinking that they would rather forgoe idolatry, then to reſigne their moſt precious iewels.

3 Then all the people pluckt from them[c] ſelues the golden earerings, which were in their eares, and they brought *them* vnto Aaron.

[c] Such is the rage of idolaters, that they ſpare no coſt to ſatiſfie their wicked deſires.

4 * Who receiued them at their hands, and facioned it with the grauing toole, and made of it a [d] molte͂ calfe: the͂ they ſaid, * Theſe be thy gods, O Iſrael, which brought thee out of yͤ land of Egypt.

* Pſal.106.19.

[d] They ſmelled of their leauen of Egypt, where they ſaw calues, oxen and ſerpents worſhipped.

5 When Aaron ſawe *that*, he made an Altar before it: and Aaron proclaimed, ſaying, To morrow *ſhalbe* the holy day of the Lord.

6 So they roſe vp the next day in the morning, and offered burnt offrings, & brought peace offrings: alſo * the people ſat them downe to eate and drinke, and roſe vp to play.

* 1.King.12.28.

* 1.Cor.10.7.

7 ¶ Then the Lord ſaid vnto Moſes, * Go, get thee downe: for thy people which thou haſt brought out of the land of Egypt, hath corrupted *their wayes*.

* Deut.9.12.

8 They [e] are ſoone turned out of the way, which I commanded them: *for* they have made them a molten calfe, and have worſhipped it, and have offered thereto, ſaying, * Theſe be thy gods, O Iſrael, which have brought thee out of the land of Egypt.

9 Again the Lord ſaid unto Moſes, * I have ſeen this people, and behold, it is a ſtiffenecked people.

10 Now [f] therefore let mee alone, that my wrath may waxe hot againſt them, for I will conſume them: but I wil make of thee a mighty people

11 * But Moſes prayed unto the Lord his God, and ſayd, O Lord, why doth thy wrath waxe hot againſt thy people, which thou haſt brought out of the land of Egypt, with great power and with a mighty hand?

12 * Wherefore ſhall the Egyptians ‖ ſpeake, and ſay, He hath brought them out maliciouſly for to ſlay them in the mountains, and to conſume them from the earth? turne from thy fierce wrath, and ‖ change thy mind from this evill toward thy people.

13 Remember [g] Abraham, Izhak, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaydeſt unto them, * I will multiply your ſeede, as the ſtarres of heaven, and all this land, that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit it for ever.

14 Then the Lord changed his mind from the evill, which he threatned to do unto his people.

15 So Moſes returned and went down from the mountain with the two Tables of the Teſtimony in his hand: the tables *vvere* written on both their ſides, even on the one ſide and on the other were they written.

16 And theſe Tables were the worke of God, and [h] this writing was the writing of God graven in the Tables.

17 And when Joſhua heard the noyſe of the people, as they ſhouted, he ſayd unto Moſes, *There is* a noyſe of warre in the hoaſte.

18 Who anſwered, It is not the noyſe of them that have the victory, nor the noyſe of them that are overcome: *but* I do heare the noyſe of ſinging.

19 Now, as ſoone as he came neare unto the hoaſt, he ſaw the calf and the dauncing: ſo Moſes wrath waxed hot, and he caſt the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calf, which they had made, and burned it in the fire, and ground it unto powder, and ſtrowed it upon the water, and made the children of Iſrael [i] drinke of it.

21 Alſo Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſinne upon them?

22 Then Aaron anſwered, Let not the wrath of my Lord waxe fierce: Thou knoweſt this people, that they are *even ſet* on miſchiefe.

23 And they ſayd unto me, Make us gods to go before us: for we know not what is become of this Moſes (the man that brought us out of the land of Egypt.)

24 Then I ſaid unto them, Ye that have golde, plucke it off: and they brought it mee, and I did caſt it into the fire, and *thereof* came this calf.

25 Moſes therefore ſaw that the people were [k] naked (for Aaron had made them naked unto *their* ſhame among their enemies)

26 And Moſes ſtood in the gate of the camp, and ſaid, Who *pertaineth* to the Lord? *let them come* to mee. And all the ſonnes of Levi gathered themſelves unto him.

27 Then he ſaid unto them, Thus ſaith the Lord God of Iſrael: Put every man his ſword by his ſide, goe to and fro, from gate to gate, through the hoaſt, and [l] ſlay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moſes had commanded: and there fell of the people the ſame day about three thouſand men.

29 (For Moſes had ſaid, Conſecrate your hands unto the Lord this day, even every man upon his [m] ſonne, and upon his brother, that there may be given you a bleſſing this day.)

30 And when the morning came, Moſes ſaid unto the people, Ye have committed a grieuous crime: but now I wil go up to the Lord, if I may pacifie *him* for your ſinne.

31 Moſes therefore went againe unto the Lord, and ſaid, Oh, this people have ſinned a great ſinne, and have made them gods of gold.

32 Therefore now if thou pardon their ſin, *thy mercy ſhall appeare*: but if thou wilt not, I pray thee, raſe me [n] out of thy booke, which thou haſt written.

33 Then the Lord ſaid to Moſes, Whoſoever hath ſinned againſt me, I will put him out of my [o] booke.

34 Goe now therefore, bring the people unto the place which I commanded thee: behold, mine Angell ſhall goe before thee, but yet in the day of my viſitation I will viſite their ſinne upon them.

35 So the Lord plagued the people, becauſe they cauſed Aaron *to make* ẏ calf which he made.

CHAP. XXXIII.

2 God promiſeth to ſend an Angel before his people. 4 They are ſad becauſe the Lord denyeth to go up with them. 9 Moſes talketh familiarly with God. 13 He prayeth for the people.

AFterward the Lord ſaid unto Moſes, Depart, [a] goe up from hence, thou, and the people (which thou haſt brought up out of the land of Egypt) unto the land which I ſware unto Abraham, to Izhak, and to Jaakob, ſaying, * Unto thy ſeed will I give it.

2 And * I will ſend an Angel before thee, and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebuſites.

3 To a land, *I ſay*, that floweth with milke and hony: for I will not go up with thee, * becauſe thou art a ſtiffenecked people, leaſt I conſume thee in the way.

4 And when the people heard this evil tidings, they ſorrowed, & no man put on his beſt raiment.

5 (For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye are a ſtiffnecked people, I will come ſuddenly upon thee & conſume thee: therefore now put thy coſtly rayment from thee, that I may know [b] what to doe unto thee.)

6 So the children of Iſrael layed their good raiment from them, *after Moſes came dovvne* from the mount Horeb.

7 Then Moſes tooke his tabernacle, and pitched it without the hoſt far off from the hoſt, and called it [c] Ohel-moed. And when any did ſeeke to the Lord, he went out unto the Tabernacle of

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[e] Whereby we ſee what neceſſity we have to pray earneſtly to God, to keepe us in his true obedience, and to ſend us good guides.

* 1 King 12.28.

* Chap. 33.3. Deut. 9.13.

[f] God ſheweth that the prayers of the godly ſtay his puniſhment.

* Pſal. 106.23.

* Num. 14,13.

‖ Or, blaſpheme.

‖ Or, repent.

[g] That is, thy promiſe made to Abraham.

* Gen. 12.7, and 15,7, and 48.16.

[h] All theſe repetitions ſhew how excellent a thing they defrauded themſelves of by their idolatry.

* Deut. 9.21.

[i] Partly to deſpite them of their idolatry, and partly that they ſhould have none occaſion to remember it afterward.

[k] Both deſtitute of Gods favour, and an occaſion to their enemies to ſpeake evill of their God.

[l] This fact did ſo pleaſe God, that he turned the curſe of Iaakob againſt Levi to a bleſſing, Deut. 33,9.

[m] In revenging Gods glory we muſt have no reſpect to perſon, but put off all carnal affection.

[n] So much he eſteemed the glory of God, that he preferred it even to his owne ſalvation.

[o] I will make it known that he was never predeſtinate in mine eternall counſell to life everlaſting.

[p] This declareth how grievous a ſin idolatry is, ſeeing that at Moſes prayer God would not fully remit it.

[a] The land of Canaan was compaſſed with hils: ſo they that entred into it, muſt paſſe up by the hills.

* Gen. 12 7.

* Chap. 23.27. Joſh. 24.11. Deut. 7.22.

* Chap. 32.9. Deut. 9.13.

[b] That either I may ſhew mercy, if thou repent, or els puniſh thy rebellion.

[c] That is, the Tabernacle of the Congregation: ſo called, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

the Congregation,which was without the hoſte.

8 And when Moſes went out vnto the Tabernacle, all the people roſe vp, and ſtood euery man at his tent doore, and looked after Moſes, vntill he was gone into the Tabernacle.

9 And aſſoone as Moſes was entred into the Tabernacle, ÿ cloudie pillar deſcended and ſtood at the doore of the Tabernacle, and *the Lord* talked with Moſes.

10 Now when all the people ſawe the cloudie pillar ſtand at the Tabernacle doore,all the people roſe vp,& worſhipped euery man in his tent dore.

11 And the Lord ſpake vnto Moſes, [d] face to face, as a man ſpeaketh vnto his friend. After hee turned againe into the hoſte, but his ſeruant Ioſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

[d] Moſt plainly and familiarly of all others, Num.12,7,8, deu.34.10.

12 ¶ Then Moſes ſaid vnto the Lord, See, thou ſayeſt vnto me, Lead this people foorth, and thou haſt not ſhewed me whom thou wilt ſend with mee: thou haſt ſayde moreouer, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

[e] I care for thee and will preſerue thee in this thy vocation.

13 Now therefore, I pray thee, if I haue found fauour in thy ſight, ſhewe mee now they way, that I may know thee, *and* that I may finde grace in thy ſight: conſider alſo that this nation *is* thy people.

14 And he anſwered, My † [f] preſence ſhall go *vvith thee*, and I will giue thee reſt.

† *Ebr. face.*
[f] Signifying that the Iſraelites ſhould excell through Gods fauour all other people, verſ.16.

15 Then he ſaid vnto him, If thy preſence goe not *vvith vs*, cary vs not hence.

16 And wherein now ſhall it be knowen, that I and thy people haue found fauour in thy ſight? ſhall it not be when thou goeſt with vs? ſo I, and thy people ſhall haue preeminence before all the people that are vpon the earth.

17 And the Lord ſayd vnto Moſes, I will doe this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Againe he ſayd, I beſeech thee, ſhewe mee thy [g] glory.

[g] Thy face, thy ſubſtance, and thy maieſty.

19 And he anſwered, I will make all my [h] good go before thee, and I will [i] proclaime the Name of the Lord before thee: * for I will ſhew [k] mercie to whom I will ſhew mercy, and will haue compaſſion on whom I will haue compaſſion.

[h] My mercy and fatherly care.
[i] Read Chap. 34. verſ.6.7.
* *Rom.9.15.*
[k] For finding no thing in man that can deſerue mercy, he will freely ſaue his.

20 Furthermore he ſayd, Thou canſt not ſee my face, for there ſhall no man ſee me, and [l] liue.

[l] For Moſes ſawe not his face in full maieſty, but as mans weakeneſſe could beare.

21 Alſo the Lord ſaid, Behold, *there is* a place by [m] me, and thou ſhalt ſtand vpon the rocke:

[m] In mount Horeb.

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] backe parts: but my face ſhall not be ſeene.

[n] So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIV.

1 The Tables are renued. 6 The deſcription of God. 12 All fellowſhip with idolaters is forbidden. 18 The feaſts. 28 Moſes is 40 dayes in the mount. 30 His face ſhineth, and he couereth it with a vaile.

AND the Lord ſayd vnto Moſes, * Hewe thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the wordes that were in the firſt Tables, which thou brakeſt in pieces.

* *Deut.10.1.*

2 And be readie in the morning, that thou mayeſt come vp earely vnto the mount of Sinai, and † waite there for me in the top of the mount.

† *Ebr. ſtand to me.*

3 But let no man come vp with thee, neither let any man be ſeene throughout all the mount; niether let the ſheepe nor cattell feede ‖ before this mount.

‖ *Or, about.*

4 Then Moſes hewed ‖ two Tables of ſtone like vnto the firſt, and roſe vp earely in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand tow Tables of ſtone.

‖ *Or, poliſhed.*

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

6 So the Lord paſſed before his face, and [a] cried, The Lord, ÿ Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodneſſe and trueth.

[a] This ought to be referred to the Lord, and not to Moſes proclaiming: as Chap. 33.verſ.19.

7 Reſeruing mercie for thouſands, forgiuing iniquitie, and tranſgreſſion and ſinne, and not † making the *wicked* innocent, * viſiting the iniquitie of the fathers vpon the children, and vpõ childrens children, vnto the third and fourth *generation*.

† *Ebr. not making innocent.*
* *Deut.5.9. Iere. 32.18.*

8 Then Moſes made haſt and bowed himſelfe to the earth, and worſhipped,

9 And ſayd, O Lord, I pray thee, If I haue found grace in thy ſight, that the Lord would nowe goe with vs ([b] for it is a ſtiffenecked people) and pardon our iniquitie and our ſinne, and take vs for thine inheritance.

[b] Seeing the poeple are thus of nature, the rulers haue need to call vpon God that hee would alwayes bee preſent with his Spirit.

10 And he anſwered, Behold, * I wil make a couenant before all thy people, *and* will doe marueils, ſuch as haue not beene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will do with thee.

* *Deut.5.2.*

11 Keepe diligently that which I commaund thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leaſt they bee the cauſe of [c] ruine among you:

* *Deut.7.2.*
[c] If thou follow their wickednes, & pollute thy ſelfe with their idolatry.

13 But yee ſhall ouerthrow their altars, and breake their images in pieces, & cut downe their [d] groues,

[d] Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bow downe to none other god, becauſe the Lord, whoſe Name *is* * Ielous, is a iealous God.)

* *Chap.20.5.*

15 Leaſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe ſacrifice vnto their gods, *ſome man* call thee, and thou * eate of his ſacrifice.

* *1.Cor.8.10.*
* *Chap.23.32. deut.7.2 3.*

16 And *leaſt* thou take of their * daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

* *1.King.11.2.*

17 Thou ſhalt make thee no gods of [e] mettall.

[e] As gold, ſiluer, braſſe, or any thing that is molten: And herein is condemned all manner of idoles, whatſoeuer they be made off.

18 The feaſt of * vnleauened breade ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

* *Chap.23.15.*
* *Chap.13.4.*

19 Euery *male* that *firſt* openeth the womb, *ſhallbe* mine: alſo all the firſt borne of thy flocke ſhalbe reckoned *mine*, *both* of beeues and ſheepe.

* *Chap.13.2. & 22.29. ezek.44.30.*

20 But the firſt of the aſſe thou ſhalt buy out with a lambe: and if thou redeeme *him* not, then thou

ſhalt breake his necke : all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me *[f] emptie.

* Chap. 23,25. eccluſ.35. 4.
[f] Without offring ſomething.

21 ¶ * Six dayes ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt : both in earing time, and in the harueſt thou ſhalt reſt.

* Chap 23.12.

22 ¶ * Thou ſhalt alſo obſerue the feaſt of weekes *in the time* of the firſt fruites, of wheate harueſt, and the feaſt of gathering *fruites* in [g] the end of the yeere.

* Chap.23. 15.
[g] Which was in September, when the ſunne declined which in the count of politicall things they called the end of the yeere.

23 ¶ * Thriſe in a yeere ſhall all your men children appeare before the Lord Iehouah God of Iſrael.

* Deu .16.16. Chap.23.14.17.

24 For I will caſt out the nations before thee and enlarge thy coaſts, ſo that no man ſhall [h] deſire thy land, when thou ſhalt come vp to appeare before the Lord thy God thriſe in the yeere.

[h] God promiſeth to defend them and theirs, which obey his commandement.

25 * Thou ſhall not offer the blood of my ſacrifice with leauen, neither ſhal ought of the ſacrifice of the feaſt of Paſſeouer be left vnto the morning.

* Chap.23.18.

26 The firſt ripe fruites of thy land thou ſhalt bring vnto the houſe of the Lord thy God : *yet* ſhalt thou not [i] ſeeth a kid in his mothers milke.

[i] Read Chap. 23.1, deut.14.21.

27 And the Lord ſaid vnto Moſes, Write thou theſe words : for after the tenor of * theſe words I haue made a couenant with thee and with Iſrael.

* Chap.24.18. deut.9.9.

28 So he was there with the Lord [k] fourtie dayes & fourty nights, *and* did neither eate bread nor drinke water, and he wrote in the Tables * the words of the couenant, *euen* the Ten ‖ commandements.

[k] This miracle was to confirme the autoritie of the law, and ought no more to be followed then other miracles.
* Deut.4.23.
‖ Or, words.

29 ¶ So when Moſes came downe from mount Sinai, the two Tables of the Teſtimonie *vvere* in Moſes hand, as hee deſcended from the mount : (now Moſes wiſt not that the skinne of his face ſhone bright, after that *God* had talked with him.)

30 And Aaron and all the children of Iſrael looked vpon Moſes, and behold, the skin of his face ſhone bright, and they were [l] afraid to come neere him.

[l] Read 2.Cor.3.7.

31 But Moſes called them : and Aaron and all the chiefe of the congregation returned vnto him : and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and he charged them with all that the Lord had ſaid vnto him in mount Sinai.

33 So Moſes made an end of communing with them, * and had put a couering vpon his face.

* 2 Cor.3.13.

34 But, when Moſes came [m] before the Lord to ſpeake with him, he tooke off the couering vntill he came out : then he came out, and ſpake vnto the children of Iſrael that which he was commanded.

[m] Which was in the Tabernacle of the congregation.

35 And the children of Iſrael ſaw the face of Moſes, how the skin of Moſes face ſhone bright : therefore Moſes put the couering vpon his face, vntill he went to ſpeake with *God*.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are prayſed of Moſes.

THen Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid vnto them, Theſe are the wordes which the Lord hath commanded, that ye ſhould doe them :

2 * Six dayes thou ſhalt worke, but the ſeuenth day ſhalbe vnto you the holy [a] Sabbath of reſt vnto the Lord : whoſoeuer doth *any* worke therein, ſhall die.

* Chap.20.9.
[a] Wherein ye ſhall reſt from all bodily worke.

3 Ye ſhall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moſes ſpake vnto all the Congregation of the children of Iſrael, ſaying, This is the thing which the Lord commandeth, ſaying,

5 Take from among you an offring vnto the Lord : whoſoeuer is of a * willing heart, let him bring this offring to the Lord, *namely* golde, and ſiluer and braſſe :

* Chap.25.2.

6 Alſo blew ſilke, and purple, and skarlet, and fine linnen, and goats *haire*,

7 And rams skins died red, and badgers skins with Shittim wood :

8 Alſo oyle for light, and ſpices for the anointing oyle, and for the ſweete incenſe,

9 And onyx ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

10 And all the wiſe [b] hearted among you, ſhall come and make all that the Lord hath commanded :

[b] Read Chap.28,3.

11 *That is*, the * Tabernacle, the pauillion thereof, & his couering, and his taches, and his boards, his barres, his pillars, and his ſockets,

* Chap.26 31.

12 The Arke, and the barres thereof: the Mercie-ſeate, and the vaile that [c] couereth *it*,

[c] Which hanged before the Mercyſeate that it could not be ſeene.

13 The Table, and the barres of it, and all the inſtruments thereof, and the ſhewbread :

14 Alſo the Candleſticke of light and his inſtruments, and his lampes with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the anointing oyle, and the ſweete incenſe, and the vaile of the doore at the entring in of the Tabernacle,

* Chap.30.1.

16 The * Altar of burnt offering with his braſen grate, his barres and all his inſtruments, the lauer and his foote,

* Chap.27.1.

17 The hangings of the court, his pillars & his ſockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The [d] miniſtring garments to miniſter in the holy place, *and* the holy garments of Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſts office.

[d] Such as appertaine to the ſeruice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

21 And euery one, whoſe heart † encouraged him, & euery one, whoſe ſpirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vſes, and for the holy garments.

† Ebr. lifted him vp.

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches and earerings, and rings, and bracelets, all *vvere* iewels of gold : and euery one that offered an offring of gold vnto the Lord :

‖ Or, hookes.

23 Euery man alſo, which had blew ſilke, and purple, and skarlet, and fine linnen and goats *haire*, and rammes skinnes died red, and badgers skins, brought *them*.

24 All that offered an oblation of ſiluer and of braſſe, brought the offring vnto the Lord : and euery one, that † had Shittim wood for any maner worke of the miniſtration, brought *it*.

† Ebr. with whom was found.

25 And all the women that were [e] wiſe hearted, did ſpin with their hands, & brought the ſpun worke, *euen*, the blewe ſilke, and the purple, the skarlet, and fine linnen,

[e] Which were witty and expert.

26 Likewiſe all the women,[f] whoſe hearts were moued with knowledge, ſpun goats *haire*.

[f] That is, which were good ſpinners.

27 And the rulers brought onyx ſtones, and ſtones to be ſet in the Ephod, & in the breſt plate:

28 Alſo ſpice, and oyle for light, and for the * anointing oyle, and for the ſweete perfume.

* Chap. 30, 23.

29 Euery man and woman of the children of Iſrael, whoſe heartes mooued them willingly to bring for all the worke which the Lord had commanded them to make [g] by the hand of Moſes, brought a free offring vnto the Lord.

[g] Vſing Moſes as a miniſter thereof.

30 ¶ Then Moſes ſayde vnto the children of Iſrael, Beholde, * the Lord hath called by name Bezaleel the ſonne of Vri, the ſonne of Hur of the tribe of Iudah,

* Chap. 31. 2.

31 And hath filled him ‖ with an excellent ſpirite of wiſedome, of vnderſtanding, and of knowledge, and in all maner worke,

‖ *Or, with the ſpirite of God.*

32 To finde out curious workes, to worke in gold, and in ſiluer, and in braſſe,

33 And in grauing ſtones to ſet them, and in caruing of wood, *euen* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the ſonne of Ahiſamach of the tribe of Dan:

35 Them hath hee filled with wiſedome of heart to worke all maner[h] of cunning * and broidred, and needle worke: in blewe ſilke, and in purple, in skarlet, and in fine linnen and weauing, *euen* to doe all maner of worke and ſubtill inuentions.

[h] Pertaining to grauing, or caruing, or ſuch like.

* Chap. 26. 1.

CHAP. XXXVI.

5 The great readines of the people. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres, 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lord gaue wiſdome, and vnderſtanding, to know how to worke all maner work for the ſeruice of the [a] Sanctuary, according to all that the Lord had commanded.

† *Ebr. wiſe in heart.*

[a] By the Sanctuary he meaneth all the Tabernacle.

2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe hearted men, in whoſe hearts the Lord had giuen wiſedome, *euen* as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all the offring which the children of Iſrael had brought for the worke of the ſeruice of the Sanctuary, to make it: alſo [b] they brought ſtill vnto him free gifts euery morning.

[b] Meaning, the Iſraelites.

4 So all the wiſemen, that wrought all the holie worke, came euery man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too [c] much, *and* more then enough for the vſe of the worke, which the Lord hath commanded to be made.

[c] A rare example and notable to ſee the people ſo ready to ſerue God with their goods.

6 Then Moſes gaue a commandement, and they cauſed it to be proclaymed throughout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblations of the Sanctuarie. So the people were ſtayed from offring.

7 For the ſtuffe they had, was ſufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blewe ſilke, and purple, and skarlet: [d] Cherubims of broidred worke made they *vpon* them.

* Chap. 26. 3. 4.

[d] Which were little pictures with wings in the forme of children.

9 The length of one curtaine *vvas* twenty and eight cubits, and the breadth of one curtaine foure cubites: *and* the curtaines were all of one ſiſe.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made ſtrings of blewe ſilke by the edge of one curtaine, in the ſeluedge of the coupling: likewiſe hee made on the ſide of the *other* curtaine in the ſeluedge in the ſecond coupling.

12 * Fifty ſtrings made he in the one curtaine, and fifty ſtrings made he in the edge of the *other* curtaine, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

* Chap. 26. 10.

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: *ſo* was it one Tabernacle.

‖ *Or, hookes.*

14 ¶ Alſo hee made curtaines of goates *haire* for the ‖ couering vpon the Tabernacle: he made them *to the number* of eleuen curtaines.

‖ *Or, pauillion.*

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *vvere* of one ſiſe.

16 And hee coupled fiue curtaines by themſelues, and ſixe curtaines by themſelues.

17 Alſo hee made fiftie ſtrings vpon the edge of *one* certaine in the ſeluedge in the coupling, and fiftie ſtrings made he vpon the edge of the *other* curtaine in the ſecond coupling.

18 He made alſo fiftie taches of braſſe to couple the couering that it might be one.

19 And hee made a [e] couering vpon the pauilion of rammes skinnes died red, and a couering of badgers skinnes aboue.

[e] Theſe two were about the couering of goats haire.

20 ¶ Likewiſe he made the boards for the Tabernacle, of Shittim wood to [f] ſtand vp.

[f] And to beare vp the curtaines of the Tabernacle.

21 The length of a board *vvas* ten cubites, and the bredth of one board *vvas* a cubite and an halfe.

22 One board had two tenons, ſet in order as the feete of a ladder, one againſt another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boards for the South ſide of the Tabernacle, euen full South.

24 And fourtie ſockets of ſiluer made hee vnder the twentie boards, two ſockets vnder one board for his two tenons, and two ſockets vnder another board for his two tenons.

25 Alſo for the other ſide of the Tabernacle toward the North, he made twentie boards.

26 And their fourty ſockets of ſiluer, two ſockets vnder one board, and two ſockets vnder another board.

27 Likewiſe toward [g] the Weſtſide of the Tabernacle he made ſixe boardes.

[g] Or, toward the Sea, which was the Sea called Mediterraneum Weſtward from Ieruſalem.

28 And two boardes made hee in the corners of the Tabernacle for either ſide,

29 And they were * ioyned beneath, and likewiſe were made ſure aboue with a ring: thus hee did to both in both corners.

* Chap. 26. 24.

30 So there were eight boards, and their ſixteen ſockets of ſiluer, vnder euery board two ſockets.

31 ¶ After he made * barres of Shittim wood, fiue for the boards in the one ſide of ÿͤ Tabernacle,

* Chap. 25. 28. and 30. 4. 5.

32 And fiue barres for the boards in the other ſide of the Tabernacle, and fiue bars for ÿͤ boardes of the Tabernacle on the ſide toward the Weſt.

33 And he made the middeſt barre to ſhoote through the boards, from the one end to the other.

34 He ouerlaid alſo the boards with gold, and made their rings of gold for places for the barres,

and couered the barres with golde.

35 ¶ Moreouer he made a [h] vaile of blew ſilke and purple, and of ſkarlet, and of fine twined linnẽ: with Cherubims of broydered worke made he it:

[h] Which was betweene the Sanctuarie and the Holieſt of all.

36 And made thereunto foure pillars of Shittim, & ouerlayed them with gold: whoſe ‖ hookes were *alſo* of gold, and hee caſt for them foure ſockets of ſiluer.

‖ Or, heades.

37 And he made an [i] hanging for the Tabernacle doore, of blew ſilke, and purple, and ſkarlet, and fine twined linnen, *and* needle worke.

[i] Which was betweene the court and the Sanctuarie.

38 And the fiue pillars of it with their hookes, and ouerlaide their chapiters, and their ‖ filets with golde, but their fiue ſockets *vvere* of braſſe.

‖ Or, grauen borders.

CHAP. XXXVII.

1 The Arke. 6 The Merciſeate. 10 The Table. 17 The Candleſticke. 25 The altar of incenſe.

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high:

* Chap.25.10.

2 And ouerlayed it with fine golde within and without, and made a [a] crowne of gold to it round about.

[a] Like battlements.

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

6 ¶ And he made the * Merciſeate of pure gold: two cubites and an halfe *vvas* the length thereof, and one cubite and an halfe the breadth thereof.

* Chap.25.17.

7 And he made two Cherubims of gold, vpon the two ends of the Merciſeate: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: [b] of the Merciſeate made he the Cherubims, at the two ends thereof.

[b] Of the ſelfe ſame matter that the Merciſeate was.

9 And the Cherubims ſpread out their wings on high, & couered yͤ Merciſeate with their wings and their faces *vvere* one towards another: toward the Merciſeate were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubites *vvas* the length thereof and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaid it with fine golde, and made thereto a crowne of gold round about.

12 Alſo he made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of gold round about.

‖ Or, foure fingers.

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that *vvere* in the foure feete thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Alſo he made the inſtruments for the Table of pure gold: diſhes for it, and *incenſe* cups for it, and goblets for it, and couerings for it, wherewith it ſhould be couered.

* Chap.25.29.

17 ¶ Likewiſe he made the Candleſticke of pure gold: of worke beaten out with the hammer made he the Candleſticke: *and* his ſhaft, and his branche, his bolles, his knops, and his floures were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: *and* ſo throughout the ſixe branches that proceeded out of the Candleſticke.

20 And vpon the Candleſticke *vvere* foure bolles after the faſhion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder euery two branches a knop *made* thereof, and a knop vnder the ſecond branch thereof, and a knop vnder the third branch thereof, according to the ſix branches comming out of it.

22 Their knops and their branches were of the ſame: it was all one * beaten worke of pure gold.

* Chap.25.3

23 And he made for it ſeauen lampes with the ſnuffers, and ſnufdiſhes thereof of pure gold.

24 Of a [c] talent of pure gold made he it with all the inſtruments thereof.

[c] Reade Chap.25.39

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *vvas* a cubite, & the breadth of it a cubite (it was ſquare) and two cubites high, *and* yͤ hornes thereof were of yͤ ſame.

* Chap.30.1.2.3.4.

26 And he couered it with pure gold, both the top and the ſides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two ſides thereof, to put barres in for to beare it therewith.

28 Alſo he made the barres of Shittim wood, and ouerlayed them with golde.

29 And he made the holy * anoynting oyle, and the ſweet pure incenſe after the apothicaries art.

* Chap.30.33.39.

CHAP. XXXVIII.

6 The altar of burnt offrings. 8 The braſen Lauer. 9 The Court. 24 The ſumme of that the people offred.

ALſo he made the altar of the burnt offring * of Shittim woode: fiue cubites *vvas* the length thereof, and fiue cubites the breadth thereof: *it vvas* ſquare and three cubites high.

* Chap.27.1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he ouerlayed it with braſſe.

3 Alſo he made all the inſtruments of the altar: the ‖ aſhpans, and the beſoms and the baſins, the fleſhhookes, and the * cenſers: all the inſtruments thereof made he of braſſe.

‖ Or, fire pannes.
* Chap.27.3.

4 Moreouer, he made a braſen grate wrought like a net to the Altar, vnder the compaſſe of it beneath in the [a] middes of it.

[a] So that the gridyron or grate was halfe ſo high as the altar, and ſtood within it.

5 And caſt foure rings of braſſe for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with braſſe.

7 The which barres he put into the rings on the ſides of the altar to beare it withall, and made it * hollow *vvithin* the boardes.

* Chap.27.8.

8 ¶ Alſo he made the lauer of braſſe, and the foote of it of braſſe of the [b] glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

[b] R.Kimbi ſaith, that the women brought their looking glaſſes, which were of braſſe or fine metall, and offered them freely vnto the vſe of the Tabernacle: which was a bright thing and of great maieſtie.

9 ¶ Finally, he made the court on the South ſide full South: the hangings of the court *vvere* of fine twined linnen, hauing an hundreth cubites.

10 Their pillars *vvere* twentie, and their braſen ſockets twentie: the hookes of the pillars, and their filets *vvere* of ſiluer.

11 And on the Northſide *the hangings vvere* an hundreth cubites: their pillars twentie, & their ſockets of braſſe twentie, the hookes of the pillars and their filets of ſiluer.

12 On the weſtſide alſo *vvere* hangings of fiftie cubites, their ten pillars with their ten ſockets: the hookes of the pillars, and their filets of ſiluer.

13 And toward the Eaſtſide, full Eaſt *vvere hangings* of fiftie cubites.

14 The hangings of the one ſide *vvere* fifteene cubites, their three pillars, and their three ſockets:

15 * And of the other ſide of the court gate on both ſides *vvere* hangings of fifteene cubites, *vvith* their three pillars and their three ſockets.

* *Chap.27.14.*

16 All the hangings of the court round about *vvere* of fine twined linnen.

17 But the ſockets of the pillars *vvere* of braſſe: the hookes of the pillars and their filets of ſiluer, and the couering of their chapiters of ſiluer: and all the pillars of the court were hooped about with ſiluer.

18 *He made* alſo the hanging of the gate of the court of needleworke, blewe ſilke, and purple, and skarlet, and fine twined linnen euen twentie cubites long, and fiue cubites in height and bredth, † like the hangings of the court.

† *Eb. ouer againſt.*

19 And their pillars *vvere* foure with their foure ſockets of braſſe: their hooks of ſiluer, and the couering of the chapiters, and their filets of ſiluer.

20 But all the * pinnes of the Tabernacle and of the court round about were of braſſe.

* *Chap.29.17.*

21 ¶ Theſe are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Teſtimonie, which was appointed by the commandement of Moſes for the office of the c Leuites, by the hand of Ithamar ſonne to Aaron the Prieſt.

c That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num.3.4.

22 So Bazaleël the ſonne of Vri, the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahiſamach of the tribe of Dan, a d cunning workeman and an embroiderer, & a worker of needle worke in blew ſilke, & in purple, and in skarlet, and in fine linnen.

d Or, a grauer, or carpenter, Chap. 35.4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twentie talents and ſeuen hundreth and thirtie ſhekels, according to the ſhekel of the Sanctuarie.

25 But the ſiluer of them that were numbred in the Congregation, *vvas* an hundreth talents, and a thouſand ſeuen hundreth ſeuentie and fiue ſhekels, after the ſhekel of the Sanctuarie.

26 A ‖ portion for a man, *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among ſixe hundreth thouſand, and three thouſand, and fiue hundreth and fiftie men.

‖ *Or, halfe a ſhekel.*

27 Moreouer there were an hundreth talents of ſiluer, to caſt the ſockets of the Sanctuary, and the ſockets of the vaile: an hundreth ſockets of an hundreth talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeuen hundreth and ſeuentie and fiue *ſhekels*, and ouerlaid their chapiters, and made filets about them.

29 Alſo the braſſe of the offering *vvas* ſeuentie e talents, and two thouſand, and foure hundreth ſhekels.

e Reade the weight of a talent, Chap.25.39.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the Altar.

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pins of the Tabernacle, and all the pines of the court round about.

* *Chap.27.19.*

CHAP. XXXIX.

1 The apparell of Aaron and his ſonnes. 32 All that the Lord commanded was made, and finiſhed. 43 Moſes bleſſeth the people.

MOreouer they made a garments of miniſtration to miniſter in the Sanctuarie of blewe ſilke, and purple, and skarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

a As couerings for the Arke, the Candleſticke, the Altars and ſuch like.

* *Chap.31.10. and 35.29.*

2 So he made the Ephod of gold, blew ſilke, and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, & cut it into wiers, to worke it in the blew ſilke and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made ſhoulders to couple together: *for* it was cloſed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: *euen* of gold, of blew ſilke, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought * *tvvo* Onyx ſtones cloſed in ouches of golde, and graued, as b ſignets are grauen, with the names of the children of Iſrael.

* *Chap. 28.9.*

b That is, of very fine and curious workemanſhip.

7 And put them on the ſhoulders of the Ephod, *as* ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

* *Chap.28.12.*

8 ¶ Alſo he made the breaſtplate of broidered worke like the worke of the Ephod: *to vvit*, of gold, blew ſilke, and purple, and skarlet, and fine twined linnen.

9 They made the breaſtplate double, and it was ſquare an hand breadth long, and an hand breadth broad: *it vvas alſo* double.

10 And they filled it with foure rowes of ſtones. The order *vvas thus*, a Rubie, a Topaze, and a Carbuncle in the firſt rowe.

11 And in the ſecond rowe an Emeraud, a Saphir, and a Diamond:

12 Alſo in the third rowe c a Turkeis, an Achate, and an Hematite:

c Or, a ligure, which ſtone authors write that it commeth of the vrine of the beaſt called Lynx.

13 Likewiſe in the fourth rowe a Chriſolite, an Onyx, and a Iaſper: cloſed and ſet in ouches of golde.

14 So the ſtones *vvere* according to the names of the children of Iſrael, *euen* twelue d after their names, grauen like ſignets, euery one after his name, according to the twelue tribes.

d That is, euery tribe had his name written in a ſtone.

15 After, they made vpon the breſtplate chains at the ends, of wrethen worke *and* pure gold.

16 They made alſo two boſſes of gold, and two gold rings, and put the two rings in the two corners of the breaſtplate.

17 And they put ÿ two wrethen chaines of gold in the two rings, in the corners of the breaſtplate.

18 Alſo the two *other* endes of the two wre-

then chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two *other* corners of the breſt plate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ouer againſt his coupling aboue the broidered gard of the Ephod.

21 Then they faſtened the breſt plate by his rings vnto the rings of the Ephod, with a lace of blew ſilke that it might be *faſt* vpon the broydered gard of the Ephod, and that the breſt plate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blewe ſilke.

23 And [f] the hole of the robe *was* in the mids of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

[e] Which was next vnder the Ephod.

[f] Where hee ſhould put thorow his head.

24 And they made vpon the skirt of the robe pomegranates, of blew ſilke and purple, and skarlet, and *fine linnen* twined.

25 They made alſo * bels of pure gold, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

* *Chap.28,33.*

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

* *Chap.28.42.*

29 ¶ And the girdle of fine twined linnen, and of blewe ſilke, and purple, and skarlet, *euen* of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a ſuperſcription *like* to the grauing of a ſignet, * HOLINES TO THE LORD.

* *Chap.28,36.*

31 And they tied vnto it a lace of blewe ſilke to faſten it on high vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the * Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

* *Chap.27.21.*

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle & all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the couering of rammes skinnes, died red, and the couering of badgers skinnes, and the [g] couering vaile.

[g] So called, becauſe it hanged before the merci-ſeate and couered it from ſight, Chap.35, 12.

35 The Arke of the teſtimony, and the barres thereof, and the Mercie-ſeate.

36 The Table, with all the inſtruments thereof, and the ſhewbread.

37 The pure Candleſticke, the lamps thereof, *euen* the Lampes [h] ſet in order, and all the inſtruments thereof, and the oyle for light:

[h] Or, which Aaron dreſſed and refreſhed with oyle euery morning, Chap.30.7.

38 Alſo the golden Altar and the anoynting oyle, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his ſockets, & the hanging to the court gate, *and* his cordes, and his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the miniſtring garments to ſerue in the Sanctuary, *and* the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to euery point that the Lord had [i] commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold they had done it as the Lord had commanded: ſo had they done: and Moſes [k] bleſſed them.

[i] Signifying that in Gods matters man may neither adde, nor diminiſh.

[k] Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord ſpake vnto Moſes, ſaying,

2 In the [a] *firſt* day of the firſt moneth in the *very* firſt *of the ſame* moneth ſhalt thou ſet vp the Tabernacle, *called* the Tabernacle of the Congregation:

3 And thou ſhalt put therein the Arke of the Teſtimonie, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes.

5 And thou ſhalt ſet the incenſe Altar [b] of gold before the Arke of the Teſtimonie; and put the [c] hanging at the doore of the Tabernacle.

[a] After that Moſes had been 40 dayes, and 40 nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet vp in Abid, which moneth conteineth halfe March and halfe Aprill.

* Read Chap. 26. 35.

[b] That is, the altar of perfume, or to burne incenſe on.

[c] This hanging or vaile was betweene the Sanctuary and the court.

6 Moreouer, thou ſhalt ſet the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou ſhalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoynt the Altar of the burnt offring, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an altar moſt holy.

11 Alſo thou ſhalt anoynt the Lauer, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put vpon Aaron the holy garments, and ſhalt anoynt him, and ſanctifie him, that he may miniſter vnto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes and cloathe them with garments.

15 And ſhalt anoynt them as thou diddeſt anoynt their father, that they may miniſter vnto mee in the Prieſts office: for their anoynting ſhall bee *a ſigne*, that the Prieſthood [d] ſhall be euerlaſting vnto them throughout their generations.

[d] Till both the Prieſthood and the ceremonies ſhould end, which was at Chriſts comming.

16 So Moſes did according to all that the Lord had commanded him; ſo did he.

17 ¶ *

17 ¶ * Thus was the Tabernacle reared vp the firſt day of the firſt moneth in [e] the ſecond yeere.

* Num.7.1.
[e] After they came out of Egypt,Num. 7.1.

18 Then Moſes reared vp the Tabernacle and faſtened his ſockets,and ſet vp the boards thereof, and put in the barres of it,& reared vp his pillars.

19 And hee ſpread the couering ouer the Tabernacle,and put the couering of that couering on high aboue it,as the Lord had commanded Moſes.

20 ¶ And hee tooke and put the [f] Teſtimonie in the Arke , and put the barres in *the rings* of the Arke,& ſet the Mercieſeate on high vpō the Arke.

[f] That is, the Tables of the lavve. Chap.31.18.& 34.29

21 He brought alſo the Arke into the Tabernacle,and hanged vp the * couering vaile,and couered the Arke of the Teſtimonie,as the Lord had commanded Moſes.

* *Chap.35.12.*

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northſide of the Tabernacle, without the vaile,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the Candleſticke in the Tabernacle of the Congregation , ouer againſt the Table toward the Southſide of the Tabernacle.

25 And hee ‖ lighted the lampes before the Lord,as the Lord had commanded Moſes.

‖ *Or,ſet vp.*

26 ¶ Moreouer ,hee ſet the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt ſweete incenſe thereon , as the Lord had commanded Moſes.

28 ¶ Alſo hee hanged vp the vaile at the [g] doore of the Tabernacle.

[g] Betvveen the Sanctuary and the court.

29 After , he ſet the burnt offring Altar *vvithout* the doore of the Tabernacle, *called* the Tabernacle of the Congregation , and offered the burnt offering and the ſacrifice thereon,as the Lord had commanded Moſes.

30 ¶ Likewiſe he ſet the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to waſh with.

31 So Moſes and Aaron, and his ſonnes waſhed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation , and when they approached to the Altar , they waſhed, as the Lord had commanded Moſes.

33 Finally , hee reared vp the court round about the Tabernacle and the Altar , and hanged vp the vaile at the court gate : ſo Moſes finiſhed the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation,and the glorie of the Lord filled the Tabernacle.

* *Num.9.15. 1. king.8.10.*

35 So Moſes could not enter into the Tabernacle of the Congregation , becauſe the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude aſcended vp from the Tabernacle , the children of Iſrael went forward in all their iourneyes.

37 But if the cloude aſcended not , then they iourneyed not till the day that it aſcended.

38 For [h] the cloude of the Lord was vpon the Tabernacle by day , and fire was in it by night in the ſight of all the houſe of Iſrael , throughout all their iourneyes.

[h] Thus the preſence of God preſerued and guided them night &day,till they came to the land promiſed.

THE THIRD BOOKE OF

MOSES, CALLED *LEVITICVS.

* Becauſe in this booke is chiefly intreated of the Leuites,and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by moſt ſingular benefites declared himſelfe to be mindfull of his Church : ſo hee vvould not that they ſhould haue any occaſion to truſt either in themſelues , or to depend vpon others, either for lacke of temporall things , or ought that belonged to his diuine ſeruice and Religion. Therefore hee ordeined diuers kinds of oblations and ſacrifices , to aſſure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Alſo he appointed their Prieſts and Leuites,their apparell,offices,conuerſation and portion:he ſhevved vvhat feaſtes they ſhould obſerue,and in vvhat times. Moreouer ,he declareth by theſe ſacrifices and ceremonies that the revvard of ſinne is death, and that vvithout the blood of Chriſt the innocent Lambe , there can be no forgiuenes of ſinnes. And becauſe they ſhould giue no place to their ovvne inuentions(vvhich thing God moſt deteſted,as appeareth by the terrible example of Nadab and Abihu) he preſcribed euen to the leaſt things , vvhat they ſhould doe, as vvhat beaſtes they ſhould offer & eate : vvhat diſeaſes vvere contagious and to be auoyded: vvhat order they ſhould take for all maner of filthineſſe and pollution to purge it : vvhoſe company they ſhould flee : vvhat mariages vvere lavvfull : and vvhat politike lavves vvere profitable. VVhich things declared,he promiſed fauour and bleſſing to them that keepe his lavves,and threatned his curſe to them that tranſgreſſed them.

CHAP. I.

1 Of burnt offrings for particular perſons. 3, 10 and 14 The maner to offer burnt offerings as well of bullocks , as of ſheepe and birdes.

NOw the [a] Lord called Moſes , and ſpake vnto him out of the Tabernacle of the Congregation,ſaying,

[a] Hereby Moſes declareth that hee taught nothing to the people but that which he receiued of God.

2 Speake vnto the children of Iſrael , and thou ſhalt ſay vnto them , If any of you offer a ſacrifice vnto the Lord , ye ſhall offer your ſacrifice of [b] cattell , *as* of beeues and of the ſheepe,

[b] So they could offer of none other ſort, but of thoſe which were commanded.

3 * If his ſacrifice *be* a burnt offering of the herde , he ſhall offer a male without blemiſh, preſenting him of his owne voluntary will at the doore of the [c] Tabernacle of the Congregation before the Lord.

* *Exod.29.10.*
[c] Meaning,within the court of the Tabernacle.

4 And hee ſhall put his hand vpon the head of the burnt offering, and it ſhalbe accepted † to *the Lord*, to be his atonement.

† *Ebr.to him.*

5 And [d] he ſhall kill the bullocke before the Lord , and the Prieſtes Aarons ſonnes ſhall offer the blood , and ſhall ſprinkle it round about vpon the [e] altar. that is by the doore of the Tabernacle of the Congregation

[d] The Prieſt or Leuite.
[e] Of the burnt offering,Exo.27.1,

6 Then ſhall he ſlay the burnt offring, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Prieſts Aarons ſonnes ſhall lay the parts in order, ẏ head & the ‖ kall vpon the wood that is in the fire which is vpon the altar.

‖ Or the body of the bray, or the fat.

9 But the inwards thereof and the legges thereof he ſhall waſh in water, and the Prieſt ſhall burne all on the altar: *for* it is a burnt offring, an oblation made by fire, for a ſweete ſauour [f] vnto the Lord.

[f] Or a ſauour of reſt, which pacifieth the anger of the Lord.

10 ¶ And if his ſacrifice for the burnt offring *be* of the flocks (*as* of the ſheepe, or of the goats) he ſhall offer a male without blemiſh.

11 [g] And he ſhall kill it on the Northſide of the altar [h] before the Lord, and the Prieſts Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

[g] Read verſe 5.
[h] Before the altar of the Lord.

12 And he ſhall cut it in † pieces, *ſeparating* his head and his ‖ kall, and the Prieſt ſhall lay them in order vpon the wood that *lyeth* in the fire which is on the altar:

† Ebr. into his pieces.
‖ Or, fat.

13 But he ſhall waſh the inwardes, and the legges with water, and the Prieſt ſhall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a ſweete ſauour vnto the Lord.

14 ¶ And if his ſacrifice *be* a burnt offring to the Lord of the foules, then ſhall he offer his ſacrifice of the turtle doues, or of the yong pigeons.

15 And the Prieſt ſhall bring it vnto the altar, and [i] wring the necke of it aſunder, and burne it on the altar: and the blood thereof ſhall be ‖ ſhed vpon the ſide of the altar.

[i] The Ebrewe word ſignifieth to pinch off with the naile.
‖ Or, ſtreined or preſſed.

16 And he ſhall plucke out his maw with his feathers, and caſt them beſide the altar on the [k] Eaſt part in the place of the aſhes.

[k] On the ſide of the court gate in the pannes which ſtood with aſhes. Exod.17.3.

17 And he ſhall cleaue it with his wings, *but* not diuide it aſunder: and the Prieſt ſhall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offring, an oblation made by fire for a ſweete ſauour vnto the Lord.

CHAP. II.

1 The meate offring is after three ſortes of fine floure vnbaken. 4 Of bread baken.

AND when any will offer a [a] meate offring vnto the Lord, his offering ſhall be of fine floure, and he ſhall powre oyle vpon it, and put incenſe thereon.

[a] Becauſe the burnt offring could not be without the meate offring.

2 And ſhall bring it vnto Aarons ſonnes the Prieſts, and [b] he ſhall take thence his handfull of the floure, and of the oyle with all the incenſe, and the Prieſt ſhall burne it for a [c] memoriall vpon the altar: *for* it is an offering made by fire for a ſweete ſauour vnto the Lord.

[b] The Prieſt.
[c] To ſignify that God remembreth him that offreth.

3 * But the remnant of the meate offring *ſhall be* Aaron and his ſonnes: *for* it is [d] moſt holy of the Lords offring made by fire.

* Ecclu.7.31.
[d] Therefore none could eate of it but the Prieſt.

4 ¶ If thou bring alſo a meate offring baken in the ouen, *it ſhall be* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy [e] meate offring *be* an oblation of the frying pan, it ſhall be of fine floure vnleauened, mingled with oyle.

[e] Which is a gift offered to God to pacifie him.

6 And thou ſhalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

7 ¶ And if thy meate offring *be* an oblation *made* in the caldron, it ſhall be made of fine floure with oyle.

8 After, thou ſhalt bring the meate offring (that is made of theſe things) vnto the Lord, and ſhalt preſent it vnto the Prieſt, and he ſhall bring it to the altar,

9 And the Prieſt ſhall take from the meate offring a * memoriall of it, and ſhall burne it vpon the altar: *for* it is an oblation * made by fire for a ſweete ſauour vnto the Lord.

* Verſe.2.
* Exod.29.18.

10 But that which is left of the meate offring, *ſhall be* Aarons and his ſonnes: *for it is* moſt holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye ſhall offer vnto the Lord, ſhalbe made without leauen: for ye ſhall neither burne leauen nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the firſt fruites ye ſhall offer [f] them vnto the Lord, but they ſhall not be burnt [g] vpon the altar for a ſweete ſauour,

[f] That is, fruites, which were ſweete as hony, ye may offer.
[g] But reſerued for the Prieſts.

13 (All the meate offrings alſo ſhalt thou ſeaſon with * ſalt, neither ſhalt thou ſuffer the ſalt of the [h] couenant of thy God to be lacking from thy meate offring, *but* vpon all thine oblations thou ſhalt offer ſalt.

* Marke9.49.
[h] Which they were bound (as by couenant) to vſe all ſacrifices, Num.18.19. 2. Chron.13.5. Ezek.43.24, or it meaneth a ſure and pure couenant.

14 If then thou offer a meate offering of thy firſt fruites vnto the Lord, thou ſhalt offer for thy meate offering of thy firſt fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

* Chap.23.14.
‖ Or, full eares: for the word ſignifieth a fruitfull field. Read 2 Chro.26.10. in the note g.

15 After, thou ſhalt put oyle vpon it, and lay incenſe thereon: *for* it is a meate offring.

16 And the Prieſt ſhall burne the memoriall of it, *euen* of that, that is beaten, and of the oyle of it with all the incenſe thereof: *for* it is an offring vnto the Lord made by fire.

CHAP. III.

The maner of peace offrings, and beaſtes for the ſame. 17 The Iſraelites may not eate fat nor blood.

ALſo if his oblation be a [a] peace offring, if he will offer of the droue (whether it be male or female) he ſhall offer ſuch as is without blemiſh, before the Lord.

[a] A ſacrifice of thankeſgiuing offered for peace and proſperity, either generally or particularly.

2 And ſhall put his hand vpon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons ſonnes the Prieſt ſhall ſprinkle the blood vpon the altar round about.

3 So he ſhall offer [b] *part* of the peace offering, *as* a ſacrifice made by fire vnto the Lord, *euen* the * fat that couereth the inwardes, and all the fat that is vpon the inwardes.

[b] One part was burnt, another was to the Prieſts, and the third to him that offered.
* Exod 29.22.

4 He ſhall alſo take away the two kidneis, and the fat that is on them, and vpon ‖ the flanks, and the kall on the liuer with the kidneis.

‖ Or, the which kidneis are neere the flankes.

5 And Aarons ſonnes ſhall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is* a ſacrifice made by fire for a ſweete ſauour vnto the Lord.

6 ¶ Alſo if his oblation *be* a peace offring vnto the Lord out of the flocke, whether it be [c] male or female, he ſhall offer it without blemiſh.

[c] In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: ſo here can be offered no birdes, but in the burnt offering they might: all there was conſumed with fire, and in the peace offering put apart.

7 If he offer a Lambe for his oblation, then he ſhall bring it before the Lord.

8 And lay his hand vpon the head of his offring, & ſhal kil it before the Tabernacle of the Congregation, and Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he ſhall offer [d] an offring made by fire vnto the Lord: he ſhal take away the fat thereof, and the rump altogether, hard by the backe bone, and the fat that couereth the inwardes, and all the fat that is vpon the inwards.

[d] The burnt offring was wholy conſumed, and of the offring made by fire onely the inwardes, &c. were burnt: the ſhoulder and breaſt, with the two iawes and the mawe were the Prieſts, and the reſt his that offred.

10 Alſo hee ſhall take away the two kidneis, with the fat that is vpon them, and vpon the * flanks, and the kall vpon the liuer with the kidneis.

* *Verſe* 4.

11 Then the Prieſt ſhall burne it vpon the altar, *as* the meate of an offring made by fire vnto the Lord.

12 ¶ Alſo if his offring *be* a goate, then ſhall he offer it before the Lord,

13 And ſhall put his hand vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the ſonnes of Aaron ſhall ſprinkle the blood thereof vpon the altar round about.

[e] Meaning, at the northſide of the Altar, Chap. 1. 1.

14 Then hee ſhall offer thereof his offering, *euen* an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Alſo hee ſhall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Prieſt ſhall burne them vpon the altar, *as* the meate of an offering made by fire for a ſweete ſauour: * all the fatte *is* the Lords.

* *Chap.* 7, 25.

17 *This ſhalbe* a perpetuall ordinance for your generations, throughout all your dwellings, *ſo that* ye ſhall eate neither [f] fat nor * blood.

[f] By eating fat, was meant to be carnall, & by blood eating, was ſignified cruelty.

* *Gen.* 9. 4. *chap.* 17. 4.

CHAP. IV.

1 The offring for ſinnes done of ignorance. 3 For the Prieſt, the Congregation, the ruler, and priuate man.

MOreouer, the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, ſaying, If † any ſhall ſinne through [a] ignorance, in any of the commandements of the Lord, (which ought not to be done) but ſhall doe *contrarie* to any of them,

† *Ebr. a ſoule.*

[a] That is, of negligence or ignorance, ſpecially in the ceremoniall law: for otherwiſe the puniſhment for crime are appointed according to the tranſgreſſion, Num. 15. 22.

3 If [b] the Prieſt that is anointed do ſinne (according to the ſinne of the people) then ſhall he offer, for his ſinne which hee hath ſinned, a yong bullocke without blemiſh vnto the Lord for a ſinne offring,

[b] Meaning, the high Prieſt.

4 And he ſhall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, and ſhall put his hand vpon the bullockes head, and [c] kill the bullocke before the Lord.

[c] Hereby confeſſing that he deſerued the ſame puniſhment which the beaſt ſuffered.

5 And the Prieſt that is anointed, ſhall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Prieſt ſhall dippe his finger in the blood, & ſprinkle of the blood ſeuen times before the Lord, before the vaile of the [d] Sanctuary.

[d] Which was betweene the Holieſt of all, and the Sanctuary.

7 The Prieſt alſo ſhall put *ſome* of the blood before the Lord, vpon the hornes of the altar of ſweete incenſe, which is in the [e] Tabernacle of the Congregation, then ſhall hee powre * all *the reſt* of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

[e] Which was in the court: meaning by the Tabernacle the Sanctuary: & in the end of this verſe it is taken for the court.

* *Chap.* 5. 9.

8 And he ſhall take away all the fatte of the bullocke for the ſinne offring: *to wit*, the fat that couereth the inwards, and all the fatte that is about the inwardes.

9 He ſhall take away alſo the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offrings, and the Prieſt ſhall burne them vpon the altar of burnt offring.

11 * But the ſkinne of the bullocke, and all his fleſh, with his head, and his legges, and his inwardes, and his dung *ſhall he beare out*.

* *Exod.* 29. 14. *num.* 19. 5.

12 So he ſhall cary the whole bullocke out of the * hoſte vnto a cleane place, where ye aſhes are powred, and ſhall burne him on the wood in the fire: where the aſhes are caſt out, ſhall he be burnt.

* *Hebr.* 13. 12.

13 ¶ And if the [f] whole Congregation of Iſrael ſhall ſinne through ignorance, & the thing be * hid from the eyes of the multitude, & haue done *againſt* any of the commandements of the Lord which ſhould not be done, and haue offended:

[f] The multitude excuſeth not the ſinne, but if all haue ſinned, they muſt all be puniſhed.

* *Chap.* 5. 2 3. 4.

14 When the ſinne which they haue committed ſhalbe knowen, then the Congregation ſhall offer a yong bullocke for the ſinne, and bring him before the Tabernacle of the Congregation.

15 And the [g] Elders of the Congregation ſhall put their handes vpon the head of the bullocke before the Lord, and ‖ hee ſhall kill the bullocke before the Lord.

[g] For all the people could not lay on their hands: therefore it was ſufficient that the Ancients of the people did it in the name of all the Congregation.

‖ *Or, the Prieſt.*

16 Then the Prieſt that is anoynted, ſhall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Prieſt ſhall dippe his finger in the blood, and ſprinkle it ſeuen times before the Lord, *euen* before the vaile.

18 Alſo he ſhall put *ſome* of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall he powre al the *reſt* of the blood at the foot of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he ſhall take all his fat from him, and ‖ burnt it vpon the altar.

‖ *Or, make a perfume with it.*

20 And *the Prieſt* ſhall doe with his bullocke, as he did with the bullocke for *his* ſinne: ſo ſhall he doe with this: ſo the Prieſt ſhall make an atonement for them, and it ſhalbe forgiuen them,

21 For he ſhall cary the bullocke without the hoſte, and burne him as hee burned the firſt bullocke: *for* it is an offering for the ſinne of the Congregation.

22 ¶ When a ruler ſhall ſinne, and doe through ignorance *againſt* any of the commandements of the Lord his God, which ſhould not be done, and ſhall offend,

23 If one ſhew vnto him his ſinne, which hee hath committed, then ſhall he bring for his offring an ‖ hee goate without blemiſh,

‖ *Or, the male goate of the folde.*

24 And ſhall lay his hand vpon the head of the hee goate, and kill it in [h] the place where he ſhould kill the burnt offring before the Lord: *for* it is a ſinne offring.

[h] That is, the Prieſt ſhall kill it; for it was not lawfull for any out of that office to kill the beaſt.

25 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and ſhall powre *the reſt* of his blood at the foote of the burnt offring altar,

26 And ſhall burne all his fat vpon the altar, as the fat of the peace offring: ſo the Prieſt ſhall make [i] an atonement for him, concerning his ſinne, and it ſhalbe forgiuen him.

[i] Wherein he repreſented Ieſus Chriſt.

27 ¶ Likewiſe if any of the ‖ people of the land ſhall ſinne through ignorance in doing *againſt* any of the commandements of the Lord, which ſhould not be done, and ſhall offend.

‖ *Or, priuate perſon.*

28 If one ſhewe him his ſinne which he hath

committed, then he ſhall bring for his offring ‖ a ſhe goate without blemiſh for his ſinne which he hath committed.

‖ *Or, the female of the goates.*

29 [k] And he ſhall lay his hand vpon the head of the ſinne offring, and ſlay the ſinne offring in the place of burnt offring.

[k] Reade verſe 24.

30 Then the Prieſt ſhall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all *the reſt* of the blood thereof at the foote of the altar,

31 And ſhall take away all his fat, as the fat of the peace offerings is taken away, and the Prieſt ſhall burne it vpon the altar for a * ſweete ſauour vnto the Lord, and the Prieſt ſhall make an atonement for him, and it ſhall be forgiuen him.

* *Exod.29.18.*

32 And if he bring a lambe for his ſinne offring, he ſhall bring a female without blemiſh.

33 And ſhall lay his [l] hand vpon the head of the ſinne offring, and he ſhall ſlay it for a ſinne offring in the place where he ſhoulde kill the burnt offring.

[l] Meaning, that the puniſhment of his ſinne ſhould be laid vpon that beaſt, or, that he had receiued all things of God, and offred this willingly.

34 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and ſhall powre all *the reſt* of the blood thereof at the foote of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Prieſt ſhall burne it vpon the altar [m] with the oblations of the Lord made by fire, and the Prieſt ſhall make an atonement for him concerning his ſinne that he hath committed, and it ſhalbe forgiuen him.

[m] Or, beſides the burnt offrings, which were dayly offred to the Lord.

CHAP. V.

1 *Of him that teſtifieth the trueth.* 4 *Of him that voweth raſhly.* 15 *Of him that by ignorance withdraweth any thing dedicate to the Lord.*

ALſo if † any haue ſinned, *that is*, ‖ if he haue heard the voyce of an oathe, and hee can be a witneſſe, whether he hath ſeene or a knowen of it, if he doe not vtter it, he ſhall beare his iniquity:

† *Ebr. a ſoule.*
‖ *Or, if the iudge hath taken an oath of any other.*
[a] Whereby it is commanded to beare witnes to the truth, and diſcloſe the iniquity of the vngodly.

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beaſt, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleanneſſe of man (whatſoeuer vncleanneſſe it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath ſinned:

4 Either if any [b] ſweare and pronounce with his lippes to doe euill, or to do good (whatſoeuer it be that a man ſhall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of theſe *points*,

[b] Or, vow raſhly without iuſt examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame.

5 When he hath ſinned in any of theſe [c] things, then he ſhall confeſſe that he hath ſinned therein.

[c] Which haue been mentioned before in this Chapter.

6 Therefore ſhall he bring his treſpas offring vnto the Lord for his ſinne which he hath committed, *euen* a female from he flocke, *be it* a lambe or a ſhe goate for a ſinne offring, and the Prieſt ſhall make an atonement for him concerning his ſinne.

7 But † if he be not able to bring a ſheep, he ſhall bring for his treſpaſſe which he hath committed, two turtle doues, or two young pigeons vnto the Lord, one for a ſinne offring, and the other for a burnt offring.

† *Ebr. if his hand cannot touch, meaning for his pouerty.*

8 So he ſhall bring them vnto the Prieſt, who ſhall offer the ſinne offring firſt, and * wring the necke of it aſunder, but not plucke it cleane off.

* Chap.1.15.

9 After hee ſhall ſprinkle of the blood of the ſinne offring vpon the ſide of the altar, and the reſt of the blood ſhall be ‖ ſhed at the foote of the altar: *for* it is a ſinne offring.

‖ *Or, powred.*

10 Alſo he ſhall offer the ſecond for a burnt offring ‖ as the maner is: ſo ſhall the Prieſt [d] make an atonement for him (for his ſinne which hee hath committed) and it ſhalbe forgiuen him.

‖ *Or, according to the lawe.*
[d] Or, declare him to be purged of that ſinne.

11 ¶ But if hee * be not able to bring two turtle doues, or two yong pigeons, then he that hath ſinned, ſhall bring for his offring the tenth part of an [e] Ephah of fine floure for a ſinne offring, hee ſhall put none [f] oyle thereto, neither put any incenſe thereon: for it is a ſinne offring.

* *Verſe 7.*
[e] Which was about a pottell.
[f] As in the meate offring, Chap.2.1.

12 Then ſhall hee bring it to the Prieſt, and the Prieſt ſhall take his handfull of it for the * remembrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: *for* it is a ſinne offring.

* *Chap.2.2.*
* *Chap.4.31.*

13 So the Prieſt ſhall make an atonement for him, as touching his ſinne, that he hath committed in one of theſe *points*, and it ſhalbe forgiuen him: and *the remnant* ſhall be the Prieſts, as the meate offring.

14 ¶ And the Lord ſpake vnto Moſes, ſaying,

15 If any perſon tranſgreſſe and ſinne through ignorance [g] *by taking avvay* things conſecrated vnto the Lord, he ſhall then bring for his treſpaſſe offring vnto the Lord a ramme without blemiſh out of the flocke, *vvorth* two ſhekels of ſiluer [h] by thy eſtimatiõ after the ſhekel of the Sanctuary, for a treſpaſſe offring.

[g] As touching the firſt fruits or tithes, due to the Prieſts and Leuites.
[h] By the eſtimation of the Prieſt, Chapter 27.12.

16 So he ſhall reſtore that wherein he hath offended, *in taking avvay* of the holy thing, and ſhall put the fift part more thereto, and giue it vnto the Prieſt: ſo the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring, and it ſhalbe forgiuen him.

17 ¶ Alſo if any ſinne and * doe *againſt* any of the Commandements of the Lord, which ought not to be done, and know not, and [i] ſinne and beare his iniquitie.

* *Chap.4.2.*
[i] That is, afterward remembreth that he hath ſinned when his conſcience doth accuſe him.

18 Then ſhall he bring a ramme without blemiſh out of the flocke, in thy eſtimation *vvorth* * *tvvo ſhekels* for a treſpaſſe offring vnto yͤ Prieſt: and the Prieſt ſhall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: ſo it ſhall be forgiuen him.

* *Exod 30,13.*
[k] Els if his ſinne againſt God come of malice, he muſt die, Num.15.30.

19 This is the treſpaſſe offring for the treſpaſſe committed againſt the Lord.

CHAP. VI.

6 *The offring for ſinnes which are done willingly.* 9 *The law of the burnt offerings.* 13 *The fire muſt abide euermore vpon the altar.* 14 *The law of the meate offring.* 20 *The offrings of Aaron, and his ſonnes.*

ANd the Lord ſpake vnto Moſes, ſaying,

2 If any ſinne and commit a treſpaſſe againſt the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him [a] of truſt, or doeth by [b] robbery, or by violence oppreſſe his neighbour.

[a] To beſtow, and occupie for the vſe of him that gaue it.
[b] By any guile, or vnlawfull meanes.

3 Or hath found that which was loſt, and denieth it, and ſweareth falſely, * for any of *theſe* things that a man doeth, wherein he ſinneth:

* *Num.5.6.*
[c] Wherein he cannot but ſinne: or, wherein a man accuſtometh to ſinne by periury or ſuch like thing.

4 When, I ſay, he thus ſinneth and treſpaſſeth, he ſhall then reſtore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him

to keepe, or the loſt thing which he found.

5 Or for whatſoeuer he hath ſworne falſely, he ſhall both reſtore it in the whole * ſumme, and ſhall adde the fift part more thereto, *and* giue it vnto him to whom it pertaineth, the ſame day that he offereth for his treſpaſſe.

* Num.5.7.

6 Alſo he ſhall bring for his treſpaſſe vnto the Lord, a ramme without blemiſh out of the * flock in thy eſtimation *vvorth tvvo ſhekels* for a treſpaſſe offring vnto the Prieſt.

* Chap.5.15.

7 And the Prieſt ſhall make an atonement for him before the Lord, and it ſhall be forgiuen him, whatſoeuer thing he hath done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake vnto Moſes, ſaying,

9 Commaund Aaron and his ſonnes, ſaying, This is the [d] lawe of the burnt offring, (it is the burnt offring becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

[d] That is, the ceremonies which ought to be obſerued therein.

10 And the Prieſt ſhall put on his linnen garment, and ſhall put on his linnen breeches vpon [e] his fleſh, and take away the aſhes when the fire hath conſumed the burnt offering vpon the altar, and he ſhall put them beſide the [f] altar.

[e] Vpon his ſecret partes, Exod.23.43.

[f] In the aſhpans appointed for that vſe.

11 After, he ſhall put off his garments, and put on other raiment, and cary the aſhes foorth without the hoſte vnto a cleane place.

12 But the fire vpon the altar ſhall burne thereon *and* neuer be put out: wherefore the Prieſt ſhall burne wood on it euery morning, and lay the burnt offring in order vpon it, and he ſhall burne thereon the fat of the peace offrings.

13 The fire ſhall euer burne vpon the altar, *and* neuer goe out.

14 ¶ * Alſo this is the lawe of the meate offring, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

* Chap.2.1. num.15.4.

15 He ſhall euen take thence his handfull of fine floure of the meate offring and of the oyle, and all the incenſe which *is* vpon ỹ meate offring, and ſhall burne it vpon the altar for a ſweete ſauour, *as* a * memoriall therefore vnto the Lord:

* Chap.2.9.

16 But the reſt thereof ſhall Aaron and his ſonnes eate: it ſhalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhall not be [g] baken with leauen: I haue giuen it for their portion of mine offring made by fire: *for* it is as the ſinne offring, and as the treſpaſſe offring.

[g] Or, knead with leauen and after baken.

18 All the males among the children of Aaron ſhall eate of it: It *ſhalbe* a ſtatute for euer in your generations concerning the offrings of the Lord made by fire: * whatſoeuer toucheth them ſhall be holy:

* Exod.29.37.

19 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure, for a meate offring [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

* Exod.29.37.

[h] So oft as the high Prieſt ſhall be elected and anointed.

21 In the frying panne it ſhall be made with oyle: thou ſhalt bring it fryed, *and* ſhalt offer the ‖ baken pieces of the meate offring for a ſweete ſauour vnto the Lord.

‖ Or, fryed.

22 And the Prieſt that is [i] anointed in his ſtead, among his ſonnes ſhall offer it: *It is* the Lords ordinance for euer, it ſhall be burnt altogether.

[i] His ſonne that ſhall ſucceed him.

23 For euery meate offring of the Prieſt ſhall be *burnt* altogether. it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aaron, and vnto his ſonnes, and ſay, This is the Lawe of the ſinne offring, In the place where the burnt offring is killed, ſhall the ſinne offring be killed before the Lord, *for* it is moſt holy.

26 The Prieſt that offreth this ſinne offring, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoeuer ſhall touch the fleſh thereof ſhalbe holy: and when there droppeth of the blood thereof vpon a [k] garment, thou ſhalt waſh that whereon it droppeth in the holy place.

[k] Meaning, the garment of the Prieſt.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both be ſcowred and waſhed with [l] water.

[l] Which was in the lauer, Exod.30.18.

29 All the males among the Prieſtes ſhall eate thereof, *for* it is moſt holy.

30 * But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, ſhall be eaten, *but* ſhall be burnt with [m] fire.

* Chap.4.5. hebr.13.11.

[m] Out of the campe, Chap.4.12.

CHAP. VII.

1 The lawe of the treſpaſſe offring. 11 Alſo of the peace offring. 23 The fat and the blood may not be eaten.

Likewiſe this is the lawe of the [a] treſpaſſe offering, it is moſt holy.

[a] Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

2 In the place [b] where they kill the burnt offering, ſhall they kill the treſpaſſe offring, and the blood thereof ſhall he ſprinkle round about vpon the altar.

[b] At the court gate

3 All the fat thereof alſo ſhall [c] he offer, the rump, and the fat that couered the inwards.

[c] The high Prieſt.

4 After, hee ſhall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Prieſt ſhall burne them vpon the altar, for an offring made by fire vnto the Lord: this is a treſpaſſe offring.

6 All the males among the Prieſtes ſhall eate thereof, it ſhall be eaten in the holy place *for* it is moſt holy.

7 As the ſinne offring *is*, ſo *is* the treſpaſſe offring, one [d] law ſerueth for both: [e] that wherewith the Prieſt ſhall make atonement, ſhall be his.

[d] The ſame ceremonies, notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

8 Alſo the Prieſt that offereth any mans burnt offring, ſhall haue the skinn of the burnt offring which he hath offered.

[e] Meaning, the reſt which is left and not burnt.

9 And all the meate offring that is baken in the ouen, and that is dreſſed in the pan, and in the frying pan, ſhall be the Prieſts that offereth it.

10 And euery meate offring mingled with oyle, and that is [f] dry, ſhall pertaine vnto all the ſonnes of Aaron, to all alike.

[f] Becauſe it had no oyle nor licour.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he ſhall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fryed *vvith* the cakes mingled with oyle.

[g] Peace offrings conteine a confeſſion and thankeſgiuing for a benefit receiued, and alſo a vowe, and free offring to receiue a benefit.

13 He ſhall offer *alſo* his offring with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of all the ſacrifice he ſhall offer one *cake* for an heaue offring vnto the Lord, *and*

it ſhalbe the Prieſts that ſprinkled the blood of the peace offrings.

15 Alſo the fleſh of the peace offerings, for thankeſgiuing, ſhalbe eaten the ſame day that it is offered: he ſhall leaue nothing thereof vntill the morning.

16 But if the ſacrifice of his offring *be* a [h] vow, or a free offring, it ſhalbe eaten the ſame day that he offreth his ſacrifice: and ſo in the morning the reſidue thereof ſhalbe eaten.

[h] If he make a vow to offer: for els the fleſh of the peace offrings muſt be eaten the ſame day.

17 But as much of the offreth fleſh as remaineth vnto the third day, ſhalbe burnt with fire.

18 For if any of the fleſh of his peace offrings be eaten in the third day, he ſhall not be accepted that offereth it, neither ſhall it be reckoned vnto him, *but* ſhall be an abomination: therefore the perſon that eateth of it ſhall [i] beare his iniquity.

[i] The ſinne wherefore he offred ſhall remaine.

19 The fleſh alſo that toucheth any vncleane [k] thing, ſhall not be eaten, *but* burnt with fire: but [l] of this fleſh all that be cleane ſhall eate thereof.

[k] After it be ſacrificed.

[l] Of the peace offring that is clean.

20 But if any eate of the fleſh of the peace offrings that pertaineth to the Lord, hauing his * vncleanneſſe vpon him, euen the ſame perſon ſhalbe cut off from his people.

* Chap.15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleanneſſe of man, or of an vncleane beaſt, or of any filthie abomination, and eate of the fleſh of the peace offrings, which pertaineth vnto the Lord, euen that perſon ſhall be cut off from his people.

22 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

23 Speake vnto the children of Iſrael, and ſay, * Ye ſhall eate no fat of beeues, nor of ſheepe, nor of goates.

* Chap.3.17.

24 Yet the fat of the dead beaſt, and the fat of that, which is torne *vvith beaſtes*, ſhalbe occupied to any vſe, but ye ſhall not eate of it.

25 For whoſoeuer eateth the fat of the beaſt, of the which ye ſhall offer an offring made by fire to the Lord, euen the perſon that eateth, ſhalbe cut off from his people.

26 Neither * ſhall ye eate any blood, either of foule, or of beaſt in all your dwellings.

* Gene.9.4. chap.17.14.

27 Euery perſon that eateth any blood, euen the ſame perſon ſhalbe cut off from his people.

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speake vnto the children of Iſrael, and ſay, He that offereth his peace offrings vnto the Lord, ſhall bring his gift vnto the Lord of his peace offrings.

30 His [m] hands ſhall bring the offrings of the Lord made by fire: *euen* the fatte with the breaſt ſhall he bring, that the breaſt may be † ſhaken to and fro before the Lord.

[m] And ſhould not ſend it by another.

† Exod.29.24.

31 Then the Prieſt ſhall burne the fat vpon the Altar, and the breaſt ſhalbe Aarons and his ſonnes.

32 And the right ſhoulder ſhall yee giue vnto the Prieſt for an heaue offering, of your peace offrings.

33 The ſame that offereth the blood of the peace offrings, and the fat among the ſonnes of Aaron, ſhall haue the right ſhoulder for his part.

34 For the breaſt ſhaken to and fro, and the ſhoulder lifted vp, haue I taken of the children of Iſrael, *euen* of their peace offrings, and haue giuen them vnto Aaron the Prieſt and vnto his ſonnes by a ſtatute for euer from among the children of Iſrael.

35 ¶ This is the [n] anointing of Aaron, and the anoynting of his ſonnes, concerning the offrings of the Lord made by fire, in the day when he preſented them to ſerue in the Prieſts office vnto the Lord.

[n] That is, his priuiledge, reward and portion.

36 The which *portions* the Lord commanded to giue them in the day that he anointed them from among the children of Iſrael, by a ſtatute for euer in their generations.

37 This is *alſo* the lawe of the burnt offering, of the meate offring, and of the ſinne offring, and of the treſpaſſe offring, and of the [o] conſecrations, and of the peace offrings,

[o] Which ſacrifice was offered when the Prieſts were conſecrated. Exod.29.22.

38 Which the Lord commaunded Moſes in the mount Sinai, when he commanded the children of Iſrael to offer their gifts vnto the Lord in the wilderneſſe of Sinai.

CHAP. VIII.

12 The anoynting of Aaron, and his ſonnes, with the ſacrifice concerning the ſame.

AFterward the Lord ſpake vnto Moſes, ſaying,

2 † Take Aaron and his ſonnes with him, and the garments, and the † anointing oyle, and a bullocke for the ſinne offering, and two rammes, and a basket of vnleauened bread,

† Exod.28.1.4.

† Exod.30.24.

3 And aſſemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moſes did as the Lord had commanded him, and the company was aſſembled at the doore of the Tabernacle of the Congregation.

5 Then Moſes ſayed vnto the company, † This is the thing which the Lord hath commanded to doe.

† Exod.29.30.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 And he put the breaſtplate thereon, and put in the breaſtplate † the Urim and the Thummim.

† Exod.28.30.

9 Alſo he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, *and* the [a] holy crowne, as the Lord hath commaunded Moſes.

[a] So called, becauſe this ſuperſcription, Holines to the Lord, was grauen in it.

10 (Now Moſes had taken the anoynting oyle, and anoynted the [b] Tabernacle, and all that was therein, and ſanctified them,

[b] That is, the Holieſt of all, the Sanctuarie & the court.

11 And ſprinkled thereof vpon the altar ſeuen times, and anoynted the altar and all his inſtruments, and the lauer, and his foote, to ſanctifie them.)

12 * And he powred of the anoynting oyle vpon Aarons head, and anoynted him to ſanctifie him.

* Ecclus 45.15. Pſal.133.2.

13 After, Moſes brought Aarons ſonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moſes.

14 * Then he brought the bullocke for the ſinne offering, and Aaron and his ſonnes put their handes vpon the head of the bullocke for the ſinne offering.

* Exod.29.1. chap.9.2.

15 And Moſes ſlew him, and tooke the blood, which he put vpon the horne of the [c] Altar round about with his finger, & purified the altar, & powred *the reſt* of the blood at the foot of the altar: ſo he ſanctified [d] it, to make reconciliation vpon it.

[c] Of the burnt offering.

[d] To offer for the ſinnes of the people.

16 Then hee tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, which Moſes burned vpon the altar.

17 But the bullocke and his [e] hide, and his fleſh, and his doung, hee burnt with fire without the hoſte as the Lord had commanded Moſes.

[e] In other burnt offrings, which are not of conſecration, or offring for himſelfe, the Prieſt hath the skinne, Chap. 7. 8.

18 ¶ Alſo hee brought the ramme for the burnt offring, and Aaron and his ſonnes put their hands vpon the head of the ramme.

19 So Moſes killed it, and ſprinkled the blood vpon the altar round about,

20 And Moſes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwardes and the legges in water: ſo Moſes burnt the ramme euery whit vpon the Altar: *for* it was a burnt offering for a ſweete ſauour, which was made by fire vnto the Lord, as the Lord had commanded Moſes.

22 ¶ * After hee brought the other ramme, the ramme of conſecrations, and Aaron and his ſons layed their hands vpon the head of the ramme,

* *Exod.* 29. 31.

23 Which Moſes [f] ſlewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foot.

[f] Moſes did this becauſe that the Prieſts were not yet eſtabliſhed in their office.

24 Then Moſes brought Aarons ſonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moſes ſprinkled *the reſt* of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right ſhoulder.

26 Alſo he tooke of the basket of the vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right ſhoulder.

27 So he put * all in Aarons hands, and in his ſons hands, and ſhook it to & fro before the Lord.

* *Exod.* 29. 24.

28 After, Moſes took them out of their hands, and burnt them vpon the altar for a burnt offring: *for* theſe were conſecrations for a ſweete ſauour, which were made by fire vnto the Lord.

29 Likewiſe Moſes tooke the breaſt of the ramme of conſecrations, and ſhooke it to and fro before the Lord: *for* it was Moſes * portion as the Lord had commanded Moſes.

* *Exod.* 29. 26.

30 Alſo Moſes tooke of the anoynting oyle, and of the blood which was vpon the Altar, and ſprinkled it vpon Aaron, vpon his garments, and vpon his ſonnes, and on his ſonnes garments with him: ſo he ſanctified Aaron, his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ Afterward Moſes ſaid vnto Aaron and his ſonnes, Seethe the fleſh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eate it.

[g] At the doore of the court.

* *Exod.* 29. 32. *chap.* 24. 9.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burne with fire.

33 And ye ſhall not depart from the doore of the Tabernacle of the Congregation ſeuen dayes, vntill the dayes of your conſecrations bee at an ende: * for ſeuen dayes, *ſaide the Lord*, ſhall hee † conſecrate you.

* *Exod.* 29. 35.

† *Ebr. fill your hands.*

34 As ‖ he hath done this day: *ſo* the Lord hath commanded to doe, to make an atonemẽt for you.

‖ *Or, as I haue done.*

35 Therefore ſhall yee abide at the doore of the Tabernacle of the Congregation, day and night, ſeuen dayes, and ſhall keepe the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſonnes did all thinges which the Lord had commanded by the [h] hand of Moſes.

[h] By commiſſion giuen to Moſes.

CHAP. IX.

8 The firſt offrings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moſes called Aaron and his ſonnes, and the Elders of Iſrael:

[a] After their conſecration: for the ſeuen dayes before, the Prieſts were conſecrate.

2 * Then hee ſaide vnto Aaron, Take thee a yong calfe for a [b] ſinne offring, and a ramme for a burnt offring, *both* without blemiſh, and bring *them* before the Lord.

* *Exod.* 29. 1.

[b] Aaron entreth into the poſſeſsion of the Prieſthood: and offereth the foure principall ſacrifices, the burnt offering, the ſinne offering, the peace offerings, and the meate offring.

3 And vnto the children of Iſrael thou ſhalt ſpeake, ſaying, Take yee an hee goate for a ſinne offring, and a calfe, and a lambe, both of a yeere olde, without blemiſh for a burnt offring:

4 Alſo a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moſes commaunded before the Tabernacle of the Congregation, and all the aſſembly drew neere, and ſtoode before the [c] Lord.

[c] Before the Altar where his glory appeared.

6 (For Moſes had ſaide, This is the thing, which the Lord commanded that yee ſhould doe, and the glory of the Lord ſhall appeare vnto you.)

7 Then Moſes ſaide vnto Aaron, Draw neere to the Altar, and offer thy ſinne offring, and thy burnt offring, and make an atonement for [d] thee and for the people: offer alſo the offring of the people, and make an atonement for them, as the Lord hath commanded.

[d] Reade for the vnderſtanding of this peace, Heb. 4. 5. and 7, 27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the ſinne offring, which was for himſelfe,

9 And the ſonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred *the reſt* of the blood at the foot of the Altar.

10 But the fat and the kidneis, and the kall of the liuer of the ſinne offring, he [e] burnt vnto the Altar, as the Lord had commanded Moſes.

[e] That is, he laid them in order, and ſo they were burnt when the Lord ſent downe fire.

11 The fleſh alſo and the hide he burnt with fire without the hoſte.

12 After, he ſlewe the burnt offring, and Aarons ſonnes brought vnto him the blood, which he ſprinkled round about the Altar.

13 Alſo they brought the burnt offring vnto him with the pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewiſe he did waſh the inwards and the legs, and [f] burnt *them* vpon the burnt offering on the Altar.

[f] All this muſt bee vnderſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

15 ¶ Then he offred the peoples offring, and tooke a goat, which was the ſinne offring for the people, & ſlew it: & offred it for ſinne, as the firſt:

16 So hee offred the burnt offring and prepared it, according to the maner,

17 He preſented alſo the meate offring, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning, he burnt *this* vpon the altar.

* *Exod.* 29. 38.

18 He ſlewe alſo the bullocke, and the ramme for the peace offrings, that was for the people, and Aarons ſonnes brought vnto him the blood, which he ſprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards, and the kidneis, and the kall of the liuer.

20 So they laied the fat vpon the breſts, and he burnt the fat vpon the Altar.

21 But the [g] breſts and the right ſhoulder Aaron ſhooke to and fro before the Lord, as the Lord had commanded Moſes.

[g] Of the bullocke and the ramme.

22 So Aaron lift vp his hand toward the people, and bleſſed them, and [h] came downe from offring the ſinne offring, and the burnt offring, and the peace offrings.

[h] Becauſe the altar was neere the Sanctuarie, which was the vpper ende, therefore he is ſaid to come downe.

23 After, Moſes and Aaron went into the Tabernacle of the Congregation, and came out, and [i] bleſſed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and conſumed vpon the Altar the burnt offring and the fatte: which when all the people ſawe, they ‖ gaue thankes, and fell on their faces.

[i] Or prayed for the people.

* 2.Mac.2.8.

* *Gen.* 4.4.

1. *King*.18.38.

2 *Chro.* 7.1.

2.*Mac.*2 10.11.

‖ *Or, gaue a ſhout for ioy.*

CHAP. X.

1 Nadab and Abihu are burnt. 6 Iſrael mourneth for them. 9 The Prieſts are forbidden wine.

BVt * Nadab and Abihu, the ſonnes of Aaron, tooke either of them his cenſor, and put fire therein, and put incenſe therevpon, and offered [a] ſtrange fire before the Lord, which he had not commanded them.

* *Num.*3.4. *and* 26.61.

1.*Chro.*24.2.

[a] Not taken of the altar, which was ſent from heauen, and endured till the captiuity of Babylon.

2 Therefore a fire went out from the Lord, and deuoured them: ſo they died before the Lord.

3 Then Moſes ſaid vnto Aaron, This is it that the Lord ſpake, ſaying, I will bee [b] ſanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

[b] I will puniſh them that ſerue me otherwiſe then I haue commauuded, not ſparing the chiefe, that the people may feare and praiſe my iudgements.

4 And Moſes called Miſhael and Elzapham the ſonnes of Vzziel, the vncle of Aaron, and ſaid vnto them, Come nere, carie your ‖ brethren from before the Sanctuarie out of the hoſte.

‖ *Or, couſins.*

5 Then they went, and caried them in their coates out of the hoſt, as Moſes had commanded.

6 After, Moſes ſaid vnto Aaron and vnto Eleazar, and Ithamar his ſonnes, [c] Vncouer not your heads, neither rent your clothes, leaſt ye die, and leaſt wrath come vpon all the people: but let your brethren, all the houſe of Iſrael bewaile the burning which the Lord hath [d] kindled.

[c] As though ye lamented for them, preferring your carnall affection to Gods iuſt iudgement.

Chap.19,18.

Deut.14.1.

[d] In deſtroying Nadab and Abihu the chiefe, and menacing the reſt, except they repent.

7 And goe not ye out from the doore of the Tabernacle of the Congregation leaſt ye die: for the anointing oyle of the Lord *is* vpon you: and they did according to Moſes commandement.

8 ¶ And the Lord ſpake vnto Aaron, ſaying,

9 Thou ſhalt not drinke wine nor ‖ ſtrong drinke, thou, nor thy ſonnes with thee, when yee come into the Tabernacle of the Congregation, leaſt ye die: *this is* an ordinance for euer throughout your generations,

‖ *Or, drinke that maketh drunke.*

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath commanded them by the ‖ hand of Moſes.

‖ *Or, commiſsion.*

12 ¶ Then Moſes ſaid vnto Aaron and vnto Eleazar and to Ithamar his ſonnes that were left, Take the meate offring that remaineth of the offrings of the Lord made by fire, and eate it without leauen beſide the altar: for it is moſt holy:

13 And ye ſhall eate it in the holy place, becauſe it is thy duetie and thy ſonnes duetie of the offrings of the Lord made by fire: for ſo I am commanded.

14 Alſo the * ſhaken breaſt and the heauy ſhoulder ſhall ye eate in a ‖ cleane place: thou, and thy ſonnes, and thy [e] daughters with thee: for they are giuen as thy ‖ duetie & thy ſonnes duty, of the peace offrings of the children of Iſrael.

* *Exod.*29.24.

‖ *Or, where is no vncleanneſſe.*

[e] For the breaſt and ſhoulders of the peace offerings might be brought to their families, ſo that their daughters might eate of them, as alſo of the offerings of firſt fruites, the firſt borne, and the Eaſter lambe, Reade chap. 22. 12, 13.

15 The heaue ſhoulder, and the ſhaken breaſt ſhall they bring with the offrings made by fire of the fat, to ſhake *it* to and fro before the Lord, and it ſhalbe thine and thy ſonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ * And Moſes ſought the goate that was offred for ſinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the ſonnes of Aaron, which were [f] left *aliue*, ſaying,

‖ *Or, right or portion.*

* 2.*Mac.*2.11.

[f] And not conſumed as Nadab and Abihu.

17 Wherefore haue ye not eaten the ſinne offring in the holy place, ſeeing it is moſt Holy? and *God* hath giuen it you, to beare the iniquity of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye ſhould haue eaten *it* in the holy place, * as I commanded.

* *Chap.*6.26.

19 And Aaron ſaid vnto Moſes, Beholde, this day [g] haue they offered their ſinne offering, and their burnt offering before the Lord, and ſuch things *as thou knowveſt* are come vnto me: If I had eaten the ſinne offring to day, ſhould it haue bene accepted in the ſight of the Lord?

20 So when Moſes heard *it*, he was [h] content.

[g] That is, Nadab and Abihu.

[h] Moſes bare with his infirmity, conſidering his great ſorrow, but doth not leaue an example to forgiue them that maliciouſly tranſgreſſe the commandement of God.

CHAP. XI.

1 Of beaſts, fiſhes and birdes, which be cleane, and which be vncleane.

AFter, the Lord ſpake to Moſes and to Aaron, ſaying vnto them,

2 Speake vnto the children of Iſrael, and ſay, * Theſe are the beaſtes which yee [a] ſhall eate, among all the beaſtes that are on the earth.

* *Gen.*7.2.

*Deut.*14.1.

*Act.*10.14.

[a] Or, whereof ye may eate.

3 Whatſoeuer parteth the [b] hoofe, and is clouen footed, and cheweth the cud, among the beaſtes, that ſhall ye eate:

[b] He noteth foure ſortes of beaſtes, ſome chew the cud only, and ſome haue only the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud and haue the hoofe diuided, which may be eaten.

4 But of them that chewe the cud, or diuide the hoofe onely, of them ye ſhall not eate: as the camell, becauſe he cheweth the cud, and diuideth not the hoofe, he ſhall be vncleane vnto you.

5 Likewiſe the conie, becauſe he cheweth the cud, and diuideth not the hoofe, hee ſhall be vncleane to you.

6 Alſo the hare, becauſe he cheweth the cud, and diuideth not the hoofe, he ſhalbe vncleane to you.

7 * And the ſwine, becauſe hee parteth the hoofe and is clouen footed, but cheweth not the cud, he ſhalbe vncleane to you.

* 2.*Mac.*6.18.

8 Of their [c] fleſh ſhall ye not eate, and their carkieſe ſhall ye not touch: *for* they ſhall be vncleane to you.

[c] God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

9 ¶ Theſe ſhall ye eate, of all that are in the waters: whatſoeuer hath finnes and skales in the waters, in the ſeas, or in the riuers, them ſhall ye eate.

10 But all that haue not finnes nor skales in the ſeas, or in the riuers, of all that [d] mooueth in the waters, and of all [e] liuing things that are in the waters, they ſhalbe an abomination vnto you.

11 They, I ſay, ſhalbe an abomination to you:

[d] As little fiſh ingendered of the ſlime.

[e] As they which come of generation.

ye ſhall not eate of their fleſh, but ſhall abhorre their carkeis.

12 Whatſoever hath not finnes nor ſcales in the waters, that ſhalbe abomination unto you.

13 ¶ Theſe ſhall ye have alſo in abomination among the foules, they ſhall not be eaten, *for* they are an abomination, the eagle, and the ‖ goſhauke, and the oſprey:

‖ *Or, gryphin, as it is in the greeke.*

14 Alſo the vultur, and the kite after his kind,

15 Alſo the ravens after their kind.

16 The oſtrich alſo, and the night-crow, and the ‖ ſeameaw, and the hawke after his kind:

‖ *Or, cuckow.*

17 The little owle alſo, and the cormorant, and the great owle:

18 Alſo the ‖ redſhanke, and the pelicane, and the ſwan:

‖ *Or, porphyrie.*

19 Te ſtorke alſo, the heron after his kind, and the lapwing and the backe:

20 Alſo every foule that creepeth *and* goeth upon all foure, ſuch ſhall be an abomination unto you.

21 Yet theſe ſhall ye eate: of every foule that creepeth, *and* goeth upon all foure which ‖ have their feet and legs all of one to leape withall upon the earth.

‖ *Or, have no bowings on their feet.*

22 Of them ye ſhall eate theſe, the graſhopper after his kind, and the [f] ſolean after his kind, the hargol after his kind, and the hagab after his kind.

[f] Theſe were certaine kindes of graſhoppers, which are not now properly knowen.

23 But all *other* foules that creepe *and* have foure feet, they *ſhallbe* abomination unto you.

24 For by ſuch ye ſhall be polluted: whoſoever toucheth the carkeis, ſhalbe uncleane unto the evening.

25 Whoſoever alſo [g] beareth of their carkeis, ſhall waſh his cloathes, & be uncleane untill even.

[g] Out of the campe.

26 Every beaſt that hath clawes divided, and is ‖ not cloven footed, nor cheweth the cud, ſuch ſhall be uncleane unto you: every one that toucheth them, ſhall be uncleane.

‖ *Or, hath not his foot cloven in two.*

27 And whatſoever goeth upon his pawes among all manner beaſts that goeth on all foure, ſuch ſhalbe uncleane unto you: who ſo doth touch their carkeis, ſhall be uncleane untill the even.

28 And hee that beareth their carkeis, ſhall waſh his clothes, and be uncleane untill the even: *for* ſuch ſhall be uncleane unto you.

29 ¶ Alſo theſe ſhall be uncleane to you among the things that creepe and move upon the earth, the weaſell, and the mouſe, and the [h] ‖ frog, after his kind:

[h] The greene frog that ſitteth on the buſhes.

‖ *Or, crocodile.*

30 Alſo the rat, and the lizard, and the chameleon, and the ſtellio, and the molle.

31 Theſe ſhall be uncleane to you among all that creepe: whoſoever doeth touch them when they be dead, ſhall be uncleane untill the even.

32 Alſo whatſoever any of the dead carkeiſes of them doth fall upon, ſhall be uncleane, whether it be veſſell of wood, or rayment, or [i] skinne, or ſack: whatſoever veſſell it be that is occupied, it ſhalbe put in the water as uncleane until the even, and *ſo* be purified.

[i] As a bottle or bagge.

33 But every earthen veſſell, wherein any of them falleth, whatſoever is within it ſhall be uncleane, and * ye ſhall breake it.

* *Chap.6,28.*

34 All meate alſo that ſhall be eaten, if any *ſuch* water come upon it, ſhall be uncleane: and all drinke that ſhall be drunke in all *ſuch* veſſels ſhall be uncleane.

35 And every thing that their carkeis fall upon, ſhall be uncleane: the fornace or the pot ſhall be broken: *for* they are uncleane, and ſhall be uncleane unto you.

36 Yet the fountaines and welles where there is plentie of water ſhall be cleane: but that which [k] toucheth their carkeiſes, ſhall be uncleane.

[k] So much of the water as toucheth it.

37 And if there fall of the dead carkeis upon any ſeed, which uſeth to be ſowen, it ſhall be uncleane.

38 But if any [l] water be poured upon the ſeed, and there fall of the dead carkeis thereon, it ſhall be uncleane unto you.

[l] He ſpeaketh of ſeede that is laide to ſteepe before it be ſowen.

39 If alſo any beaſt, whereof ye may eat, die, he that toucheth the carkeis thereof, ſhall be uncleane untill the even.

40 And he that eateth of the carkeis of it, ſhall waſh his cloathes, & be uncleane untill the even: he alſo that beareth the carkeis of it, ſhall waſh his cloathes, and be uncleane untill the even.

41 Every creeping thing therefore that creepeth upon the earth, ſhall be an abomination, *and* not be eaten.

42 Whatſoever goeth upon the breaſt, and whatſoever goeth upon all foure, or that hath many feet among all creeping things that creepe upon the earth, ye ſhall not eat of them, for they ſhall be abomination.

43 Ye ſhall not pollute your ſelves with any thing that creepeth, neither make your ſelves uncleane with them, neither defile your ſelves thereby: ye ſhall not, I ſay, be defiled by them.

44 For I am the Lord your God: be ſanctified therefore, and be [m] holy, for I am holy, and defile not your ſelves with any creeping thing that creepeth upon the earth.

[m] He ſheweth why God did chuſe them to be his people, 1.Pet.1,15.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you ſhould be holy, for I am holy.

46 This is the law of beaſts, and of foules, and of every living thing that moveth in the waters, and of every thing that creepeth upon the earth:

47 That there may be a difference betweene the uncleane and cleane, and betweene the beaſt that may be eaten, and the beaſt that ought not to be eaten.

CHAP. XII.

1 A law how women ſhould be purged after their deliverance.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay, When a woman hath brought foorth ſeede, and borne a man-childe, ſhe ſhall be uncleane [a] ſeven dayes, like as ſhe is uncleane when ſhe is put apart for her ‖ * diſeaſe.

[a] So that her huſband for that time could not reſort to her.

‖ *Or, flowers.*

* *Chap.15,19.*

3 (* And in the eighth day the foreskin of the *children* fleſh ſhall be circumciſed.)

* *Luke 1,21. John 7.22.*

4 And ſhe ſhall continue in the blood of her purifying three [b] and thirtie dayes: ſhe ſhall touch no [c] hallowed thing, nor come into the [d] Sanctuary, untill the time of her purifying be out.

[b] Beſides the firſt ſeven dayes.

[c] As ſacrifice, or ſuch like.

[d] That is, into the court-gate, till after fourtie dayes.

5 But if ſhe beare a maid-childe, then ſhe ſhall be uncleane two [e] weekes, as when ſhe hath her diſeaſe: and ſhe ſhall continue in the blood of her purifying threeſcore and ſixe dayes.

[e] Twiſe ſo long as if ſhe bare a man-childe.

6 Now when the dayes of her purifying are out (whether it be for a ſonne or for a daughter) ſhe ſhall bring to the Prieſt a lambe of one yeare olde for a burnt-offering, and a yong pigeon or a turtle dove for a ſinne-offering, unto the doore of the [f] Tabernacle of the Congregation.

[f] Where the burnt-offerings were wont to be offered.

7 Who ſhall offer it before the Lord, and make an atonement for her: ſo ſhe ſhall be purged of the iſſue of her blood: this is the lawe for her that hath borne a male or female,

8 But if ſhe † be not able to bring a lambe, ſhe ſhall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a ſinne offering: and the Prieſt ſhall make an atonement for her: ſo ſhe ſhall be cleane.

† Ebr. if her hand find not the worth of a lambe.
* Luke 2.24.

CHAP. XIII.

1 What conſiderations the Prieſtes ought to haue in iudging the leproſie. 29 the blacke ſpot, or ſcab. 47 and the leprie of the garment.

Moreouer the Lord ſpake vnto Moſes and to Aaron, ſaying,

2 The man that ſhall haue in the skin of his fleſh a ſwelling or a ſcab, or a white ſpot, ſo that in the skinne of his fleſh [a] it be like the plague of leproſie, then he ſhall be brought vnto Aaron the Prieſt, or vnto one of his ſonnes the Prieſts,

[a] That it may be ſuſpected to be the leprie.

3 And the Prieſt ſhall looke on the ſore in the skin of *his* fleſh: if the haire in the ſore be turned into white, and the ſore ſeene to be [b] lower then the skinne of his fleſh, it is a plague of leproſie: therefore the Prieſt ſhall looke on him, and † pronounce him vncleane.

[b] That is, ſhrunke in, and be lower then the reſt of the skinne.
† Ebr. ſhall pollute him.

4 But if the white ſpot be in the skinne of his fleſh, and ſeeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Prieſt ſhall ſhut vp *him that hath* the plague, ſeuen dayes.

5 After, the Prieſt ſhall looke vpon him the ſeuenth day: and if the plague ſeeme † to him to abide ſtill, and the plague grow not in the skin, the Prieſt ſhall ſhut him vp yet ſeuen dayes more.

† Ebr. in his eyes.

6 Then the Prieſt ſhall looke on him againe the ſeuenth day, and if the plague [c] be darke, and the ſore grow not in the skin, then the Prieſt ſhall * pronounce him cleane, *for* it is a ſcab: therefore he ſhall waſh his cloathes, and be cleane.

[c] As hauing the skin drawen together, or blackiſh.
* Ebr. ſhall clenſe him.

7 But if the ſcab grow more in the skin, after that he is ſeene of the Prieſt for to be purged, hee ſhall be ſeene of the Prieſt yet againe.

8 Then the Prieſt ſhall conſider, and if the ſcab ‖ grow in the skin, then the Prieſt ſhall pronounce him [d] vncleane: *for* it is leproſie.

‖ *Or, be ſpread abroad.*
[d] As touching his bodily diſeaſe: for his diſeaſe was not imputed to him for ſinne before God, though it were the puniſhment of ſinne.

9 ¶ When the plague of leproſie is in a man, he ſhall be brought vnto the Prieſt,

10 And the Prieſt ſhall ſee *him*: and if the ſwelling *be* white in the skin, and haue made the haire white, and there be raw fleſh in the ſwelling,

11 It is an old leproſie in the skin of his fleſh: and the Prieſt ſhall pronounce him vncleane, and ſhall not ſhut him vp, for he is vncleane.

12 Alſo if the leproſie ‖ breake out in the skin, and the leproſie couer all the skin of the plague, from his head euen to his feete, whereſoeuer the Prieſt looketh,

‖ *Or, bud.*

13 Then the Prieſt ſhall conſider: and if the leproſie couer all his fleſh, he ſhall pronounce the plague to be [e] cleane, becauſe it is all turned into whiteneſſe: *ſo* he ſhall be cleane.

[e] For it is not that contagious leprie that infecteth, but a kinde of ſcurfe, which hath not the fleſh rawe as the leproſie.

14 But if *there be* raw fleſh on him when he is ſeene, he ſhall be vncleane.

15 For the Prieſt ſhall ſee the raw fleſh, and declare him to be vncleane: *for* the raw fleſh is [f] vncleane, *therefore* it is the leproſie.

[f] That is, declareth that the fleſh is not ſound, but is in danger to be leprous.

16 Or if the raw fleſh change and be turned into white, then he ſhall come to the Prieſt,

17 And the Prieſt ſhall behold him: and if the ſore be changed into white, then the Prieſt ſhall pronounce the plague cleane, *for* it is cleane.

18 ¶ The fleſh alſo in whoſe skin there is ‖ a bile, and is healed

‖ *Or, impoſtume.*

19 And in the place of the bile there be a white ſwelling, or a white ſpot ſomwhat reddiſh, it ſhall be ſeene of the Prieſt.

20 And when the Prieſt ſeeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Prieſt then ſhall pronounce him [g] vncleane: *for* it is a plague of leproſie, broken out in the bile.

[g] None were exempted, but if the Prieſt pronounced him uncleane, he was put out from among the people: as appeareth by Mary the propheteſſe, Num. 12. 14. and by king Vzziah, 2. Chron. 26, 20.

21 But if the Prieſt looke on it, and there be no white haires therein, and if it be not lower then the skin, but be darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

22 And if it ſpred abroad in the fleſh, the Prieſt ſhall pronounce him vncleane: *for* it is a ſore.

23 But if the ſpot continue in his place, and grow not, it is a burning bile: therefore the Prieſt ſhall declare him to be cleane.

24 ¶ If there be any fleſh, in whoſe skin there is an hote burning, and the quicke fleſh of the burning haue a [h] white ſpot, ſomewhat reddiſh or pale.

[h] If he have a white ſpot in the place where the burning was, and was after healed.

25 Then the Prieſt ſhall looke vpon it: and if the haire in that ſpot be changed into white, and it appeare lower then the skin, it is a leproſie broken out in the burning: therefore the Prieſt ſhall pronounce him vncleane: *for* it is the plague of leproſie.

26 But if the Prieſt looke on it, and there be no white haire in the ſpot, and be no lower then the *other* skin, but be darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

27 After, the Prieſt ſhall looke on him the ſeuenth day: if it be growen abroad in the skinne, then the Prieſt ſhall pronounce him vncleane: *for* it is the plague of leproſie.

28 And if the ſpot abide in his place, not growing in the skin, but is darke, it is a ‖ riſing of the burning: the Prieſt ſhall therefore declare him cleane: for it is the drying vp of the burning.

‖ *Or, ſwelling.*

29 ¶ If alſo a man or a woman hath a ſore on the head or in the beard.

30 Then the Prieſt ſhall ſee the ſore: and if it appeare lower then the skin, and there be in it a ſmall yellow [i] haire, then the Prieſt ſhall pronounce him vncleane: *for* it is a blacke ſpot, and leproſie of the head or of the beard.

[i] Which was not wont to be there, or els ſmaller then in any other part of the body.

31 And if the Prieſt looke on the ſore of the blacke ſpot, and if it ſeeme not lower then the skinne, nor haue any blacke haire in it, then the Prieſt ſhall ſhut vp *him that hath* the ſore of the blacke ſpot, ſeven dayes.

32 After, in the ſeventh day the Prieſt ſhall looke on the ſore: and if the blacke ſpot grow not, and there be in it no yellow haire, and the blacke ſpot ſeeme not lower then the skin,

33 Then hee ſhall be ſhauen, but *the place* of the blacke ſpot ſhall he not ſhaue: but the Prieſt ſhall ſhut up *him that hath* blacke ſpot, ſeven dayes more.

34 And the ſeventh day the Prieſt ſhall looke on the blacke ſpot: and if the blacke ſpot grow not in the skinne, nor ſeeme lower then the *other* skin, then the Prieſt ſhall cleanſe him, and he ſhall waſh his cloathes, and be cleane.

35 But if the blacke ſpot grow abroad in the fleſh after his cleanſing.

36 Then the Prieſt ſhall looke on it, and if the blacke ſpot grow in the skin, the Prieſt ſhall not [k] ſeeke for the yellow haire: *for* it is uncleane.

[k] He ſhall not care whether the yellow haire be there or no.

37 But if the black ſpot ſeeme to him to abide, and that blacke haire grow therein, the blacke

ſpot is healed,he *is* cleane,and the Prieſt ſhall declare him to be cleane.

38 ¶ Furthermore if there be any white ſpots in the skinne of the fleſh of man or woman,

39 Then the Prieſt ſhall conſider: and if the ſpots in the skin of their fleſh be ſomewhat darke and white withall, it is but a white ſpot broken out in the skinne: *therefore* he is cleane.

40 And the man whoſe haire is fallen off his head, *and* is balde, is cleane.

41 And if his head loſe the [l] haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddiſh ſore, it is a leproſie ſpringing in his bald head, or in his bald forehead.

43 Therefore the Prieſt ſhall looke upon it, and if the riſing of the ſore be white reddiſh in his balde head, or in his balde forehead, appearing like leproſie in the skinne of the fleſh,

44 He is a leper and uncleane: *therefore* the Prieſt ſhall pronounce him altogether uncleane: *for* the ſore *is* in his head.

45 The leper alſo in whom the plague is,ſhall have his cloathes [m] rent, and his head bare, and ſhall put a covering upon his [n] lips, and ſhall cry, *I am* uncleane, *I am* uncleane.

46 As long as the diſeaſe *ſhall be* upon him,he ſhallbe polluted,*for* he is uncleane: he ſhall dwell alone,*without the campe *ſhall* his habitation *be*.

47 ¶ Alſo the garment that the plague of leproſie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinne, or in any thing made of skinne.

49 And if the ſore be greene or ſomewhat reddiſh in the garment or in the skinne,or in the warp or in the woofe, or in any thing that is made of [o] skin, it is a plague of leproſie,and ſhalbe ſhewed unto the Prieſt.

50 Then the Prieſt ſhall ſee the plague, and ſhut up *it that hath* the plague, ſeven dayes.

51 And ſhall looke on the plague the ſeventh day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne,or in any thing that is made of skinne, that plague *is* a fretting leproſie and uncleane.

52 And he ſhall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leproſie, *therefore* it ſhall be burnt in the fire.

53 If the Prieſt yet ſee that the plague [p] grow not in the garment, or in the woofe, or in whatſoever thing of skinne it be.

54 Then the Prieſt ſhall commaund them to waſh the thing wherein the plague is, and he ſhall ſhut it up ſeven dayes more.

55 Againe the Prieſt ſhall looke on the plague, after it is waſhed: and if the plague have not changed his [q] colour, though the plague ſpread no further, it is uncleane: thou ſhalt burne it in the fire, *for* it is a fret inward,[r] whether *the ſpot* be in the bare place of the whole, or in part thereof.

56 And if the Prieſt ſee that the plague be darker, after that it is waſhed, he ſhall cut it out of the garment, or out of the skinne,or out of the warpe, or out of the woofe.

57 And if it appeare ſtill in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a ſpreading *leprie*: thou ſhalt burne the thing wherein the plague is, in the fire.

58 If thou haſte waſhed the garment, or the warpe, or the woofe, or whatſoever thing of skinne it be,if the plague be departed therefrom, then ſhall it be waſhed [ſ] the ſecond time, and be cleane.

59 This is the law of the plague of leproſie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne,to make it cleane or uncleane.

CHAP. XIV.

1 The cleanſing of the leper, 34 And of the houſe that he is in.

ANd the Lord ſpake unto Moſes, ſaying,

2 *This is the [a] law of the leper in the day of his cleanſing: that is, he ſhalbe brought unto the Prieſt,

3 And the Prieſt ſhall goe out of the campe, and the Prieſt ſhall conſider *him*: and if the plague of leproſie be healed in the leper,

4 Then ſhall the Prieſt command to take for *him* that is cleanſed, two ‖ ſparrowes alive and [b] cleane, and cedar-wood and a skarlet *lace*, and hyſſope.

5 And the Prieſt ſhall command to kill one of the birds over [c] pure water in an earthen veſſell.

6 After, he ſhall take the live ſparrow with the cedar-wood, and the skarlet *lace*, and the hyſope, and ſhall dip them and the living ſparrow in the blood of the ſparrow ſlaine, over the pure water.

7 And he ſhall ſprinkle upon him, that muſt be cleanſed of his leproſie,ſeven times,& cleanſe him, and ſhall [d] let goe the live ſparrow into the broad field.

8 Then he that ſhall be cleanſed, ſhall waſh his cloathes, and ſhave off all his haire,and waſh himſelfe in water,ſo he ſhall be cleane: after that ſhall he come into the hoaſt, and ſhall tary without his tent ſeven dayes.

9 So in the ſeventh day he ſhall ſhave off all his haire *both* his head and his beard, and his eye browes: even all his haire ſhall be ſhave, and ſhall waſh his cloathes, and ſhall waſh his fleſh in water: ſo he ſhall be cleane.

10 Then in the eighth day he ſhall take two hee lambes without [e] blemiſh, and an ewe lambe of a yeare old without blemiſh, and three tenth deales of fine flowre for a meate-offring, mingled with oyle, [f] and a pinte of oyle.

11 And the Prieſt that maketh him cleane ſhall bring the man which is to be made cleane, and thoſe things, before the Lord,at the doore of the Tabernacle of the Congregation.

12 Then the Prieſt ſhall take one lambe, and offer him for a treſpaſſe-offering, and the pinte of oyle,and * ſhake them to and fro before the Lord.

13 And he ſhall kill the lambe in the place where the ſinne-offering and the burnt-offering are ſlaine,*even* in the holy place: for as the*ſinne-offering is the Prieſts, *ſo* is the treſpaſſe-offering: *for* it is moſt holy.

14 So the Prieſt ſhall take of the blood of the treſpaſſe-offring, and put it upon the lappe of the right eare of him that ſhall be cleanſed, and upon the thumbe of his right hand,and upon the great toe of his right foote.

15 The Prieſt ſhall alſo take [f] the pint of oyle,

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[l] By ſickneſſe, or any other inconvenience.

[m] In ſigne of ſorrow and lamentation.

[n] Either in token of mourning, or for feare of infecting others.

* Numb.5.2. 2.King.15.5.

[o] Whether it be garment, veſſell, or inſtrument.

[p] But abide ſtill in one place, as verſe 37.

[q] But remaine as it did before.

[r] Or, whether it be in any bare place before, or behinde.

[ſ] To the intent he might be ſure that the leproſie was departed, and that all occaſion of infection might be taken away.

*Matth.8,2. marke 1,40. luke 5,12.

[a] Or, the ceremonie which ſhall be uſed in his purgation.

‖ Or, little birds.

[b] Of birds which were permitted to be eaten.

[c] Running water, or of the fountaines.

[d] Signifying, that he that was made cleane, was ſet at libertie, and reſtored to the company of others.

[e] Which hath no imperfection in any member.

[f] This meaſure in Ebrew, is called Log, and conteined ſixe egges in meaſure.

* Exod.29.24.

* Chap.7,7.

and powre it into the palme of his left hand,

16 And the Prieſt ſhall dip his † right finger in the oyle that is in his left hand, and ſprinkle of the oyle with his finger ſeuen times before the Lord.

† *Ebr. the finger of his right hand.*

17 And of the reſt of the oyle that is in his hand, ſhall the Prieſt put vpon the lap of the right eare of him that is to be cleanſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the treſpaſſe offering *vvas put.*

† *Ebr. vpon the blood of the treſpaſſe offering.*

18 But the remnant of the oyle that is in the Prieſts hand, he ſhall powre vpon the head of him that is to be cleanſed: ſo the Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhall offer the burnt offring, and make an atonement for him that is to be cleanſed of his vncleanneſſe: then after ſhall hee kill the burnt offring.

20 So the Prieſt ſhall offer the burnt offring and the meate offring vpon the Altar: and the Prieſt ſhall make an atonement for him: ſo hee ſhall be cleane.

21 But if he be poore, and not † able, then he ſhall bring one lambe for a treſpaſſe offring to be ſhaken, for his reconciliation, and a [g] tenth deale of fine flowre mingled with oyle, for a meate offring, with a pinte of oyle.

† *Ebr. his hand cannot take it.*

[g] Which is an Omer, reade Exod. 16.16.

22 Alſo two turtle doues, or two young pigeons, as he is able, whereof the one ſhall be a ſinne offering, and the other a burnt offering,

23 And he ſhall bring them the eight day for his cleanſing vnto the Prieſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhall take the lambe of the treſpaſſe offering, and the pinte of oyle, and the Prieſt ſhall [h] ſhake them to and fro before the Lord.

[h] Or, ſhall offer them as the offring that is ſhaken to and fro.

25 And hee ſhall kill the lambe of the treſpaſſe offring, and the Prieſt ſhall take of the blood of the treſpaſſe offring, and put it vpon the lap of his right eare that is to be cleanſed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

26 Alſo the Prieſt ſhall powre of the oyle into the palme of his owne † left hand.

† *Ebr. into the palme of the Prieſts left hand.*

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeuen times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleanſed, and vpon the thumb of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the treſpaſſe offering.

‖ *Or, where the blood of the treſpaſſe offering was put, as verſe 17.*

29 But the reſt of the oyle that is in the Prieſts hand, he ſhall put vpon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 Alſo hee ſhall preſent one of the turtle doues, or of the yong pigeons, [i] as he is able.

[i] Whether of them he can get.

31 Such, I ſay, as he is able, the one for a ſinne offring, and the other for a burnt offring, ‖ with the meate offering: ſo the Prieſt ſhall make an atonement for him that is to be cleanſed before the Lord.

‖ *Or, beſides the meate offering.*

32 This is the [k] Law of him which hath the plague of leproſie, who is not able in his cleanſing *to offer the vvhole.*

[k] This order is appointed for the poore man.

33 ¶ The Lord alſo ſpake vnto Moſes and to Aaron, ſaying,

34 When ye be come vnto the land of Canaan which I giue you in poſſeſſion, if I [l] ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

[l] This declareth that no plague nor puniſhment commeth to man without Gods prouidence and his ſending.

35 Then he that oweth the houſe ſhall come and tell the Prieſt, ſaying, Me thinke there is like a plague *of leproſie* in the houſe.

36 Then the Prieſt ſhall commaund them to emptie the houſe before the Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vncleane, and then ſhall the Prieſt goe in to ſee the houſe.

37 And he ſhall marke the plague: and if the plague *be* in the wals of the houſe, and that there be ‖ deepe ſpots, greeniſh or reddiſh, which ſeeme to be lower then the wall.

‖ *Or, blackeneſſe, or hollow ſtrakes.*

38 Then the Prieſt ſhall goe out of the houſe to the doore of the houſe, and ſhall cauſe to ſhut vp the houſe ſeuen dayes.

39 So the Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Prieſt ſhall commaund them to take away the ſtones wherein the plague *is*, and they ſhall caſt them into a ‖ foule place without the citie.

‖ *Or, polluted.*

41 Alſo hee ſhall cauſe to ſcarpe the houſe within round about, and powre the duſt, that they haue pared off, without the city in [m] an vncleane place.

[m] Where carions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhall take other morter, to plaiſter the houſe with.

43 But if the plague come againe and breake out in the houſe, after that hee hath taken away the ſtones, and after that hee hath ſcarped and plaiſtered the houſe,

44 Then the Prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a freating lepроſie in the houſe: it is *therefore* vncleane.

45 And hee ſhall [n] breake downe the houſe, with the ſtones of it, and the timber thereof, and all the ‖ mortar of the houſe, and hee ſhall carie them out of the citie vnto an vncleane place,

[n] That is, he ſhall command it to be pulled downe, as verſe 40.

‖ *Or, duſt.*

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, hee ſhall be vncleane vntill the euen,

47 He alſo that ſleepeth in the houſe ſhall waſh his cloathes: hee likewiſe that eateth in the houſe, ſhall waſh his cloathes.

48 But if the Prieſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaiſtered, the Prieſt ſhall pronounce the houſe cleane, for the plague is healed.

49 Then ſhall he take to purifie the houſe, two ſparrowes, and cedar wood, and [o] skarlet *lace*, and hyſſope,

[o] It ſeemeth that this was a lace or ſtring to binde the hyſop to the wood, and ſo was made a ſprinkle: the Apoſtle to the Ebrewes calleth it ſcarlet wooll, Ebr. 9, 19.

50 And hee ſhall kill one ſparrow ouer pure water in an earthen veſſell,

51 And ſhall take the cedar wood, and the hyſſope, and the ſkarlet *lace* with the liue Sparrow, and dip them in the blood of the ſlaine Sparrow, and in the pure water, and ſprinkle the houſe ſeuen times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrow, and with the pure water, and with the liue ſparrow, and with the cedar wood, and with the hyſſope, and with the skarlet *lace*.

53 Afterward he ſhall let goe the liue ſparrow out of the † towne into the † broad fieldes: ſo ſhall hee make atonement for the houſe, and it ſhall be cleane.

† *Ebr. citie.*

† *Ebr. on the face of the field.*

54 This is the law for every plague of leproſie and * blacke ſpot,

* Chap.13.30.

55 And of the leproſie of the garment, and of the houſe,

56 And of the ‖ ſwelling, and of the ſcab, and of the whiteſpot.

‖ Or, riſing.

57 This is the law of the leproſie, to teach † when *a thing* is uncleane, and when it is cleane.

† *Ebr. in the day of the uncleane, and in the day of the cleane.*

CHAP. XV.

8,19 The manner of purging the uncleane iſſues both of men and women. 31 The children of Iſrael muſt be ſeparate from all uncleanneſſe.

MOreover the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, Whoſoever hath an iſſue from his [a] fleſh, is uncleane, *becauſe* of his iſſue.

3 And this ſhalbe his uncleanneſſe in his iſſue, *when* his fleſh avoideth his iſſue, or if his fleſh be ſtopped from his iſſue, this is [b] his uncleanneſſe.

[a] Whoſe ſeede either in ſleeping, or elſe of weaknes of nature iſſueth at his ſecret part.

[b] Of the thing wherefore he ſhall be uncleane.

4 Every bed whereon he lyeth that hath the iſſue, ſhallbe uncleane, and every thing whereon he ſitteth, ſhallbe uncleane.

5 Whoſoever alſo toucheth his bed, ſhall waſh his cloathes, and waſh himſelfe in water, and ſhall be uncleane untill the even.

6 And he that ſitteth on any thing, whereon he ſate that hath the iſſue, ſhall waſh his clothes, and waſh himſelfe in water, and ſhall be uncleane untill the even.

7 Alſo he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his cloathes, and waſh himſelfe in water, and ſhallbe uncleane untill the even.

8 If he alſo that hath the iſſue, ſpit upon him that is cleane, [c] he ſhall waſh his cloathes, and waſh himſelfe in water, and ſhall be uncleane untill the even.

[c] Of whom the uncleane man did ſpit.

9 And what [d] ſaddle ſoever he rideth upon, that hath the iſſue, ſhallbe uncleane,

[d] The word ſignifieth every thing whereon a man rideth.

10 And whoſoever toucheth any thing that was under him, ſhall be uncleane untill the even: and he that beareth thoſe *things*, ſhall waſh his cloathes, and waſh himſelfe in water, and ſhallbe uncleane untill the even.

11 Likewiſe whomſoever he toucheth that hath the iſſue (and hath not waſhed his hands in water) ſhall waſh his cloathes, and waſh himſelfe in water, and ſhallbe uncleane untill the even.

12 * And the veſſell of earth that he toucheth, which hath the iſſue, ſhall be broken: and every veſſell of wood ſhall be rinſed in water.

* Chap.2,28.

13 But if he that hath an iſſue, be [e] cleanſed of his iſſue, then ſhall he count him ſeven dayes for his cleanſing, and waſh his cloathes, and waſh his fleſh in pure water: ſo ſhall he be cleane.

[e] That is, be reſtored to his old ſtate, and be healed thereof.

14 Then the eighth day he ſhall take unto him two turtle-doves, or two young pigeous, and come before the Lord at the doore of the Tabernacle of the Congregation, and ſhall give them unto the Prieſt,

15 And the Prieſt ſhall make of the one of them a ſinne-offering, & of the other a burnt-offering: ſo the Prieſt ſhall make an atonement for him before the Lord for his iſſue.

16 Alſo if any mans iſſue of ſeed depart from him, he ſhall waſh all his [f] fleſh in water, and be uncleane untill the even.

[f] Meaning, all his body.

17 And every garment, and every skin whereupon ſhall be iſſue of ſeed, ſhall be even waſhed with water, and be uncleane unto the even,

18 If he that hath an iſſue of ſeed doe lie with a woman, they ſhall both waſh themſelves with water, and be uncleane untill the even.

19 ¶ Alſo when a woman ſhall have an iſſue, *and* her iſſue in her ‖ fleſh ſhalbe blood, ſhe ſhalbe put apart ſeven dayes: and whoſoever toucheth her, ſhallbe uncleane untill the euen.

‖ *Or, ſecret part.*

20 And whatſoever ſhe lieth upon in [g] her ſeparation, ſhallbe uncleane, and every thing that ſhe ſitteth upon, ſhallbe uncleane.

[g] That is, when ſhee hath her floures, whereby ſhe is ſeparate from her husband, from the Tabernacle and from touching of any holy thing.

21 Whoſoever alſo toucheth her bed, ſhall waſh his cloaches, and waſh himſelfe with water, and ſhallbe uncleane unto the even.

22 And whoſoever toucheth any thing that ſhe ſate upon, ſhall waſh his clothes, & waſh himſelfe in water, and ſhallbe uncleane untill the even:

23 So that whether he toucheth her bed, or any thing whereon ſhe hath ſit, he ſhalbe uncleane unto the even.

24 And if a man lie with her, and *the flowers* of her ſeparation [h] touch him, he ſhallbe uncleane ſeven dayes, and all the whole bed whereon he lieth, ſhallbe uncleane.

[h] If any of her uncleanneſſe did onely touch him in the bed: for els the man that companied with ſuch a woman, ſhould die, Chap.20.8.

25 Alſo when a womans iſſue of blood runneth long time beſides the time of her † floures, or when ſhe hath an iſſue longer then her floures, all the dayes of the iſſue of her uncleanneſſe ſhe ſhall be uncleane, as in the time of her floures.

† *Ebr. ſeparation.*

26 Every bed whereon ſhe lieth (as long as her iſſue laſteth) ſhallbe to her as the [i] bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be uncleane, as her uncleannes when ſhe is put apart.

[i] Shalbe uncleane as the bed whereon ſhe lay when ſhe had her naturall diſeaſe.

27 And whoſoever toucheth theſe *things*, ſhall be unclean, & ſhall waſh his clothes, & waſh himſelfe in water, and ſhallbe uncleane unto the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [k] count her ſeven dayes, and after, ſhe ſhallbe cleane.

[k] After the time that ſhe is recovered.

29 And in the eighth day ſhee ſhall take unto her two turtles, or two young pigeons, and bring them unto the Prieſt at the doore of the Tabernacle of the Congregation.

30 And the Prieſt ſhall make of the one a ſinne-offring, and of the other a burnt-offring, and the Prieſt ſhall make an atonement for her before the Lord, for the iſſue of her uncleanneſſe.

31 Thus ſhall ye [l] ſeparate the children of Iſrael from their uncleanneſſe, that they die not in their uncleanneſſe, if they defile my Tabernacle that is among them.

[l] Seeing that God required of his purity and cleannes: we cannot be his, except our filth & ſinnes be purged with the blood of Ieſus Chriſt, and ſo we learne to deteſt all ſinne.

32 This is the law of him that hath an iſſue, and of him from whom goeth an iſſue of ſeede whereby he is defiled.

33 Alſo of her that is ſicke of her floures, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

2 The Prieſt might not at all times come into the moſt holy place. 8 The ſcape-goate. 14 The purging of the Sanctuary. 17 The cleanſing of the Tabernacle. 21 The Prieſt confeſſeth the ſinnes of the people. 29 The feaſt of cleanſing ſinnes.

FUrthermore the Lord ſpake unto * Moſes, after the death of the two ſonnes of Aaron, when they came *to offer* before the Lord, and died:

* *Chap.*10.1,2.

2 And the Lord ſaid unto Moſes, Speake unto Aaron thy brother, * that he come not at [a] all times into the holy place within the vaile, before the Mercie-ſeat, which is upon the Arke, that he die not, for I will appeare in the cloud upon the Mercie-ſeat.

* *Exod.*30,10. *heb.*9,7.

[a] The hie Prieſt entred into the Holieſt of all but once a yeare even in the moneth of September.

3 After this *ſort* ſhall Aaron come into the Holy place: *euen* with a young bullocke for a ſinne-offering, and a ramme for a burnt-offering.

4 He ſhall put on the holy linnen coat, and ſhall have linnen bretches upon his ‖ fleſh, & ſhall be girded with a linnen girdle, and ſhall cover his head with a linnen miter, theſe are the holy garments: therefore ſhall he waſh his fleſh in water, when he doth put them on.

‖ *Or, privities.*

5 And he ſhall take of the Congregation of the children of Iſrael, two hee-goates for a ſinne-offring, and a ramme for a burnt-offring.

6 Then Aaron ſhall offer the bullocke for his ſinne-offring, * and make an atonement for himſelfe, and for his houſe.

* *Hebr.9,7.*

7 And hee ſhall take the two hee-goates, and preſent them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lots over the two hee-goats: one lot for the Lord, and the other for the [b] Scape-goate.

[b] In Ebrew it is called Azazel, which ſome ſay, is a mountaine neare Sinai, whither this goat was ſent, but rather it is called the Scape-goate, becauſe it was not offred, but ſent into the deſert, as verſe 21.

9 And Aaron ſhall offer the goat, upon which the Lords lot ſhall fall, & make him a ſin-offring.

10 But the goat, on which the lot ſhall fall to be the Scape-goate, ſhalbe preſented alive before the Lord, to make reconciliation by him, *and* to let him goe (as a Scape-goate) into the wilderneſſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne-offring, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne-offring.

12 And hee ſhall take a cenſer full of burning coles from off the altar before the Lord, and his hand full of ſweet incenſe beaten ſmall, and bring *it* within the [c] vaile,

[c] The Holieſt of all.

13 And ſhall put the incenſe upon the fire before the Lord, that the ‖ cloud of the incenſe may cover the Mercie-ſeat that is upon ‖ the Teſtimonie: ſo he ſhall not die.

‖ *Or, the ſmoake.*
‖ *Or, the Arke.*

14 And hee ſhall * take of the blood of the bullocke, * and ſprinkle it with his finger upon the Mercie-ſeat [d] Eaſtward: and before the Mercie-ſeat ſhall hee ſprinkle of the blood with his finger ſeven times.

* *Heb.9,13. and 10,4.*
* *Chap.1,5.*
[d] That is, on the ſide which was toward the people: for the head of the Sanctuary ſtood Weſtward.

15 ¶ Then ſhall he kill the goate that is the peoples ſinne-offring, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and ſprinkle it upon the Mercie-ſeat, and before the Mercie-ſeat.

16 So he ſhall purge the Holy place from the uncleannes of the children of Iſrael, & from their treſpaſſes of all their ſinnes: ſo ſhall he doe alſo for the Tabernacle of the Congregation [e] placed with them, in the middeſt of their uncleanneſſe.

[e] Placed among them which are uncleane.

17 * And there ſhall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, untill hee come out, and have made an atonement for himſelfe, and for his houſhold, and for all the Congregation of Iſrael.

* *Luke 1,10.*

18 After, he ſhall goe out unto the [f] altar that is before the Lord, and make a reconciliation upon it, and ſhall take of the blood of the bullocke, and of the blood of the goat, and put it upon the hornes of the Altar round about.

[f] Whereupon the ſweete incenſe and parfume was offered.

19 So ſhall hee ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſſe of the children of Iſrael.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar, then he ſhall bring the liue goat:

21 And Aaron ſhall put both his hands vpon the head of the liue goate, and confeſſe ouer him all the iniquities of the children of Iſrael, and all their treſpaſſes in all their ſinnes, putting them [g] vpon the head of the goate, and ſhall ſend *him* away (by the hand of a man appointed) into the wilderneſſe.

22 So the goat ſhall beare vpon him all their iniquities into † the land that is not inhabited, and he ſhall let the goat goe into the wildernes.

[g] Herein this goat is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people. Iſa.53,5.
† *Ebr. the land of ſeparations.*

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linnen cloathes, which he put on when he went into the Holy place, and leaue them there.

24 He ſhall waſh alſo his fleſh with water in [h] the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himſelfe, and for the people.

[h] In the court where was the Lauer, Exod.30,18.

25 Alſo the fat of the ſinne offering ſhall hee burne vpon the altar.

26 And he that caried foorth the goate *called* the Scape goate, ſhall waſh his cloathes, and waſh his fleſh in water, and after that ſhall come into the hoaſt.

27 Alſo the bullocke for the burnt offring, and the goate for the ſinne offring (whoſe blood was brought to make a reconciliation in the Holy place) ſhall one * cary out without the hoaſte to be burnt in the fire, with their ſkinnes, and with their fleſh, and with their doung.

* *Chap.6,30. hebr.13.11.*

28 And he that burneth them ſhall waſh his cloathes, and waſh his fleſh in water, and afterward come into the hoaſt.

29 ¶ So this ſhallbe an ordinance for euer vnto you: the tenth *day* of the [i] ſeuenth moneth, yee ſhall [k] humble your ſoules, and doe no worke at all, whether it be one of the ſame countrey, or a ſtranger that ſoiourneth among you.

[i] Which was Tiſri, and anſwereth to part of September, and part of October.
[k] Meaning, by abſtinence and faſting, Num.25,7.

30 For that * day ſhall the Prieſt make an atonement for you to cleanſe you: ye ſhallbe cleane from all your ſinnes before the Lord.

* *Chap.23.7.*

31 This ſhallbe a [l] Sabbath of reſt vnto you, and you ſhall humble your ſoules by an ordinance for euer.

[l] Or a reſt which ye ſhall keepe moſt diligently.

32 And the Prieſt [m] whom hee ſhall anoynt, and whom he ſhall conſecrate (to miniſter in his fathers ſtead) ſhall make the atonement, and ſhall put on the linnen cloathes and holy veſtments,

[m] Whom the Prieſt ſhall anoint by Gods commandement to ſucceed in his fathers roome.

33 And ſhall purge the holy Sanctuary and the Tabernacle of the Congregation, and ſhall cleanſe the altar, and make an atonement for the Prieſts and for all the people of the Congregation.

34 And this ſhallbe an euerlaſting ordinance vnto you to make an atonement for the children of Iſrael for all their ſinnes * once a yeere: and as the Lord commanded Moſes, he did.

* *Exod.30.10. hebr.9,7.*

CHAP. XVII.

All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To deuils they may not offer. 10 They may not eat blood.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, This is the thing which the Lord hath [a] commanded, ſaying,

[a] Leaſt they ſhould practiſe that idolatry, which they had learned among the Egyptians.

3 Whoſoeuer *he be* of the houſe of Iſrael that killeth a bullocke, or lambe, or goate in the hoaſt, or that killeth it out of the hoaſt,

[b] To make a ſacrifice of offering thereof.

4 And bringeth it not unto the doore of the Tabernacle of the Congregation to offer an offring unto the Lord before the Tabernacle of the Lord, [c] blood ſhallbe imputed unto that man: he hath ſhed blood, wherefore that man ſhall be cut off from among his people.

c I do aſmuch abhorre it as though he had killed a man, as Iſa.66.3.

5 Therefore the children of Iſrael ſhall bring their offrings, which they would offer [d] abroad in the field, and preſent them unto the Lord at the doore of the Tabernacle of the Congregation by the Prieſt, and offer them for peace-offerings unto the Lord.

d Whereſoever they were moved with fooliſh devotion to offer it.

6 Then the Prieſt ſhall ſprinkle the blood upon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * ſweet ſavour unto the Lord.

* *Exod.29,18, chap.4.31.*

7 And they ſhall no more offer their offrings unto [e] devils, after whom they have gone a [f] whoring: this ſhallbe an ordinance for ever unto them in their generations.

e Meaning, whatſoever is not the true God, 1.Cor. 10,10. pſal. 95,5.

f For idolatry is ſpirituall whoredome, becauſe faith toward God is broken.

8 ¶ Alſo thou ſhalt ſay unto them, Whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers which ſojourne among them, that offreth a burnt-offering or ſacrifice,

9 And bringeth it not unto the doore of the Tabernacle of ẏ Congregation to offer it unto the Lord, even ẏ man ſhalbe cut off from his people.

10 ¶ Likewiſe whoſoever *he be* of the houſe of Iſrael: or of the ſtrangers that ſojourne among them, that eateth any blood, I will even ſet [g] my face againſt that perſon that eateth blood, and will cut him off from among his people.

g I will declare my wrath by taking vengeance on him, as chap. 20,3.

11 For the life of the fleſh is in the blood, and I have given it unto you *to offer* upon the altar, to make an atonement for your ſoules: for this blood ſhall make an atonement for the ſoule.

12 Therefore I ſaid unto the children of Iſrael, None of you ſhall eate blood: neither the ſtranger that ſojourneth among you, ſhall eate blood.

13 Moreover whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourne among them, which by hunting taketh any beaſt or foule that may be [h] eaten, he ſhall powre out the blood thereof, and cover it with duſt:

h Which the law permitteth to be eaten, becauſe it is cleane.

14 For the life of all fleſh is his blood, it is *joyned* with his life: therefore I ſaid unto the children of Iſrael, * Yee ſhall eate the blood of no ‖ fleſh: for the life of all fleſh is the blood thereof: whoſoever eateth it, ſhallbe cut off.

* *Gen.9.4.*

‖ *Or, living creature.*

15 And every perſon that eateth it which dieth *alone*, or that which is torne *with beaſtes*, whether it be one of the ſame countrey or a ſtranger, he ſhall both waſh his cloathes, and waſh himſelfe in water, and be uncleane unto the even: after he ſhalbe ‖ cleane.

‖ *Or, counted cleane.*

16 But if he waſh *them* not, nor waſh his ‖ fleſh, then he ſhall beare ‖ his iniquitie.

‖ *Or, himſelfe.*

‖ *Or, the puniſhment of his ſinne.*

CHAP. XVIII.

3 The Iſraelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawfull.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, ſhall ye not doe: and after the manner of the land of Canaan, whither I will bring you, ſhall ye not doe, neither walke in their ordinances.

a Ye ſhall preſerve your ſelves from theſe abominations following, which the Egyptians and Canaanites uſe.

4 *But* doe after my judgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye ſhall keepe therefore my ſtatutes, and my judgements, * which if a man doe, he ſhall then live in them: [b] I am the Lord.

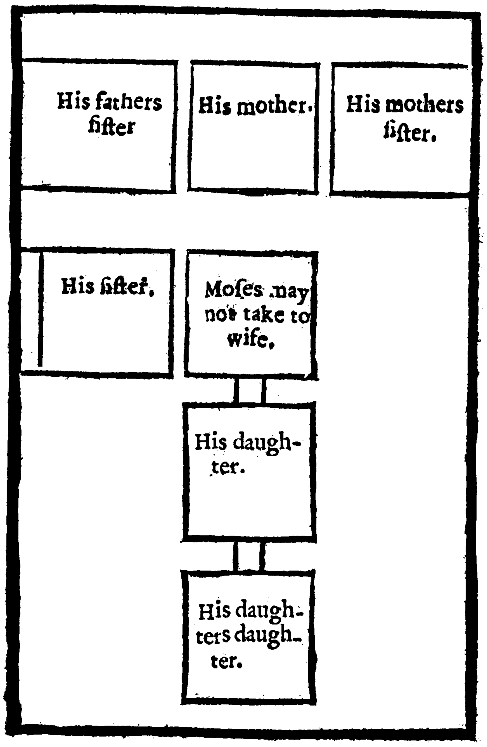
* *Ezek.20,11. rom.10,5. gal.3,12.*

b And therefore ye ought to ſerve me alone, as my people.

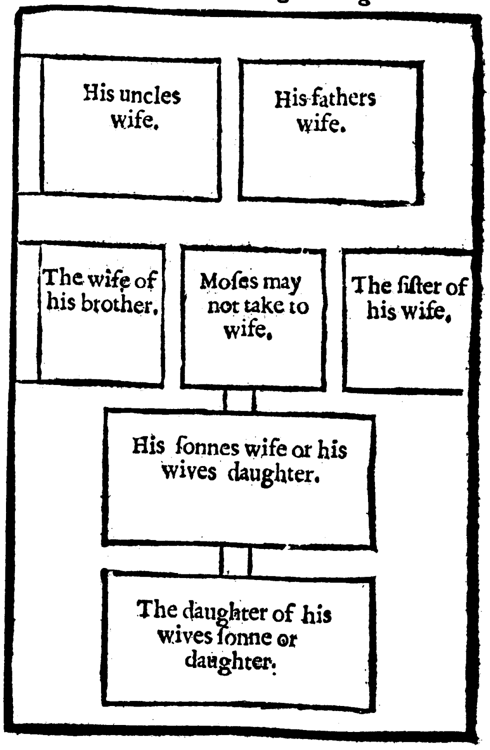
6 ¶ None ſhall come neare to any of the kinred of his fleſh to [c] uncover *her* ſhame: I am the Lord.

c That is, to lie with her, though it be under title of marriage.

Conſanguinitie hindring marriage.



Affinitie hindring marriage.


His uncles wife.
His fathers wife.
The wife of his brother.
Moſes may not take to wife.
The ſiſter of his wife.
His ſonnes wife or his wives daughter.
The daughter of his wives ſonne or daughter.

As Moſes cannot contract matrimonie with the women that are ſo of kinne to him as is above ſpecified, ſo alſo cannot many his ſiſter marie with the men that are in like degree. Note alſo, that beſides the perſons here ſpecified, there are alſo meant thoſe that aſcend or deſcend of the ſame line, be it of blood or kinred.

7 Thou ſhalt not uncover the ſhame of thy father, nor the ſhame of thy mother, *for* ſhe is thy mother, thou ſhalt not diſcover her ſhame.

8 * The ſhame of thy fathers [d] wife ſhalt thou not diſcover: *for* it is thy fathers ſhame.

9 Thou ſhalt not diſcover the ſhame of thy [e] ſiſter, the daughter of thy father, or the daughter of thy mother, whether ſhe be borne at home or borne without: thou ſhalt not diſcover their ſhame.

10 The ſhame of thy ſonnes daughter, or of thy daughters daughter, thou ſhalt not, I ſay, uncover their ſhame: for it is thy [f] ſhame.

11 The ſhame of thy fathers wives daughter, begotten of thy father (*for* ſhe is thy ſiſter) thou ſhalt not, I *ſay*, diſcover her ſhame.

12 * Thou ſhalt not uncover the ‖ ſhame of thy fathers ſiſter: *for* ſhe is thy fathers kinſewoman.

13 Thou ſhalt not diſcover the ſhame of thy mothers ſiſter: for ſhee is thy mothers kinſewoman.

14 Thou ſhalt not uncover the ſhame of thy [g] fathers brother: *that is*, thou ſhalt not goe in to his wife, *for* ſhe is thine † aunt.

15 * Thou ſhalt not diſcover the ſhame of thy daughter in law: *for* ſhe is thy ſonnes wife: *therefore* ſhalt thou not uncover her ſhame.

16 * Thou ſhalt not diſcover the ſhame of thy [h] brothers wife: *for* it is thy brothers ſhame.

17 Thou ſhalt not diſcover the ſhame of the wife and of her daughter, neither ſhalt thou take her ſonnes daughter, nor her daughters daughter, to uncover her ſhame, *for* they are *thy* kinsfolks, *and* it were wickedneſſe.

18 Alſo thou ſhalt not take a wife with her ſiſter, during her life to [i] vexe *her*, in uncovering her ſhame upon her.

19 * Thou ſhalt not alſo goe unto a woman to uncover her ſhame, as long as ſhe is put [k] apart for her diſeaſe.

20 Moreover, thou ſhalt not give *thy* ſelfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Alſo thou ſhalt not give thy † children to ‖ offer *them* unto [l] Molech, neither ſhalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou ſhalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou ſhalt not alſo lie with any beaſt to be defiled therewith, neither ſhall any woman ſtand before a beaſt, to lie downe thereto: *for* it is ‖ abomination.

24 Ye ſhall not defile your ſelves in any of theſe things: for in all theſe the Nations are defiled which I will caſt out before you:

25 And the land is defiled: therefore I will [m] viſite the wickedneſſe thereof upon it, and the land [n] ſhall vomit out her inhabitants.

26 Ye ſhall keepe therefore mine ordinances, and my judgements, and commit none of theſe abominations, *aſwell* hee that is of the ſame countrey, as the ſtranger that ſoiourneth among you.

27 (For all theſe abominations have the men of the land done, which were before you, and the land is defiled:

* Chap.20,11.
d Which is thy ſtepmother.
e Either by father or mother, borne in mariage or otherwiſe.
f They are her children whoſe ſhame thou haſt uncovered.
* Chap.20,19.
‖ Or, *ſecrets*.
* Chap.20,20.
g Which thine uncle doeth diſcover.
† Ebr. *thy fathers brothers wiſe.*
* Chap.20,12.
* Chap.20,21.
h Becauſe the idolaters, among whom Gods people had dwelt and ſhould dwell, were given to theſe horrible inceſts, God chargeth his to beware of the ſame.
i By ſeeing thine affliction more bent to her ſiſter then to her.
* Chap.20.18.
k Or whiles ſhe hath her flowers.
* Chap.20,2, 2.king.23,10.
† Ebr. *of thy ſeed.*
‖ Or, *to make them paſſe.*
l Which was an idole of the Ammonites, unto whom they burned and ſacrificed their children, 2.King. 23,10. This ſeemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great ſtature, and hollow within, having ſeven places or chambers within him: one was to receive meale that was offered: an other turtle doves: the third, a ſheepe: the fourth, a ramme: the fifth a calfe: the ſixth an oxe: the ſeventh a childe. This idoles face was like a calfe: his hands were ever ſtretched out to receive gifts: his prieſts were called Chemarim, reade 2 Kings 23. 5. hoſea 10,5. zeph.1,4. * Chap.20,15. ‖ *Or, confuſion.* m I will puniſh the land where ſuch inceſtuous marriages and pollutions are ſuffered. n He compareth the wicked to evill humours and ſurfeting, which corrupt the ſtomack, and oppreſſe nature, and therefore muſt be caſt out, by vomit.

28 And ſhall not the land ſpue you out if yee defile it, as it [o] ſpued out the people that were before you?)

29 For whoſoever ſhall commit any of theſe abominations, the perſons that do *ſo*, ſhall [p] be cut off from among their people.

30 Therefore ſhall ye keepe mine ordinances, that ye doe not any of the abominable cuſtomes, which have bene done before you, and that ye defile not your ſelves therein: *for* I am the Lord your God.

CHAP. XIX.

A repetition of ſundry Lawes and Ordinances.

And the Lord ſpake unto Moſes, ſaying,

2 Speake unto all the Congregation of the children of Iſrael, and ſay unto them, * Ye ſhall be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye ſhall feare every man his mother and his father, and ſhall keepe my Sabbath: *for* I am the Lord your God.

4 ¶ Ye ſhall not turne unto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye ſhall offer a peace-offering unto the Lord, ye ſhall offer it [b] freely.

6 * It ſhall be eaten the day ye offer it, or on the morrow: and that which remaineth untill the third day, ſhallbe burnt in the fire.

7 For if it be eaten the third day, it ſhall be uncleane, it ſhall not be [c] accepted.

8 Therefore he that eateth it, ſhall beare his iniquitie, becauſe hee hath defiled the hallowed thing of the Lord, and that perſon ſhallbe cut off from his people.

9 ¶ * When yee reape the harveſt of your land, ye ſhall not reape every corner of your field, neither ſhalt thou gather the ‖ gleanings of thy harveſt.

10 Thou ſhalt not gather the grapes of thy vineyard *cleane*, neither gather every grape of thy vineyard, *but* thou ſhalt leave them for the poore and for the ſtranger: I am the Lord your God.

11 ¶ Ye ſhall not ſteale, neither [d] deale falſely, neither lie one to another.

12 ¶ * Alſo ye ſhall not ſweare by my Name falſely, neither ſhalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou ſhalt not do thy neighbour ‖ wrong, neither rob *him*. * The workemans hire ſhall not abide with thee untill the morning.

14 ¶ Thou ſhalt not curſe the deafe, * neither put a ſtumbling block before the blind, but ſhalt feare thy God: I am the Lord.

15 ¶ Ye ſhall not doe unjuſtly in judgement: * Thou ſhalt not favour the perſon of the poore, nor honour the perſon of the mightie, *but* thou ſhalt judge thy neighbour juſtly.

16 ¶ Thou ſhalt not [e] walke *about* with tales among thy people: Thou ſhalt not [f] ſtand againſt the blood of thy neighbour: I am the Lord.

17 ¶ Thou ſhalt not hate thy brother in thine heart, *but* thou ſhalt plainely rebuke thy neighbour, † and ſuffer him not to ſinne.

18 ¶ Thou ſhalt not avenge, nor be mindfull *of wrong* againſt the children of thy people, * but ſhalt love thy neighbour as thy ſelfe: I am the Lord.

19 ¶ Ye ſhall keepe mine ordinances. Thou ſhalt not let thy cattell gender with [g] *others* of divers kindes. Thou ſhalt not ſowe thy field with mingled *ſeede*, neither ſhall a garment of divers things,

o Both for their wicked marriages, unnaturall copulations, idolatry or ſpirituall whoredome with Molech and ſuch like abominations.
p Either by the civill ſword, or by ſome plague that God will ſend upon ſuch.
* *Chap.* 11,44. *and* 20.7. 1.*pet.*1.16.
a That is voyd of all pollution, idolatrie, and ſuperſtition both of ſoule and body.
b Of your owne accord.
* *Chap.*7, 16.
c To wit, of God.
* *Chap.*23,22.
‖ *Or, gatherings and leavings.*
d In that which is committed to your credit.
* Exod. 20,7. *deut.* 5,11. *matt.*5,34.
‖ *Or, oppreſſe him by violence.*
* *Deut.*24,14,15. *tob.*4,14.
* *Deut.*27,18.
* *Exod.*23,3. *deut.* 1,17. *and* 16 19. *pro.*24,23. *iam.*2,2.
e As a ſlanderer, backbiter, or quarell picker.
f By conſenting to his death, or conſpiring with the wicked.
† *Ebr. ſuffer not ſinne upon him.*
* *Matth.* 5,43. *rom.* 13,9. *gal.*5,14. *iam.*2,8.
g As a horſe to leape an aſſe, or a mule a mare.

things, *as* of linnen and woollen come vpon thee.

20 ¶ Whoſoeuer alſo lieth and medleth with a woman that is a bondmaide, affianced to a huſband, and not redeemed, nor freedome giuen her, † ſhe ſhall be ſcourged, *but* they ſhall not die, becauſe ſhe is not made free.

† Ebr. a beating ſhall be, ſome reade, they ſhall be beaten.

21 And hee ſhall bring for his treſpaſſe offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a treſpaſſe offering.

22 Then the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offering before the Lord, concerning his ſinne which hee hath done, and pardon ſhall be giuen him for his ſinne which he hath committed.

23 ¶ Alſo when yee ſhall come into the land, and haue planted euery tree for meate, yee [h] ſhall count the fruite thereof as vncircumciſed: three yeere ſhall it be vncircumciſed vnto you: it ſhall not be eaten:

[h] It ſhall be vncleane as that thing, which is not circumciſed.

24 But in the fourth yeere all the fruite thereof ſhall be holy to the prayſe of the Lord.

25 And the fift yeere ſhall ye eate of the fruit of it, that it may ‖ yeeld to you the increaſe thereof: I am the Lord your God.

‖ *Or, that God may multiply.*

26 ¶ Ye ſhall not eate *the fleſh* with the ‖ blood: ye ſhall not vſe witchcraft, nor [i] obſerue times.

‖ *Whether it be ſtrangled, or otherwiſe.*

[i] To meaſure luckie or vnluckie dayes.

27 * Yee ſhall not [k] cut round the corners of your heads, neither ſhalt thou ‖ marre the tuftes of thy beard.

* *Chap.21, 5.*

[k] As did the Gentiles in ſigne of mourning.

‖ *Or, cut, or teare.*

28 * Ye ſhall not cut your fleſh for the † dead, nor make any print of a [l] marke vpon you: I am the Lord.

* *Deut.14.1.*

† *Ebr. ſoule or perſon.*

[l] By whipping your bodies or burning markes therein.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leaſt the land alſo fall to whoredome, and the land be full of wickedneſſe.

[m] As did the Cyprians, and Locrenſes.

30 ¶ Ye ſhall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee ſhall not regard them that worke with ſpirits, * neither Soothſayers: yee ſhall not ſeeke *to them* to be defiled by them, I am the Lord your God.

* *1. Sam.28,8.*

32 ¶ Thou ſhalt [n] riſe vp before the hoarehead, and honour the perſon of the old man, and dread thy God: I am the Lord.

[n] In token of reuerence.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not ‖ vexe him.

‖ *Or, doe him wrong.*

34 * *But* the ſtranger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

* *Exod.22,21.*

35 ¶ Ye ſhall not doe vniuſtly in iudgement, in [o] line, in weight, or in meaſure.

[o] As in meaſuring the ground.

36 * You ſhall haue iuſt balances, true weights, a true [p] Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

* *Prou.11, 1. and 16, 11. and 20, 10.*

[p] By theſe two meaſures he meaneth all other. Of Ephah, reade Exod,16, 36. and of Hin, Exod. 29. 40.

37 Therefore ſhall ye obſerue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their ſeede to Molech, muſt die. 6 They that haue recourſe to ſorcerers. 10 The man that committeth adultery, 11 inceſt, or fornication with the kinred or affinitie. 24 Iſrael a peculiar people to the Lord.

AND the Lord ſpake vnto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoeuer *he be* of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giueth his children vnto [a] Molech, he ſhall die the death, the people of the land ſhall ſtone him to death.

* *Chap.18.21.*

[a] By Molech he meaneth any kind of idole, Chap. 18 21.

3 And I will [b] ſet my face againſt that man and cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

[b] Reade Chap. 17, 10, and 18, 21.

4 And if the [c] people of the land hide their eyes, *and* winke at that man when hee giueth his children vnto Molech, and kill him not,

[c] Though the people be negligent to doe their duety, and defend Gods right, yet he will not ſuffer wickedneſſe to goe vnpuniſhed.

5 Then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as worke with ſpirits, and after ſoothſayers to goe a [d] whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

[d] To eſteeme ſorcerers or coniurers is ſpirituall whoredome, or idolatry.

7 ¶ Sanctifie your ſelues therefore, * and be holy, for I am the Lord your God.

* *Chap.11,44. 1.Pet.1,16.*

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth ſanctifie you.

9 ¶ * If *there be* any that curſeth his father or his mother he ſhall die the death, *ſeeing* he hath curſed his father and his mother, [e] his blood *ſhalbe* vpon him.

* Exod.21,17. *Prou. 20.20. Matth.15,4.*

[e] He is worthy to die.

10 ¶ * And the man that committeth adultery with another mans wife, becauſe he hath committed adultery with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

* *Deut.22.22. Iohn.8,4,5.*

11 And the man that lieth with his fathers wife, *becauſe* hee hath vncouered his fathers * ſhame, they ſhall both die: their blood *ſhall be* vpon them.

* *Chap.18,8. Deut.22,30.*

12 Alſo the man that lieth with his daughter in law, they both ſhall die the death, they haue wrought ‖ abomination, their blood *ſhalbe* vpon them.

‖ Or, *confuſion.*

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they haue both committed abomination: they ſhall die the death, their blood *ſhalbe* vpon them.

* *Chap.18,22.*

14 Likewiſe he that taketh a wife and her mother, [f] committeth wickedneſſe: they ſhall burne him and them with fire, that there be no wickedneſſe among you.

[f] It is an execrable and deteſtable thing.

15 * Alſo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

* *Chap.18, 23.*

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood *ſhalbe* vpon them.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villanie: therefore they ſhall be cut off in the ſight † of their people, *becauſe* he that vncouered his ſiſters ſhame, he ſhall beare his iniquitie.

† *Ebr. in the eyes of the children of their people.*

18 * The man alſo that lieth with a woman hauing her ‖ diſeaſe, and vncouereth her ſhame, *and* openeth her fountaine, and ſhe open the fountaine of her blood, they ſhall be euen both cut off from among their people.

* *Chap.18,19.*

‖ *Or, flowres.*

19 Moreouer, thou ſhalt not vncouer the ſhame of thy mothers ſiſter, * nor of thy fathers ſiſter: becauſe he hath vncouered his † kin, they ſhall beare their iniquity.

* *Chap.18, 12.13.*

† *Ebr. fleſh.*

20 Likewiſe the man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame: they ſhall beare their iniquity, *and*

ſhall die [g] childeleſſe.

21 So the man that taketh his brothers wife, committeth filthineſſe, *becauſe* he hath vncouered his brothers [h] ſhame, they ſhalbe childleſſe.

22 ¶ Yee ſhall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, * ſpue you not out.

23 Wherefore ye ſhall not walke in the maners of this nation which I caſt out before you: for they haue committed all theſe things, * therefore I abhorred them.

24 But I haue ſaid vnto you, Ye ſhall inherite their land, and I will giue it vnto you to poſſeſſe it, *euen* a land that [i] floweth with milke and honie: I am the Lord your God, which haue ſeparated you from *other* people.

25 * Therefore ſhall yee put difference betweene cleane beaſtes and vncleane, and betweene vncleane foules and cleane, neither ſhall ye [k] defile your ſoules with beaſtes and foules, nor with any *creeping thing*, that the ground bringeth foorth, which I haue ſeparated from you as vncleane.

26 Therefore ſhall ye be * holy vnto me: for I the Lord am holy, and I haue ſeparated you from *other* people that ye ſhould be mine.

27 ¶ * And if a man or woman haue a ſpirit of diuination, or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood *ſhalbe* vpon them.

CHAP. XXI.

2 For whom the Prieſts may lament. 6 How pure the Prieſts ought to be, both in themſelues, and in their family.

AND the Lord ſaid vnto Moſes, Speake vnto the Prieſts the ſonnes of Aaron, and ſay vnto them, Let none be [a] defiled by the dead among his people,

2 But by his kinſeman that is neere vnto him: *to wit*, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a [b] maide, that is neere vnto him, which had not had an husband: for her † he may lament.

4 He ſhall not lament for the [c] Prince among his people, to pollute himſelfe.

5 They ſhall not make * bald parts vpon their head, nor ſhaue off the lockes of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy vnto their God, and not pollute the Name of their God: for the ſacrifices of the Lord made by fire, *and* the bread of their God they doe offer: therefore they ſhall be holy.

7 They ſhall not take to wife an whore, or [d] one polluted, neither ſhall they marry a woman diuorced from her husband: for ſuch one *is* holy vnto his God.

8 Thou ſhalt [e] ſanctifie him therefore, for he offereth the [f] bread of thy God: he ſhalbe holy vnto thee: for I the Lord which ſanctifie you, am holy.

9 ¶ If a Prieſts daughter fall to play the whore, ſhee polluteth her father: *therefore* ſhall ſhee be burnt with fire.

10 ¶ Alſo the hie Prieſt among his brethren, (vpon whoſe head the anointing oyle was powred, and hath conſecrated his hand to put on the garments) ſhall not [g] vncouer his head nor rent his cloathes.

11 Neither ſhall hee goe to any ‖ dead body, nor make himſelfe vncleane by his father or by his mother,

12 Neither ſhall he goe out of the [h] Sanctuary, nor pollute the holy place of his God: for the [i] crowne of the anoynting oyle of his God *is* vpon him: I am the Lord.

13 Alſo he ſhall take a maide vnto his wife:

14 *But* a widow, or a diuorced woman, or a polluted, *or* an harlot, theſe ſhall he not marry, but ſhall take a maide of his owne [k] people to wife:

15 Neither ſhall hee defile his [l] ſeede among his people: for I am the Lord which ſanctifie him.

16 ¶ And the Lord ſpake vnto Moſes, ſaying,

17 Speake vnto Aaron, and ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhes, ſhall not preaſe to offer the bread of his God:

18 For whoſoeuer hath any blemiſh, ſhall not come neere: *as* a man blinde or lame, or that hath [m] a flat noſe, or that hath any [n] miſhapen *member*,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, *is* crooke backt, or bleare eyed, [o] or hath a blemiſh in his eye, or be ſkiruie, or ſcabbed, or hath *his* ſtones broken.

21 None of the ſeed of Aaron the Prieſt that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lord made by fire, hauing a blemiſh: hee ſhall not preaſe to offer the [p] bread of his God.

22 The bread of his God, *euen* of the [q] moſt holy, and [r] of the holy ſhall he eate:

23 But he ſhall not goe in vnto the [ſ] vaile, nor come neere the altar, becauſe he hath a blemiſh, leaſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

CHAP. XXII.

3 Who ought to abſteine from eating the things that were offred. 19 What oblation ſhould be offered.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, that they be [a] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy name in thoſe things, which they hallow vnto me: I am the Lord.

3 Say vnto them Whoſoeuer *hee be* of all your ſeed among your generations after you, that [b] toucheth the holy things which the children of Iſrael hallow vnto the Lord, hauing his vncleanneſſe vpon him, euen that perſon ſhall be cut off from my ſight, I am the Lord.

4 * Whoſoeuer alſo of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhall not eate of the holy things vntill he be cleane: and who ſo toucheth any that is [c] vncleane *by reaſon* of the dead, or a man whoſe iſſue of ſeede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom he may take vncleanneſſe, † whatſoeuer vncleanneſſe he hath,

6 The perſon that hath touched ſuch, ſhall therefore be vncleane vntill the euen, and ſhall not eate of the holy things, ‖ except he haue waſhed

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[g] They ſhall be cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

[h] Reade Chap. 18, 16.

* Chap. 18, 26.

* Chap. 18 25.

* Deut. 9, 5.

[i] Full of abundance of all things.

* Chap. 11, 2, 3. Deut. 14, 4.

[k] By eating them countrary to my commandement.

* Verſe 7.

* Deut. 18. 11. 1. Sam. 28, 7.

[a] By touching the dead, lamenting, or being at their buriall.

[b] For being married ſhe ſeemed to be cut off from his family.

† Ebr. he may be defiled.

[c] The Prieſt was permitted to mourne for his next kindred only.

* Chap. 19. 27.

[d] Which hath an euill name or is defamed.

[e] Thou ſhalt count them holy and reuerence them.

[f] The ſhewbread.

[g] He ſhall vſe no ſuch ceremonies as the mourners obſerued.

‖ Or, to the houſes of the dead.

[h] To goe to the dead.

[i] For by his anoynting he was preferred to the other Prieſts and therefore could not lament the dead, leaſt hee ſhould haue polluted his holy oynting.

[k] Not onely of his tribe, but of all Iſrael.

[l] By marrying any vnchaſte or defamed woman.

[m] Which is deformed or bruiſed.

[n] As not of equall proportion, or hauing in number more or leſſe.

[o] Or that hath a web, or pearle.

[p] As the ſhewe bread, and meate offerings.

[q] As of ſacrifice for ſinne.

[r] As of the tenths and firſt fruits.

[ſ] Into the Sanctuarie.

[a] Meaning, that the Prieſts abſteine from eating, ſo long as they are polluted.

[b] To eate thereof.

* Chap. 15, 2.

[c] By touching any dead thing, or being at buriall of the dead.

† Ebr. according to all his vncleanneſſe.

‖ Or, vntill.

his fleſh with water.

7 But when the Sunne is downe, he ſhall be cleane, and ſhall afterward eat of the holy things: for it is his ‖ food.

8 * Of a beaſt that dieth, or is rent *vvith beaſts*, whereby he may be defiled, he ſhall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, leaſt they beare *their* ſinne for it, and die for it, if they defile it: I the Lord ſanctifie them.

10 There ſhall no [d] ſtranger alſo eate of the holy thing, neither [e] the gheſt of the Prieſt, neither ſhall an hired ſervant eat of the holy thing:

11 But if the Prieſt buy any with money, hee ſhall eat of it, alſo he that is borne in his houſe: they ſhall eat of his meat.

12 If the Prieſts daughter alſo be maried vnto a [f] ſtranger, ſhe may not eat of the holy offerings.

13 Notwithſtanding if the Prieſts daughter be a widow or divorced, and have no childe, but is returned unto her fathers houſe, ſhe ſhall eat of her fathers bread, as ſhee did in her * youth: but there ſhall no ſtranger eat thereof.

14 ¶ If a man eat of the holy thing unwittingly, he ſhall put the [g] fift part thereunto, and give it unto the Prieſt with the hallowed thing.

15 So ſhall they not defile the holy things of the children of Iſrael, which they offer unto the Lord,

16 Neither cauſe the *people* to beare the iniquitie *of their* [h] treſpaſſe, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speake unto Aaron, and to his ſonne, and to all the children of Iſrael, and ſay unto them, Whoſoeuer *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offerings, which they uſe to offer unto the Lord for a burnt offering.

19 *Yee ſhall offer* of your free minde a male without blemiſh of the beeues, of the ſheepe, or of the goats.

20 Ye ſhall not offer any thing that hath a blemiſh: for that ſhall not be acceptable for you.

21 * And whoſoever bringeth a peace offring unto the Lord to accompliſh his vow, or for a free offring of the beeues, or of the ſheep, his free offring ſhalbe perfect, no blemiſh ſhalbe in it.

22 Blinde, or broken, or mained, or hauing a ‖ wenne, or skirvie, or skabbed: theſe ſhall ye not offer unto the Lord, nor make an offring by fire of theſe upon the Altar of the Lord.

23 Yet a bullocke, or a ſheepe that hath *any* * *member* ſuperfluous, or lacking, ſuch mayſt thou preſent for a free offering, but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the Lord that which is bruiſed or cruſhed, or broken, or cut away, neither ſhall ye make *an offring thereof* in your land,

25 Neither [i] of the hand of a ſtranger ſhall ye offer the bread of your God of any of theſe, becauſe their corruption is in them, there is a blemiſh in them: *therefore* ſhall they not be accepted for you.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 When a bullocke, or a ſheepe, or a goate ſhalbe brought forth, it ſhalbe euen ſeven dayes under his damme: and from the eight day forth it ſhalbe accepted for a ſacrifice made by fire unto the Lord,

‖ Or, *bread.*

* *Exod.*12.21. Ezek.45.31.

[d] Which is not of the tribe of Levi.

[e] Some reade, the ſervant which had his eare bored, and would not goe free, Exod. 21.6.

[f] Who is not of the Prieſts kinred.

* *Chap.*10.14.

[g] He ſhall giue that and a fifth part over.

[h] For if they did not offer for their errour, the people by their example might commit the like offence,

* *Deut.* 15. 21. *Eccl.* 35. 12.

‖ *Or, Wart.*

* *Chap.* 21.12.

[i] Ye ſhall not receive any vnperfect thing of a ſtranger, to make it the Lords offring: which hee calleth the bread of the Lord.

28 As for the cow or the ewe, ye ſhall not * kill her, and her yong *both* in one day.

29 So when ye will offer a thanke offring unto the Lord, ye ſhall offer willingly.

30 The ſame day ſhall it be eaten, ye ſhall leaue * none of it to the morrow: I am the Lord.

31 Therefore ſhall yee keepe my Commandements and doe them: *for* I am the Lord.

32 Neither ſhall ye [k] pollute my holy Name, but I will be hallowed among the children of Iſrael. I the Lord ſanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feaſtes of the Lord. 3 The Sabbath. 5 The Paſſeover. 6 The feaſt of unleavened bread. 10 The feaſt of firſt fruits. 16 Whitſuntide. 24 The feaſt of blowing trumpets. 34 The feaſt of Tabernacles.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, The feaſts of the Lord which yee ſhall call the holy ‖ aſſemblies, *euen* theſe are my feaſts.

3 * Sixe dayes ‖ ſhall worke be done, but in the ſeuenth day *ſhall be* the Sabbath of reſt, an holy ‖ conuocation: ye ſhall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ Theſe are the feaſts of the Lord, *and* holy conuocations, which ye ſhall proclaime in their [a] ſeaſons.

5 In the firſt moneth *and* in the fourteenth *day* of the moneth at euening *ſhallbe* the Paſſeouer of the Lord.

6 And on the fifteenth day of this moneth *ſhallbe* the feaſt * of vnleauened bread vnto the Lord: ſeuen dayes yee ſhall eate vnleauened bread.

7 In the firſt day yee ſhall haue an holy conuocation: ye ſhall doe no [b] ſeruile worke *therein.*

8 Alſo ye ſhall offer ſacrifice made by fire vnto the Lord ſeuen dayes, *and* in the [c] ſeuenth day *ſhallbe* an holy conuocation: ye ſhall doe no ſeruile worke *therein.*

9 ¶ And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay vnto them, When ye be come into the land which I giue vnto you, and reape the harueſt thereof, then yee ſhall bring ‖ a ſheafe of the firſt fruits of your harueſt vnto the Prieſt,

11 And hee ſhall ſhake the ſheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the Prieſt ſhall ſhake it.

12 And that day when yee ſhake the ſheafe, ſhall yee prepare a lambe without blemiſh of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof *ſhallbe* two [e] tenth deales of fine floure mingled with oyle, for a ſacrifice made by fire vnto the Lord of ſweet ſauour: and the drinke offring thereof the fourth part [f] of an Hin of wine.

14 And ye ſhall eate neither bread nor parched corne, nor ‖ greene eares vntill the ſelfe ſame day that ye haue brought an offring vnto your God: *this ſhallbe* a Law for euer in your generations and in all your dwellings.

15 ¶ Ye ſhall count alſo to you from the morow after the [g] Sabbath, *euen* from the day that ye ſhall bring the ſheafe of the ſhake offering, ſeuen ‖ Sabbaths, they ſhallbe complete.

16 Vnto the morow after the ſeuenth Sabbath ſhall yee number fiftie dayes; then ye ſhall bring

a new

* *Deut.*22,6.

* *Chap.*7,15.

[k] For whoſoever doth otherwiſe then God commandeth polluted his Name,

‖ *Or, convocations.*

* *Exod.*20,9,10.

‖ *Or, ye may worke.*

‖ *Or, aſſembly.*

[a] For the Sabbath was kept every weeke, and theſe other were kept but once every yeere.

* *Exod,* 12,15. *Num.*28, 17.

[b] Or, bodily labour, ſaue about that which one muſt eate, Exod. 22 16,

[c] The firſt day of the feaſt and the ſeventh were kept holy: in the reſt they might worke, except any feaſt were intermedled, as the feaſt of vnleavened bread, the fifteenth day, and the feaſt of ſheaues the ſixteenth day,

‖ *Or, an Omer. reade Deut.* 24, 19. *Ruth* 2. 15. *Pſal.*129,7.

[d] That is, the ſecond Sabbath of the Paſſeover.

[e] Which is, the fifth part of an Ephah, or two Omers: reade Exod.16.16.

[f] Reade Exod. 29 40.

‖ Or, full eares.

[g] That is the ſeuenth day after the firſt Sabbath of the Paſſeover.

‖ Or, weekes.

a new meat offering vnto the Lord.

17 Yee ſhall bring out of your habitations bread for the ſhake offering: they ſhall be two *loaues* of two tenth deales of fine floure, *vvhich* ſhall be baken with [h] leauen for firſt fruits vnto the Lord.

[h] Becauſe the Prieſt ſhould eat them, as Chap 7,13. and they ſhould not be offered to the Lord vpon the altar.

18 Alſo yee ſhall offer with the bread ſeuen lambes without blemiſh of one yeere old, and a yong bullocke and two rams: they ſhall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a ſacrifice made by fire of a ſweet ſauour vnto the Lord.

19 Then yee ſhall prepare an hee goat for a ſinne offring, and two lambes of one yeere old for peace offrings.

20 And the Prieſt ſhall ſhake them to and fro with the bread of the firſt fruits before the Lord, *and* with the two lambes: they ſhalbe holy to the Lord, for the [i] Prieſt.

[i] That is, offred to the Lord, and the reſt ſhould be for the Prieſts.

21 So ye ſhall proclaime the ſame day, *that* it may be an holy conuocation vnto you: ye ſhall doe no ſeruile worke *therein: it ſhall be* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the haruest of your land, thou ſhalt not rid cleane the corners of thy field when thou reapeſt, neither ſhalt thou make any after-gathering of thy harueſt, *but* ſhalt leaue them vnto the poore and to the ſtranger, I am the Lord your God.

* *Chap.*19, 9. *Deut.*24,19.

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the children of Iſrael, and ſay, In the [k] ſeuenth moneth, *and* in the firſt *day* of the moneth ſhall yee [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

[k] That is, about the end of September.

[l] Or, an holy day to the Lord.

[m] Which blowing was to put them in remembrance of the manifold feaſts that were in that moneth, and of the Iubile.

25 Ye ſhall doe no ſeruile worke *therein*, but offer ſacrifice made by fire vnto the Lord.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 The * tenth alſo of this ſeuenth moneth, ſhalbe a day of reconciliation: it ſhalbe an holy conuocation vnto you, and ye ſhall [n] humble your ſoules, and offer ſacrifice made by fire vnto the Lord.

* *Chap.*19.29,30. *Numb.*29,7.

[n] By faſting and prayer.

28 And ye ſhall doe no worke that ſame day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery perſon that humbleth not himſelfe that ſame day, ſhall euen be cut off from his people.

30 And euery perſon that ſhall doe any worke that ſame day, the ſame perſon alſo will I deſtroy from among his people.

31 Ye ſhall doe no maner worke *therefore: this ſhall be* a law for euer in your generations, *thorovvout* all your dwellings.

32 This ſhall be vnto you a Sabbath of reſt, and ye ſhall humble your ſoules: in the ninth *day* of the moneth at euen, from [o] euen to euen ſhall ye † celebrate your Sabbath.

[o] Which conteineth a night and a day: yet they tooke it but for their naturall day.

† *Ebr. reſt your Sabbath.*

33 ¶ And the Lord ſpake vnto Moſes, ſaying,

34 Speake vnto the children of Iſrael, and ſay, * In the fiftienth day of this ſeuenth moneth, *ſhall be* for ſeuen dayes the feaſt of Tabernacles vnto the Lord.

* *Numb.*29,12. *Iohn.*7,2,37.

35 In the firſt day *ſhall be* an holy conuocation: ye ſhall doe no ſeruile worke *therein.*

36 Seuen dayes ye ſhall offer * ſacrifice made by fire vnto the Lord, *and* in the eight day ſhalbe an holy conuocation vnto you, aud ye ſhall offer ſacrifices made by fire vnto the Lord: it is the [p] ſolemne aſſembly, ye ſhall doe no ſeruile worke *therein.*

* *Exod.*29,18.

[p] Or, a day wherein the people are ſtayed from all worke.

37 Theſe are the feaſtes of the Lord (which ye ſhall call holy conuocations) to offer ſacrifice made by fire vnto the Lord, *as* burnt offering, and meate offering, [q] ſacrifice, and drinke offerings, euery one vpon his day,

[q] Or, peace offering.

38 Beſide the Sabbaths of the Lord, and beſide your gifts, and beſide all your vowes, and beſide all your free offrings, which ye ſhall giue vnto the Lord.

39 But in the fifteenth day of the ſeuenth moneth, when yee haue gathered in the fruite of the land, yee ſhall keepe an holy feaſt vnto the Lord ſeuen dayes: in the firſt day *ſhall be* a [r] Sabbath: likewiſe in the eight day *ſhall be* a Sabbath.

[r] Or, a ſolemne feaſt.

40 And yee ſhall take you in the firſt day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and ſhall reioyce before the Lord your God ſeuen dayes.

‖ *Or, of boughes thicke with leaues.*

41 So yee ſhall keepe this feaſt vnto the Lord ſeuen dayes in yͤ yeere, by a perpetuall ordinance through your generations: in the ſeuenth moneth ſhall you keepe it.

42 Yee ſhall dwell in boothes ſeuen dayes: all that are Iſraelites borne, ſhall dwell in boothes,

43 That your poſterity may know that I haue made the children of Iſrael to dwell in [ſ] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

[ſ] In the wilderneſſe, foraſmuch as they would not credit Ioſhua and Caleb, when they returned from ſpying the land of Canaan.

44 So Moſes declared vnto the children of Iſrael the feaſtes of the Lord.

CHAP. XXIIII.

The oyle for the lampes. 5 The ſhew bread. 14 The blaſphemer ſhalbe ſtoned. 17 He that killeth ſhalbe killed.

AND the Lord ſpake vnto Moſes, ſaying,

2 [a] Command the children of Iſrael that they bring vnto thee pure oyle oliue beaten, for the light, to cauſe yͤ lampes to burnt continually.

[a] Reade Exod. 27,20.

3 Without the vaile [b] of the Teſtimony, in the Tabernacle of the Congregation, ſhall Aaron dreſſe them, both euen and morning before the Lord alwayes: *this ſhalbe* a law for euer through your generations.

[b] Which vaile ſeparated the holieſt of all, where was the Arke of the Teſtimony from the Sanctuary.

4 He ſhall dreſſe the lampes vpon the * pure Candleſticke before the Lord perpetually.

* *Exod.* 31, 8.

5 ¶ Alſo thou ſhalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales ſhall be in one cake.

* *Exod.*25, 30.

[c] That is, two Omers, reade Exod.16,16.

6 And thou ſhalt ſet them in two rowes, ſixe in a row vpon the pure table before the Lord.

7 Thou ſhalt alſo put pure incenſe vpon the rowes, that [d] in ſtead of the bread it may be for a remembrance, *and* an offering made by fire vnto the Lord.

[d] For it was burnt euery Sabbath, when the bread was taken away.

8 Euery Sabbath he ſhall put them in rowes before the Lord euermore, *receiuing them* of the children of Iſrael for an euerlaſting Couenant.

9 * And the *bread* ſhalbe Aarons and his ſons, and they ſhall eate it in the holy place: for it is moſt holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

* *Exod.*29,[illegible] *Chap.*8,31. *Matth.*12,1.5.

10 ¶ And there went [e] out among the children of Iſrael the ſonne of an Iſraelitiſh woman, whoſe father was an Egyptian: and this ſonne of the Iſraelitiſh woman, and a man of Iſrael ſtroue together in the hoaſte,

[e] Meaning out of his tent.

11 So the Iſraelitiſh womans ſonne [f] blaſphemed the Name *of the Lord*, and curſed, and they

[f] By ſwearing or deſpiting God.

brought him vnto Moſes (his mothers name alſo was Shelomith, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

* *Numb.15,34.*

13 Then the Lord ſpake vnto Moſes, ſaying,

14 Bring the blaſphemer without the hoaſte, and let all that heard him, * put their hands vpon his head, and let all the Congregation ſtone him.

* *Deut.13.9. and 17,7.*

15 And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, Whoſoeuer curſeth his God, ſhall [g] beare his ſinne.

[g] Shall be puniſhed.

16 And he that blaſphemeth the Name of the Lord, ſhallbe put to death: all the Congregation ſhall ſtone him to death: aſwell the ſtranger, as he that is borne in the land: when he blaſphemeth the Name *of the Lord*, let him be ſlaine.

17 ¶ * He alſo that † killeth any man, he ſhall be put to death.

* *Exod.21.12. deut.19,4,11.*
† *Ebr. ſmiteth the ſoule of any man.*

18 And he that killeth a beaſt, he ſhall reſtore it, ‖ beaſt for beaſt.

‖ *Ebr. ſoule for ſoule.*

19 Alſo if a man cauſe *any* blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in any, ſuch ſhallbe repayed to him.

* *Exod.21,24. deut.19,21. matth.5,38.*

21 And he that killeth a beaſt, ſhall reſtore it: but he that killeth a man, ſhallbe ſlaine.

22 Yee ſhall haue one * law: it ſhall be aſwell for the ſtranger as for one borne in the countrey, for I am the Lord your God.

* *Exod.12.49.*

23 ¶ Then [h] Moſes told the children of Iſrael, and they brought the blaſphemer out of the hoaſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

[h] Becauſe the puniſhment was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the ſeuenth yeere. 8 The Iulile in the fiftieth yeere. 14 Not to oppreſſe their brethren. 23 The ſale and redeeming of lands, houſes and perſons.

AND the Lord ſpake vnto Moſes in mount Sinai, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When yee ſhall come into the land which I giue you, the * land ſhall ‖ keepe Sabbath vnto the Lord.

* *Exod.23.10.*
‖ *Ebr. ſhall reſt a reſt.*

3 [a] Sixe yeeres thou ſhalt ſowe thy field, and ſixe yeeres thou ſhalt cut thy vineyard, and gather the fruit thereof.

[a] The Iewes began the count of this yeere in September: for then all the fruits were gathered.

4 But the ſeuenth yeere ſhall be a Sabbath of reſt vnto the land: *it ſhall be* the Lords Sabbath: thou ſhalt neither ſow thy field nor cut thy vineyard.

5 That which groweth of it [b] owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt left [c] vnlaboured: *for* it ſhall be a yeere of reſt vnto the land.

[b] By reaſon of the corne that fell out of the eares the yeere paſt.
[c] Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

6 And the [d] reſt of the land ſhalbe meate for you, *euen* for thee and for thy ſeruant, and for thy maid, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

[d] That which the land bringeth forth in her reſt.

7 And for thy cattell, and for the beaſts that are in thy land, ſhall all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, *euen* ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.

‖ *Or, weekes.*

9 [e] Then thou ſhalt cauſe to blow the trumpet of the Iubile in the tenth *day* of the ſeuenth moneth: euen in the day of the reconciliation ſhall yee make the trumpet blow throughout all your land.

[e] In the beginning of the 50 yeere was the Iubile, ſo called, becauſe the ioyfull tidings of liberty was publikely proclaimed by the ſound of a cornet.

10 And yee ſhall hallow that yeere, *euen* the fiftieth yeere, and proclaime libertie in the land to all the [f] inhabitants thereof: it ſhall be the Iubile vnto you, and ye ſhall returne euery man vnto his [g] poſſeſsion, and euery man ſhall returne vnto his family.

[f] Which were in bondage.
[g] Becauſe the tribes ſhould neither haue their poſſeſsions or families diminiſhed nor confounded.

11 This fiftieth yeere ſhall be a yeere of Iubile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather *the grapes* thereof that are left vnlaboured.

12 For it is the Iubile, it ſhalle be holy vnto you: yee ſhall eate of the increaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſsion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, yee ſhall [h] not oppreſſe one another.

15 *But* according to the number of [i] yeeres after the Iubile, thou ſhalt buy of thy neighbour: *alſo* according to the number of the yeeres of the reuenues, he ſhall ſell vnto thee.

[h] By deceit, or otherwiſe.
[i] If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres thou ſhalt abate the price of it: for the number of [k] fruits doth he ſell vnto thee.

[k] And not the full poſſeſsion of the land.

17 Oppreſſe not yee therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my lawes, and doe them, and ye ſhall dwell in the land ‖ in ſafetie.

‖ *Or, boldly without feare.*

19 And the land ſhall giue her fruit, and yee ſhall eate your fill, and dwell therein in ſafetie.

20 And if ye ſhall ſay, What ſhall we eate the ſeuenth yeere, for we ſhall not ſowe, nor gather in our increaſe?

21 I will ‖ ſend my bleſsing vpon you in the ſixt yeere, and it ſhall bring foorth fruit for three yeeres.

‖ *Ebr. I will commaund.*

22 And ye ſhall ſowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come ye ſhall eate the olde.

23 ¶ Alſo the land ſhall not be ſold to be [l] cut off *from the family*: for the land is mine, *and* yee be but ſtrangers and ſoiourners with me.

[l] It could not be ſold for euer, but muſt returne to the family in the Iubile.

24 Therefore in all the land of your poſſeſsion ye ſhall [m] graunt a redemption of the land.

[m] Ye ſhall ſell it on condition that it may be redeemed.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſsion, then his redeemer ſhall come, *euen* his neere kinſeman, and buy out that, which his ‖ brother ſold.

‖ *Or, kinſeman.*

26 And if hee haue no redeemer, but * hath gotten and found to buy it out.

* *Ebr. his hand hath gotten.*

27 Then ſhall he [n] count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom he ſold it: ſo ſhall he returne to his poſſeſsion.

[n] Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſolde, ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come [o] out, and hee ſhall returne vnto his poſſeſsion.

[o] From his hand that bought it.

29 Likewiſe if a man ſell a dwelling houſe in a walled city, he may buy it out againe within a

whole yeere after it is ſold; within a yeere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled city, ſhall be ſtabliſhed, [p] as cut off *from the familie*, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

[p] That is, for euer, reade vers. 23.

31 But the houſes of villages which haue no walles round about them, ſhall be eſteemed as the field of the countrey: they may be bought out againe, and ſhall ‖ goe out in the Iubile.

‖ *Or, returne.*

32 Notwithſtanding, the cities of the Leuites, *and* the houſes of the cities of their poſſeſſion, may the Leuites redeeme * at all ſeaſons.

* *Ebr. for euer.*

33 And if a man purchaſe of the Leuites, the houſe that was ſold, and the citie of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbes of their cities ſhall not be ſolde: for it is their perpetuall poſſeſſion.

[q] Where the Leuites kept their cattell.

35 ¶ Moreouer, if thy brother be impoueriſhed, and [r] fallen in decay with thee, thou ſhalt relieue him, and *as* a ſtranger and ſoiourner, ſo ſhall he liue with thee.

[r] In Ebrew it is, if his hand ſhake: meaning, if hee ſtretch forth his hand for helpe as one in miſery.

36 * Thou ſhalt take no vſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

* *Exod.* 22, 25. *deut.* 23, 19. *prou.* 28, 8. *eze.* 18, 8. *and* 22, 12.

37 Thou ſhalt not giue him thy money to vſurie, nor lend him thy vitailes for increaſe.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother alſo *that dvvelleth* by thee be impoueriſhed, and be ſolde vnto thee, thou ſhalt not compell him to ſerue as a bond ſeruant.

* *Exod.* 21, 2. *Deut.* 15, 12. *Ierem.* 34, 14.

40 *But* as an hired ſeruant, and as a ſoiourner he ſhall be with thee: he ſhall ſerue thee vnto the yeere of Iubile.

41 Then ſhall he depart from thee, *both* he and his children with him, and ſhall returne vnto his family, and vnto the poſſeſſion of his fathers ſhall he returne:

42 For they are my ſeruants, whom I brought out of the land of Egypt: they ſhall not [ſ] be ſold as bondmen are ſold.

[ſ] Vnto perpetuall ſeruitude.

43 * Thou ſhalt not rule ouer him cruelly, but ſhalt feare thy God.

* *Epheſ.* 6, 9. *Coloſſ.* 4, 1.

44 Thy bond ſeruant alſo, and thy bondmaid, which thou ſhalt haue, *ſhalbe* of the heathen that are round about you: of them ſhall yee buy ſeruants and maides.

45 And moreouer, of the children of the ſtrangers that are ſoiourners among you, of them ſhall ye buy, and of their families that are with you which they begate in your land: theſe ſhalbe your [t] poſſeſſion.

[t] For they ſhall not be bought out at the Iubile.

46 So yee ſhall take them, as inheritance for your children after you to poſſeſſe them by inheritance, ye ſhall vſe their labours for euer: but ouer your brethren the children of Iſrael yee ſhall not rule one ouer another with cruelty.

47 ¶ If a ſoiourner or a ſtranger *dvvelling* by thee * get *riches*, and thy brother by him be impoueriſhed, and ſell himſelfe vnto the ſtranger or ſoiourner *dvvelling* by thee, or to the ſtocke of the ſtrangers family,

* *Ebr. his hand take holde.*

48 After that he is ſold, he may be bought out: one of his brethren may buy him out.

49 Or his vncle, or his vncles ſonne may buy him out, or *any* of the kinred of his fleſh among his family, may redeeme him: either if hee can [u] get *ſo much*, he may buy himſelfe out.

[u] If he be able.

50 Then he ſhall reckon with his buyer from the yeere that he was ſold to him, vnto the yeere of Iubile: and the money of his ſale ſhalbe according to the number of [x] yeeres: according to the time of an hired ſeruant ſhall he be with him.

[x] Which remaine yet to the Iubile.

51 If there be many yeeres behind, according to them ſhall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he ſhall count with him, and according to his yeeres giue againe for his redemption.

53 Hee ſhall be with him yeere by yeere as an hired ſeruant: he ſhall not rule cruelly ouer him in thy [y] ſight.

[y] Thou ſhalt not ſuffer him to intreate him rigorouſly, if thou know it.

54 And if hee be not redeemed thus, hee ſhall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Iſrael *are* ſeruants, they are my ſeruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 *Idolatry forbidden.* 3 *A bleſſing to them that keepe the commandements.* 14 *The curſe to them that breake them.* 42 *God promiſeth to remember his couenant.*

Yee ſhall make you none idoles nor grauen image, neither reare you vp any * pillar, neither ſhall ye ſet ‖ any image of ſtone in your land to bow downe to it: for I am the Lord your God.

* *Exod.* 20, 4. *Deut.* 5, 8. *Pſalm.* 97. 7.

‖ *Or, ſtone hauing any imagerie.*

2 Ye ſhall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

* *Chap.* 19, 30.

3 ¶ * If yee walke in mine ordinances, and keepe my commandements, and doe them,

* *Deut.* 28, 1.

4 I will then ſend you [a] raine in due ſeaſon, and the land ſhall yeeld her increaſe, and the trees of the field ſhall giue their fruit.

[a] By promiſing abundance of earthly things, he ſtirreth the minde to conſider the rich treaſures of the ſpirituall bleſſings.

5 And your threſhing ſhall reach vnto the vintage, and the vintage ſhall reach vnto ſowing time, and you ſhall eate your bread in plenteouſneſſe, and dwell in your land ſafely.

6 And I will ſend peace in the land, and yee ſhall ſleepe, and none * ſhall make you afraid: alſo I ‖ will rid euill beaſts out of the land, and the [b] ſword ſhall not goe thorow your land.

* *Iob* 11, 19.

‖ *Ebr. will cauſe the euill beaſt to ceaſe.*

[b] Ye ſhall haue no warre.

7 Alſo ye ſhall chaſe your enemies, and they ſhall fall before you vpon the ſword.

8 * And fiue of you ſhall chaſe an hundreth, and an hundreth of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you vpon the ſword.

* *Ioſh.* 23, 19.

9 For ‖ I will haue reſpect vnto you, and make you increaſe, and multiply you, and [c] ſtabliſh my couenant with you.

‖ *Ebr. I will turne vnto you.*

[c] Performe that which I haue promiſed.

10 Ye ſhall eate alſo old ſtore, and cary out old becauſe of the new.

11 * And I will ſet my [d] Tabernacle among you, and my ſoule ſhall not lothe you.

* *Ezek.* 37, 16. 2 *Cor.* 6, 16.

12 Alſo I will walke among you, and I will be your God, and ye ſhall be my people.

[d] I will be dayly preſent with you.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye ſhould not be their bondmen, and I haue broken the [e] bonds of your yoke, and made you goe vpright.

[e] I haue ſet you at full liberty, whereas before ye were as beaſts tyed in bands.

14 ¶ * But if ye will not obey me, nor doe all theſe commandements,

* *Deut.* 28, 15. *Lament.* 2, 17. *Malac.* 2, 2.

15 And if ye ſhall deſpiſe mine ordinances, ei-

ther if your ſoule abhorre my lawes, ſo that ye will not doe all my Commandements, but breake my [f] Covenant,

[f] Which I made with you in chuſing you to be my people.

16 Then will I alſo doe this unto you, I will appoint over you ‖ fearefulneſſe, a conſumption, and the burning ague to conſume the eyes, and make the heart heavie, and you ſhall ſowe your ſeede in vaine: for your enemies ſhall eate it:

‖ *Or, an haſtie plague.*

17 And I will ſet [g] my face againſt you, and ye ſhall fail before your enemies, and they that hate you, ſhall reigne over you, * and ye ſhall flee when none purſueth you.

[g] Reade Chap. 17, 10.

* *Prov* 28 1.

18 And if ye will not for theſe *things* obey me, then will I puniſh you [h] ſeven times more, according to your ſinnes,

[h] That is, more extremely.

19 And I will breake the pride of your power, and I will make your heaven as [i] yron, and your earth as braſſe:

[i] Ye ſhall have drought and barrenneſſe, Agge. 1, 10.

20 And your ‖ ſtrength ſhalbe ſpent in vaine: neither ſhall your land give her increaſe, neither ſhall the trees of the land give their fruit.

‖ *Or, labour.*

21 ¶ And if ye walke [k] ſtubburnely againſt me, and will not obey me, I will then bring ſeven times moe plagues upon you, according to your ſinnes.

[k] Or as ſome reade, by fortune, imputing my plagues to chance and fortune.

22 I will alſo ſend wilde beaſtes upon you, which ſhall [l] ſpoile you, and deſtroy your cattell, and make you fewe in number: ſo your high [m] wayes ſhall be deſolate.

[l] Of your children, 2. king. 17, 25.

[m] Becauſe none dare paſſe thereby for feare of beaſts.

23 Yet if by theſe ye will not be reformed by me, but walke ſtubburnely againſt me,

24 Then will I alſo walke * ſtubburnely againſt you, and I will ſmite you yet ſeven times for your ſinnes:

* *2. Sam. 22, 37. Pſal. 8, 16,*

25 And I will ſend a ſword upon you, that ſhall avenge the quarell of my Covenant: and when ye are gathered in your cities, I will ſend the peſtilence among you, and ye ſhall be delivered into the hand of the enemie.

26 When I ſhall breake the [n] ſtaffe of your bread, then ten women ſhall bake your bread in one [o] oven, & they ſhall deliver your bread againe by weight, and ye ſhall eate, but not be ſatisfied.

[n] That is, the ſtrength, whereby the life is ſuſteined, Ezek. 4, 16. and 5, 16.

[o] One oven ſhall be ſufficient for ten families.

27 Yet if ye will not for this obey mee, but walke againſt me ſtubbornly,

28 Then will I walke ſtubburnely in *mine* anger againſt you, and I will alſo chaſtiſe you ſeven times *more* according to your ſinnes.

29 * And ye ſhall eate the fleſh of your ſonnes, and the fleſh of your daughters ſhall ye devoure.

* *Deut. 28, 35.*

30 I will alſo deſtroy your hie places, and * cut away your images, and caſt your carkeiſes upon the ‖ bodies of your idoles, and my ſoule ſhall abhorre you.

* *2. Chron. 34, 7.*

‖ *Or, carions.*

31 And I will make your cities deſolate, and bring your Sanctuarie unto nought, and [p] will not ſmell the ſavour of your ſweet odours.

[p] I will not accept your ſacrifices.

32 I will alſo bring the land unto a wilderneſſe, and your enemies which dwell therein, ſhall be aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen, and [q] will draw out a ſword after you, and your land ſhal be waſte, and your cities ſhalbe deſolate.

[q] Signifying that no enemie can come without Gods ſending.

34 Then ſhall the land enioy her * Sabbaths, as long as it lieth voide, and ye ſhall be in your enemies land: then ſhall the land reſt, and enioy her Sabbaths.

* *Chap. 25, 2.*

35 All the dayes that it lieth voide, it ſhall reſt, becauſe it did not reſt in your [r] Sabbaths, when ye dwelt upon it,

[r] Which I commanded you to keepe

36 And upon them that are left of you, I will ſend even a ‖ faintneſſe into their hearts in the land of your enemies, and the ſounde of a leafe ſhaken ſhall chaſe them, and they ſhall [s] flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

‖ *Or, cowardneſſe.*

[s] As if their enemies did chaſe them.

37 They ſhall fall alſo one upon another, as before a ſword, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eate you up.

39 And they that are left of you, ſhall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers ſhall they pine away with [t] them alſo.

[t] Foraſmuch as they are culpable of their fathers faults, they ſhalbe puniſhed as well as their fathers.

40 Then they ſhall confeſſe their iniquity, and the wickednes of their fathers for their treſpaſſe, which they have treſpaſſed againſt me, & alſo becauſe they have walked ſtubburnely againſt me.

41 Therefore I will walke ſtubburnly againſt them, and bring them into the land of their enemies: ſo then their uncircumciſed hearts ſhalbe humbled, and then they ſhall ‖ willingly beare *the puniſhment of* their iniquitie.

‖ *Or, pray for their ſinne.*

42 Then I will remember my Covenant with Iaakob, and my Covenant alſo with Izhak, and alſo my Covenant with Abraham will I remember, and will remember the land.

43 [u] The land alſo *in the meane ſeaſon* ſhall be left of them, and ſhall enioy her Sabbaths while ſhe lieth waſte without them, but they ſhall willingly ſuffer *the puniſhment of* their iniquity, becauſe they deſpiſed my Lawes, and becauſe their ſoule abhorred mine ordinances.

[u] Whiles they are captives, and without repentance.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither will I abhorre them, to deſtroy them utterly, *nor* to breake my Covenant with them: for I am the Lord their God:

* *Deut. 4. 31. Rom. 11, 26.*

45 But I will remember for them the [x] Covenant of old, when I brought them out of the land of Egypt in the ſight of the heathen, that I might be their God: I am the Lord.

[x] Made to their forefathers.

46 Theſe are the Ordinances, and the Iudgements, and the Lawes, which the Lord made betweene him, and the children of Iſrael, in mount [y] Sinai by the hand of Moſes.

[y] Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 Of divers vowes, and the redemption of the ſame. 28 A thing ſeparate from the uſe of man, cannot be ſold nor redeemed, but remained to the Lord.

MOreover, the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, If any man ſhall make a vow of [a] a perſon unto the Lord, by [b] thy eſtimation.

[a] As of his ſonne or his daughter.

[b] Which art the Prieſt.

3 Then thy eſtimation ſhall be *thus*: a male from twenty yeare old unto ſixtie yeare olde ſhall be by thy eſtimation even fifty [c] ſhekels of ſilver, after the ſhekel of the Sanctuary.

[c] Read the value of the Shekel, Exod. 30, 13.

4 But if it be a female, then thy valuation ſhall be thirty ſhekels.

5 And from five yeare olde to twentie yeare olde, thy valuation ſhall be for the male twenty ſhekels, and for the female ten ſhekels.

6 But from a [d] moneth olde unto five yeare olde, thy price of the male ſhall be five ſhekels of ſilver, and thy price of the female, three ſhekels of ſilver.

[d] He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God which were not of ſuch force, but they might be redeemed from them.

7 And from ſixtie yeare old and above, if *he be* a male, then thy price ſhall be fifteen ſhekels, and for the female ten ſhekels.

[e] If he be not able to pay after thy valuation.

8 But if he be poorer [e] then thou haſt eſteemed *him*, then ſhall he preſent himſelf before the Prieſt, and the Prieſt ſhall value him, according to the abilitie of him that vowed, *ſo* ſhall the Prieſt value him.

[f] Which is cleane. Chap.11,2.

9 And if *it be* a [f] beaſt, whereof men bring an offering unto the Lord, all that one giveth of ſuch unto the Lord, ſhalbe holy.

10 He ſhall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then *both* this and that, which was changed for it, ſhalbe [g] holy.

[g] That is, conſecrate to the Lord.

11 And if *it be* any uncleane beaſt, of which men doe not offer a ſacrifice unto the Lord, hee ſhall then prenſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, whether it be good or bad: *and* as thou valueſt it, *vvhich art* the Prieſt, ſo ſhall it be.

13 But if he will buy it againe, then he ſhall give the fifth part of it more above thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy unto the Lord, then the Prieſt ſhall value it, whether it be good or bad, *and* as the Prieſt ſhall priſe it, † ſo ſhall the value be.

† *Ebr. ſo ſhall it ſtand.*

15 But if he that ſanctified it, will redeeme his houſe, then he ſhall give thereto the fifth part of money more then thy eſtimation, & it ſhalbe his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteeme it according to the [h] ſeed thereof, an [i] Homer of barley-ſeed *ſhalbe* at fiftie ſhekels of ſilver.

[h] Valuing the price thereof according to the ſeed that is ſowen, or by the ſeed that it doeth yeeld.

[i] Homer is a meaſure conteining ten Ephahs, reade of Ephah, Exod.16,16,36.

17 If he dedicate his field *immediatly* from the yeare of Jubile, it ſhall be worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the Jubile, then the Prieſt ſhall recken him the money according to the years that remaine unto the yeare of Jubile, and it ſhalbe abated by thy eſtimation.

19 And if he that dedicateth it, will redeeme the field, then he ſhall put the fifth part of the price, that thou eſteemedſt it at, thereunto, and it ſhall remain his.

[k] For their own neceſſitie or godly uſes.

20 And if he will not redeeme the field, but *the Prieſt* [k] ſell the field to another man, it ſhalbe redeemed no more.

[l] That is, which dedicate to the Lord with a curſe to him that doeth turne it to his private uſe, Num.21,2. Deut.13,15. Ioſh.9,17.

21 But the field ſhalbe holy to the Lord, when it goeth out in the Jubile, as a field [l] ſeparate from common uſes: the poſſeſſion thereof ſhalbe the Prieſts.

22 If a man alſo dedicate unto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as * thou eſteemeſt it, unto the yeare of Iubile, and he ſhall give [m] thy price the ſame day, *as a thing* holy unto the Lord.

* *Verſe* 18.

[m] The Prieſts valuation.

24 *But* in the yeare of Iubile, the field ſhall returne unto him, of whom it was bought: to him *I ſay*, whoſe inheritance the land was.

25 And all the valuation ſhall be according to the ſhekel of * the Sanctuarie: a ſhekel conteineth twenty gerahs.

* *Exod.*30,13. *Numb.*3,47. *Ezek.*45,12.

26 ¶ * Notwithſtanding the firſt-borne of the beaſts, becauſe it is the Lords firſt-borne, none ſhall dedicate ſuch, be it bullock, or ſheep: *For* it is the [n] Lords.

* *Exod.*13,2. *and* 22,19. *Numb.*3.23.

[n] It was the Lords already.

27 But if it be an uncleane beaſt, then he ſhall redeeme it by thy valuation, & give the fifth part more thereto: and if it be not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common uſe that a man doth ſeparate unto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed: *for* every thing ſeparate from the common uſe is moſt holy unto the Lord.

* *Ioſh.*6,19.

29 Nothing ſeparate from the common uſe, which ſhall be ſeparate from man, ſhall be redeemed, *but* [o] die the death.

[o] It ſhall remaine without redemption.

30 Alſo all the tythe of the land *both* of the ſeed of the ground, *and* of the fruit of the trees is the Lords: *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he ſhall adde the [p] fifth part thereto.

[p] Beſides the value of the thing it ſelf.

32 And every tithe of bullock, and of ſheep, *and* of all that goeth under the [q] rod, the tenth ſhall be holy unto the Lord.

[q] All that which is numbred: that is, every tenth as he falleth by tale without exception or reſpect.

33 He ſhall not looke if it be good or bad, neither ſhall he change it: elſe if he change it, both it, and that it was changed withall, ſhall be holy, *and* it ſhall not be redeemed.

34 Theſe are the Commandements which the Lord commanded by Moſes unto the children of Iſrael in Mount Sinai.

THE FOURTH BOOKE OF MOSES, CALLED *NUMBERS.

* So called becauſe of the diverſity and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

Foraſmuch as God hath appointed that his Church in this vvorld ſhall be under the croſſe, both becauſe they ſhould learne not to put their truſt in vvorldly things, and alſo feele his comfort, vvhen all other helpe faileth: he did not ſtraightvvay bring his people, after their departure out of Egypt, into the land vvhich he had promiſed them: but ledde them to and fro for the ſpace of fourtie years, and kept them in continuall exerciſes before they enjoyed it, to trie their faith, and to teach them to forget the vvorld, and to depend on him. VVhich triall did greatly profit, to diſcerne the vvicked and the hypocrites, from the faithfull and true ſervants of God, vvho ſerved him vvith pure heart, vvhereas the other, preferring their carnall affections to Gods glory, and making Religion to ſerve their purpoſe, murmured vvhen they lacked to content their luſts, and diſpiſed them vvhom God had appointed rulers over them. By reaſon vvhereof they provoked Gods terrible judgements againſt them, and are ſet foorth as a moſt notable example for all ages, to bevvare hovv they abuſe Gods vvord, preferre their ovvn luſts to his vvill, or deſpiſe his miniſters. Notvvithſtanding, God is ever true in his promiſe, and governeth his by his holy Spirit, *that either they fall not to ſuch inconveniences, or elſe returne to him quickely by true repentance: and therefore he continueth his graces tovvard them, hee giveth them ordinances and inſtructions, as vvell for Religion, as outvvard policie: he preſerveth them againſt* *all craft and conſpiracie, and giveth them manifold victories againſt their enemies. And to avoyde all controverſies that might ariſe, he taketh avvay the occaſions, by dividing among all the tribes, both the land vvhich they had vvonne, and that alſo vvhich he had promiſed, as ſeemed beſt to his godly vviſedome.*

CHAP. I.

2 Moſes and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the ſervice of the Lord.

THe Lord ſpake againe unto Moſes in yͤ wildernes of [a] Sinai, in the Tabernacle of the Congregation, in the firſt *day* of the [b] ſecond moneth, in the ſecond yeare after they were come out of the land of Egypt, ſaying,

a In that place of the wilderneſſe that was neare to mount Sinai.
b Which conteined part of Aprill, and part of May.
* *Exod.30,12.*

2 * Take ye the ſumme of all the Congregation of the children of Iſrael, after their families *and* houſholds of their fathers, with the number of their names: *to vvit*, all the males, † man by man:

† *Ebr. by their heads.*

3 From twentie yeare old and above, all that goe forth to the warre in Iſrael: thou and Aaron ſhall number them throughout their armies.

4 And with you ſhallbe [c] men of every tribe, ſuch *as are* the heads of the houſe of their fathers.

c That is, the chieſeſt man of every tribe.

5 And theſe are the names of the men that ſhall [d] ſtand with you, of *the tribe of* Reuben, Elizur, the ſonne of Shedeur:

d And aſſiſt you when ye number the people.

6 Of Simeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Iudah, Nahſhon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel the ſonne of Zuar:

9 Of Zebulon, Eliab, the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Eliſhama the ſonne of Ammihud: of Manaſſeh, Gamliel. the ſonne of Pedahzur:

11 Of Benjamin, Abidan the ſonne of Gideoni:

12 Of Dan, Ahiezer, the ſonne of Ammiſhaddai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph the ſonne of Deuel:

15 Of Nephtali, Ahira the ſonne of Enan.

16 Theſe *vvere* famous in the Congregation, [e] princes of the tribes of their fathers, *and* heads over thouſands in Iſrael.

e Or captaines, and governours.

17 ¶ Then Moſes and Aaron tooke theſe men which are expreſſed by *their* names.

18 And they called all the Congregation together in the firſt *day* of the ſecond moneth, who declared [f] their kinred by their families, *and* by the houſes of their fathers according to the number of *their* names, from twentie yeare old and above, man by man.

f In ſhewing every man his tribe, and his anceſters.

19 As the Lord had commanded Moſes, ſo he numbred them in the wilderneſſe of Sinai.

20 So were the ſonnes of ‖ Reuben Iſraels eldeſt ſonne by their generations, by their families, *and* by the houſes of their fathers according to the number of *their* names, man by man, every male from twentie yeare old and above, as many as ‖ went forth to warre:

‖ Theſe are the names of the twelve tribes, as firſt of Reuben.
‖ *Or, as were able to beare weapons.*

21 The number of them, *I ſay*, of the tribe of Reuben, *vvas* ſixe and fourtie thouſand, and five hundreth.

22 Of the ſonnes of ‖ Simeon by their generations, by their families, *and* by the houſes of their fathers, the ſumme thereof by the number of *their* names, man by man, every male from twenty yeare old, and above, all that went foorth to warre:

‖ Simeon.

23 The ſumme of them, *I ſay*, of the tribe of Simeon *vvas* nine and fiftie thouſand and three hundreth.

24 ¶ Of the ſonnes of ‖ Gad by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

‖ *Gad.*

25 The number of them, *I ſay*, of the tribe of Gad *vvas* five and fourtie thouſand, and ſixe hundreth and fiftie.

26 ¶ Of the ſonnes of ‖ Iudah by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

‖ Iudah.

27 The number of them, *I ſay*, of the tribe of Iudah, *vvas* threeſcore and fourteene thouſand, and ſixe hundreth.

28 ¶ Of the ſonnes of ‖ Iſſachar by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

‖ Iſſachar.

29 The number of them *alſo* of the tribe of Iſſachar *vvas* foure and fiftie thouſand, and foure hundreth.

30 ¶ Of the ſonnes of ‖ Zebulun by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above: all that went foorth to warre:

‖ Zebulun.

31 The number of them *alſo* of the tribe of Zebulun *vvas* ſeven and fiftie thouſand and foure hundreth.

32 ¶ Of the ſonnes of Ioſeph, *namely* of the ſonnes of ‖ Ephraim by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

‖ Ephraim.

33 The number of them *alſo* of the tribe of Ephraim *vvas* fourtie thouſand and five hundreth.

34 ¶ Of the ſonnes of ‖ Manaſſeh by their generations, by their families *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

‖ Manaſſeh.

35 The number of them *alſo* of the tribe of Manaſſeh *vvas* two and thirty thouſand and two hundreth.

36 Of the ſonnes of ‖ Benjamin by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

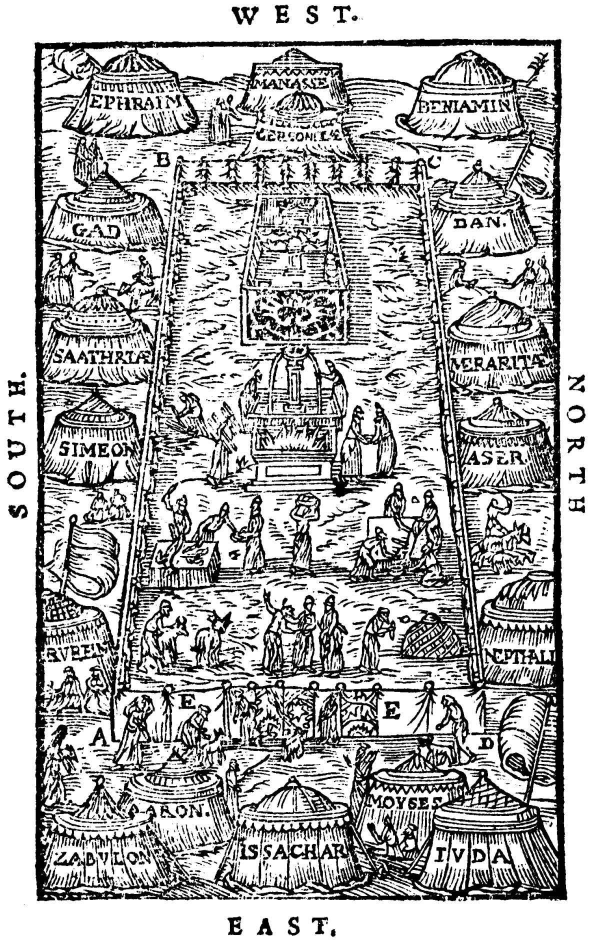
‖ Benjamin.

37 The number of them *alſo* of the tribe of Benjamin *vvas* five and thirtie thouſand and foure hundreth.

38 Of the ſonnes of ‖ Dan by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre:

‖ Dan.

THE FIGURE OF THE Tabernacle erected, and of the Tents pitched round about it.



A B The length of the Court of an hundreth cubites, on the South-ſide : in the which ſpace there were twentie pillars of fiue cubits height a piece, whereto the curtaines were tyed to incloſe the Court. C D The North-ſide , which was in all pointe like. B C The Weſt ende, which was of fiftie cubites wide. In this ſpace there were tenne pillars of equall height with the reſt , whereunto the curtaines were faſtened, to cloſe the Court in on that ſide. A D The Eaſt end, which was alſo of fiftie cubites breadth , ſo that the whole Court was in length twiſe the breadth. The comming in was at the Eaſt end, right as it there hanged a wrought hanging of twentie cubits long , faſtened to foure pillars. E At the ſides of the hanging there were curtaines of fifteene cubites in length , which were faſtened on this ſide of the hanging , to three pillars , and on the other ſide to as many as the Figure ſheweth.

39 The number of them *alſo* of the tribe of Dan *vvas* threeſcore and two thouſand, and ſeven hundreth.

40 ¶ Of the ſonnes of ‖ Aſher by their generations , by their families , *and* by the houſes of their fathers , according to the number of *their* names, from twentie yeare old and above, all that went forth to warre :

‖ Aſher.

41 The number of them *alſo* of the tribe of Aſher, *vvas* one and fourtie thouſand and five hundreth.

42 ¶ Of the children of ‖ Naphtali, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names , from twentie yeare old and above, all that went to the warre :

‖ Naphtali.

43 The number of them *alſo* of the tribe of Naphtali *vvas* three and fiftie thouſand, and foure hundreth.

44 Theſe are the ‖ ſummes which Moſes, and Aaron numbred , and the Princes of Iſrael , the twelve men *vvhich* were every one for the houſe of their fathers.

‖ *Or, full count.*

45 So *this* was all the ſumme of the ſonnes of Iſrael, by the houſes of their fathers, from twenty yeare old and above , all that went to the warre in Iſrael.

46 And all they were in number ſixe hundreth and three thouſand five hundreth and fiftie.

47 But the Levites, after the tribes of their fathers were not numbred among g them.

g Which were warriours, but were appointed to the uſe of the Tabernacle.

48 For the Lord had ſpoken unto Moſes, and ſaid,

49 Onely thou ſhalt not number the tribe of Levi, neither take the ſumme of them among the children of Iſrael.

50 But thou ſhalt appoint the Levites over the Tabernacle of the Teſtimony, and over all the inſtruments thereof, and over all things that belong to it : they ſhall beare the Tabernacle, and all the inſtruments thereof , and ſhall miniſter in it, and ſhall † dwell round about the Tabernacle.

† *Ebr. camp.*

51 And when the Tabernacle goeth foorth, the Levites ſhall take it downe : and when the Tabernacle is to be pitched, the Levites ſhall ſet it up : for the [h] ſtranger that commeth neare , ſhall be ſlaine.

h Whoſoever is not of the tribe of Levi.

52 Alſo the children of Iſrael ſhall pitch their tents every man in his campe , and every man under his ſtanderd throughout their armies.

53 But the Levites ſhall pitch round about the Tabernacle of the Teſtimonie, leaſt vengeance [i] come upon the Congregation of the children of Iſrael, and the Levites ſhall take the charge of the Tabernacle of the Teſtimonie.

i By not having due regard to the Tabernacle of the Lord.

54 So the children of Iſrael did according to all that the Lord had commanded Moſes : ſo did they.

CHAP. II.

2 The ordre of the tents, and the names of the Captaines of the Iſraelites.

AND the Lord ſpake unto Moſes , and to Aaron, ſaying ,

2 [a] Every man of the children of Iſrael ſhall campe by his ſtanderd , *and* under the enſigne of their fathers houſe : farre off, about the Tabernacle of the Congregation ſhall they pitch.

a In the twelve tribes were foure principall ſtanderds, ſo that every three tribes had their ſtanderd.

3 On the Eaſt-ſide toward the riſing of the ſunne , ſhall they of the ſtanderd of the hoaſte of Iudah pitch according to their armies: and Nahſhon the ſonne of Amminadab *ſhallbe* ‖ captaine of the ſonnes of Iudah.

‖ *Or, prince.*

4 And his hoaſt and the number of them *vvere* ſeventie and foure thouſand and ſixe hundreth.

5 Next unto him ſhall they of the tribe b of Iſſachar pitch , and Nethaneel the ſonne of Zuar *ſhallbe* the captaine of the ſonnes of Iſſachar :

b Iudah, Iſſachar, and Zebulun the ſonnes of Leah were of the firſt ſtanderd.

6 And his hoaſt and the number thereof *vvere* foure and fiftie thouſand, and foure hundreth.

7 *Then* the tribe of Zebulun, and Eliab the ſonne of Helon captaine over the ſonnes of Zebulun :

8 And his hoaſte and the number thereof ſeven and fiftie thouſand and foure hundreth :

9 The whole number of the [c] hoaſte of Iudah *are* an hundreth foureſcore and ſixe thouſand, and foure hundreth according to their armies : they ſhall firſt ſet forth.

c Of them which were conteined under that name.

10 ¶ On the South ſide *ſhallbe* the ſtanderd of

the hoaſte [d] of Reuben according to their armies: and the captaine ouer the ſonnes of Reuben *ſhall be* Elizur the ſonne of Shedeur.

[d] Reuben and Simeon, the ſonnes of Leah, and Gad the ſonne of Zilpah her maide, were of the ſecond ſtanderd.

11 And his hoaſte and the number thereof, ſixe and fourtie thouſand and fiue hundreth.

12 And by him ſhall the tribe of Simeon pitch, and the captaine ouer the ſonnes of Simeon *ſhall be* Shelumiel the ſonne of Zuriſhaddai:

13 And his hoaſte, and the number of them, nine and fiftie thouſand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad *ſhallbe* Eliaſaph the ſonne of ‖ Deuel:

‖ *Or, Reuel.*

15 And his hoaſte and the number of them *vvere* fiue and fourtie thouſand, ſixe hundreth and fiftie.

16 All the number of the campe of Reuben *vvere* an hundreth and one and fiftie thouſand, and foure hundreth and fiftie according to their armies, and they ſhall ſet foorth in the ſecond place.

17 ¶ Then the Tabernacle of the Congregation ſhall goe *vvith* the hoaſte of the Leuites, in the [e] mids of the campe as they haue pitched, ſo ſhall they goe forward, euery man in his order, according to their ſtanderds.

[e] Becauſe it might be in equall diſtance from ech one, and all indifferently haue recourſe thereunto.

18 ¶ [f] The ſtanderd of the campe of Ephraim *ſhall be* toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim *ſhallbe* Eliſhama the ſonne of Ammihud:

[f] Becauſe Ephraim and Manaſſeh ſupplied the place of Ioſeph their father, they are taken to be Rahels children, ſo they and Beniamin make the third ſtanderd.

19 And his hoaſte and the number of them *vvere* fourtie thouſand and fiue hundreth.

20 And by him *ſhall be* the tribe of Manaſſeh and the captaine ouer the ſonnes of Manaſſeh, *ſhallbe* Gamliel the ſonne of Pedahzur:

21 And his hoaſt and the number of them *vvere* two and thirtie thouſand and two hundreth.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin *ſhallbe* Abidan, the ſonne of Gideoni:

23 And his hoaſte, and the number of them *vvere* fiue and thirtie thouſand and foure hundreth.

24 All the number of the campe of Ephraim *vvere* an hundreth and eight thouſand and one hundreth according to their armies, and they ſhall goe in the third place.

25 ¶ The ſtanderd of the hoaſt of [g] Dan *ſhallbe* toward the North according to their armies: and the captaine ouer the children of Dan *ſhallbe* Ahiezer the ſonne of Ammiſhaddai:

[g] Dan and Nephtali the ſonnes of Bilha Rahels maid with Aſher the ſonne of Zilpah make the fourth ſtanderd.

26 And his hoaſt and the number of them *vvere* two and threeſcore thouſand and ſeuen hundreth.

27 And by him ſhall the tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher *ſhallbe* Pagiel the ſonne of Ocran.

28 And his hoaſt and the number of them *vvere* one and fourtie thouſand, and fiue hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali *ſhallbe* Ahira the ſonne of Enan:

30 And his hoaſt and the number of them *vvere* three and fiftie thouſand and foure hundreth.

31 All the number of the hoaſt of Dan *vvas* an hundreth and ſeuen and fiftie thouſand and ſixe hundreth: they ſhall goe hindmoſt with their ſtanderds.

32 ¶ Theſe are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoaſte, according to their armies, ſixe hundreth and three thouſand, fiue hundreth and fiftie.

[h] Which were of twentie yeeres and aboue.

31 But the Leuites were not numbred among the children of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they iourneyed euery one with his families, according to the houſes of their fathers.

[i] For vnder euery one of the foure principall ſtanderds were diuers ſignes to keepe euery band.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lord ſeparated the Leuites for himſelfe. 16 Their number, families, and captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

These alſo were the [a] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

[a] Or, families and kinreds.

2 So theſe are the names of the ſonnes of Aaron, * Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

* *Exod.6,23.*

3 Theſe are the names of the ſonnes of Aaron the anoynted Prieſts, whom *Moſes* did * conſecrate to miniſter in the Prieſts office.

* *Exod.28,3.*

4 * And Nadab and Abihu died [b] before the Lord, when they offered * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſts office in the [c] ſight of Aaron their father.

* *Leuit.10,1,2. chap.26,61.1.chron.24.2.*

[b] Or, before the Altar.

* *Leuit.10,1.2.*

[c] Whiles their father liued.

5 Then the Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and [d] ſet them before Aaron the Prieſt that they may ſerue him,

[d] Offer them vnto Aaron for the vſe of the Tabernacle,

7 And take the charge with him, euen the charge of the whole Congregation, [e] before the Tabernacle of the Congregation to doe the ſeruice of the Tabernacle.

[e] Which appertained to the executing of the high Prieſts commandement, to the ouerſight of the people, and the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and *haue* the charge of the children of Iſrael to do the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his [f] ſonnes: *for* they are giuen him freely from among the children of Iſrael.

[f] Aarons ſonnes the Prieſts ſerved in the Sanctuary in praying for the people and offring ſacrifice: the Leuites ſerved for the inferiour uſes of the ſame.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their Prieſts office: and the [g] ſtranger that commeth neere, ſhallbe ſlaine.

[h] Any that would miniſter not being a Levite.

11 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael: for all the firſt borne that openeth the matrice among the children of Iſrael, and the Leuites ſhallbe mine,

13 Becauſe all the firſt borne are mine: for the ſame day, that I ſmote all the firſt borne in the land of Egypt, * I ſanctified vnto mee all the firſt borne in Iſrael, both man and beaſt: mine ſhall they be: I am the Lord.

* *Exod.13.1. and 34.19. Levit.27,26. chap.8,16.luk.2,23.*

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euery male from a moneth olde and aboue ſhalt thou number.

16 Then Moſes numbred them according to the word of the Lord, as he was commanded.

17 And theſe were the ſonnes of Leui by their names, * Gerſhon, and Kohath, and Merari.

* *Gen.46,11.exod.6,66. chap.26.57. 1.chron.6,1, and 23,6.*

18 Alſo theſe are the names of the ſonnes of Gerſhon by their families: Libni and Shimei.

19 The ſonnes alſo of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the ſonnes of Merari by their families: Mahli and Muſhi, Theſe are the families of

Leui, according to the houſes of their fathers.

21 Of Gerſhon *came* the family of the Libnites and the family of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſumme whereof ([h] after the number of all the males from a moneth olde and aboue) was counted ſeuen thouſand and fiue hundreth.

[h] Only numbring the male children.

23 ¶ The families of the Gerſhonites ſhall pitch behinde the Tabernacle Weſtward.

24 The captaine and ‖ ancient of the houſe of the Gerſhonites *ſhallbe* Eliaſaph the ſonne of Lael.

‖ *Or, father.*

25 And the charge of the ſonnes of Gerſhon in the Tabernacle of the Congregation, *ſhall be* the [i] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

[i] Their charge was to carie the couering and hangings of the Tabernacle.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the ſeruice thereof.

27 * And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: theſe are the families of the Kohathites,

28 The number of all the males from a moneth olde and aboue, *vvas* eight thouſand and ſixe hundreth, hauing the [k] charge of the Sanctuarie.

[k] Doing euery one his duetie in the Sanctuary.

29 The families of the ſonnes of Kohath ſhall pitch on the South ſide of the Tabernacle.

30 The captaine and ancient of the houſe *and* families of the Kohathites *ſhallbe* Elizaphan the ſonne of Vzziel:

31 And their charge *ſhallbe* the [l] Arke, and the Table, and the Candleſticke, and the altars, and the inſtruments of the Sanctuary that they miniſter with, and the vaile, and all that ſerueth thereto.

[l] The chiefe things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the ſonne of Aaron the Prieſt *ſhallbe* ‖ chiefe captaine of the Leuites, *hauing* the ouerſight of them that haue the charge of the Sanctuarie.

‖ *Or, prince of princes.*

33 ¶ Of Merari *came* the familie of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth olde and aboue *vvas* ſixe thouſand and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari *ſhallbe* Zuriel the ſonne of Abihail: they ſhall pitch on the Northſide of the Tabernacle.

36 And in the charge and cuſtodie of the ſonnes of Merari *ſhallbe* [m] the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerueth thereto,

[m] The woode worke and the reſt of the inſtruments were committed to their charge.

37 With the pillars of the court round about, with their ſockets, and their pins and their coards.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle *I ſay*, of the Congregation Eaſtward ſhall Moſes and Aaron and his ſonnes pitch, hauing the charge of the Sanctuary, [n] and the charge of the children of Iſrael: but the ſtranger that commeth neere ſhall be ſlaine.

[n] That none ſhould enter into the Tabernacle contrarie to Gods appointment.

39 The whole ſumme of the Leuites, which Moſes and Aaron numbred at the commandement of the Lord throughout their families, *euen* all the males from a moneth old and aboue, *vvas* two and twentie [o] thouſand.

[o] So that the firſt borne of the children of Iſrael were moe by 273. as verſe 43.

40 ¶ And the Lord ſaid unto Moſes, Number all the firſt-borne that are males among the children of Iſrael from a moneth old and above, and take the number of their names.

41 And thou ſhalt take the Levites to mee [p] for all the firſt-borne of the children of Iſrael (I *am* the Lord) and the cattell of the Levites for all the firſt-borne of the cattell of the children of Iſrael.

[p] So that now the Levites ſhould ſatisfie unto the Lord for the firſt-borne of Iſrael, ſave for the 273. which were moe then the Levites, for whom they payed money.

42 And Moſes numbred, as the Lord commaunded him, all the firſt-borne of the children of Iſrael.

43 And all the firſt-borne males rehearſed by name (from a moneth old and above) according to their number were two and twenty thouſand, two hundreth ſeventie and three.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Take the Levites for all the firſt-borne of the children of Iſrael, and the cattell of the Levites for their cattel, and the Levites ſhalbe mine, (I am the Lord.)

46 And for the redeeming of the two hundreth ſeventie and three, (which are moe then the Levites) of the firſt-borne of the children of Iſrael,

47 Thou ſhalt alſo take five ſhekels for every perſon: after the weight of the Sanctuarie ſhalt thou take it: * the ſhekel *containeth* twenty gerahs.

* *Exod.30,13. Levit.27,25. chap.18,16. ezek.45,12.*

48 And thou ſhalt give the money, wherewith the odde number of them is redeemed, unto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the [q] firſt-borne of the children of Iſrael tooke he the money: *even* a thouſand three hundreth threeſcore and five *ſhekels*, after the ſhekel of the Sanctuarie.

[q] Or the two hundreth ſeventie and three, which were more then the Levites.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſonnes according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IV.

5 The offices of the Levites, when the hoaſte removed. 6 The number of the three families of Kohath, Gerſhon, and Merari.

ANd the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Levi, after their families, *and* houſes of their fathers,

3 From [a] thirtie yeare old and above, even untill fiftie yeare olde all that enter into the aſſembly to do the worke in the Tabernacle of the Congregation.

[a] The Levites were numbred after three ſorts, firſt at a moneth olde when they were conſecrate to the Lord, next at 25. yeare old when they were appointed to ſerve in the Tabernacle, and 30 yeare olde to beare the burthens of the Tabernacle.

4 This ſhallbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation *about* the holieſt of all.

5 ¶ When the hoaſte remooveth, then Aaron and his ſonnes ſhall come and take downe [b] the covering vaile, and ſhall cover the Arke of the Teſtimonie therewith.

[b] Which divided the Sanctuary from the holieſt of all.

6 And they ſhall put thereon a covering of badgers skinnes, and ſhall ſpread upon it a cloath altogether of blewe ſilke, and put to [c] the barres thereof:

[c] That is, put them upon their ſhoulders to cary it: for the barres of the Arke could never be removed. Exod.25,15.

7 And upon the * table of ſhew-*bread*, they ſhall ſpread a cloath of blew ſilke, and put thereon the diſhes, and the *incenſe* cups and goblets, and coverings to cover it [d] with, and the bread ſhall be thereon continually.

* *Exod.25,30.*

[d] Meaning, to cover the bread.

8 And they ſhall ſpread upon them a covering

of skarlet, and couer the ſame with a couering of badgers skinnes, and put to the barres thereof.

9 Then they ſhall take a cloath of blew ſilke, and couer the * candleſticke of light with his lampes, and his ſnuffers, * and his ſnuffediſhes, and all the oyle veſſels thereof, which they occupie about it.

10 So they ſhall put it, and all the inſtruments thereof in a couering of badgers skinnes, and put it vpon the [e] barres.

11 Alſo vpon the golden [f] altar they ſhall ſpread a cloath of blew ſilke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they ſhall take all the inſtruments of the miniſterie, wherewith they miniſter in the Sanctuarie, and put *them* in a cloath of blew ſilke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Alſo they ſhall take away the aſhes from the [g] altar, and ſpread a purple cloath vpon it,

14 And ſhall put vpon it all the inſtruments thereof, which they occupie about it, the cenſers, the fleſhhookes, and the beſomes, and the baſens, *euen* all the inſtruments of the altar: and they ſhall ſpread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his ſonnes haue made an end of couering the [h] Sanctuarie, and all the inſtruments of the Sanctuary, at the remoouing of the hoaſte, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhall not [i] touch *any* holy thing leaſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the ſonne of Aaron the Prieſt *pertaineth* the oyle for the light, and the * ſweete incenſe, and the [k] dayly meate offering, and the * anoynting oyle *vvith* the ouerſight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie, and in all the inſtruments thereof.

17 ¶ And the Lord ſpake vnto Moſes and to Aaron, ſaying,

18 Ye ſhall not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may liue and not die, when they come neere to the moſt holy things: let Aaron and his ſonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not goe in, to ſee when the Sanctuarie is folden vp, leaſt they die.

21 ¶ And the Lord ſpake vnto Moſes, ſaying

22 Take alſo the ſumme of the ſonnes of Gerſhon, euery one by the houſes of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde ſhalt thou number them, all that [n] enter into the aſſembly for to doe ſeruice in the Tabernacle of the Congregation.

24 This ſhallbe the ſeruice of the families of the Gerſhonites to ſerue and to beare.

25 They ſhall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation.

26 The curtaines alſo of the court, and the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their coards: and all the inſtruments for their ſeruice, and all that is made for them: ſo ſhall they ſerue.

27 At the commandement of Aaron and his ſonnes ſhall all the ſeruice of the ſonnes of the Gerſhonites be done, in all their charges and in all their ſeruice, and yee ſhall appoint them to keepe all their charges.

28 This is the ſeruice of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch *ſhallbe* vnder the [q] hand of Ithamar the ſonne of Aaron the Prieſt.

29 ¶ Thou ſhalt number the ſonnes of Merary by their families, *and* by the houſes of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde ſhalt thou number them, all that enter into the aſſembly, to doe the ſeruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their ſeruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his ſockets,

32 And the pillars round about the court, with their ſockets and their pinnes, and their cords with all their inſtruments, euen for all their ſeruice: and by [r] name ye ſhall reckon the inſtruments of their office *and* charge.

33 This is the ſeruice of the families of the ſonnes of Merari, according to all their ſeruice in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

34 ¶ Then Moſes and Aaron and the Princes of the Congregation numbred the ſonnes of the Kohathites, by their families and by the houſes of their fathers.

35 From thirtie yeere old and aboue, euen vnto fifty yeere old, all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

36 So the † numbers of them throughout their families were two thouſand, ſeuen hundreth and fiftie.

37 Theſe are the numbers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commandement of the Lord by the [s] hand of Moſes.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houſes of their fathers *vvere* two thouſand ſixe hundreth and thirtie.

41 Theſe are the numbers of the families of the ſonnes of Gerſhon: of all that [t] did ſeruice in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, *and* by the houſes of their fathers,

43 From thirtie yeere olde and vpward, euen

* *Exod.25.31.*
* *Exod.25.38.*

[e] The Ebrew word ſignifieth an inſtrument made of two ſtaues or barres.

[f] Which was to burne incenſe, reade Exod.31,1.

[g] Of the burnt offering.

[h] That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

[i] Before it be couered.

* *Exod.30,34,35.*

[k] Which was offered at morning and euening.

* *Exod.30,23,25.*

[l] Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh.

[m] Shewing what part euery man ſhall beare.

[n] Which were receiued into the company of them that miniſtred in the Tabernacle of the Congregation.

[o] Which vaile hanged betweene the Sanctuarie and the court.

[p] Which court compaſſed both the Tabernacle of the Congregation, and the altar of burnt offering.

[q] Vnder the charge and ouerſight.

* *Exod.26.15.*

[r] Ye ſhall make an inuentorie of all the things, which ye commit to their charge.

† *Ebr. the numbred of them.*

[s] God appointing Moſes to be the miniſter and executor thereof.

[t] Which were of competent age to ſerue therein, that is betweene 30, and 50.

vnto fiftie yeere olde: all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thouſand, and two hundreth.

45 Theſe are the ſummes of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the commandement of the Lord, by the hand of Moſes.

46 *So* all the numbers of the Leuites, which Moſes, and Aaron, and the princes of Iſrael numbred by their families and by the houſes of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere old, euery one that came to do [u] his duety, office, ſeruice and charge in the Tabernacle of the Congregation.

[u] Whoſoeuer of the Leuites that had any maner of charge in the Tabernacle.

48 So the number of them were eight thouſand fiue hundreth and fourescore.

49 According to the † commandement of the Lord by the hand of Moſes did *Aaron* number them, euery one according to his ſeruice, and according to his charge. This *vvere* they of that tribe numbred, as the Lord commanded [x] Moſes.

† *Ebr. according to the mouth, or word.*

[x] So that Moſes neither added, nor diminiſhed, from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted ſhallbe caſt foorth. 6 The purging of ſinne. 15 The triall of the ſuſpect wife.

AND the Lord ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael that they * put out of the hoaſte euery leper, and euery one that hath * and iſſue, and whoſoeuer is defiled by * the dead.

* *Leuit.13.3.*
* *Leuit.15.2.*
* *Leuit.21.1.*

3 Both male and female ſhall ye put out: ‖ out of the hoaſte ſhall ye put them, that they defile not their [a] tents among whom I dwell.

‖ *Or, in a place out of the hoaſte.*

[a] There were three maner of tents: of the Lord, of the Leuites, and of the Iſraelites.

4 And the children of Iſrael did ſo, and put them out of the hoaſte, euen as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 And the Lord ſpake vnto Moſes, ſaying,

6 Speake vnto the children of Iſrael, * When a man or woman ſhall commit any ſinne [b] that men commit, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

* *Leuit.6.3.*

[b] Commit any fault willingly.

7 Then they ſhall confeſſe their ſinne which they haue done, & ſhall reſtore the damage thereof * with his principall, and put the fift part of it more thereto, and ſhall giue it vnto him, againſt whom he hath treſpaſſed.

* *Leuit.6.5.*

8 But if the [c] man haue no kinſeman, to whom he ſhould reſtore the damage, the damage ſhallbe reſtored to the Lord for the Prieſts vſe; beſides the ramme of the atonement, whereby hee ſhall make atonement for him.

[c] If he be dead to whom the wrong is done, and alſo haue no kinſeman.

9 And euery offring of all the [d] holy things of the children of Iſrael, which they bring vnto the Prieſt, ſhall be * his.

[d] Or, things offered to the Lord, as firſt fruits &c.

* *Leuit.10.12.*

10 And euery mans hallowed things ſhall be his: *that is,* whatſoeuer any man giueth the Prieſt, it ſhall be his.

11 ¶ And the Lord ſpake vnto Moſes, ſaying,

12 Speake vnto the children of Iſrael, and ſay vnto them, If any mans wife [e] turne to euill, and commit a treſpaſſe againſt him,

[e] By breaking the band of marriage, and playing the harlot.

13 So that another man lie with her fleſhly, and it be hid from the eyes of her husband, and kept cloſe, and yet ſhe be defiled, and there be no witneſſe againſt her, neither ſhee taken with the maner,

14 † If he be mooued with a ielous minde, ſo that he is ielous ouer his wife, which is defiled, or if he haue a ielous mind, ſo that he is ielous ouer his wife, which is not defiled.

† *Ebr. If the ſpirit of ielouſie come vpon him.*

15 Then ſhall the man bring his wife to the Prieſt, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* he ſhall not powre [f] oyle vpon it, nor put incenſe thereon: for it is an offering of ielouſie, an offering for a remembrance, calling the ſinne to [g] minde.

[f] Onely in the ſinne offring, and ſo this offring of Ielouſie were neither oyle nor incenſe offered.

[g] Or, making the ſinne knowen, and not purging it.

16 And the Prieſt ſhall bring her, and ſet her before the Lord.

17 Then the Prieſt ſhall take [h] the holy water in an earthen veſſell, and of the duſt that is in the floure of the Tabernacle, *euen* the Prieſt ſhall take it and put it into the water.

[h] Which alſo is called the water of purification or ſprinkling, reade Chap.19,9.

18 After the Prieſt ſhall ſet the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielouſie offering, and the Prieſt ſhall haue bitter *and* [i] curſed water in his hand,

[i] It was ſo called by the effect, becauſe it declared the woman to be accurſed, and turned to her deſtruction.

19 And the Prieſt ſhall charge her by an oathe, and ſay vnto the woman, If no man haue lien with thee, neither thou haſt turned to vncleanneſſe from thine huſband, be free from this bitter *and* curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſides thine huſband,

21 (Then the Prieſt ſhall charge the woman with an oathe of curſing, and the Prieſt ſhall ſay vnto the woman:) The Lord make thee to be [k] accurſed, and deteſtable for the oathe among the people, and the Lord cauſe thy thigh to † rot, and thy belly to ſwell:

[k] Both becauſe ſhe had committed ſo heinous a fault, and forſware her ſelfe in denying the ſame.

† *Ebr. to fall.*

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwere, [l] Amen, Amen.

[l] That is, be it ſo, as thou wiſheſt, as Pſal.41, 23. deut.27,15.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhall [m] blot them out with the bitter water,

[m] Shall waſh the curſes, which are written, into the water in the veſſell.

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water *turned* into bitterneſſe ſhall enter into her.

25 Then the Prieſt ſhall take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar.

26 And the Prieſt ſhall take *an handfull* of the offring for a ‖ memoriall thereof, and burne it vpon the [n] altar, and afterward make the woman drinke the water.

‖ *Or, perfume.*

[n] Where the incenſe was offered.

27 When he hath made her drinke the water, if ſhee be defiled and haue treſpaſſed againſt her husband, then ſhall the curſed water, *turned* into bitterneſſe, enter into her, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhallbe accurſed among her people.

28 But if the woman be not defiled, but be ‖ cleane, ſhe ſhall be free, and ſhall conceiue and beare.

‖ *Or, innocent.*

29 This is the law of ielouſie, when a wife turneth from her huſband and is defiled,

30 Or, when a man is mooued with a ielous minde, being ielous ouer his wife, then ſhall hee bring the woman before the Lord, and the Prieſt ſhall doe to her according to all this law,

31 And the man ſhallbe [o] free from ſinne, but this woman ſhall beare her iniquitie.

[o] The man might accuſe his wife vpon ſuſpition, and not be reproued.

CHAP. VI.

2 The law of the conſecration of the Nazarites. 24 The manner to bleſſe the people.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, When a man or a woman doth ſeparate themſelves to vow a vow of a [a] Nazarite, to ſeparate *himſelfe* unto the Lord,

3 Hee ſhall abſtaine from wine and ſtrong drinke, and ſhall drinke no ſowre wine nor ſowre drinke, nor ſhall drinke any liquor of grapes, neither ſhall eat freſh grapes nor dried

4 As long as his abſtinence endureth, ſhall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is ſeparated by his vow, the * raſor ſhall not come upon his head, untill the dayes be out, in the which he ſeparateth *himſelfe* unto the Lord, he ſhallbe holy, and ſhall let the locks of the haire of his head grow.

6 During the time that hee ſeparateth himſelfe unto the Lord, hee ſhall come at no [b] dead bodie:

7 He ſhall not make himſelfe uncleane at the death of his father or mother, brother, or ſiſter: for the conſecration of his God is upon [c] his head.

8 All the dayes of his ſeparation hee ſhallbe holy to the Lord.

9 And if any die ſuddenly by him, or he beware, then the [d] head of his conſecration ſhallbe defiled, and he ſhall ſhave his head in the day of his cleanſing: in the ſeventh day he ſhall ſhave it.

10 And in the eighth day he ſhall bring two turtles, or two young pigeons to the Prieſt, at the doore of the tabernacle of the Congregation.

11 Then the Prieſt ſhall prepare the one for a ſinne-offering, and the other for a burnt-offering, and ſhall make an atonement for him, becauſe he ſinned by [e] the dead: ſo ſhall he hallow his head the ſame day.

12 An he ſhall [f] conſecrate unto the Lord the dayes of his ſeparation, and ſhall bring a lambe of a yeare olde for a treſpaſſe-offering, and the firſt [g] dayes ſhallbe void: for his conſecration was defiled.

13 ¶ This then is the lawe of the Nazarite: when the time of his conſecration is out, he ſhall come to the doore of the tabernacle of the Congregation,

14 And he ſhall bring his offering unto the Lord, an hee-lambe of a yeare olde without blemiſh, for a burnt-offering, and a ſhee-lambe of a yeare old without blemiſh, for a ſinne-offring, and a ramme without blemiſh, for peace-offerings,

15 And a basket of unleavened bread, of * Cakes of fine floure, mingled with oyle, and wafers of unleavened bread anointed with oyle, with their meat-offering, and their drinke-offerings:

16 The which the Prieſt ſhall bring before the Lord, and make his ſinne-offering and his burnt-offering,

17 Hee ſhall prepare alſo the ram for a peace-offering unto the Lord, with the basket of unleavened bread, and the Prieſt ſhall make his meate-offering, and his drinke-offering.

18 And * the Nazarite ſhall ſhave the head [h] of his conſecration at the doore of the Tabernacle of the Congregation, and ſhall take the haire of the head of his conſecration, and [i] put it in the fire which is under the peace-offering.

19 Then the Prieſt ſhall take the ſodden ſhoulder of the ramme, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after hee hath ſhaven his conſecration.

20 And the Prieſt ſhall * ſhake them to and fro before the Lord: this is an holy thing for the Prieſt ‖ beſide the ſhaken breaſt, and beſides the heave ſhoulder: ſo afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, *and* of his offering unto the Lord for his conſecration, [k] beſides that that he is able to bring: according to the vow which he vowed, ſo ſhall he do after the law of his conſecration.

22 ¶ And the Lord ſpake unto Moſes, ſaying.

23 Speake unto Aaron and to his ſonnes, ſaying, Thus ſhall ye [l] bleſſe the children of Iſrael, and ſay unto them,

24 The Lord bleſſe thee, and keepe thee,

25 The Lord make his face ſhine upon thee, and be mercifull unto thee,

26 The Lord lift up his countenance upon thee, and give thee peace.

27 So they ſhall put my [m] Name upon the children of Iſrael, and I will bleſſe them.

CHAP. VII.

1 The heads or princes of Iſrael offer at the ſetting up of the Tabernacle. 10 And at the dedication of the Altar. 19 God ſpeaketh to Moſes from the Mercie-ſeate.

NOw when Moſes had finiſhed the ſetting up of the Tabernacle, and * anointed it and ſanctified it, and all the inſtruments thereof, and the altar with all the ‖ inſtruments thereof, and had anointed them, and ſanctified them,

2 Then the ‖ princes of Iſrael, heads over the houſes of their fathers, (they were the princes of the tribes, who were over them that were numbred) offred,

3 And brought their offring before the Lord, ſixe [a] covered charets, and twelve oxen: one charet for two princes, and for every one an oxe, and they offred them before the Tabernacle.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *theſe* of them, that they may be to do the [b] ſervice of the Tabernacle of the Congregation, and thou ſhalt give them unto the Levites, to every man according unto his office.

6 So Moſes tooke the charets and the oxen, and gave them unto the Levites:

7 Two charets and foure oxen he gave to the ſonnes of Gerſhon, according unto their [c] office.

8 And foure charets and eighth oxen he gave to the ſonnes of Merari, according unto their office, under the hand of Ithamar the ſonne of Aaron the Prieſt.

9 But to the ſonnes of Kohath he gave none, [d] becauſe the charge of the Sanctuary belonged to them, *which* they did beare upon *their* ſhoulders.

10 ¶ The princes alſo offered in the [e] dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord ſaid unto Moſes, One prince one day, and another prince another day, ſhall offer their offring, for the dedication of the altar.

12 ¶ So then on the firſt day did ‖ Nahſhon the ſonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering *was* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle

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[a] Which ſeparated themſelves from the world, and dedicated themſelves to God: which figure was accompliſhed in Chriſt.

* Iudg.13,5. 1.Sam.1,11.

[b] As at burials, or mournings.

[c] In that he ſuffered his haire to grow, he ſignified that he was conſecrate to God.

[d] Which long haire is a ſigne that he is dedicate to God.

[e] By being preſent where the dead was.

[f] Beginning at the eighth day, when he is purified.

[g] So that he ſhall begin his vow anew.

* Levit.2,15.

* Acts 21,24.

[h] In token that his vow is ended.

[i] For the haire which was conſecrate to the Lord, might not be caſt into any prophane place.

* Exod.29,27.

‖ Or, with the breſt.

[k] At the leaſt he ſhall doe this, if he be able to offer no more.

[l] That is, pray for them, Ecclus 36,17.

[m] They ſhall pray in my Name for them.

* Exod.40,18.

‖ Or, veſſels.

‖ Or, captaines.

[a] Like horſlitters, to keep the things that were caried in them from weather.

[b] That is, to cary things and ſtuffe in.

[c] For their uſe to cary with.

[d] The holy thing of the Sanctuary muſt be caried upon their ſhoulders and not drawen with oxen, Chap.4,15.

[e] That is, when the firſt ſacrifice was offered thereupon by Aaron, Levit.9,1.

‖ The offering of Nahſhon.

of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a * meate-offering.

* *Levit.* 2,1.

14 An *incenſe* cup of gold of ten *ſhekels*, full of incenſe,

15 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

16 An hee-goat for a ſinne-offering,

17 And for peace-offerings, two bullocks, five rammes, five hee-goats, and five lambes of a yeare old: this was the offering of Nahſhon the ſonne of Amminadab.

‖ The offering of Nethaneel.

18 ¶ The ſecond day ‖ Nethaneel, the ſonne of Zuar, prince of *the tribe* of Iſſachar did offer.

19 Who offered for his offering a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate-offering,

20 An *incenſe* cup of golde of ten *ſhekels*, full of incenſe,

21 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

22 An hee-goate for a ſinne-offering,

23 And for peace-offerings two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Nethaneel the ſonne of Zuar.

‖ The offring of Eliab.

24 ¶ The third day ‖ Eliab the ſonne of Helon prince of the children of Zebulon *offered*.

25 His offring *vvas* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering,

26 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

27 A yong bullocke, a ram, a lambe of a yeare old for a burnt-offering,

28 An hee-goate for a ſinne-offering,

29 And for peace-offerings, two bullocks, five rammes, five hee-goates, five lambes of a yeare old: this was the offering of Eliab the ſonne of Helon,

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the ſonne of Shedeur prince of the children of Reuben *offered*.

31 His offering *vvas* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate-offering,

32 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

33 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

34 An hee-goat for a ſinne-offering,

35 And for a peace-offering, two bullocks, five rammes, five hee-goats, and five lambes of a yeare old: this was the offering of Elizur the ſonne of Shedeur.

‖ The offering of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel, the ſonne of Zuriſhaddai, prince of the children of Simeon *offered*.

37 His offering *vvas* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat-offering,

38 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

39 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

40 An hee-goate for a ſinne-offering,

41 And for a peace-offring, two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Shelumiel the ſonne of Zuriſhaddai.

‖ The offering of Eliaſaph.

42 ¶ The ſixth day ‖ Eliaſaph the ſonne of Deul prince of the children of Gad *offered*.

43 His offring *vvas* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offring,

44 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

45 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

46 An hee-goat for a ſinne-offering.

47 And for a peace-offering, two bullockes, five rammes, five hee-goats, five lambes of a yeare olde: this was the offering of Eliaſaph the ſonne of Deuel.

‖ The offering of Eliſhama.

48 ¶ The ſeventh day ‖ Eliſhama the ſonne of Ammiud prince of the children of Ephraim *offered*.

49 His offring was a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offring.

50 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

51 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

52 An hee-goat for a ſinne-offering,

53 And for a peace-offring, two bullocke, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Eliſhama the ſonne of Ammiud.

‖ The offering of Gamliel.

54 ¶ The eighth day *offered* ‖ Gamliel the ſonne of Pedazur, prince of the children of Manaſſeh.

55 His offring *vvas* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuari, both full of fine floure, mingled with oyle, for a meate-offering,

56 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

57 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

58 An hee-goat for a ſinne-offering,

59 And for a peace-offering, two bullocks, five rammes, five hee-goats, five lambes of a yeare olde: this was the offering of Gamliel the ſonne of Pedazur.

‖ The offering of Abidan.

60 ¶ The ninth day ‖ Abidan the ſonne of Gideoni prince of the children of Benjamin *offered*.

61 His offring *vvas* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering,

62 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

63 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

64 And hee-goat for a ſinne-offering,

65 And for a peace-offring, two bullocks, five

rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Abidan the ſonne of Gideoni.

‖ The offering of Ahiezer.

66 ¶ The tenth day ‖ Ahiezer the ſonne of Ammiſhaddai, prince of the children of Dan *offered.*

67 His offering *vvas* a ſiluer charger of an hundreth and thirty *ſhekels* weight, a ſiluer bowle of ſeuenty ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a ſinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahiezer the ſonne of Ammiſhaddai.

‖ The offering of Tagiel, or Phegiel.

72 ¶ The eleuenth day ‖ Pagiel the ſonne of Ocran, prince of the children of Aſher *offered.*

73 His offring *vvas* a ſiluer charger of an hundreth and thirty *ſhekels* weight, a ſiluer bowle of ſeuenty ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

74 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

75 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a ſinne offering,

77 And for a peace offering, two bullocks, fiue rams, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Pagiel the ſonne of Ocran.

‖ The offering of Ahira.

78 ¶ The twelfth day ‖ Ahira the ſonne of Enan, prince of the children of Naphtali *offered.*

79 His offring *vvas* a ſiluer charger of an hundreth and thirty *ſhekels* weight, a ſiluer bowle of ſeuenty ſhekels, after the ſhekel of the Sanctuary, but full of fine floure, mingled with oyle, for a meate offering.

80 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

82 An hee goate for a ſinne offering.

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde, this was the offering of Ahira the ſonne of Enah.

84 This was the [f] dedication of the Altar by the princes of Iſrael, when it was anoynted, twelue chargers of ſiluer, twelue ſiluer bowles: twelue *incenſe* cups of gold,

[f] This was the offering of the princes, when Aaron did dedicate the Altar.

85 Euery charger *conteining* an hundreth and thirty *ſhekels* of ſiluer, and euery bowle ſeuenty: all the ſiluer veſſell *conteined* two thouſand and foure hundreth *ſhekels*, after the ſhekel of the Sanctuarie.

86 Twelue *incenſe* cups of gold full of incenſe, *conteining* ten ſhekels euery cup, after the ſhekell of the Sanctuary: and the gold of the *incenſe* cups *vvas* an hundred and twenty *ſhekels.*

87 All the bullockes for the burnt offering *vvere* twelue bullocks, the rams twelue, the lambs of a yeere old twelue, with their meate offrings, and twelue hee goats for a ſinne offering.

88 And all the bullocks for the peace offrings *vvere* foure and twenty bullockes, the rammes ſixty, the hee goates ſixtie, the lambes of a yeere olde ſixtie: this was the dedication of the Altar, after that it was [g] anointed.

[g] By Aaron.

89 And when Moſes went into the [h] tabernacle of the Congregation to ſpeake with *God*, hee heard the voyce of one ſpeaking vnto him from the Merci-ſeat, that was vpon the Arke of the Teſtimony [i] betweene the two Cherubims, and hee ſpake vnto him.

[h] That is, the Sanctuary.

[i] According as he had promiſed, Exod. 25, 22.

CHAP. VIII.

2 The order of the lamps. 6 The purifying and offring of the Leuites. 24 The age of the Leuites when they are receiued to ſeruice, and when they are diſmiſſed.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and ſay vnto him, When thou lighteſt the lampes, the ſeuen lampes ſhall giue light toward the [a] forefront of the Candleſticke.

[a] To that part which is ouer againſt the Candleſticke, Exod 25, 37.

3 And Aaron did ſo, lighting the lampes thereof toward the forefront of the Candleſticke, as the Lord had commanded Moſes.

4 And this was the worke of the Candleſticke, *euen* of gold beaten out with the hammer, both the ſhaft, and the flower thereof * was beaten out with the hammer: [b] according to the paterne which the Lord had ſhewed Moſes, ſo made hee the Candleſticke.

* *Exod.* 25, 18.

[b] And not ſet together of diuers pieces.

5 ¶ And the Lord ſpake vnto Moſes, ſaying,

6 Take the Leuites from among the children of Iſrael, and purifie them.

7 And thus ſhalt thou doe vnto them, when thou purifieſt them, Sprinkle [c] water of purification vpon them, and let them ſhaue all their fleſh, and waſh their cloathes: ſo they ſhall be cleane.

[c] In Ebrew it is called the water of ſinne, becauſe it is made to purge ſinne, as Chap. 19, 9.

8 Then they ſhall take a yong bullock with his meate offering of fine floure, mingled with oyle, and another yong bullocke ſhalt thou take for a ſinne offering.

9 Then thou ſhalt bring the Leuites before the Tabernacle of the Congregation, and aſſemble [d] all the Congregation of the children of Iſrael.

[d] That thou mayeſt doe this in preſence of them all.

10 Thou ſhalt bring the Leuites alſo before the Lord, and the [e] children of Iſrael ſhall put their hands vpon the Leuites.

[e] Meaning, certaine of them in the name of the whole.

11 And Aaron ſhall offer the Leuites before the Lord, as a ſhake offering of the children of Iſrael, that they may execute the ſeruice of the Lord.

12 And the Leuites ſhall put their hands vpon the heads of the bullocks, and make thou the one a ſinne offring, and the other a burnt offring vnto the Lord, that thou mayeſt make an attonement for the Leuites.

13 And thou ſhalt ſet the Leuites before Aaron and before his ſonnes, and offer them as a ſhake offering to the Lord.

14 Thus thou ſhalt ſeparate the Leuites from among the children of Iſrael, and the Leuites ſhall be * mine.

* *Chap.* 3, 45.

15 And afterward ſhall the Leuites goe in, to ſerue in the Tabernacle of the Congregation, and thou ſhalt purifie them, and offer them as a ſhake offering.

16 For they are freely giuen * vnto mee from among the children of Iſrael, for [f] ſuch as open any wombe: for all the firſt borne of the children of Iſrael haue I taken them vnto me.

* *Chap.* 3, 9.

[f] That is, they that are the firſt borne.

17 * For all the firſt borne of the children of Iſrael are mine, both of man and beaſt: ſince the day that I ſmote euery firſt borne in the land of Egypt, I ſanctified them for my ſelfe.

* *Exod.* 13, 2. *Luke* 2, 23.

18 And I haue taken the Leuites for all the firſt borne of the children of Iſrael,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Iſrael, to doe the ſeruice of the [g] children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come neere vnto the [h] Sanctuary.

[g] Which ſeruice the Iſraelites ſhould els doe.

[h] Becauſe the Leuites goe into the Sanctuary in their name.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Iſrael did with the Leuites, according vnto all that the Lord had commanded Moſes concerning the Leuites: ſo did the children of Iſrael vnto them.

21 So the Leuites were purified, and waſhed their cloathes, and Aaron offered them as a ſhake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their ſeruice in the Tabernacle of the Congregation, [i] before Aaron and before his ſonnes: as the Lord had commanded Moſes concerning the Leuites, ſo they did vnto them.

[i] In their preſence, to ſerue them.

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 This alſo *belongeth* to the Leuites: from fiue and twentie yeere old and vpward, they ſhall goe in, to execute *their* office in the ſeruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they ſhall ceaſe from executing the [k] office, and ſhall ſerue no more.

26 But they ſhall miniſter [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſeruice: thus ſhalt thou doe vnto the Leuites touching their charge.

[k] Such office as was painefull, as to beare burthens and ſuch like.

[l] In ſinging Pſalmes, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

1 The Paſſeouer is commanded againe. 13 The puniſhment of him that keepeth not the Paſſeouer. 15 The cloud conducteth the Iſraelites through the wilderneſſe.

AND the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, in the firſt moneth of the ſecond yeere, after they were come out of the land of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the * Paſſeouer at the time appointed thereunto.

3 In the foureteenth day of this moneth at * euen, ye ſhall keepe it in his due ſeaſon: according to [a] all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

* *Exod.12,1. Leui.23,5. Chap.28,16. Deut.16,2.*

* *Exod.12,6. Deut. 16, 6.*

[a] Euen in all points as the Lord hath inſtituted it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſeouer.

5 And they kept the Paſſeouer in the foureteenth day of the firſt moneth at euen in the wilderneſſe of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Paſſeouer the ſame day: and they came before Moſes and before Aaron the ſame day.

[b] By touching a corps, or being at the buriall.

7 And thoſe men ſayd vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not [c] offer an offring vnto the Lord in the time thereunto appointed among the children of Iſrael?

[c] Or, celebrate the Paſſeouer the fourteenth day of the firſt moneth.

8 Then Moſes ſayd vnto them, Stand ſtill, and I will heare what the Lord will command concerning you.

9 And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay, If any among you, or of your poſteritie ſhall be vncleane by the reaſon of a corps, or be in a long iourney, [d] he ſhall keepe the Paſſeouer vnto the Lord

[d] And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the [e] ſecond moneth at euen they ſhall keepe it: with vnleauened bread, and ſowre hearbes ſhall they eate it.

[e] So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

12 They ſhall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Paſſeouer ſhall they keepe it.

* *Exod.12,46. Iohn 19, 36.*

13 But the man that is cleane and is not in a [f] iourney, and is negligent to keepe the Paſſeouer, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his ‖ ſinne.

[f] When the Paſſeouer is celebrated.

‖ *Or, puniſhment of his ſinne.*

14 And if a ſtranger dwell among you, and will keepe the Paſſeouer vnto the Lord, as the ordinance of the Paſſeouer, and as the maner thereof *is*, ſo ſhall he do: * ye ſhall haue one law both for the ſtranger, and for him that was borne in the ſame land.

* *Exod.12,49.*

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, *namely*, the Tabernacle of the Teſtimony: and at euen there was vpon the Tabernacle, as the [g] appearance of fire vntill morning.

* *Exod. 40, 34.*

[g] Like a pillar, reade Exod.3,21.

16 So it was alway: the cloud couered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Iſrael iourneyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the † commaundement of the [h] Lord the children of Iſrael iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they ‖ lay ſtill.

† *Ebr. mouth.*

[h] Who taught them what to doe by the cloude.

* *1.Cor. 10, 1.*

‖ *Ebr. camped.*

19 And when the cloud taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the [i] watch of the Lord, and iourneyed not.

[i] They waited when the Lord would ſignifie either their departure, or their abode by the cloude.

20 So when the cloud abode † a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

† *Ebr. dayes of number.*

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding thereon, the children of Iſrael * abode ſtill, & iourneyed not: but when it was taken vp, they iourneyed.

* *Exod.40,36,37. reade verſe 18.*

23 At the commaundement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the [k] hand of Moſes.

[k] Vnder the charge and gouernement of Moſes.

CHAP. X.

1 The vſe of the ſiluer trumpets. 11 The Iſraelites depart from Sinai. 14 The captaines of the hoaſte are numbred. 30 Hobab refuſeth to goe with Moſes his ſonne in law.

AND the Lord ſpake vnto Moſes, ſaying,

2 Make thee two trumpets of ſiluer: of an [a] whole piece ſhalt thou make them, that thou mayeſt vſe them for the aſſembling of the Congregation, and for the departure of the campe.

[a] Or, of worke beaten out with the hammer.

3 And when they ſhall blow with them, all the Congregation ſhall aſſemble to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, *or* heads over the thouſands of Iſrael ſhall come unto thee.

5 But if yee blow an alarm, then the campe of them that pitch on the [b] Eaſt part, ſhall goe forward.

6 If ye blow an alarme the ſecond time, then the hoaſt of them that lie on the [c] South-ſide, ſhall march: *for* they ſhall blow an alarme when they remoove.

7 But in the aſſembling the Congregation, ye ſhall blow without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall [d] blow the trumpets, and ye ſhall have them as a law for ever in your generations.

9 And when ye goe to warre in your land againſt the enemie that vexeth you, yee ſhall blow an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, and ſhall be ſaved from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your feaſt-dayes, and in the beginning of your moneths, ye ſhall alſo blow the trumpets ‖ over your burnt-ſacrifices, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the ſecond yeare, in the ſecond moneth, *and* in the twentieth *day* of the moneth, the cloud was taken up from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ journeys out of the deſert of Sinai, and the cloud reſted in the wilderneſſe of Paran.

13 So they [f] firſt tooke their journey at the commandement of the Lord by the hand of Moſes.

14 ¶ * In the firſt place went the ſtandard of the hoaſte of the children of Iudah according to their armies: and * Nahſhon the ſonne of Amminadab *vvas* over his band.

15 And over the band of the tribe of the children of Iſſachar *vvas* Nathaneel the ſonne of Zuar.

16 And over the band of the tribe of the children of Zebulun *vvas* Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſon and the ſonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the ſtandard of the hoaſte of Reuben, according to their armies, and over his band *vvas* Elizur the ſonne of Shedeur.

19 And over the band of the tribe of the children of Simeon *vvas* Shelumiel the ſonne of Zurishaddai.

20 And over the band of the tribe of the children of Gad *vvas* Eliaſaph the ſonne of Deuel.

21 The Kohathites alſo went forward and [h] bare the * Sanctuarie, and the [i] *former* did ſet up the Tabernacle againſt they came.

22 ¶ Then the ſtandard of the hoaſte of the children of Ephraim went forward according to their armies: and over his band *vvas* Eliſhama the ſonne of Ammiud.

23 And over the band of the tribe of the ſons of Manaſſeh *vvas* Gamliel the ſonne of Pedazur.

24 And over the band of the tribe of the ſons of Benjamin *vvas* Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtandard of the hoaſte of the children of Dan marched, [k] gathering all the hoaſtes according to their armies: and over his band *vvas* Ahiezer the ſonne of Ammiſhaddai.

26 And over the band of the tribe of the children of Aſher *vvas* Pagiel the ſonne of Ocran.

27 And over the band of the tribe of the children of Naphtali *vvas* Ahira the ſonne of Enan.

28 [l] Theſe were the remoovings of the children of Iſrael according to their armies, when they marched.

29 * After, Moſes ſaid unto [m] Hobab the ſon of Reuel the Midianite, the father in law of Moſes, Wee goe into the place, of which the Lord ſaid, I will give it you. Come thou with us, and we will doe thee good: for the Lord hath promiſed good unto Iſrael.

30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kinred.

31 Then he ſaid, I pray thee, leave us not: for thou knoweſt our camping places in the wilderneſſe: therefore thou mayeſt be † our guide.

32 And if thou goe with us, what goodneſſe the Lord ſhall ſhewe unto us, the ſame will wee ſhew unto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes journey: and the Arke of the covenant of the Lord went before them in the three dayes journey, to ſearch out a reſting place for them.

34 And the cloud of the Lord *vvas* upon them by day, when they went out of the campe.

35 And when the Arke went forward, Moſes ſaid, * [o] Riſe up Lord, & let thine enemies be ſcattered, and let them that hate thee, flee before thee.

36 And when it reſted, hee ſaid, Returne, O Lord, to the † many thouſands of Iſrael.

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They loath Manna. 11 The weake faith of Moſes. 16 The Lord divided the burden of Moſes to ſeventie of the Ancients. 31 The Lord ſendeth quailes. 33 Their luſt is puniſhed.

WHen the people became † murmurers, † it diſpleaſed the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the utmoſt part of the hoaſte.

2 Then the people cryed unto Moſes: and when Moſes prayed unto the Lord, the fire was quenched.

3 And he called the name of yͤ place ‖ Taberah, becauſe the fire of the Lord burnt among them.

4 ¶ And a number of [a] people that was among them, fell a luſting, and [b] turned away, and the children of Iſrael alſo wept, and ſaid, Who ſhall give us fleſh to eate?

5 We remember the fiſh which we did eat in Egypt for [c] nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlicke.

6 But now our ſoule is [d] dryed away, we can ſee nothing but this MAN.

7 (The MAN alſo was as * coriander-ſeede, and his colour like the colour of [e] bdelium.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like unto the taſte of freſh oyle.

9 And when the dewe fell downe upon the hoaſte in night, the MAN fell with it)

10 ¶ Then Moſes heard the people weepe throughout their families, every man in the doore of his tent, and the wrath of the Lord was

[b] That is, the hoaſt of Iudah and they that are under his enſigne.

[c] Meaning, the hoaſte of Reuben.

[d] So that onely the Prieſts muſt blow the trumpets, ſo long as the Prieſthood laſted.

[e] When ye rejoyce that God hath removed any plague.

‖ *Or, when ye offer burnt-offerings.*

‖ *Or, in keeping this order in their iourneys.*

[f] From Sinai to Paran, Chap.33,1.

* *Chap.2,3.*

* *Chap.1,7.*

[g] With all the appertainances thereof.

[h] Vpon their ſhoulders.

* *Chap.4.4.*

[i] The Merarites and Gerſhonites.

[k] Leaving none behinde, nor any of the former that fainted in the way

[l] This was the order of their hoaſte when they remooved.

[m] Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi ſaith, that Reuel was Iethros father: ſo Habab was Moſes father in law, looke Exo. 2 13. and 3,1. and 4,18. and 18,1. and judg.4,11.

† *Ebr. eyes unto us.*

[n] Mount Sinai, or Horeb.

* *Pſal.68,1,2.*

[o] Declare thy might and power.

† *Ebr. to the tenne thouſand thouſande*

† *Ebr. as uniuſt complainers.*

† *Ebr. it was evill in the eares of the Lord.*

* *Pſal.78,21.*

‖ *Or, burning.*

[a] Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12 38.

[b] From God.

[c] For a ſmall price, or good cheape.

[d] For the greedie luſt of fleſh.

* *Exod.16.31. wiſd.16,20. pſal.78,24. iohn.6.31.*

[e] Which is a white pearle, or precious ſtone.

grieuouſly kindled: alſo Moſes was grieued.

11 And Moſes ſayd vnto the Lord, Wherefore haſt thou ‖ vexed thy ſeruant? and why haue I not found [f] fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

‖ *Or, euill intreated.*

[f] Or, wherein haue I diſpleaſed thee?

12 Haue I [g] conceiued all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Cary them in thy boſome (as a nurſe beareth the ſucking childe) vnto the [h] land, for the which thou ſwareſt vnto their fathers?

[g] Am I their father, that none may haue the charge of them but I?

[h] Of Canaan promiſed by an oathe to our fathers.

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy [i] ſight, kill me, that I behold not my miſery.

[i] I had rather die then to ſee my griefe and miſery thus daily increaſe by their rebellion.

16 ¶ Then the Lord ſayd vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee.

17 And I will come downe, and talke with thee there, [k] and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

[k] I will diſtribute my ſpirit among them: as I haue done to thee.

18 Furthermore thou ſhalt ſay vnto the people, [l] Be ſanctified againſt to morrow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eat.

[l] Prepare your ſelues that ye be not vncleane.

19 Ye ſhall not eat one day nor two dayes, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your noſtrels, and be lothſome vnto you, becauſe ye haue [m] contemned the Lord, which is [n] among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

[m] Or, caſt him off, becauſe ye refuſed Manna, which he appointed as moſt meet for you.

[n] Who leadeth and gouerneth you.

21 And Moſes ſayd, Sixe hundreth thouſand footmen *are there* of the people, [o] among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eat a moneth long.

[o] Of whom I haue the charge.

22 Shall the ſheepe and the beeues be ſlaine for them to finde them? either ſhall all the fiſh of the Sea be gathered together for them to ſuffice them?

23 And the Lord ſayd vnto Moſes, Is * the Lords hand ſhortened? thou ſhalt ſee now whether my worde ſhall come to paſſe vnto thee, or no.

* *Iſa. 50, 2. and 59, 1*

24 ¶ So Moſes went out, and told the people the words of the Lord, and gathered ſeuenty men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophecied, and did not [p] ceaſe.

‖ *Or, ſeparated, verſe 17.*

[p] From that day the ſpirit of prophecie did not faile them.

26 But there remained two of the men in the hoaſte: the name of the one *vvas* Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoaſte.

27 Then there ranne a young man, and tolde Moſes, and ſayd, Eldad and Medad doe prophecie in the hoaſte.

28 And Ioſhua the ſonne of Nun the ſeruant of Moſes one of his [q] young men anſwered and ſayd, My lord Moſes, [r] forbid them.

[q] Or, a yong man whom he had choſen from his youth.

[r] Such blind zeale was in the Apoſtles, Mark. 9, 38. Luke 9, 44.

29 But Moſes ſayd vnto him, Enuieſt thou for my ſake? yea, would God that all the Lords people *vvere* Prophets, *and* that the Lord would put his ſpirit vpon them.

30 And Moſes returned into the hoaſte, he and the Elders of Iſrael.

31 Then there went foorth a winde from the Lord, and * brought quailes from the ſea, and let them fall vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoaſte, and *they vvere* about two cubites aboue the earth.

* *Exod. 16, 13. Pſal. 78, 26, 27.*

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the leaſt, gathered ten [s] Homers full, and they ſpread them abroad for their vſe round about the hoaſte.

[s] Of Homer, reade Leuit. 27, 16. alſo it ſignifieth an heape, as Exod. 8. 14. Iudg. 15, 16.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

* *Pſal. 78, 31.*

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a luſting.

‖ *Or, graues of luſt.*

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge againſt Moſes.* 10 *Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.*

AFterward Miriam and Aaron ‖ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married [a] a woman of Ethiopia.)

‖ *Or, murmured.*

[a] Zipporah Moſes wife was a Medianite, and becauſe Midian bordered on Ethiopia, it is ſome time in the Scriptures comprehended vnder this name.

2 And they ſayd, What? hath the Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by vs? and the Lord heard *this.*

3 (But Moſes *vvas* a very * [b] meeke man aboue all the men that were vpon the earth.)

* *Ecclus. 45, 4.*

[b] And ſo bare with their grudging, although he knew them.

4 And by and by the Lord ſayd vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he ſayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] viſion, *and* will ſpeake vnto him by dreame.

[c] Theſe were the two ordinarie meanes.

7 My ſeruant Moſes *is* not ſo, who is faithfull [d] in all mine houſe,

[d] In all Iſrael which was his Church.

8 Vnto him will I ſpeake * mouth to mouth, and by viſion, and not in darke wordes, but hee ſhall [e] ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, *euen* againſt Moſes?

* *Exod. 33, 11.*

[e] So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33, 23.

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the [f] Tabernacle: and behold, Miriam *vvas* leprous like ſnow: and Aaron looked vpon Miriam, and behold, *ſhe vvas* leprous.

[f] From the doore of the Tabernacle.

11 Then Aaron ſayd vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs,

which we haue fooliſhly committed, and wherein we haue ſinned.

12 Let her not, I pray thee, be as one [g] dead, of whom the fleſh is halfe conſumed, when he commeth out of his mothers wombe.

[g] As a childe that commeth out of his mothers belly dead, hauing as it were but the skin.

13 Then Moſes cryed vnto the Lord, ſaying, O God, I beſeech thee, heale her now.

14 ¶ And the Lord ſaid vnto Moſes, If her father had [h] ſpit in her face, ſhould ſhee not haue bene aſhamed ſeuen dayes? let her be * ſhut out of the hoaſte ſeuen dayes, and after ſhe ſhall be receiued.

[h] In his diſpleaſure.

* *Leuit. 13,46.*

15 So Miriam was ſhut out of the hoaſte ſeuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are ſent to ſearch the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people againſt the diſcouraging of the other ſpies.

THen afterward the people remooued from Hazeroth, and pitched in the wilderneſſe of [a] Paran.

[a] That is, in Rithma, which was in Paran, Chap.33, 18.

2 ¶ And the Lord ſpake vnto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſend a man, *ſuch as are* all rulers among them.

[b] After the people had required it of Moſes, as it is in Deut.1, 22. then the Lord ſpake to Moſes ſo to doe.

4 Then Moſes ſent them out of the wildernes of Paran at the commandement of the Lord: all thoſe men were ‖ heads of the children of Iſrael.

‖ *Or, rulers.*

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Saphar the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephuneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

‖ *Or, Ioſhua.*

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, *to wit*, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gamalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

[c] Which in number were twelue, according to the twelue tribes.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaid to them, Go vp this way toward the South, and goe vp into the ‖ mountaines.

‖ *Or, his countrey.*

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong, or weake, either few or many.

20 Alſo what the land *is* that they dwell in, whether it be [d] good or bad: and what cities *they be*, that they dwell in, whether they dwell in tents, or in walled townes.

[d] Plentifull or barren.

21 And what the land *is*: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then *was* the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the land, from the wilderneſſe of [e] Zin vnto Rehob, to goe to Hamath.

[e] Which was in the wilderneſſe of Paran.

23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Sheſhai, and Talmai, the ſonnes of [f] Anak. And [g] Hebron was built ſeuen yeere before Zoan in Egypt.

[f] Which were a kinde of gyants.

[g] Declaring the antiquity thereof: alſo Abraham, Sara, Izhak and Iaakob were buried there.

24 * Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

* *Deut. 1, 24.*

25 That place was called the ‖ riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

‖ *Or, the valley of Eſhcol, that is, of grapes.*

26 Then after fortie dayes they turned againe from ſearching of the land.

27 And they went and came to Moſes and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wilderneſſe of [h] Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruit of the land.

[h] Called alſo Kadeſh-barnea.

28 And they told [i] him, and ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with * milke and hony, and here is of the fruit of it.

[i] That is, Moſes.

* *Exod.33,3.*

29 Neuertheleſſe the people be ſtrong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, wee ſaw the [k] ſonnes of Anak there.

[k] Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh. 11, 21, 22.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the ſea, and by the coaſts of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſaid, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

‖ *Or, murmuring againſt Moſes.*

32 But the men that went vp with him, ſayd, We be not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which we haue gone thorow to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that wee ſaw in it, are men of great ſtature.

[l] The gyants were ſo cruell, that they ſpoyled and killed one another and thoſe that came to them.

34 For there we ſaw gyants, the ſonnes of Anak, *which come* of the gyants, ſo that wee ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

2 The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioſhua. 23 Moſes pacifieth God by his prayer. 45 The people that would enter into the land contrary to Gods will, are ſlaine.

THen all the Congregation lifted vp their voyce, and cried: and the [a] people wept that night.

[a] Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes and Aaron: and the whole aſſembly ſaid vnto them, Would God we had died in the land of Egypt, or in this wilderneſſe: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the ſword? our wiues and our children ſhalbe [b] a pray: were it not better for vs to returne into Egypt?

[b] To our enemies the Canaanites.

4 And they ſayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moſes and Aaron [c] fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

[c] Lamenting the people, and praying for them.

6 * And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh *tvvo* of them that ſearched the land, [d] rent their cloathes,

* *Ecclus* 46.9. 1. *Mac.*2.56.

[d] For ſorow, hearing their blaſphemie.

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which we walked thorow to ſearch it, is a very good land,

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee againſt the Lord, neither feare yee the people of the lande: for they are *but* [e] bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

[e] We ſhall eaſily ouercome them.

10 And all the multitude ſayd, [f] Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Iſrael.

[f] This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude,

11 And the Lord ſayd vnto Moſes, How long will this people prouoke me, and how long will it be yer they beleeue me, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater nation and mightier then they.

13 But Moſes ſayd vnto the Lord, * When the Egyptians ſhall heare it, (for thou broughteſt this people by thy power from among them)

* *Exod.*32,12.

14 Then they ſhall ſay to the inhabitants of the land, (*for* they haue heard, that thou Lord, art among this people, *and* that thou, Lord, art ſeene † face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

† *Ebr. eye to eye.*
* *Exod.*13.21.

15 That thou wilt kill this people as [g] one man: ſo the heathen which haue heard the ſame of thee, ſhall thus ſay,

[g] So that none ſhall eſcape.

16 Becauſe the Lord was not * able to bring this people into the land which hee ſware vnto them, therefore hath hee ſlaine them in the wilderneſſe.

* *Deut.*9.28.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlowe to anger, and of great mercy, and * forgiuing iniquity and ſinne, but not making *the vvicked* innocent, and * viſiting the wickedneſſe of the fathers vpon the children, in the third and fourth *generation*:

* *Exod.*34.6. *Pſal.*103.8.
* *Pſal.*10,3.
* *Exod.*20 5. *and* 34,7.

19 Be mercifull, I beſeech thee, vnto the iniquity of this people, according to thy great mercie, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayd, I haue forgiuen [h] it, according to thy requeſt.

[k] In that he deſtroyed not them vtterly, but left their poſteritie and certaine to enter.

21 Notwithſtanding, as I liue, all the earth, ſhall be filled with the glory of the Lord.

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted mee this [i] ten times, and haue not obeyed my voyce,

[i] That is, ſundry times and often.

23 Certainely they ſhall not ſee the lande, whereof I ſware vnto their fathers: neither ſhall any that prouoke me, ſee it.

24 But my ſeruant * Caleb, becauſe hee had another [k] ſpirit, and hath followed mee ſtill, euen him will I bring into the land, whether he went, and his ſeede ſhall inherite it.

* *Ioſh.*14,6.

[k] A meeke and obedient ſpirit, and not rebellious.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: *vvherefore* turne backe to morow, and get you into the [m] wildernes, by the way of the red ſea.

[l] And lie in wait for you.

[m] For I will not defend you.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * How long *ſhall I ſuffer* this wicked multitude to murmure againſt me? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

* *Pſal.*106.26.

28 Tell them, As I * liue (ſaith the Lord) I will ſurely doe vnto you, euen as yee haue ſpoken in mine eares.

* *Chap* 26.65. *and* 32.10.

29 Your carkeiſes ſhall fall in this wildernes, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured againſt me,

* *Deut.*1.35.

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb ỹ ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

* *Gene.*14.22.

31 But your children (which ye ſayd ſhould be a praye) them will I bring in, and they ſhall know the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wilderneſſe.

33 And your children ſhall [n] wander in the wilderneſſe fourtie yeeres, and ſhall beare your [o] whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

[n] The word ſignifieth to be ſhepherds, or to wander like ſhepherds to and fro.

[o] Your infidelity and diſobedience againſt God.

34 After the number of the dayes in the which ye ſearched out the land, *euen* fourty dayes, * euery day for a yeere, ſhall you beare your iniquity, for * fourty yeeres, and ye [p] ſhall feele my breach of promiſe.

* *Ezek.*4.6.
* *Pſal.*95.10.

[p] Whether my promiſe be true or no.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company that are gathered together againſt mee: *for* in this wilderneſſe they ſhallbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land (which when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land.)

37 Euen thoſe men that did bring vp that vile ſlander vpon the land, * ſhall die by a plague before the Lord.

* 1. *Cor.*10.10. *Hebr.*3.10.17. *Iude* 5.

38 But Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes tolde theſe ſayings vnto all the children of Iſrael, and the people ſorrowed greatly.

40 * And they roſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, wee be ready to goe vp to the place which the Lord hath promiſed: for we haue [q] ſinned.

* *Deut.*1,41.

[q] They confeſſe they ſinned by rebelling againſt God, but conſider not they offended in going vp without Gods commandement.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commandement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp, (for the Lord is not among you) leaſt yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and yee ſhall fall by the ſword: for in as much as yee are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed [r] obſtinately to goe vp

[r] They could not be ſtayed by any meanes.

to the top of the mountaine: but the Arke of the covenant of the Lord, and Moſes departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and ſmote them, * and conſumed them unto Hormah.

* *Deut.*1,44.

CHAP. XV.

2 The offering which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them,* When ye be come into the [a] land of your habitations which I give unto you,

* *Levit.*23,10.

[a] Into the land of Canaan.

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice * ‖ to fulfill a vowe, or a free-offering, or in your feaſts to make a * ſweet ſavour unto the Lord, of the herd or of the flocke,

* *Levit.*22,21.

‖ *Or, ſeparate.*

* *Levit.*2.1.

4 Then * let him that offereth his offering unto the Lord, bring a meate-offering of a tenth deale of fine floure, mingled with the fourth part of an [b] Hin of oyle.

* *Exod.*29,18.

[b] Reade Exod. 29,40.

5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be powred on a lambe *appointed* for the burnt-offering, or *any* offering.

6 And for a ramme thou ſhalt for a meate-offering, prepare two tenth deales of fine flowre, mingled with the third part of an Hin of oyle.

7 And for a [c] drinke-offering thou ſhalt offer the third part of an Hin of wine, for a ſweet ſavour unto the Lord.

[c] The liquor was ſo called, becauſe it was powred on the thing that was offered.

8 And when thou prepareſt a bullocke for a burnt-offering, or for a ſacrifice to fulfill a vowe or a peace-offering to the Lord,

9 Then let him offer with the bullocke a meat-offering of ‖ three tenth deales of fine flowre, mingled with halfe an Hin of oyle.

‖ *Or, three Omers.*

10 And thou ſhalt bring for a drinke-offering halfe an Hin of wine, for an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that yee prepare *to offer*, ſo ſhall ye doe to every one according to their number.

[d] Every ſacrifice of beaſts muſt have their meat-offering and drinke offring according to this proportion.

13 All that are borne of the countrey, ſhall doe theſe things thus, to offer an offering made by fire of ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourne with you, or whoſoever be among you in your generations, & will make an offering by fire of a ſweete ſavour unto the Lord, as ye doe, ſo he ſhall doe.

15 * One ordinance *ſhalbe* both for you of the Congregation, and alſo for the ſtranger that dwelleth *with you, even* an ordinance for ever in your generations: as you are, ſo ſhall the ſtranger be before the Lord.

* *Exod.*12,49. *chap.*9,14.

16 One law and one manner ſhall ſerve both for you and for the ſtranger that ſojourneth with you.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speake unto the children of Iſrael, and ſay unto them, When yee be come into the land, to the which I bring you,

19 And when yee ſhall eate of the bread of the land, ye ſhall offer an heave-offering unto the Lord.

20 Ye ſhall offer up a cake of the firſt of your [e] dough for an heave-offering: * as the heave-offering of the barne, ſo ye ſhall lift it up.

[e] Which is made of the firſt corne ye gather.

* *Levit* 23,4.

21 Of the firſt of your dough ye ſhall give unto the Lord an heave-offring in your generations.

22 And if yee [f] have erred, and not obſerved all theſe commandements, which the Lord hath ſpoken unto Moſes,

[f] As by overſight or ignorance, reade Levit.4,2,13.

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, and hence forward among your generations:

24 And if ſo be that ought be committed ignorantly of the [g] Congregation, then all the Congregation ſhall give a bullocke for a burnt-offering, for a ſweete ſavour unto the Lord, with the meate-offering and drinke-offering thereto, according to the * manner, and an hee-goate for a ſinne-offering.

[g] Some reade, from the eyes of the Congregation, that is, which is hid from the Congregation.

* *Levit.*4,x.

25 And the Prieſt ſhall make an atonement for all the Congregation of the children of Iſrael, and it ſhall be forgiven them: for it is ignorance: and they ſhall bring their offering for an offering made by fire unto the Lord, and their ſinne-offering before the Lord for their ignorance.

26 Then ſhall be forgiven all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance.

27 ¶ * But if any one perſon ſinne through ignorance, then he ſhall bring a ſhee-goate of a yeare old for a ſinne-offering.

* *Levit.*4,27.

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when hee ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhall be forgiven him.

29 Hee that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall have both one law, who ſo doeth ſinne by ignorance.

30 ¶ But the perſon that doeth ought † preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lord: therefore that perſon ſhall be cut off from among his people,

† *Ebr. with an hie hand, that is, in contempt of God.*

31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandement: that perſon ſhallbe utterly cut off: his [h] iniquitie ſhall be upon him.

[h] He ſhall ſuſtaine the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſtickes upon the Sabbath day.

33 And they that found him gathering ſtickes, brought him unto Moſes and to Aaron, and unto all the Congregation,

34 And they put him in * ward: for it was not declared what ſhould be done unto him.

* *Levit.*24,12.

35 Then the Lord ſaid unto Moſes, This man ſhall die the death: and let all the multitude ſtone him with ſtones without the hoaſte.

36 And all the Congregation brought him without the hoaſte, and ſtoned him with ſtones, and he died, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake unto Moſes, ſaying,

38 Speake unto the children of Iſrael, and bid them that they * make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue ſilke.

* *Deut.*22.12. *matth.*23,5.

39 And ye ſhall have the fringes that when ye looke upon them, ye may remember all the commandements of the Lord, and doe them: and that yee ſeeke not after your owne heart, nor after your owne eyes, after the which yee goe a [i] whoring:

[i] By leaving Gods commandements and following your owne fantaſies.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie periſheth. 41 The people the next day murmure. 49 14700 are ſlaine for murmuring.

NOw * Korah the ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui ‖ went apart with Dathan, and Abiram the ſonne of Eliab, and On the ſonne of Peleth, the ſonnes of Reuben:

2 And they roſe vp ‖ againſt Moſes, with certaine of the children of Iſrael, two hundreth and fiftie captaines of the aſſembly, * famous in the Congregation, and men of renoume,

3 Who gathered themſelues together againſt Moſes, and againſt Aaron, and ſayde vnto them, [a] *Ye take* too much vpon you, ſeeing all the Congregation is holy, [b] euery one of them, and the Lord *is* among them: wherefore then lift ye your ſelues aboue the Congregation of the Lord?

4 But when Moſes heard it, he fell vpon his face,

5 And ſpake to Korah and vnto all his company, ſaying, To morow the Lord will ſhew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath [c] choſen, he will cauſe to come neere to him.

6 This doe *therefore*, Take you cenſers, *both* Korah and all his company,

7 And put fire therein, and put incenſe in them before the Lord to morowe: and the man whom the Lord doeth chuſe, the ſame ſhall be holy: [d] *ye take* too much vpon you, ye ſonnes of Leui.

8 Againe Moſes ſayd vnto Korah, Heare, I pray you, ye ſonnes of Leui.

9 Seemeth it a ſmall thing vnto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael, to take you neere to himſelfe, to do the ſeruice of the Tabernacle of the Lord, and to ſtand before the Congregation, and to miniſter vnto them?

10 He hath alſo taken thee to [e] him, and all thy brethren, the ſonnes of Leui with thee, and ſeeke yee the office of the Prieſt alſo?

11 For which cauſe, thou, and all thy companie are gathered together againſt the Lord: and what is Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan, and Abiram the ſonnes of Eliab: who anſwered, We will not come vp.

13 Is it a ſmall thing that thou haſt brought vs out [f] of a land that floweth with milke and hony, to kill vs in the wilderneſſe, except thou make thy ſelfe lord and ruler ouer vs alſo?

14 Alſo thou haſt not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of theſe men? wee will not come vp.

15 Then Moſes waxed very angrie, and ſayd vnto the Lord, * Looke not vnto their offering: I haue not taken ſo much as an aſſe from them, neither haue I hurt any of them.

16 And Moſes ſayd vnto Korah, Bee thou and all thy company [h] before the Lord: *both* thou, they, and Aaron to morrow.

17 And take euery man his cenſer, and put incenſe in them, & bring yee euery man his cenſer before the Lord, two hundreth and fiftie cenſers: thou alſo and Aaron, euery one his cenſer.

18 So they tooke euery man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the doore of the Tabernacle of the Congregation with Moſes and Aaron.

19 And Korah gathered all the [i] multitude againſt them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord ſpake vnto Moſes and to Aaron, ſaying,

21 Separate your ſelues from among this Congregation, that I may conſume them at once.

22 And they fell vpon their faces and ſayd, O God, the God of the ſpirits ‖ of all fleſh, hath not one man *onely* ſinned, and wilt thou be wroth with all the Congregation?

23 And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the Congregation, and ſay, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moſes roſe vp, and went vnto Dathan and Abiram, and the Elders of Iſrael followed him.

26 And he ſpake vnto the Congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leaſt yee periſh [k] in all their ſinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery ſide: and Dathan and Abiram came out and ſtoode in the doore of their tents, with their wiues, and their ſonnes, and their little children.

28 And Moſes ſayd, Hereby ſhall yee know that the Lord hath ſent me to do all theſe works: for *I haue* not *done them* of mine owne [l] minde.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, and ſwallow them vp with all that they haue, and they goe downe quicke into ‖ [n] the pit: then yee ſhall vnderſtand that theſe men haue prouoked the Lord.

31 ¶ And aſſoone as he had made an ende of ſpeaking all the words, euen the ground claue aſunder that was vnder them,

32 And the earth * opened her mouth, and ſwallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: ſo they periſhed from among the Congregation.

34 And all Iſrael that were about them, fled at the cry of them: for they ſayd, *Let vs flee*, leaſt the earth ſwallow vs vp.

35 But there came out a fire from the Lord, and conſumed the two hundreth and fiftie men that offered the incenſe.

36 ¶ And the Lord ſpake vnto Moſes, ſaying,

37 Speake vnto Eleazar the ſonne of Aaron the Prieſt, that he take vp the cenſers out of the burning, and ſcatter the fire beyond *the altar*: for they are hallowed.

38 The cenſers, *I ſay*, of theſe ſinners, *that deſtroyed* [o] themſelues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they

ſhalbe

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* *Chap.27.3. Ecclus. 45, 18. Iude 11.*

‖ *Or, tooke other with him.*

‖ *Or, before Moſes.*

* *Chap.26, 9.*

[a] Or let it ſuffice you: meaning, to haue abuſed them thus long.

[b] All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reaſon againſt Gods ordinance.

[c] To be the Prieſt and to offer.

[d] Hee layeth the ſame to their charge iuſtly, wherewith they wrongfully charged him.

[e] To ſerue in the Congregation, as in the verſe before.

[f] Thus they ſpake contemptuouſly, preferring Egypt to Canaan.

[g] Wilt thou make them that ſearched the land, beleeue that they ſaw not that which they ſaw?

* *Gen.44.3.*

[h] At the doore of the Tabernacle.

[i] All that were of their faction.

‖ *Or, of euery creature.*

[k] With them that haue committed ſo many ſinnes.

[l] I haue not forged them of mine owne braine.

[m] Or, ſhew a ſtrange ſight.

† *Or, hell.*

[n] Or, deepe and darke places of the earth.

* *Chap.17, 3. Deut.11, 6. Pſal.106, 17.*

[o] Which were the occaſion of their owne death.

ſhall be holy, and they ſhall be a p ſigne vnto the children of Iſrael.

p Of Gods iudgements againſt rebels.

39 Then Eleazar the Prieſt tooke the braſen cenſers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 *It is* a remembrance vnto the children of Iſrael, that no ſtranger which is not of the ſeed of Aaron, come neere to offer incenſe before the Lord, that hee be not like q Korah and his company, as the Lord ſayd to him by the hand of Moſes.

q Who preſumed aboue his vocation.

41 ¶ But on the morrow all the multitude of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered againſt Moſes and againſt Aaron, then they ‖ turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

‖ *Or fled, to wit, Moſes and Aaron.*

43 Then Moſes and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Get you vp from among this Congregation: for I will conſume them quickly: then they fell vpon their faces.

46 And Moſes ſaid vnto Aaron, Take the cenſer and put fire therein of the r Altar, and put *therein* incenſe, and goe quicklie vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt offring, Leuit. 10.1.

47 Then Aaron tooke as Moſes commanded him, and ran into the middes of the Congregation, and behold, the s plague was begun among the people, and he put incenſe, and made an atonement for the people.

s God had begun to puniſh the pleople.

48 And when he ſtood betweene the dead, and them that were aliue, the t plague was ſtaied.

t God drew back his hand and ceaſed to puniſh them.

49 So they died of this plague fourteen thouſand and ſeuen hundreth, beſide them that died in the conſpiracie of Korah.

50 And Aaron went againe vnto Moſes before the doore of the Tabernacle of the Congregation, and the plague was ſtaid.

CHAP. XVII.

The twelue roddes of the twelue princes of the tribes of Iſrael. 8 Aarons rod buddeth, and beareth bloſſems, 10 For a teſtimony againſt the rebellious people.

AND the Lord ſpake vnto a Moſes, ſaying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Iſrael, and take of euery one of them a rod, after the houſe of their fathers, of all their princes according to the family of their fathers, *euen* twelue roddes: *and* thou ſhalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt put them in the Tabernacle of the Congregation, before *the Arke* of the teſtimony, * where I will declare my ſelfe to you.

* Exod.25.22.

5 And the mans rod, whom I b chuſe, ſhall bloſſome: and I will make ceaſe from mee the grudgings of the children of Iſrael, which grudge againſt you.

b To be the chiefe Prieſt.

6 ¶ Then Moſes ſpake vnto the children of Iſrael, and all their Princes gaue him a rodde, one rodde for euery prince, according to the houſes of their fathers, *euen* twelue roddes, and the rod c of Aaron was among their rods.

c Though Ioſephs tribe was diuided into two in the diſtribution of the land, yet here it is but one and Leui maketh a tribe.

7 And Moſes layd the rods before the Lord in the Tabernacle of the Teſtimony.

8 And when Moſes on the morow went into the Tabernacle of the Teſtimony, behold, the rod of Aaron d for the houſe of Leui was budded, and brought foorth buds, and brought forth bloſſomes, and bare ripe almonds.

d To declare that God did chuſe the houſe of Leui to ſerue him in the Tabernacle.

9 Then Moſes brought out all the rods from before the Lord vnto all the children of Iſrael: and they looked vpon them, and tooke euery man his rod.

10 After the Lord ſaid vnto Moſes, * Bring Aarons rod againe before the Teſtimony to be kept for a token to the rebellious children, and thou ſhalt cauſe their e murmurings to ceaſe from me, that they die not.

* *Hebr.9.4.*

e Grudging that Aaron ſhould be hie Prieſt.

11 So Moſes did as the Lord had commanded him: ſo did he.

12 ¶ And the children of Iſrael ſpake vnto Moſes, ſaying, Behold, f we are dead, we periſh, we are all loſt:

f The Calde text deſcribeth thus their murmuring: Wee die by the ſword, the earth ſwalloweth vs vp, the peſtilence doth conſume vs.

13 Whoſoeuer commeth neere or approcheth to the Tabernacle of the Lord, ſhall die: ſhall we be conſumed and die?

CHAP. XVIII.

1.7 The office of Aaron and his ſonnes, 2 With the Leuites, 8 The Prieſts part of the offerings. 20 God is their portion. 26 The Leuites haue their tithes, and offer the tenthes thereof to the Lord.

AND the Lord ſaid vnto Aaron, Thou, and thy ſonnes, and thy fathers houſe with thee, ſhall beare a the iniquity of the Sanctuary: both thou and thy ſonnes with thee ſhall beare the iniquity of your Prieſts office.

a If you treſpaſſe in any thing concerning the ceremonies of the Sanctuary of your office, you ſhall be puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Leui of the family of thy father which ſhall be ioyned with thee, and miniſter vnto thee: but thou, and thy ſonnes with thee *ſhall miniſter* before the Tabernacle of the Teſtimony:

3 And they ſhall b keepe my charge, euen the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuary, nor to the altar, leaſt they die, both they and you.

b That is, the things which are committed to thee, or, which thou doſt enioyne them.

4 And they ſhall be ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the ſeruice of the Tabernacle: and no c ſtranger ſhall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore ſhall ye keepe the charge of the Sanctuary, and the charge of the Altar: ſo there ſhall fall no more wrath vpon the children of Iſrael.

6 For loe, I haue * taken your brethren the Leuites from among the children of Iſrael, *which* as a gift of yours, are giuen vnto the Lord, to do the ſeruice of ye Tabernacle of the Congregation.

* *Chap.3.45.*

7 But thou, and thy ſonnes with thee ſhall keepe your Prieſts office for all things of the Altar, and within the vaile: therefore ſhall ye ſerue: *for* I haue made your Prieſts office ‖ an office of ſeruice: therefore the ſtranger that commeth neere ſhall be ſlaine.

‖ *Or, gift.*

8 ¶ Againe the Lord ſpake vnto Aaron, Behold, I haue giuen thee the keeping of mine d offrings, of all the hallowed things of the children of Iſrael: vnto thee haue I giuen them for the anoynting ſake, and to thy ſonnes, for a perpetuall ordinance.

d As the firſt fruit, firſt borne, and the tenthes.

9 This ſhall be thine of the moſt holy things, *reſerued* from the e fire: all their offring of all

e That which was not burned ſhould be the Prieſts.

their meat offering, and of all their ſinne offring, and of all their treſpas offring, which they bring vnto me, that ſhallbe moſt holy vnto thee, and to thy ſonnes.

10 In the moſt [f] holy place ſhalt thou eat it: euery male ſhall eat of it: it is holy vnto thee.

11 This alſo ſhall be thine: the heaue offering of their gift, with all the ſhake offerings of the children of Iſrael, I haue giuen them vnto thee, and to thy ſonnes and to thy [g] daughters with thee, to be a duety for euer: all the cleane in thine houſe ſhall eat of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheat, which they ſhall offer vnto the Lord for their firſt fruits, I haue giuen them vnto thee.

13 And the firſt ripe of all that is in their land, which they ſhall bring vnto the Lord ſhall be thine: all the cleane in thine houſe ſhall eate of it.

14 * Euery thing ſeparate from the common vſe in Iſrael ſhallbe thine.

15 All that *firſt* openeth the * matrice of any fleſh, which they ſhall offer vnto the Lord of man or beaſt, ſhallbe thine: but the firſt borne of man ſhalt thou redeeme, and the firſt borne of the vncleane beaſt ſhalt thou redeeme.

16 And thoſe that are to be redeemed, ſhalt thou redeeme from the age of a moneth, according to thy eſtimation, for the money of fiue ſhekels, after the ſhekel of the Sanctuary, * which is twenty gerahs.

17 But the firſt borne of a kow, or the firſt borne of a ſheepe, or the firſt borne of a goate ſhalt thou not [i] redeeme: *for* they are holy: thou ſhalt ſprinkle their blood at the altar, and thou ſhalt burne their fat: *it is* a ſacrifice made by fire for a ſweet ſauour vnto the Lord.

18 And the fleſh of them ſhall be thine, * as the ſhake breſt, and as the right ſhoulder ſhallbe thine.

19 All the heaue offrings of the holy things which the children of Iſrael ſhall offer vnto the Lord, haue I giuen thee, and thy ſonnes, and thy daughters with thee, to be a duety for euer: *it is* a perpetuall couenant [k] of ſalt before the Lord, to thee, and to thy ſeed with thee.

20 ¶ And the Lord ſaid vnto Aaron, Thou ſhalt haue none inheritance in their [l] land: neither ſhalt thou haue any part among them: * I am thy part and thine inheritance among the children of Iſrael.

21 For behold, I haue giuen the children of Leui all the tenth in Iſrael for an inheritance, for their ſeruice which they ſerue in the Tabernacle of the Congregation.

22 Neither ſhall the children of Iſrael any more [m] come neere the Tabernacle of the Congregation, leaſt they ſuſtaine ſinne, and die.

23 But the Leuites ſhall doe the ſeruice in the Tabernacle of the Congregation, and they ſhall beare [n] their ſinne: *it is* a law for euer in your generations, that among the children of Iſrael they poſſeſſe none inheritance.

24 For the tithes of the children of Iſrael, which they ſhall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue ſaid vnto them, Among the children of Iſrael ye ſhall poſſeſſe none inheritance.

25 ¶ And the Lord ſpake vnto Moſes, ſaying,

26 Speake alſo vnto the Leuites, and ſay vnto them, When ye ſhall take of the children of Iſrael the tithes, which I haue giuen you of them for your inheritance, then ſhall ye take an heaue offering of that ſame for the Lord, *euen* the tenth part of the tithe.

27 And your heaue offering ſhallbe reckened vnto you, as the [o] corne of the barne, or as the abundance of the winepreſſe.

28 So ye ſhall alſo offer an heaue offering vnto the Lord of all your tithes, which ye ſhall receiue of the children of Iſrael, and yee ſhall giue thereof the Lords heaue offring to Aaron the Prieſt.

29 Yee ſhall offer of all your [p] gifts all the Lords heaue offrings: of all the [q] fat of the ſame *ſhall ye offer* the holy things thereof.

30 Therefore thou ſhalt ſay vnto them, When ye haue offred the fat thereof, then it ſhallbe counted vnto the Leuites, as the increaſe of the corne floore, or as the increaſe of the winepreſſe.

31 And ye ſhall eat it in all [r] places, yee, and your houſholds: for it is your wages for your ſeruice in the Tabernacle of the Congregation.

32 And ye ſhall [ſ] beare no ſinne by the reaſon of it, when yee haue offered the fat of it: neither ſhall ye pollute the holy [t] things of the children of Iſrael, leaſt ye die.

CHAP. XIX.

2 The ſacrifice of the red kovv. 9 The ſprinkling vvater. 11 He that toucheth the dead. 14 The man that dieth in a

AND the Lord ſpake to Moſes, and to Aaron, ſaying,

2 [a] This is the ordinance of the Law, which the Lord hath commanded, ſaying, Speake vnto the children of Iſrael that they bring thee a red kow without blemiſh, wherein is no ſpot, vpon the which neuer came yoke.

3 And yee ſhall giue her vnto Eleazar the Prieſt, that he may bring her * without the hoaſte, and cauſe her to [b] be ſlaine before his face.

4 Then ſhall Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeuen times.

5 And cauſe the kow to be burnt in his ſight, with her * ſkinne, and her fleſh, and her blood, and her doung ſhall he burne *her*.

6 Then ſhall the Prieſt take cedar wood, and hyſſope, and ſcarlet *lace*, and caſt them in the mids of the fire where the kow burneth.

7 Then ſhall the [c] Prieſt waſh his cloathes, and hee ſhall waſh his fleſh in water, and then come into the hoaſte, and the Prieſt ſhallbe vncleane vnto the euen.

8 Alſo hee that [d] burneth her, ſhall waſh his cloathes in water, and waſh his fleſh in water, and be cleane vntill euen.

9 And a man, *that is* cleane, ſhall take vp the aſhes of the kow, & put them without the hoaſte in a cleane place: and it ſhallbe kept for the Congregation of the children of Iſrael for [e] a ſprinkling water: it is a ſinne offring.

10 Therefore hee that gathereth the aſhes of the kow, ſhall waſh his cloathes, and remaine vncleane vntill euen: and it ſhallbe vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtatute for euer.

11 Hee that toucheth the dead body of any man, ſhallbe vncleane euen ſeuen dayes.

12 Hee ſhall purifie himſelfe [f] therewith the third

[f] That is, in the Sanctuary, betweene the court and the Holieſt of all.

[g] Read Leuit.10.14.

[h] That is, the chiefeſt, or the beſt.

* Leuit.27.28.

* Exod.13.2. and 22.29. Leuit.27.26. Chap.3.13.

* Exod.30.13. Leuit.27.25. Chap.3.47. Ezek.45.12.

[i] Becauſe they are appointed for ſacrifice.

* Exod.29.26. Leuit.7.30.

[k] That is, ſure, ſtable, and vncorruptible.

[l] Of Canaan.

* Deut.10.9. and 18.2. Ioſh.13.14.33. Ezek.44.28.

[m] To ſerue therein: for the Leuites are put in their place.

[n] If they faile in their office, they ſhallbe puniſhed.

[o] As acceptable as the fruit of your owne ground or vineyard.

[p] Which ye haue receiued of the children of Iſrael.

[q] Reade verſe 12.

[r] As in the 11. verſe.

[ſ] Ye ſhall not be puniſhed therefore.

[t] The offerings which the Iſraelites haue offred to God.

[a] According to this law and ceremony ye ſhall ſacrifice the red kowe.

* Hebr.13.11.

[b] By another Prieſt.

* Hebr.9.13.

* Exod.29.14. Leuit.4.11.12.

[c] Meaning, Eleazar.

[d] The inferiour Prieſt who killed her, and burned her.

[e] Or, the water of ſeparation because they that were ſeparate for their vncleanneſſe, were ſprinkled therewith and made cleane, Chap.8.7. It is alſo called holy water, becauſe was ordained to an holy vſe, Chap.1.17.

[f] With the ſprinkling water.

third day, and the ſeuenth day he ſhalbe cleane : but if hee purifie not himſelfe the third day, then the ſeuenth day he ſhall not be cleane.

13 Whoſoeuer toucheth the corps of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lord, and that perſon ſhallbe [g] cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him : he ſhallbe vncleane, and his vncleanneſſe *ſhall remaine* ſtill vpon him.

[g] So that he ſhould not be eſteemed to be of the holy people. But as a polluted and excommunicate perſon.

14 This is the law, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, ſhallbe vncleane ſeuen dayes.

15 And all the veſſels that be open, which haue no † couering faſtened vpon them, ſhallbe vncleane.

† *Ebr. a couering of cloath.*

16 Alſo whoſoeuer toucheth one that is ſlaine with a ſword in the field, or a dead perſon, or a bone of a dead man, or a graue, ſhallbe vncleane ſeuen dayes.

17 Therefore for an vncleane perſon, they ſhall take of the burnt aſhes of the [h] ſinne offering, and [i] pure water ſhallbe put thereto in a veſſell.

[h] Of the red kow burnt for ſinne.

[i] Water of the fountaine or riuer.

18 And a [k] cleane perſon ſhall take hyſſope, and dippe it in the water, and ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

[k] One of the prieſts which is cleane.

19 And the cleane perſon ſhall ſprinkle vpon the vncleane the third day, and the ſeuenth day, and he ſhall purifie himſelfe the ſeuenth day, and [l] waſh his cloathes, and waſh himſelfe in water, and ſhallbe cleane at euen.

[l] Becauſe he had bene among them that were vncleane: or, els had touched the water, as ver. 21.

20 But the man that is vncleane, and purifieth not himſelfe, that perſon ſhall be cut off from among the Congregation, becauſe he hath defiled the Sanctuary of the Lord: and the ſprinkling water hath not beene ſprinkled vpon him : *therefore* ſhall he be vncleane.

21 And it ſhallbe a perpetuall law vnto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his cloathes: alſo he that toucheth the ſprinkling water, ſhallbe vncleane vntill the euen.

22 And whatſoeuer the vncleane perſon toucheth ſhallbe vncleane : and the perſon that toucheth [m] *him* ſhallbe vncleane vntill the euen.

[m] That is, vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Iſraelites paſſage. 25, 28 The death of Aaron in whoſe roome Eleazar ſucceedeth.

THen the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt [a] moneth, and the people abode at Cadeſh : where [b] Miriam died, and was buried there.

[a] This was fourtie yeeres after their departure from Egypt.

[b] Moſes and Aarons ſiſter.

2 But there was no water for the Congregation, and they [c] aſſembled themſelues againſt Moſes and againſt Aaron.

[c] Another rebellion was in Raphidim, Exo. 17. and this was in Kadeſh.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed* when our brethren died before the Lord.

* *Chap. 12, 33.*

4 * Why haue yee thus brought the Congregation of the Lord vnto this wildernes, that *both* we and our cattell ſhould die there?

* *Exod. 17, 2.*

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miſerable place, *which is* no place of ſeede, nor figges, nor vines, nor pomegranats? neither is there any water to drinke.

6 Then Moſes and Aaron went from the aſſembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces : and the glorie of the Lord appeared vnto them.

7 And the Lord ſpake vnto Moſes, ſaying,

8 Take the [d] rodde, and gather thou and thy brother Aaron the Congregation together, and ſpeake ye vnto the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of the rocke : ſo thou ſhalt giue the Congregation and the beaſtes drinke.

[d] Where with thou diddeſt miracles in Egypt, and didit diuide the ſea.

9 Then Moſes tooke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke : and *Moſes* ſaid vnto them, Heare now ye rebels : [e] ſhall wee bring you water out of this rocke?

11 Then Moſes lift vp his hand, and with his rod hee ſmote the rocke twiſe, and the water came out abundantly : ſo the Congregation, and their beaſtes dranke.

[e] The puniſhment which followed hereof, declared that Moſes and Aaron beleeued not the Lords promiſe, as appeareth, verſe 12.

12 ¶ Againe, the Lord ſpake vnto Moſes, and to Aaron, Becauſe yee beleeued mee not, to [f] ſanctifie mee in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the land which I haue giuen them.

[f] That the children of Iſrael ſhould beleeue, and acknowledge my power, and ſo honour mee.

13 This is the water of [g] Meribah, becauſe the children of Iſrael ſtroue with the Lord, and hee [h] was ſanctified in them.

[g] Or, ſtrife and contention, Chap. 27, 14.

[h] By ſhewing himſelfe almightie and maintaining his glory.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the king of [i] Edom, *ſaying*, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that we haue had,

[i] Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cryed vnto the Lord, he heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that wee may paſſe thorow thy countrey : we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the welles : we will goe by the Kings ‖ way, and neither turne to the right hand nor to the left, vntill we be paſt thy borders.

‖ *Or, highway.*

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leaſt I come out againſt thee with the ſword.

‖ *Or, come not.*

19 Then the children of Iſrael ſaid vnto him, We will goe vp by the hie way : and if I and my cattell drinke of thy water, I will then pay for it : I will onely (without any harme) go thorow on my feete.

20 Hee anſwered againe, Thou ſhalt not goe thorow. Then ‖ Edom came out againſt him with much people, and with a mightie power.

‖ *Or, the Edomites.*

21 Thus Edom denied to giue Iſrael paſſage thorow his countrey : wherefore Iſrael [k] turned away from him.

[k] To paſſe by another way.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came vnto mount Hor.

* *Chap. 33, 37.*

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhallbe [l] gathered vnto his people : for he ſhall not enter into the land, which I haue giuen vnto the children of Iſrael, becauſe ye ‖ diſobeyed my commandement at the water of ‖ Meribah.

[l] Reade Gen. 25, 8.

‖ *Or, rebelled.*

‖ *Or, ſtrife.*

25 Take * Aaron and Eleazar his ſonne, and

* *Chap. 33, 38. deut. 32, 50.*

bring them vp into the mount Hor.

26 And cauſe Aaron to put off his garments, and put them vpon Eleazar his ſonne: for Aaron ſhallbe gathered *to his fathers*, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the Mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons cloathes, and put them vpon Eleazar his ſonne: * ſo Aaron died there in the top of the mount: and Moſes and Eleazar came downe from off the mount.

* *Deut.* 10,6. *and* 32,50.

29 When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‖ wept for Aaron thirty dayes.

‖ *Or, mourned.*

CHAP. XXI.

3 *Iſrael vanquiſheth king Arad,* 6 *The fierie ſerpents are ſent for the rebellion of the people.* 24, 33 *Sihon and Og are ouercome in battell,*

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell, that Iſrael came by the [a] way of the ſpies, then fought he againſt Iſrael, and tooke of them priſoners.

* Chap. 33,40.

[a] By that way which their ſpies, that ſearched the dangers found to be moſt ſafe.

2 So Iſrael vowed a vow vnto the Lord, and ſaid, If thou wilt deliuer *and* giue this people into mine hand, then will I vtterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, and deliuered *them* the Canaanites: and they vtterly deſtroyed them and their cities, and called the name of the place ‖ * Hormah.

‖ *Or, destruction.*
* *Iudg.* 1,27.

4 ¶ After they departed from the mount Hor by the way of the Red ſea, to [b] compaſſe the land of Edom: and the people were ſore grieued becauſe of the way.

[b] For they were forbidden to deſtroy it, Deut. 2,5.

5 And the people ſpake againſt God, and againſt Moſes, *ſaying*, Wherefore haue ye brought vs out of Egypt, to die in the wilderneſſe, for *here is* neither bread nor water, and our ſoule * lotheth this light [c] bread.

* *Chap.* 11.6.

[c] Meaning, Manna, which they thought did not nouriſh.

6 * Wherefore the Lord ſent [d] fierie ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

* *wiſd.* 26,1.5. 1. *Cor.* 10,9.

[d] For they that were ſtung therewith, were ſo inflamed with the heate thereof, that they died.

7 Therefore the people came to Moſes, and ſaid, We haue ſinned: for wee haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that hee take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lord ſaid vnto Moſes, Make thee a fierie ſerpent, and ſet it vp for a ‖ ſigne, that as many as are bitten, may looke vpon it, and liue.

‖ *Or, vpon a pole.*

9 * So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and ‖ liued.

* 2 *King.* 18,4. *iob* 3,14.

‖ *Or, recouered.*

10 * And the children of Iſrael departed thence, and pitched in Oboth.

* *Chap.* 33,43.

11 ¶ And they departed from Oboth, and pitched ‖ in Ije-abarim, in the wilderneſſe, which is before Moab on the Eaſt ſide.

‖ *Or, in the heapes of Abarim, or hils.*

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other ſide of Arnon, which is in the wilderneſſe, and commeth out of the coaſts of the Amorites: (for Arnon *is* the border of Moab, betweene the Moabites and the Amorites.)

14 Wherefore it ſhall be ſpoken in the [e] booke of the battels of the Lord, ‖ what thing he did in the red ſea, and in the riuers of Arnon,

[e] Which ſeemeth to be the booke of the Iudges, or as ſome thinke, a booke which is loſt.

‖ *Or, (How God deſtroyed) Vaheb (the citie) with a whirlewinde and the valley of Arnon.*

15 And *at* the ſtreame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the ſame is the well where the Lord ſaid vnto Moſes, Aſſemble the people, and I will giue them water.

17 ¶ Then Iſrael ſang this ſong, Riſe vp ‖ well, [f] ſing ye vnto it.

‖ *Or, ſpring.*

[f] Ye that receiue the commoditie thereof, giue praiſe for it.

18 The princes digged this well, the captaines of the people digged it, euen the [g] lawgiuer, with their ſtaues. And from the wilderneſſe *they came* to Mattanah,

[g] Moſes and Aaron heads of the people onely ſmote the rocke with the rod or ſtaffe, which gaue water as a well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Piſgah, that looketh toward Ieſhimon.

21 ¶ Then Iſrael ſent meſſengers vnto Sihon, king of the Amorites, ſaying,

22 * Let me go thorow thy land: we will not turne aſide into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill wee be paſt thy countrey.

* *Deut.* 2,26. *iudg.* 11,19.

23 * But Sihon gaue Iſrael no licenſe to paſſe thorow his countrey, but Sihon aſſembled all his people, and went out againſt Iſrael into the wildernes, and he came to Iahoz, and fought againſt Iſrael.

* *Deut.* 29,7.

24 * But Iſrael ſmote him with the edge of the ſword, and conquered his land, from Arnon vnto [h] Iabok, *euen* vnto the children of Ammon, for the border of the children of Ammon *was* [i] ſtrong.

* *Ioſh.* 12,2. *Pſal.* 135,11. *amos* 2,9.

[h] The riuer.

[i] For the people were tall and ſtrong like giants, Deut. 2,20.

25 And Iſrael tooke all theſe cities, and dwelt in all the cities of the Amorites in Heſhbon, and in all the † villages thereof.

† *Ebr. daughters.*

26 For [k] Heſhbon was the citie of Sihon the king of the Amorites, which had fought beforetime againſt the king of the Moabites, and had taken all his land out of his hand, *euen* vnto Arnon.

[k] For if it had beene the Moabites, the Iſraelites might not haue poſſeſſed it, Deut. 2,9.

27 Wherefore they that ſpake in prouerbs, ſay, Come to Heſhbon, let the citie of Sihon be built and repaired

28 For [l] a fire is gone out of Heſhbon, *and* a flame from the citie of Sihon, and hath conſumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

[l] Meaning, warre.

29 Wo be to thee, Moab: O people of [m] Chemoſh, thou art vndone: he hath ſuffred his ſonnes to be purſued, and his daughters *to be* in captiuity to Sihon the king of the Amorites.

[m] Chemoſh was the idole of the Moabites, 1. king. 11,33. who was not able to defend his worſhippers, which tooke the idole for their father.

30 Their † empire alſo is loſt from Heſhbon vnto Dibon, and we haue deſtroyed them vnto Nophah, which *reacheth* vnto Medeba.

† *Ebr. light.*

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſearch out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned, and went vp toward Baſhan: and Og the king of Baſhan came out againſt them, hee, and all his people, to fight at Edrei.

* *Deut.* 3,1. *and* 29.7.

34 Then the Lord ſaid vnto Moſes, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou ſhalt doe to him as thou diddeſt vnto Sihon the king of the Amorites, which dwelt at Heſhbon.

* *Pſal.* 35,11.

35 They ſmote him therefore, and his ſonnes, and all his people, vntill there was none left him: ſo they conquered his land.

CHAP. XXII.

5 King Balak ſendeth for Balaam to curſe the Iſraelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his aſſe ſpeaketh. 38 Balaam proteſteth that hee vvill ſpeake nothing, but that vvhich the Lord putteth in his mouth.

AFter, the children of Iſrael departed and pitched in the plaine of Moab on the [a] other ſide of Iorden from Iericho.

2 ¶ Now Balak the ſonne of Zippor ſaw all that Iſrael had done to the Amorites.

3 And the Moabites were ſore afraid of the people, becauſe they were many, and Moab ǁ fretted againſt the children of Iſrael.

4 Therefore Moab ſaid vnto the [b] Elders of Midian, Now ſhall this multitude licke vp all that are round about vs, as an oxe licketh vp the graſſe of the field: and Balak the ſonne of Zippor *vvas* King of the Moabites at that time.

5 * He ſent meſſengers therefore vnto Balaam the ſonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, ſaying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againſt me.

6 Come now therefore, I pray thee, *and* curſe me this people (for they are ſtronger then I) ſo it may be that I ſhallbe able to ſmite them, and to driue them out of the land: for I know that hee, whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhallbe curſed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] *the revvard* of the ſoothſaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who anſwered them, Tary here this night, and I will giue you an anſwere, as the Lord ſhall ſay vnto me. So [e] the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and ſaid, What men are theſe with thee?

10 And Balaam ſaid vnto God, Balak the ſonne of Zippor king of Moab hath ſent vnto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhallbe able to ouercome them in battell, and to driue them out.

12 And God [f] ſaid vnto Balaam, Goe not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the Lord hath refuſed to giue [g] me leaue to goe with you.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſaid, Balaam hath refuſed to come with vs.

15 Balak yet ſent againe more princes, and more honourable then they.

16 Who came to Balaam, and ſaid to him, Thus ſayth Balak the ſonne of Zippor, [h] Be not thou ſtayed, I pray thee, from comming vnto me.

17 For I will promote thee vnto great honour, and will do whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſaid vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſiluer and gold, I cannot go beyond the word of the Lord my God, to doe leſſe or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will ſay vnto mee [i] more.

20 And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, *and* goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, and ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe he [k] went: and the Angel of the Lord ſtood in the way to be againſt him, as hee rode vpon his aſſe, and his two ſeruants *vvere* with him.

23 And * when the aſſe ſawe the Angel of the Lord ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way, and went into the field, but Balaam ſmote the aſſe to turne her into the way.

24 [l] Againe the Angel of the Lord ſtood in a path of the vineyards, *hauing* a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſawe the Angel of the Lord, ſhe thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore hee ſmote her againe.

26 Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the aſſe ſawe the Angel of the Lord, ſhee ǁ lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

28 Then the Lord [m] opened the mouth of the aſſe, and ſhe ſaid vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times?

29 And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked me; I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon [n] ſince thy firſt time vnto this day? haue I vſed at any time, to doe thus vnto thee? Who ſaid, Nay.

31 And the Lord [o] opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawen in his hand: then he bowed himſelfe, and fell flat on his face.

32 And the Angel of the Lord ſaid vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? behold, I came out to withſtand thee, becauſe *thy* [p] way is not ſtraight before me.

33 But the aſſe ſaw me, and turned from me now three times: for elſe, if ſhe had not turned from me, ſurely I had euen now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſaid vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ǁ againſt me: now therefore if it diſpleaſe thee, I will turne † home againe.

35 But the Angel ſaid vnto Balaam, Goe with the men: but [q] what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the [r] border of Arnon, euen in the vtmoſt coaſt.

37 Then Balak ſaid vnto Balaam, Did not I ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deed to promote thee vnto honour?

[a] Being at Iericho, it was beyond Iorden: but where the Iſraelites were, it was on this ſide.

ǁ *Or, vvas vexed.*

[b] Which were the heads and gouernours.

* *Ioſh. 24. 9.*

[c] To wit, Euphrates, vpon the which ſtood this citie Pethor.

[d] Thinking to bribe him with gifts to curſe the Iſraelites.

[e] Whom before he called Elders: meaning the gouernours, and after calleth them ſeruants: that is, ſubiects to their king.

[f] He warned him by a dreame, that he ſhould not conſent to the kings wicked requeſt.

[g] Els he ſhewed himſelfe willing, coueteouſneſſe had ſo blinded his heart.

[h] The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them.

* *Chap. 24. 13.*

[i] Becauſe he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

[k] Moued rather with coueteouſnes then to obey God.

* *2. Pet. 2. 16. Iude 11.*

[l] The ſecond time.

ǁ *Or, fell.*

[m] Gaue her power to ſpeake.

[n] Since thou haſt bene my maſter.

[o] For whoſe eyes the Lord doeth not open, they can neither ſee his anger, nor his loue.

[p] Both thy heart is corrupt, and thine enterpriſe wicked.

ǁ *Or, before me, or to meete me.*

† *Ebr. I vvill returne to me.*

[q] Becauſe his heart was euill, his charge was reuewed, that he ſhould not pretend ignorance.

[r] Neere the place where the Iſraelites camped.

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I now ſay [f] any thing at all? the worde that God putteth in my mouth that ſhall I ſpeake.

[f] Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

‖ Or, of ſtreets: or, a populous citie.

40 Then Balak offered bullockes, and ſheepe, and ſent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam and brought him vp into the hie places of [t] Baal, that thence hee might ſee the vtmoſt part of the people.

[t] Where the idole Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing hee bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, Build mee here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſaid, and [a] Balak and Balaam offered on *euery* altar a bullocke and a ramme.

[a] For among the Gentiles the kings oft times vſed to ſacrifice, as did the Prieſts.

3 Then Balaam ſaid vnto Balak, Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come *and* meete mee: and whatſoeuer he ſheweth me, I will tell thee: ſo he ‖ went forth alone.

‖ *Or, went vp heigher.*

4 And God [b] met Balaam, and *Balaam* ſaid vnto him, I haue prepared ſeuen altars, and haue offered vpon *euery* altar a bullocke and a ramme.

[b] Appeared vnto him.

5 And the Lord [c] put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

[c] Taught him what to ſay.

6 So when hee turned vnto him, loe, hee ſtood by his burnt offering, hee, and all the princes of Moab,

7 Then he vttered his ‖ parable, and ſaid, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the Eaſt, *ſaying*, Come, curſe Iaakob for my ſake: come, and [d] deteſt Iſrael.

‖ *Or, prophecie.*

‖ *Or, Syria.*

[d] Cauſe that all may hate and deteſt them.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deteſt, *where* the Lord hath not deteſted?

9 For from the toppe of the rockes I did ſee him, and from the hilles I did behold him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the [e] nations.

[e] But ſhall haue religion and lawes apart.

10 Who can tell the [f] duſt of Iaakob, and the number of the fourth part of Iſrael? Let me [g] die the death of the righteous, and let my laſt end be like his.

[f] The infinite multitude, as the duſt of the earth.

[g] The feare of Gods iudgement cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah, and built ſeuen altars, and offered a bullocke and a ramme on *euery* altar.

‖ *Or, into the field of them that ſpied: to wit, leſt the enemie ſhould approch.*

15 After, hee ſaid vnto Balak, Stand here by thy burnt offering, and I will meete *the Lord* yonder.

16 And the Lord met Balaam, and * put an anſwere in his mouth, and ſaid, Go againe vnto Balak, and ſay thus.

* *Chap. 22.35.*

17 And when hee came to him, beholde, hee ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 [h] God is not as man, that he ſhould lie, neither as the ſonne of man, that hee ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

[h] Gods enemies are compelled to confeſſe that his gouernement is iuſt, conſtant, and without change or repentance.

20 Behold, I haue receiued *commandement* to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God *is* with him, and the [i] ioyfull ſhout of a King *is* among them.

[i] They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their ſtrength *is* as an vnicorne.

23 For *there is* no ſorcerie in Iaakob, nor ſoothſaying in Iſrael, [k] according to this time it ſhall be ſaid of Iaakob and of Iſrael, What hath God wrought?

[k] Conſidering what God ſhall worke this time for the deliuerance of his people, all the world ſhall wonder.

24 Behold, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lye downe, till hee eate of the pray, and till hee drinke the blood of the ſlaine.

25 Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

[l] Thus the wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieſhmon.

29 Then Balaam ſaid vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on *euery* altar.

CHAP. XXIV.

5 Balaam propheſieth of the great proſperitie that ſhould come vnto Iſrael. 17 Alſo of the comming of Chriſt, 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, * as certaine times before, to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

* *Chap. 23.3.15.*

[a] Where the Iſraelites camped.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him,

3 * And he vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes [b] were ſhut vp, hath ſaid,

* *Chap. 23.7.18.*

[b] His eyes were ſhut vp before in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.

4 Hee hath ſaid which heard the wordes of God, and ſawe the viſion of the Almightie, and [c] falling *in a trance* had his eyes opened:

[c] Though he lay as in a ſleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Iaakob, *and* thine habitations, O Iſrael!

‖ *Or, tents.*

6 As the valleys are they ſtretched foorth, as gardens by the riuers ſide, as the ‖ aloe trees, which the Lord hath planted, as the cedars beſide the waters.

7 The [d] water droppeth out of his bucket, and his

[d] His proſperitie and poſterity ſhall be very great.

his ſeed *ſhallbe* in many waters, and his King ſhall be higher then [e] Agag, and his kingdome ſhallbe exalted.

8 God brought him out of Egypt: his ſtrength *ſhall be* as an vnicorne: he ſhall eate the nations his enemies, and bruiſe their bones, and ſhoote them thorow with his arrowes.

9 * He coucheth, *and* lieth downe as a yong Lion, and as a Lion: Who ſhall ſtirre him vp? bleſſed is hee that bleſſeth thee, and curſed is hee that curſeth thee.

10 Then Balak was very angry with Balaam, and [f] ſmote his hands together: ſo Balak ſayd vnto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the [g] Lord hath kept thee backe from honour.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue mee his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to doe *either* good or bad of mine owne mind? what the Lord ſhall command, that ſame will I ſpeake.

14 And now behold, I goe vnto my people: come, I will † [h] aduertiſe thee what this people ſhall do to thy folke in the later dayes.

15 And he vttered his parable, and ſayd Balaam the ſonne of Beor hath ſayd, and the man whoſe eyes were ſhut vp hath ſayd,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and falling *in a trance* had his eyes opened:

17 I ſhall ſee him, but not now: I ſhall behold him, but not neere: there ſhall come a [i] Starre of Iaakob, and a Scepter ſhall riſe of Iſrael and ſhall ſmite the [k] coaſtes of Moab, and deſtroy all the ſonnes of [l] Sheth.

18 And Edom ſhallbe poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

19 Hee alſo that ſhall haue dominion *ſhall be* of Iaakob, and ſhall deſtroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and ſayd, Amalek *vvas* the [n] firſt of the nations: but his latter end *ſhall come* to deſtruction.

21 And hee looked on the ‖ Kenites, and vttered his parable, and ſayd, Strong is thy dwelling place, and [o] put thy neſt in the rocke:

22 Neuertheleſſe, ‖ the Kenite ſhallbe ſpoyled, vntill Aſſhur cary thee away captiue.

23 Againe he vttered his parable, and ſaid, Alas, [p] who ſhall liue when God doth this?

24 The ſhips alſo ſhall *come* from the coaſtes of [q] Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber, and [r] hee alſo *ſhall come* to deſtruction.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

[e] Which name was common to the kings of Amalek.

* *Gen.49.9.*

[f] In token of anger.

[g] Thus the wicked burden God when they cannot compaſſe their wicked enterpriſes.

† *Ebr. counſell.*

[h] He gaue alſo wicked counſell to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31.16.

[i] Meaning, Chriſt.

[k] That is, the princes.

[l] He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

[m] Of the Edomites.

[n] The Amalekites firſt made warre againſt Iſrael, as Chap.14.45.

‖ *Or, Midianites.*

[o] Make thy ſelfe as ſtrong as thou canſt.

‖ *Or, thou Kain ſhalt.*

[p] Some reade, Oh who ſhall not periſh when the enemie, *that is, Antichriſt*, ſhall ſet himſelfe vp as God?

[q] The Grecians and Romanes.

[r] Meaning, Eber, or the Iewes for rebelling againſt God.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth, to kill the Midianites.

NOw whiles Iſrael abode in * Shittim, the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the ſacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Iſrael [b] coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

4 And the Lord ſayd unto Moſes, * Take all the heads of the people and hang them vp ‖ before the Lord [c] againſt the Sunne, that the indignation of the Lords wrath may be turned from Iſrael.

5 Then Moſes ſaid vnto the Iudges of Iſrael, Euery one ſlay his [d] men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, [e] who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the ſonne of Eleazar the ſonne of Aaron the Prieſt ſaw it, hee roſe vp from the middes of the Congregation, and tooke a ‖ ſpeare in his hand,

8 And followed the man of Iſrael into the tent, and thruſt them both thorow: *to vvit*, the man of Iſrael, and the woman, ‖ thorow her belly: ſo the plague ceaſed from the children of Iſrael.

9 * And there died in that plague foure and twenty thouſand.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 * Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while hee [f] was zealous for my ſake among them: therefore I haue not conſumed the children of Iſrael in my ielouſie.

12 Wherefore ſay *to him*, Behold, * I giue vnto him my couenant of peace.

13 And he ſhall haue it, and his ſeed after him, *euen* the couenant of the Prieſts office for euer, becauſe he was zealous for his God, & hath made an [g] atonement for the children of Iſrael.

14 And the name of the Iſraelite *thus* ſlaine, which was killed with the Midianitiſh woman, *vvas* Zimri the ſonne of Salu, prince † of the familie of the Simeonites.

15 And the name of the Midianitiſh woman that was ſlaine, *vvas* Cozbi the daughter of Zur, who *vvas* head ouer the people of his fathers houſe in Midian.

16 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

17 * Vexe the Midianites, and ſmite them:

18 For they trouble you with their [h] wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their ſiſter Cozbi daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

* *Chap.33.49.*

[a] With the women.

[b] Worſhipped the idole of the Moabites, which was in the hill Peor.

* *Deut.4.3. Ioſh. 22.17.*

‖ *Or, to the Lord.*

[c] Openly in the ſight of all.

[d] Let him ſee execution done of them that are vnder his charge.

[e] Repenting that they had offended God.

* *Pſal.106.30. 1.Mac.2.54.*

‖ *Or, iauelin.*

‖ *Or, in her tent. Chalde and Greeke, in her ſecrets.*

* *1.Cor.10.8.*

* *Pſal.106.30.*

[f] He was zealous to maintaine my glory.

* *Ecclus.45.24. 1.Mac.2.54.*

[g] He hath pacified Gods wrath.

† *Ebr. of the houſe of the father.*

* *Chap.31.2.*

[h] Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſell. Chap.31.16. reue. 2.14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Iſrael in the plaine of Moab, from twenty yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbered in Sinai goe into Canaan, ſaue Caleb and Ioſhua.

ANd ſo after the [a] plague, the Lord ſpake vnto Moſes, and to Eleazar the ſonne of Aaron the Prieſt, ſaying,

2 Take the number of all the Congregation

[a] Which came for their whoredome and idolatrie.

* Chap.1,3.

of the children of Iſrael, * from twenty yeere olde and aboue, thorowout their fathers houſes, all that goe foorth to warre in Iſrael.

b Where the riuer is neere to Iericho.

3 So Moſes and Eleazar the Prieſt ſpake vnto them in the plaine of Moab, by Iorden [b] *tovvard* Iericho, ſaying,

* Chap.1,1.

4 From twenty yeere old and aboue *yee ſhall number the people*, as the Lord * had commanded Moſes, and the children of Iſrael, when they came out of the land of Egypt.

*Gen.46, 8.exod.6. 14. 1.chron.5, 1.
‖ Reuben.

5 4 * Reuben the firſt borne of Iſrael: the children of ‖ Reuben *vvere*: Hanoch, *of vvhom came* the family of the Hanochites, *and* of Pallu the familie of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and fourty thouſand, ſeuen hundreth and thirty.

8 And the ſonnes of Pallu, Eliab.

* Chap.16,1.
c In that rebellion whereof Korah was head.

9 And the ſonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * ſtroue againſt Moſes and againſt Aaron in the [c] aſſemblie of Korah, when they ſtroue againſt the Lord.

10 And the earth openeth her mouth, and ſwallowed them vp with Korah, when the Congregation died, what time the fire conſumed two hundreth and fifty men, who were [d] for a ſigne:

d That is, for an example that other ſhould not murmure and rebel againſt Gods miniſters.

11 Notwithſtanding, *all* the ſonnes of Korah died not

‖ Simeon.

12 ¶ And the children of ‖ Simeon after their families *vvere*: Nemuel, *of vvhom came* the familie of the Nemuelites: of Iamin, the family of the Iaminites: of Iachim the family of the Iachinites:

13 Of Zerah, the familie of the Zathites: of Shaul, the family of the Shaulites.

14 Theſe are the families of the Simeonites: two and twenty thouſand, and two hundreth.

‖ Gad.

15 ¶ The ſonnes of ‖ Gad after their families *vvere*: Xephon, *of vvhom came* the family of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni the family of the Oznites: of Eri, the family of the Erites.

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 Theſe are the families of the ſonnes of Gad, according to their numbers fourty thouſand and fiue hundreth.

‖ Iudah.
e Before Iaakob went into Egypt, Gen.38,3,7,10. and 46, 12.

19 ¶ The ſonnes of ‖ Iudah, Er and Onan, but Er and Onan died in the land of [e] Canaan.

20 So were the ſonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Phares, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

* Geneſ.46, 12.

21 And the ſonnes of * Phares *vvere*: of Heſron, the familie of the Heſronites: of Hamul the familie of the Hamulites.

22 Theſe are the families of Iudah, after their numbers, ſeuenty and ſixe thouſand and fiue hundreth.

Iſſachar.

23 ¶ The ſonnes of ‖ Iſſachar after their families *vvere*: Tola, *of vvhom came* the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iaſhub the familie of the Iaſhubites: of Shimron the familie of the Shimronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and foure thouſand and three hundreth.

‖ Zebulun.

26 ¶ The ſonnes of ‖ Zebulon, after their families *vvere*: of Sered, the familie of the Sardites: of Elon, the family of the Elonites: of Iahleel, the familie of the Iahleelites.

27 Theſe are the families of the Zebulunites, after their numbers threeſcore thouſand and fiue hundreth.

‖ Manaſſeh.
* Ioſh. 17,1.

28 ¶ The ſonnes of Ioſeph after their families *vvere*: ‖ Manaſſeh and Ephraim.

29 The ſonnes of Manaſſeh *vvere* of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead *came* the familie of the Gileadites.

30 Theſe are the ſonnes of Gilead: *of* Iezer, the familie of the Iezerites, of Helek, the familie of the Helekites:

31 Of Aſriel the familie of the Aſrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

* Chap.27,1.

33 ¶ And * Zelophehad the ſonne of Hepher had no ſonnes but daughters: and the names of the daughters of Zelophehad *vvere* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 Theſe are the families of Manaſſeh, and the number of them, two and fifty thouſand and ſeuen hundreth

‖ Ephraim.

35 ¶ Theſe are the ſonnes of ‖ Ephraim after their families: of Shuthelah *came* the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And theſe are the ſonnes of Shuthelah: of Eran, the familie of the Eranites.

37 Theſe are the families of the ſonnes of Ephraim after their numbers two and fourty thouſand and fiue hundreth: theſe are the ſonnes of Ioſeph after their families.

‖ Beniamin.

38 ¶ *Theſe are* the ſonnes of ‖ Beniamin after their families: of Bela *came* the familie of the Belaites: of Aſhbel, the familie of the Aſhbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites; of Hupham the familie of the Huphamites.

40 And the ſonnes of Bela, were Ard and Naaman; *of Ard came* the familie of the Ardites, of Naaman the familis of the Naamites.

41 Theſe are the ſonnes of Beniamin after their families, and their numbers, fiue and fourty thouſand and ſixe hundreth.

‖ Dan.

42 ¶ Theſe are the ſonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: theſe are the families of Dan after their houſholds.

43 All the families of the Shuhamites *vvere* after their numbers, threeſcore and foure thouſand, and foure hundreth.

‖ Aſher.

44 ¶ The ſonnes of ‖ Aſher after their families *vvere* of Iimnah, the families of the Iimnites: of Iſui, the familie of the Iſuites: of Beriah, the familie of the Beriites.

45 The ſonnes of Beriah *vvere*: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Aſher *vvas* Sarah.

47 Theſe are the families of the ſonnes of Aſher after their numbers three and fifty thouſand and foure hundreth.

‖ Naphtali.

48 ¶ The ſonnes of ‖ Naphtali, after their fa-

milies *vvere* : of Iahzeel, the families of the Iahzeelites : of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 Theſe are the families of Naphtali according to their houſholds, and their number, five and fourty thouſand and foure hundreth.

51 Theſe are the [f] numbers of the children of Iſrael : ſixe hundreth and one thouſand : ſeven hundreth and thirty.

[f] This is the third time that they are numbred.

52 ¶ And the Lord ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of ‖ names.

‖ *Or, perſons.*
* *Chap.33,54.*

54 * To many thou ſhalt give the more inheritance, and to few thou ſhalt give leſſe inheritance: to every one according to his number ſhall be given his inheritance.

55 Notwithſtanding, the land ſhall be * divided by lot : according to the names of the tribes of their fathers they ſhall inherite :

* *Ioſh.11,23. and 14,2.*

56 According to the lot ſhall the poſſeſſion thereof be divided betweene many and few.

57 ¶ * Theſe alſo *are* the numbers of the Levites, after their families : of Gerſhon *came* the family of the Gerſhonites : of Kohath, the family of the Kohathites : of Merari, the family of the Merarites.

* *Exod.6.16,17,18, 19, verſes.*

58 Theſe are the families of Levi, the familie of the Libnites : the familie of the Hebronites : the family of the Mahlites : the family of the Muſhites : the family of the Kothites: and Kohath begat Amram.

59 And Amrams wife was called * Iochebed the daughter of Levi, which was borne unto Levi in Egypt : and ſhe bare unto Amram Aaron, and Moſes, and Miriam their ſiſter.

* *Exod.2.2. and 6,20.*

60 And unto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, becauſe they offered ſtrange fire before the Lord.

* *Levit.10,2. Chap.3.4. 1.Chron.24,2.*

62 And their numbers were three and twenty thouſand, all males from a moneth old and above, for they were not numbred among the children of Iſrael, becauſe there was none inheritance given them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes and Eleazar the Prieſt which numbred the children of Iſrael in the plaine of Moab, neare Iorden, *tovvard* Iericho.

64 And among theſe there was not a man of them, [g] whom Moſes and Aaron the Prieſt numbred, when they told the children of Iſrael in the wilderneſſe of Sinai.

[g] Wherein appeareth the great power of God, that ſo wonderfully increaſed his people.

65 For the Lord ſaid unto them, * They ſhall die in the wilderneſſe : ſo there was not left a man of them, ſave Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

* *Chap.14,28,29. 1.Cor.20,5,6.*

CHAP. XXVII.

1 The Law of the heritage of the daughters of Zelophehad. 12 The land of promiſe ſhewed unto Moſes. 16 Moſes prayeth for a governour unto the people. 18 Ioſhua is appointed in his ſtead.

THen came the daughters of * Zelophehad, the ſonne of Hepher, the ſon of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the family of Manaſſeh, the ſonne of Ioſeph (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

* *Chap.26,33, and 36,11, ioſh.17,3.*

2 And ſtood before Moſes, and before Eleazar the Prieſt, and before the Princes, and all the aſſembly at the doore of the Tabernacle of the Congregation, ſaying,

3 Our father * died in the wilderneſſe, and he was not among the aſſembly of them that were aſſembled againſt the Lord in the company of Korah, but died in his [a] ſinne, and had no ſonnes.

* *Chap.14,35. and 26,64.65*

[a] According as all men die, for as much as they are ſinners.

4 Wherefore ſhould the name of our fathers be taken away from among his familie, becauſe he hath no ſonne? give us a poſſeſſion among the brethren of our father.

5 Then Moſes brought their [b] cauſe before the Lord.

[b] That is, their matter to be judged, to know what he ſhould determine, as he did all hard matters.

6 And the Lord ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeake right : thou ſhalt give them a poſſeſſion to inherite among their fathers brethren, and ſhalt turne the inheritance of their father unto them.

8 Alſo thou ſhalt ſpeake unto the children of Iſrael, ſaying, If a man die and have no ſonne, then yee ſhall turne his inheritance unto his daughter.

9 And if he have no daughter, yee ſhall give his inheritance unto his brethren.

10 And if he have no brethren, yee ſhall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, ye ſhall give his inheritance unto his next kinſman of his family, and he ſhall poſſeſſe it : and *this* ſhalbe unto the children of Iſrael a law of [c] judgement, as the Lord hath commanded Moſes.

[c] Meaning, an ordinance to judge by.

12 ¶ Againe the Lord ſaid unto Moſes, * Goe up into this mount of Abarim, and behold the land which I have given unto the children of Iſrael.

* *Deut 32,49.*

13 And when thou haſt ſeene it, thou ſhalt be gathered unto thy people alſo, * as Aaron thy brother was gathered.

* *Chap.20,24.*

14 For yee were * diſobedient unto my worde in the deſert of Zin, in the ſtrife of the aſſembly to ſanctifie mee in the waters before their eyes : * That is the water of ‖ Meribah in Kadeſh in the wilderneſſe of Zin.

* *Chap.20,12.*
* *Exod.17,7.*
‖ *Or, ſtrife.*

15 ¶ Then Moſes ſpake unto the Lord, ſaying,

16 Let the Lord God of the [d] ſpirits of all fleſh appoint a man over the Congregation,

[d] Who as hee hath created, ſo he governeth the hearts of all men.

17 Who may [e] goe out and in before them, and lead them out and in, that the Congregation of the Lord be not as ſheepe, which have not a ſhepheard.

[e] That is, governe them and doe his duety, as 2.Chron.1,10.

18 And the Lord ſayd unto Moſes, Take thee Ioſhua the ſonne of Nun, in whom is the Spirit, and [f] put thine hands upon him,

[f] And ſo appoint him governour.

19 And ſet him before Eleazar the Prieſt, and before all the Congregation, and give him a charge in their ſight,

20 And [g] give him of thy glory, that all the Congregation of the children of Iſrael may obey.

[g] Commend him to the people as meete for the office and appointed by God.

21 And hee ſhall ſtand before Eleazar the Prieſt, who ſhall aske counſell for him * by the [h] judgement of Urim before the Lord : at his worde they ſhall go out, and at his worde they ſhall come in, *both* hee, and all the children of Iſrael with him, and all the Congregation.

* *Exod.28,30.*

[h] According to his office : ſignifying that the civill magiſtrate could execute nothing but that which he knew to be the will of God.

22 So Moſes did as the Lord hath commanded him, and he tooke Ioſhua, and ſet him before Eleazar the Prieſt, and before all the Congregation.

23 Then he put his hands upon him, and gave him a [i] charge, as the Lord had ſpoken by the hand of Moſes.

[i] How he ſhould governe himſelfe in his office.

CHAP. XXVIII.

4 The daily ſacrifice. 9 The ſacrifice of Sabbath. 11 Of the Moneth, 16 Of the Paſſeover, 26 Of the firſt fruits.

ANd the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, Ye ſhall obſerve to offer unto mee in their due ſeaſon mine offering, *and* [a] my bread for my ſacrifices made by fire for a ſweete ſavour unto mee.

[a] By bread hee meaneth all manner of ſacrifice.

3 Alſo thou ſhalt ſay unto them, * This is the offring made by fire which ye ſhall offer unto the Lord, two lambes of a yeare olde, without ſpot dayly, for a continuall burnt-offering.

* *Exod.*29,38.

4 One lambe ſhalt thou prepare in the morning, and the other lambe ſhalt thou prepare at even.

5 * And the tenth part of an Ephah of fine floure for a * meate-offering mingled with the fourth part of an * Hin of beaten oyle.

* *Exod.*16.36.
* *Levit.*2,1.
* *Exod.*29,40.

6 *This ſhall be* a dayly burnt-offering, as was made in the mount Sinai for a ſweete ſavour: *it is* a ſacrifice made by fire unto the Lord.

7 And the drinke-offering thereof the fourth part of an Hin for one lambe: in the holy place cauſe to powre the drinke-offring unto the Lord.

8 And the other lambe thou ſhalt prepare at even: as the meate-offering of the morning, and as the drinke-offering thereof ſhalt thou prepare *this* [b] *for* an offering made by fire of ſweete ſavour unto the Lord.

[b] The meate-offering and drinke-offering of the evening ſacrifice.

9 ¶ But on the Sabbath day *ye ſhall offer* two lambes of a yeare olde, without ſpot, and two [c] tenth deales of fine floure for a meate-offering mingled with oyle, & the drinke-offering thereof.

[c] Of the meaſure Ephah.

10 *This is* the burnt-offering of every Sabbath, beſide the [d] continuall burnt-offering, and drinke-offering thereof.

[d] Which was offered every day at morning and at evening.

11 ¶ And in the beginning of your moneths, ye ſhall offer a burnt-offering unto the Lord, two young bullockes, and a ramme, and ſeven lambes of a yeare old, without ſpot,

12 And three tenth deales of fine floure for a meat-offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate-offering, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate-offering unto one lambe, for a burnt-offering of ſweete ſavour: *it is* an offering made by fire unto the Lord.

14 And their [e] drinke-offrings ſhalbe halfe an Hin of wine unto one bullocke, and the thirde part of an Hin unto a ramme, and the fourth part of an Hin unto a lambe: this is the burnt-offering of every moneth, throughout the moneths of the yeare.

[e] That is, the wine that ſhalbe powred upon the ſacrifice.

15 And one hee-goate for a ſinne-offring unto the Lord ſhall be prepared, beſides the continuall burnt-offering, and his drinke-offering.

16 * Alſo the fourteenth day of the firſt moneth *is* the Paſſeover of the Lord.

* *Exod.*12,18. *and* 23,15. *Levit.*23,5.

17 And in the fifteenth day of the ſame moneth is the feaſt: ſeven dayes ſhall unleavened bread be eaten.

18 In the * firſt day *ſhall be* an holy [f] convocation, ye ſhall doe no ſervile worke *therein.*

* *Levit.*23,7.
[f] Or, ſolemne aſſembly.

19 But yee ſhall offer a ſacrifice made by fire for a burnt-offering unto the Lord, two yong bullocks, one ramme, and ſeven lambes of a yeare olde: ſee that they be without blemiſh.

20 And their meate-offering *ſhall be* of fine floure mingled with oyle: three tenth deales ſhall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale ſhalt thou prepare for every lambe, *even* for the ſeven lambes.

22 And an hee-goate for a ſinne-offering, to make an atonement for you.

23 Ye ſhall prepare theſe beſide the burnt-offering in the morning, which is a continuall burnt-ſacrifice.

24 After this manner ye ſhall prepare throughout all the ſeven dayes, for the † maintaining of the offering made by fire for a ſweete ſavour unto the Lord: it ſhall be done beſide the continuall burnt-offering and drinke-offering thereof.

† *Ebr. bread.*

25 And in the ſeventh day yee ſhall have an holy convocation, *wherein* ye ſhall doe no ſervile worke.

26 ¶ Alſo in the day of your firſt fruits, when ye bring a new meate-offering unto the Lord, according to your [g] weeks ye ſhall have an holy convocation: & ye ſhall do no ſervile worke *in it*:

[g] In counting ſeven weekes from the Paſſeover to Whitſuntide, as Levit.23.15.

27 But yee ſhall offer a burnt-offering for a ſweete ſavour unto the Lord, two yong bullocks, a ramme, and ſeven lambes of a yeare olde,

28 And their meat-offering of fine floure mingled with oyle, three tenth deales unto a bullocke, two tenth deales to a ramme,

29 And one tenth deale unto every lambe throughout the ſeven lambes,

30 And an hee-goate to make an atonement for you:

31 (Yee ſhall doe *this* beſides the continuall burnt-offering, and his meat-offering) † ſee they be without blemiſh, with their drinke-offerings.

† *Ebr. they ſhalbe to you.*

CHAP. XXIX.

1 *Of the three principall feaſts of the ſeventh moneth, to wit, the feaſt of trumpets,* 7 *The feaſt of reconciliation,* 12 *And the feaſt of Tabernacles.*

MOreover, in the firſt *day* of the [a] ſeventh moneth ye ſhall have an holy convocation: ye ſhall doe no ſervile worke *therein:* * it ſhall be a day of blowing the trumpets unto you.

[a] Which conteineth part of September, and part of October.
* *Levit.*23,24.

2 And yee ſhall make a burnt-offering for a ſweete ſavour unto the Lord: one yong bullock, one ramme, *and* ſeven lambes of a yeare old, without blemiſh.

3 And their meat-offering *ſhalbe* of fine floure mingled with oyle, three tenth deales unto the bullocke, and two tenth deales unto the ramme,

4 And one tenth deale unto the lambe, for the ſeven lambes,

5 And an hee-goate for a ſinne-offering to make an atonement for you,

6 Beſide the burnt-offring of the [b] moneth, and his meat-offring, & the continuall [c] burnt-offring, and his meat-offring and the drinke-offerings of the ſame according to their manner, for a ſweete ſavour: *it is* a ſacrifice made by fire unto the Lord.

[b] Which muſt be offered in the beginning of every moneth.
[c] Which is for morning and evening.

7 ¶ * And ye ſhall have in the tenth *day* of the ſeventh moneth, an holy [d] convocation: and yee ſhall * humble your ſelves, *and* ſhall not doe any worke *therein.*

* *Levit.*16,30,31. *and* 23.27.
[d] Which is the feaſt of reconciliation.
* *Levit.* 16,29.

8 But ye ſhall offer a burnt-offering unto the Lord for a ſweete ſavour: one young bullocke, a ramme, and ſeven lambes of a yeare old: ſee they be without blemiſh.

9 And their meate-offering ſhall be of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,

10 One tenth deale unto every lambe, throughout the ſeven lambes,

11 An hee-goat for a ſinne-offring, (beſide the ſinne-offring to make the atonement, and the continual [e] burnt-offring and the meat-offring thereof)

[e] That is, offered every morning and evening.

and their drinke-offerings.

12 ¶ And in the fifteenth day of the ſeventh moneth, ye ſhall have an holy [f] convocation: ye ſhall doe no ſervile worke *therein*, but yee ſhall keepe a feaſt unto the Lord ſeven dayes.

[f] Meaning, the feaſt of the Tabernacles.

13 And yee ſhall offer a burnt-offering for a ſacrifice made by fire of ſweete ſavour unto the Lord, thirteene young bullocks, two rammes, *and* fourteene lambes of a yeare olde: they ſhall be without blemiſh.

14 And their meate-offering ſhall be of fine floure mingled with oyle, three tenth deales unto every bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale unto each of the fourteene lambes,

16 And one hee-goat for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drinke-offering.

17 ¶ And the ‖ ſecond day *ye ſhall offer* twelve young bullockes, two rammes, fourteene lambes of a yeare old without blemiſh,

‖ The ſecond day of the feaſt of Tabernacles.

18 With their meat-offering and their drinke-offerings for the bullockes, for the rammes and for the lambes according to their number, after the manner,

19 And an hee-goate for a ſinne-offering, (beſide the continuall burnt-offering and his meate-offering) and their drinke-offerings.

20 ¶ Alſo the third day *ye ſhall offer* eleven bullocks, two rammes and fourteene lambes of a yeare olde without blemiſh.

‖ The third day.

21 With their meat-offering and their drinke-offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the [g] manner:

[g] According to the ceremonies appointed thereunto.

22 And an hee-goate for a ſinne-offering, beſide the continuall burnt-offering, and his meate-offering, and his drinke-offering.

23 ¶ And the ‖ fourth day *ye ſhall offer* ten bullockes, two rammes, *and* fourteene lambes of a yeare old without blemiſh.

‖ The fourth day.

24 Their meat-offering and their drinke-offrings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee-goate for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering and his drinke-offering.

26 ¶ In the ‖ fifth day alſo *ye ſhall offer* nine bullockes, two rammes, *and* fourteene lambes of a yeare olde without blemiſh,

‖ The fifth day.

27 And their meat-offering, and their drinke-offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee-goat for a ſinne-offring, beſide the continuall burnt-offering, and his meat-offering and his drinke-offering.

29 ¶ And in the ‖ ſixth day *ye ſhall offer* eight bullockes, two rammes, *and* fourteene lambes of a yeare olde without blemiſh,

‖ The ſixth day.

30 And their meat-offering, and their drinke-offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee-goat for a ſinne-offering, beſide the continuall burnt-offering, his meate-offering and his drinke-offerings.

32 ¶ In the ‖ ſeventh day alſo *ye ſhall offer* ſeven bullockes, two rammes *and* fourteene lambes of a yeare olde without blemiſh,

‖ The ſeventh day.

33 And their meate-offering, and their drinke-offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee-goat for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering and his drinke-offering.

35 ¶ In the ‖ eighth day, yee ſhall have * a ſolemne aſſembly: yee ſhall doe no ſervile worke *therein*,

‖ The eighth day.
* *Levit.23,36.*

36 But yee ſhall offer a burnt-offering, a ſacrifice made by fire for a ſweete ſavour unto the Lord, one bullocke, one ramme, *and* ſeven lambes of a yeare old without blemiſh,

37 Their meat-offering and their drinke-offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee-goat for a ſinne-offering, beſide the continuall burnt-offering, and his meat-offering, and his drinke-offering.

39 Theſe things ye ſhall doe unto the Lord in your feaſtes, beſide your [h] vowes, and you free-offerings, for your burnt-offerings, and for your meate-offerings, and for your drinke-offerings, and for your peace-offerings.

[h] Beſide the ſacrifices that you ſhall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide. 7 Of the wife, 10 Of the widow or divorced.

THen Moſes ſpake unto the children of Iſrael according to all that the Lord had commanded † him.

† *Ebr. Moſes.*

2 Moſes alſo ſpake unto the heads of the tribes [a] concerning the children of Iſrael, ſaying, This is the thing which the Lord hath commanded,

[a] Becauſe they might declare them to the Iſraelites.

3 Whoſoever voweth a vow unto the Lord, or ſweareth an oath to bind † himſelfe by a bond, hee ſhall not † breake his promiſe, *but* ſhall doe according to all that proceedeth out of his mouth.

† *Ebr. his ſoule.*
† *Ebr. violate his word.*

4 If a woman alſo vow a vow unto the Lord, and bind her ſelfe by a bond, *being* in her fathers houſe, in the time of her youth,

5 And her father heare her vowe and bond, wherewith ſhee hath bound her ſelfe, and her father hold his [b] peace concerning her, then all her vowes ſhall ſtand and every bond, wherewith ſhe hath bound her ſelfe, ſhall ſtand.

[b] For in ſo doing he doth approove her.

6 But if her [c] father diſallow her the ſame day that hee heareth all her vowes and bonds, wherewith ſhee hath bound her ſelfe, they ſhall not be of value, and the Lord will forgive her, becauſe her father diſallowed her.

[c] By not approoving or conſenting to her vowe.

7 And if ſhe have an husband when ſhe voweth or [d] pronounceth *ought* with her lips, wherewith ſhe bindeth her ſelfe,

[d] Either by oath, or ſolemne promiſe.

8 If her huſband heard it, and holdeth his peace concerning her, the ſame day he heareth it, then her vow ſhall ſtand, and her bonds wherewith ſhe bindeth her ſelfe ſhall ſtand in effect.

9 But if her huſband diſallow her the ſame day that hee heareth it, then ſhall hee make her vow which ſhee hath made, and that that ſhee hath pronounced with her lips, wherewith ſhee bound her [e] ſelfe, of none effect: and the Lord will forgive her.

[e] For ſhe is in ſubjection to her husband, and can performe nothing without his conſent.

10 But every vow of a widow, and of her that is divorced (wherewith ſhe hath bound her ſelfe) ſhall ſtand in [f] effect with her.

[f] For they are not under the authoritie of the man.

11 And if ſhe vowed in her huſbands [g] houſe, or bound her ſelfe ſtraitly with an oathe,

[g] Her husband being alive.

12 And her husband hath heard it, and helde his peace concerning her, nor diſallowing her, then all her vowes ſhall ſtand, and every bond, wherewith ſhee bound herſelfe, ſhall ſtand in effect.

13 But if her husband diſanulled them the ſame day that hee heard them, nothing that proceeded out of her lips concerning her vowes or concerning † her bonds, ſhall ſtand in effect: *for* her husband hath diſanulled them: and the Lord will forgive her.

† *Ebr. the bonds of her ſoule.*

14 *So* every vowe, and every oathe *or* bond, *made* to [h] humble the ſoule, her husband may ſtabliſh it, or her husband may breake it.

[h] To mortifie her ſelfe by abſtinence or other bodily exerciſe.

15 But if her husband hold his peace concerning her from [i] day to day, then he ſtabliſheth all her vowes and all her bondes which ſhee hath made: he hath confirmed them becauſe he helde his peace concerning her the ſame day that hee heard *them*.

[i] And warne her not the ſame day that he heareth it, as verſe 9.

16 But if hee [k] breake them after that he hath heard them, then ſhall he beare her iniquitie.

[k] Not the ſame day hee heard them, but ſome day after, the ſinne ſhalbe imputed to him and not to her.

17 Theſe are the ordinances which the Lord commanded Moſes, betweene a man and his wife, *and* betweene the father and his daughter, *being* young in her fathers houſe.

CHAP. XXXI.

8 Five Kings of Midian and Balaam are ſlaine. 18 Onely the maides are reſerved alive. 27 The pray is equally divided. 50 A preſent given of Iſrael.

AND the Lord ſpake unto Moſes, ſaying,

2 * Revenge the children of Iſrael of the Medianites, *and* afterward thou ſhalt be * gathered unto thy people.

* *Chap.25,17.*
* *Chap.27,13.*

3 And Moſes ſpake to the people, ſaying, Harneſſe ſome of you unto warre, and let them goe againſt Midian, to execute the vengeance of the Lord [a] againſt Midian.

[a] As he had commanded, Chap. 25,17. declaring alſo that the injurie done againſt his people is done againſt him.

4 A thouſand of every tribe throughout all the tribes of Iſrael ſhall ye ſend to the warre.

5 So there were taken out of the thouſands of Iſrael, twelve thouſand prepared unto warre, of every tribe a thouſand.

6 And Moſes ſent them to the warre, *even* a thouſand of every tribe, and *ſent* them with [b] Phinehas the ſonne of Eleazar the Prieſt to the warre: and the holy inſtruments, that is, the trumpets to blow *vvere* in his hand.

[b] For his great zeale that he bare to the Lord, Chap. 25,13.

7 And they warred againſt Midian, as the Lord had commanded Moſes, and ſlewe all the males.

8 They ſlew alſo the kings of Midian among them that were ſlaine: * Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they ſlewe [c] Balaam the ſonne of Beor with the ſword.

* *Ioſh.13,21.*

[c] The falſe prophet who gave counſell how to cauſe the Iſraelites to offend their God.

9 But the children of Iſrael tooke the women of Midian priſoners, and their children, and ſpoyled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ *Or, palaces and gorgeous buildings.*

11 And they tooke all the ſpoyle, and all the pray *both* of men and beaſts.

12 And they brought the [d] captives and that which they had taken, and the ſpoyle unto Moſes and to Eleazar the Prieſt, and unto the Congregation of the children of Iſrael, into the campe in the plaine of Moab, which was by Iorden *tovvard* Iericho.

[d] As the women and little children.

13 ¶ Then Moſes and Eleazar the Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angry with the captaines of the hoaſte, with the captaines over thouſands, and captaines over hundreds, which came from the warre and battell.

15 And Moſes ſayd unto them, What? have ye ſaved all the [e] women?

[e] As though he ſayd, ye ought to have ſpared none.

16 Behold, * theſe cauſed the children of Iſrael through the * counſell of Balaam to commit a treſpaſſe againſt the Lord, [f] as concerning Peor, and there came a plague among the Congregation of the Lord.

* *Chap.25,2.*
* *2.Pet.2.15.*

[f] For worſhipping of Peor.

17 Now therefore, * ſlay all the males among the [g] children, and kill all the women that have knowen man by carnall copulation.

* *Iudg.21.11.*

[g] That is, all the men-children.

18 But all the women-children that have not knowen carnall copulation, keepe alive for your ſelves.

19 And ye ſhall remaine without the hoaſte ſeven dayes, all that have killed any perſon, * and all that have touched any dead, *and* purifie both your ſelves and your priſoners the third day and the ſeventh.

* *Chap.19,11.*

20 Alſo ye ſhall purifie every garment and all that is made of ſkinnes, and all worke of goates-haire, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſayd unto the men of warre, which went to the battell, This is the ordinance ‖ of the law which the Lord * commanded Moſes.

‖ *Or, contained in the law.*

* *Chap.19,12.*

22 As for golde, and ſilver, braſſe, yron, tinne, and lead:

23 *Even* all that may abide the fire, yee ſhall make it go through the fire, and it ſhalbe cleane: yet, it ſhalbe [h] purified with * the water of purification: and all that ſuffereth not the fire, ye ſhall cauſe to paſſe by the [i] water.

[h] The third day and before it be molten.

* *Chap.19,9.*

[i] It ſhalbe waſhed.

24 Ye ſhall waſh alſo your cloathes the ſeventh day, and ye ſhalbe cleane: and afterward ye ſhall come into the hoaſte.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Take the ſumme of the pray that was taken, *both* of perſons and of cattell, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And divide the pray ‖ betweene the ſouldiers that went to the warre, and all the Congregation.

‖ The pray is firſt divided equally among all.

28 And thou ſhalt take a tribute unto the Lord of the [k] men of warre, which went out to battell: one perſon of five hundreth, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheepe.

[k] Of the pray that falleth to the ſouldiers.

29 Ye ſhall take it of their halfe, and give it unto Eleazar the Prieſt, *as* an heave-offering of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take [l] one, taken out of fiftie, *both* of the perſons, of the beeves, of the aſſes, and of the ſheepe, *even* of all the cattell, and thou ſhalt give them unto the Levites, which have the charge of the Tabernacle of the Lord.

[l] The Iſraelites which had not beene at warre, of every fiftieth paid one to the Lord: and the ſouldiers one of every five hundreth.

31 And Moſes and Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the bootie, *to vvit*, the reſt of the pray which the men of warre had ſpoyled, was ſixe hundreth ſeventie and five thouſand ſheepe,

33 And ſeventie and two thouſand beeves.

34 And threeſcore and one thouſand aſſes,

35 And two and thirty thouſand perſons in all, of women that had † lien by no man.

† *Ebr. not knowen the bed of man.*

36 And the halfe, *to vvit,* the part of them that went out to warre, touching the number of ſheepe, was three hundreth ſeven and thirtie thouſand, and five hundreth.

37 And the [m] Lords tribute of the ſheepe was ſixe hundreth ſeventy and five.

[m] This is the portion that the ſouldiers gave to the Lord.

38 And the beeves *vvere* ſixe and thirty thouſand, whereof the Lords tribute *vvas* ſeventy and two.

39 And the aſſes *vvere* thirty thouſand and five hundreth, whereof the Lords tribute *vvas* threeſcore and one:

40 And [n] of perſons ſixteene thouſand, whereof the Lords tribute *vvas* two and thirty perſons.

[n] Meaning, of the maides, or virgins which had not companied with man.

41 And Moſes gave the tribute of the Lords offering unto Eleazar the Prieſt, as the Lord had commanded Moſes.

42 And of the [o] halfe of the children of Iſrael, which Moſes divided from the men of warre,

[o] Of that part which was given unto them in dividing the ſpoyle.

43 (For the halfe that perteined unto the congregation, was three hundreth thirty and ſeven thouſand ſheepe and five hundreth,

44 And ſixe and thirty thouſand beeves,

45 And thirty thouſand aſſes, and five hundreth,

46 And ſixteene thouſand perſons.)

47 Moſes, I ſay, tooke of the halfe that perteined unto the [p] children of Iſrael, one taken out of fiftie, *both* of the perſons, and of the cattell, and gave them unto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moſes.

[p] Which had not bene at warre.

48 ¶ Then the captaines which were over thouſands of the hoaſte, the captaines over the thouſands, and the captaines over the hundreths came unto Moſes:

49 And ſayd to Moſes, Thy ſervants have taken the ſumme of the men of warre which are under † our authority, and there lacketh not one man of us.

† *Ebr. under our hands.*

50 [q] We have therefore brought a preſent unto the Lord, what every man found of Iewels of gold, bracelets, and chaines, rings, eare-rings, and ornaments of the legs, to make an atonement for our ſoules before the Lord.

[q] The captaines by the free offering acknowledge the great benefit of God in preſerving his people.

51 And Moſes and Eleazar the Prieſt tooke the gold of them, *and* all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord (of the captaines over thouſands and hundreds) *vvas* ſixteene thouſand ſeven hundreth and fiftie ſhekels.

53 (*For* the men of warre had ſpoyled, every man for him [r] ſelfe.)

[r] And gave no portion to their captaines.

54 And Moſes and Eleazar the Prieſt tooke the gold of the captains over the thouſands, and over the hundreths, and brought it into the Tabernacle of the Congregation, for a [ſ] memoriall of the children of Iſrael before the Lord.

[ſ] That the Lord might remember the children of Iſrael.

CHAP. XXXII.

2 The requeſt of the Reubenites and Gadites, 16 and their promiſe unto Moſes. 20 Moſes granteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquere and build cities on this ſide Iorden.

NOw the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they ſaw the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.

[a] Reuben came of Leah, and Gad of Zilpah her handmayde.

[b] Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the covenant betweene him and Laban, Gen. 31, 47.

2 Then the children of Gad, and the children of Reuben came, and ſpake unto Moſes and to Eleazar the Prieſt, and unto the Princes of the Congregation, ſaying,

3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord ſmote before the Congregation of Iſrael; is a land *meete* for cattell, and thy ſervants have cattell:

5 Wherefore, ſayd they, if wee have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Iorden.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

7 Wherefore now † diſcourage you the heart of the children of Iſrael to go over into the land, which the Lord hath given them?

† *Ebr. breake.*

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For * when they went up even unto the ‖ river of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had given them.

* *Chap. 13, 24.*
‖ *Or, valley.*

10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,

11 † None of the men that came out of Egypt, * from twenty yeare olde and above, ſhall ſee the land for the which I ſweare unto Abraham, to Izhak, and to Iaakob, becauſe they have not ‖ wholy followed me:

† *Ebr. if any of the men.*
* *Chap. 14. 28, 29.*
‖ *Or, perſevered and continued.*

12 Except Caleb the ſonne of Iephunneh the Keneſite, and Ioſhua the ſonne of Nun: for they have conſtantly followed the Lord.

13 And the Lord was very angry with Iſrael, and made him wander in the wilderneſſe fourtie yeares, until all the generation that had done [c] evill in the ſight of the Lord, was conſumed.

[c] Becauſe they murmured, neither would beleeve their report, which tolde the trueth as concerning the land.

14 And behold, ye are riſen up in your fathers ſtead *as* an increaſe of ſinfull men ſtill to augment the fierce wrath of the Lord toward Iſrael.

15 For if ye turne away from following him, hee will yet againe leave *the people* in the wilderneſſe, and [d] ye ſhall deſtroy all this folke.

[d] By your occaſion.

16 And they went neare to him, and ſayd, We will build ſheepefolds heere for our ſheepe, *and* for our cattell, and cities for our children.

17 But wee our ſelves will be ready armed *to goe* before the children of Iſrael, untill we have brought them unto their [e] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

[e] In the land of Canaan.

18 We will not returne unto our houſes, untill the children of Iſrael have inherited, every man his inheritance.

19 Neither will we inherit with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to us on this ſide Iorden Eaſtward.

20 ¶ * And Moſes ſayd unto them, If ye will doe this thing, and goe [f] armed before the Lord to warre:

* *Ioſh. 1. 13.*
[f] Before the Arke of the Lord.

21 And will goe every one of you in harneſſe over Iorden before the Lord, untill he have caſt out his [g] enemies from his ſight:

[g] That is, the inhabitants of the land.

22 And untill the land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion [h] before the Lord.

[h] The Lord will graunt you this land which ye require, Ioſh. 1, 13.

23 But if yee will not doe ſo, behold, yee have

ſinned againſt the Lord, and be ſure, that your ſinne [i] will finde you out.

[i] Ye ſhall aſſuredly be puniſhed for your ſinne.

24 Build you *then* cities for your children, and foldes for your ſheepe, and doe that yee have ſpoken.

25 Then the children of Gad and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will doe as my lord commandeth:

26 Our children, our wives, our ſheep, & all our cattell ſhall remaine there in the cities of Gilead,

27 But * thy ſervants will go every one armed to warre before the Lord for to fight, as my lord ſayth.

* Ioſh.4,12.

28 So concerning them, Moſes [k] commanded Eleazar the Prieſt, and Ioſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael.

[k] Moſes gave charge that his promiſe made to the Reubenites, and others, ſhould be performed after his death, ſo that they brake not theirs.

29 And Moſes ſayd unto them, If the children of Gad and the children of Reuben will go with you over Iorden, all armed to fight before the Lord, then when the land is ſubdued before you, ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not goe over with you armed, then they ſhall have their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] Lord hath ſayd unto thy ſervants, ſo will we doe.

[l] This is attributed to the Lord, which his meſſenger ſpeaketh.

32 We will go armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance *may be* to us on this ſide Iorden.

33 * So Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Ioſeph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof and coaſts, even the cities of the countrey round about.

* Deut.3,12. Ioſh.13,8. and 22,4.

[m] The Amorites dwelled on both ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh.10,12. hee ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheepefolds.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baalmeon, and turned their names, and Sibmah: and gave other names unto the cities which they built.

39 And the children * of Machir the ſonne of Manaſſeh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

* Gen.50,23.

40 Then Moſes gave Gilead unto Machir the ſonne of Manaſſeh, and he dwelt therein.

41 * And Iair the ſonne of Manaſſeh went and tooke the ſmall townes thereof, and called them [n] Havoth-Iair.

* Deut.3,14.

[n] That is the villages of Iair.

42 Alſo Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and fourty iourneys of Iſrael are numbred. 52 They are commanded to kill the Canaanites.

THeſe are the [a] journeys of the children of Iſrael, which went out of the land of Egypt, according to their bands under the hand of Moſes and Aaron.

[a] From whence they departed, and whither they came.

2 And Moſes wrote their going out by their journeys, according to the commaundement of the Lord: ſo theſe are the journeys of their going out,

3 Now they * departed from Rameſes the firſt moneth, *even* the fifteenth day of the firſt moneth, on the morrow after the Paſſeover: *and* the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

* Exod.12,37.

4 (For the Egyptians buried all their firſtborne, which the Lord had ſmitten among them: upon their [b] gods alſo the Lord did execution.)

[b] Either meaning their idoles, or their men of authoritie.

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderneſſe.

* Exod.13,19.

7 And they remooved from Etham, and turned againe unto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

[c] At the commandement of the Lord, Exod.14.2.

8 And they departed from before Hahiroth, and * went thorow the middles of the Sea into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and pitched in Marah.

* Exod.15,22.

9 And they remooved from Marah, and came unto * Elim, and in Elim were twelve fountaines of water, and ſeventie palme-trees, and they pitched there.

* Exod.16,27.

10 And they remooved from Elim, and camped by the red ſea.

11 And they remooved from the red Sea, and lay in the * wilderneſſe of Sin.

* Exod. 16,1.

12 And they tooke their journey out of the wilderneſſe of Sin, and ſet up their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluſh.

14 And they remooved from Aluſh, and lay in * Rediphim, where was no water for the people to drinke.

* Exod.17,1.

15 And they departed from Rephidim, and pitched in the * wilderneſſe of Sinai.

* Exod.19,1.

16 And they remooved from the deſert of Sinai, and pitched in * Kibroth Hattaauah.

* Chap.11,34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

* Chap.11,35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

* Chap.13,1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched in Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Sapher.

24 And they remooved from mount Shapher, and lay in Haradah.

25 And they remooved from Haradah, and pitched in Makheloth.

26 And they remooved from Makheloth, and lay in Tahath.

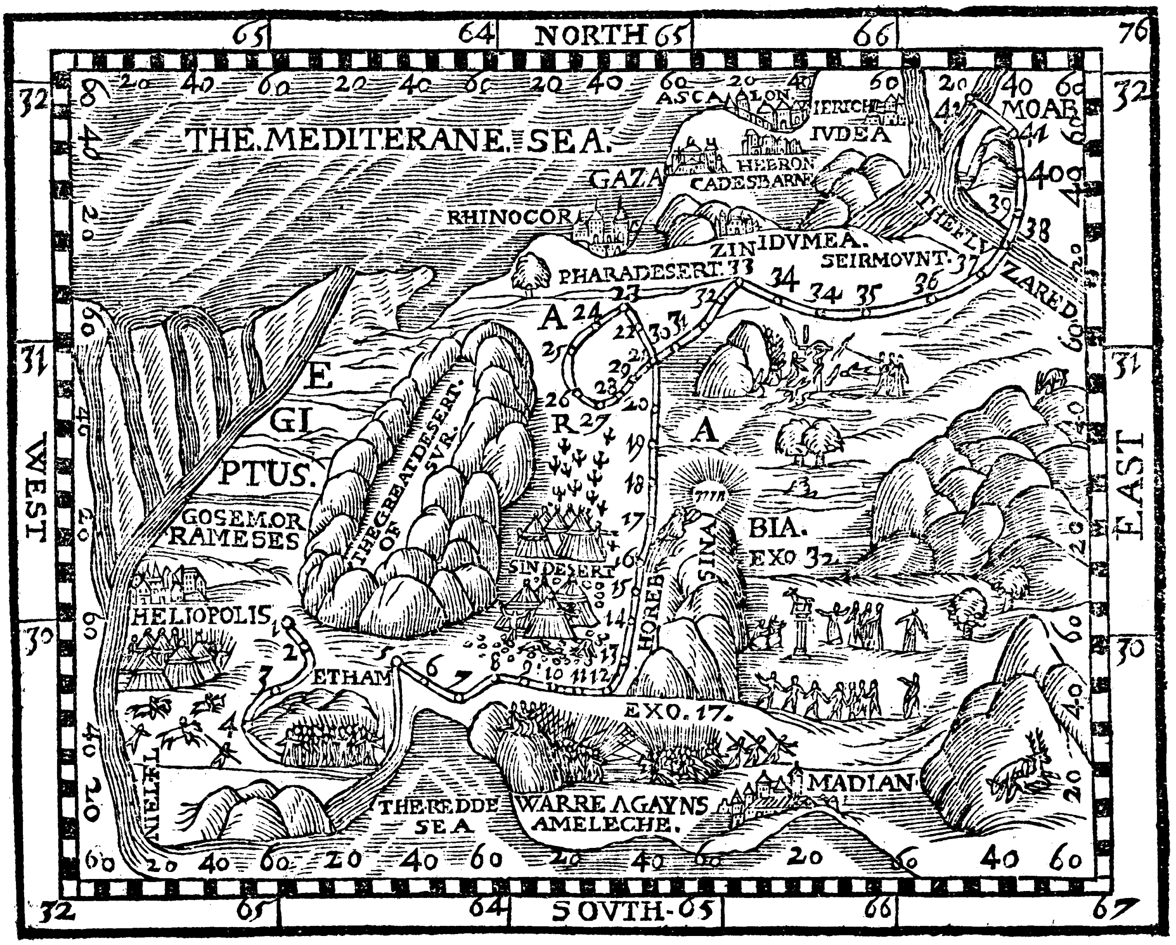
27 And they departed from Tahath, and pitched in Tarah.

28 And they remooved from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.


NORTH
SOVTH
EAST
WEST
THE.MEDITERANE.SEA.
ASCALON
IERICHO
MOAB
IVDEA
HEBRON
CADESBARNE
GAZA
RHINOCORA
ZIN
IDVMEA.
SEIRMOVNT.
PHARADESERT.
THE FLV
ZARED
E GI PTVS.
GOSEM.OR RAMESES
HELIOPOLIS
THE GREAT DESERT OF SVR.
SIN DESERT
HOREB
SINAI
A R A BIA.
EXO 32.
ETHAM
EXO.17.
MADIAN
THE REDDE SEA
WARRE AGAYNS AMELECHE.

This Mappe declareth the way which the Iſraelites went for the ſpace of fortie yeares from Egypt thorow the wilderneſſe of Arabia, untill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth alſo the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the obſervation of the degrees, concerning the length and the breadth, and the places of their abode, ſet out by numbers.

32 And they remooved from Bene-jaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they removed from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooved from Ezion-gaber, and pitched in the *wilderneſſe of Zin, which is Kadeſh.

* Chap.20,22.

37 And they remooved from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Prieſt went up into mount Hor, at the commandement of the Lord and died there, in the fourtieth yeare after the children of Iſrael were come out of the land of Egypt, in the firſt day of the d fifth moneth.

* Chap.20.25. Deut.32,50.

d Which the Ebrewes call Ab, and anſwereth to part of Iuly and part of Auguſt.

39 And Aaron was an hundreth and three and twentie yeare old, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael.

* Chap.21,1.

41 And they departed from mount * Hor, and pitched in Zalmonah.

* Chap. 21,4.10.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ire-abarim, in the borders of Moab.

* Chap.21,11.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooved from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooved from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab by Iordan *towvard* Iericho.

‖ Or, field.

49 And they pitched by Iorden, from Beth-jeſhimoth unto * Abel-ſhittim, in the plaine of Moab.

* Chap.25,1.

50 ¶ And the Lord ſpake unto Moſes in the plaine of Moab, by Iorden *towvard* Iericho, ſaying,

51 ¶ Speake unto the children of Iſrael, and ſay unto them. * When ye are come over Iorden to enter into the land of Canaan,

* Deut.7,2. Ioſh. 11,11,12.

52 Yee ſhall then drive out all the inhabitants of the land before you, and deſtroy all their [e] pictures, and breake aſunder all their images of metall, and plucke downe all their hie places,

[e] Which were ſet up in their hie places to worſhip.

53 And ye ſhall poſſeſſe the land and dwell therein: for I have given you the land to poſſeſſe it.

54 And yee ſhall inherite the land by lot, according to your families: * to the more yee ſhall give more inheritance, and to the fewer the leſſe inheritance. Where the lot ſhall fall to any man, that ſhall be his: according to the tribes of your fathers ſhall ye inherite.

* Chap. 26, 53, 54.

55 But if ye will not drive out the inhabitants of the land before you, then thoſe which yee let remaine of them, ſhalbe * ‖ prickes in your eyes, and thornes in your ſides, and ſhall vexe you in the land wherein ye dwell.

* Ioſh. 23, 13. Iudg. 2. 3.
‖ Or, knives.

56 Moreover, it ſhall come to paſſe, that I ſhall doe unto you, as I thought to doe unto them.

CHAP. XXXIIII.

3 The coaſts and borders of the land of Canaan. 17 Certain men are aſsigned to divide the land.

And the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When yee come into the land of Canaan, this is the [a] land that ſhall fall unto your inheritance: *that is,* the land of Canaan with the coaſts thereof.

[a] Meaning, the deſcription of the land.

3 * And your South-quarter ſhall be from the wilderneſſe of Zin to the borders of Edom: ſo that your South-quarter ſhall be from the ſalt Sea-coaſt Eaſtward.

* Ioſh. 15, 1.

4 And the border ſhall compaſſe you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadeſh-barnea: thence it ſhall ſtretch to Hazar-addar, and goe along to Azmon.

‖ Or, aſcending up of ſcorpions.

5 And the border ſhall compaſſe from Azmon unto the [b] river of Egypt, and ſhall goe out to the ſea.

[b] Which was Nilus, or as ſome thinke, Rhinocotura.

6 And your Weſt quarter ſhall be the great ſea: even that border ſhall be your Weſt coaſt.

[c] Which is called Mediterraneum.

7 And this ſhall be your North quarter, yee ſhall marke out your border from the great Sea *unto* mount [d] Hor.

[d] Which is a mountaine neare Tyre and Sydon, and not that Hor in the wilderneſſe where Aaron died.

8 From mount Hor yee ſhall point out till it come unto Hamath, and the end of the coaſt ſhall be at Zedad.

9 And the coaſt ſhall reach out to Ziphron, and go out at Hazar-enan, this ſhall be your North quarter.

10 And yee ſhall marke out your Eaſt quarter from Hazar-enan to Shepham.

11 And the coaſt ſhall goe downe from Shepham to Riblah, and from the Eaſt ſide of Ain: and the ſame border ſhall deſcend and goe out at the ſide of the ſea of [e] Chinnereth Eaſtward.

[e] Which in the Goſpel is called the lake of Gennazereth.

12 Alſo that border ſhall goe downe to Iorden, and leave at the ſalt ſea: this ſhalbe your land with the coaſts thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the land which ye ſhall inherit by lot, which the Lord commanded to give unto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houſholds of their fathers, and the tribe of the children of Gad, according to their fathers houſholds, and halfe the tribe of Manaſſeh have received their inheritance.

* Chap. 32. 33. Ioſu. 14, 2, 3.

15 Two tribes and an halfe tribe have received their inheritance on this ſide of Iorden *tovvard* Iericho full Eaſt.

16 ¶ Againe the Lord ſpake to Moſes, ſaying,

17 Theſe are the names of the men which ſhall divide the land unto you: * Eleazar the Prieſt, and Ioſhua the ſonne of Nun.

* Ioſh. 19, 51.

18 And yee ſhall take alſo a [f] prince of every tribe to divide the land.

[f] One of the heads or chiefe men of every tribe.

19 The names alſo of the men are theſe: Of the tribe of Iudah, Caleb the ſonne of Iephunneh.

20 And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſonne of Chiſlon.

22 Alſo of the tribe of the ſonnes of Dan, the prince Bukki, the ſonne of Iogli.

23 Of the ſonnes of Ioſeph: of the tribe of the ſonnes of Manaſſeh, the prince Hanniel the ſonne of Ephod.

24 And of the tribe of the ſonnes of Ephraim, the prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the prince Elizaphan, the ſonne of Parnach.

26 So of the tribe of the ſonnes of Iſſachar, the prince Paltiel, the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud, the ſonne of Shelomi.

28 And of the tribe of the ſonnes of Naphtali, the prince of Pedahel, the ſonne of Ammihud.

29 Theſe are they, whom the Lord commanded to [g] divide the inheritance unto the children of Iſrael, in the land of Canaan.

[g] And be judges over every piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Unto the Levites are given cities and ſuburbs. 11 The cities of refuge. 16 The law of murther. 30 For one mans witneſſe ſhall no man be condemned.

And the Lord ſpake unto Moſes in the plaine of Moab by Iorden, *tovvard* Iericho, ſaying,

2 * Command the children of Iſrael, that they give unto the [a] Levites of the inheritance of their poſſeſſion, [b] cities to dwell in: yee ſhall give alſo unto the Levites the ſuburbs of the cities round about them.

* Ioſh. 21, 2.
[a] Becauſe they had no inheritance aſſigned them in the land of Canaan.
[b] God would have them ſcattered thorow all the land, becauſe the people might be preſerved by them in the obedience of God and his Law.

3 So they ſhall have the cities to dwell in, and their ſuburbs ſhalbe for their cattel, and for their ſubſtance, and for all their beaſts.

4 And the ſuburbs of the cities, which ye ſhall give unto the Levites, from the wall of the citie outward *ſhall be* a thouſand cubites round about.

5 And yee ſhall meaſure without the citie of the Eaſt ſide, [c] two thouſand cubites: and of the South ſide, two thouſand cubites: and of the Weſt ſide, two thouſand cubites: and of the North ſide, two thouſand cubites: and the city *ſhalbe* in the mids: this ſhall be *the meaſure* of the ſuburbs of their cities.

[c] So that in all were three thouſand, and in the compaſſe of theſe two thouſand, they might plant and ſowe.

6 And of the cities which yee ſhall give unto the Levites, * *there ſhall be* ſixe cities for refuge, which ye ſhall appoint, that he which killeth, may flee thither: and to them ye ſhall adde two and fourtie cities moe.

* Deut. 4, 41. Ioſh. 20, 2. and 21, 3.

7 All the cities which ye ſhall give to the Levites, *ſhall be* eighth and fourtie cities: them *ſhall ye give* with their ſuburbs.

8 And concerning the cities which yee ſhall give, of the poſſeſſion of the children of Iſrael: of many ye ſhall take moe, and of few ye ſhall take leſſe: every one ſhall give of his cities unto the Levites, according to his inheritance, which hee inheriteth.

9 ¶ And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come ouer Iorden into the land of Canaan,

* Exod.21.13. deut.19.2. ioſh.20,2.

11 Ye ſhall appoynt you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon vnwares, may flee thither.

12 And theſe cities ſhalbe for you a refuge from thy [d] auenger, that he which killeth, die not, vntill he ſtand before the Congregation in iudgement.

[d] Meaning, from the next of the kinred, who ought to purſue the cauſe.

13 And of the cities which ye ſhall giue, ſixe cities ſhall ye haue for refuge.

14 Ye ſhall appoynt three [e] on this ſide Iorden, and yee ſhall appoynt three cities in the land of * Canaan which ſhallbe cities of refuge.

[e] Among the Reubenites, Gadites, and halfe the tribe of Manaſſeh, Deut.4.41

* Ioſh.20.7.

15 Theſe ſixe cities ſhalbe a refuge for the children of Iſrael, and for the ſtranger, and for him that dwelleth † among you, that euery one which killeth any perſon vnwares, may flee thither.

† Ebr. among them.

16 * And if one [f] ſmite another with an inſtrument of iron that he die, he *is* a murtherer, *and* the murtherer ſhall die the death.

* Exod.21.14.

[f] Wittingly, and willingly.

17 Alſo if hee ſmite him by caſting a [g] ſtone, wherewith he may be ſlaine, and hee die, hee is a murtherer, *and* the murtherer ſhall die the death.

[g] That is, with a bigge and dangerous ſtone: in Ebr with a ſtone of his hand.

18 Or if he ſmite him with an hand-weapon of wood, wherewith he may be ſlaine, if he die, he is a murtherer, *and* the murtherer ſhall die the death.

19 The reuenger of yͤ blood himſelf ſhal ſlay the murtherer: whẽ he meeteth him, he ſhall ſlay him.

20 But if he thruſt him * of hate, or hurle at him by laying of waite, that he die,

* Deut.19.11.

21 Or ſmite him through enimitie with his hand, that he die, he yͭ ſmote him ſhall die yͤ death: *for* he is a murtherer: the reuenger of the blood ſhall ſlay the murtherer when he meeteth him.

22 But if hee puſhed him ‖ vnaduiſedly, and * not of hatred, or caſt vpon him any † thing, without laying of waite,

‖ Or, ſuddenly.
* Exod 21.13.
† Ebr. inſtrument.

23 Or any ſtone (whereby he might be ſlaine, and ſawe him not, or cauſed it to fall vpon him, and he dy, and was not his enemie, neither ſought him any harme,

24 Then the Congregation ſhall iudge betweene the ſlayer and the [h] auenger of blood according to theſe lawes.

[h] That is, his next kinſman.

25 And the Congregation ſhall deliuer the ſlayer out of the hand of the auenger of blood, and the Congregation ſhall reſtore him vnto the citie of his refuge, whither hee was fled: and he ſhall abide there vnto yͤ death of the [i] hie Prieſt, which is anoynted with the holy oyle.

[i] Vnder this figure is declared, that our ſinnes could not be remitted, but by the death of the hie Prieſt Ieſus Chriſt.

26 But if the ſlayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuẽger of blood ſlay yͤ [k] murtherer, he ſhalbe giltles.

[k] By the ſentence of the Iudge.

28 Becauſe he ſhould haue remained in the citie of his refuge, vntill the death of the hie Prieſt: and after the death of the hie Prieſt, the ſlayer ſhall returne vnto the land of his poſſeſſion.

29 So theſe things ſhall be a [l] lawe of iudgement vnto you, throughout your generations in all your dwellings.

[l] A law to iudge murthers done either of purpoſe, or vnaduiſedly.

30 Whoſoeuer killeth any perſon, yͤ *Iudge* ſhall ſlay the murtherer, through * witneſſes: but * one witneſſe ſhall not teſtifie againſt a perſon to cauſe him to die.

* Deut.17,6. and 9.15.
* Matth.18,16. 2 Corinth.13.1.

31 Moreouer ye ſhall take no recompenſe for the life of the murtherer, which is [m] worthy to die: but he ſhall be put to death.

[m] Which purpoſely hath committed murther.

32 Alſo ye ſhall take no recompenſe for him that is fledde to the citie of his refuge, that hee ſhould come againe, and dwell in the land, before the death of the hie Prieſt.

33 So ye ſhall not pollute the land wherein ye ſhall dwell: for ‖ blood defileth the land: and the land cannot be [n] clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

‖ Or, murther.

[n] So God is mindfull of the blood wrongfully ſhed, that he maketh his dumbe creatures to demaund vengeance thereof.

34 Defile not therefore the land which yee ſhall inhabite, for I dwell in the middes thereof: For I the Lord dwell among yͤ children of Iſrael.

CHAP. XXXVI.

6 *An order for the marriage of the daughters of Zelophehad.*

THen [a] the chiefe fathers of the familie of the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of the ſonnes of Ioſeph, came, and ſpake before Moſes, & before the princes, yͤ chiefe fathers of the children of Iſrael,

[a] It ſeemeth that the tribes contended who might marry theſe daughters to haue their inheritance: and therefore the ſonnes of Ioſeph propoſed the matter to Moſes.

2 And ſayde, * The Lord commanded [b] my lord to giue the land to inherit by lot to the children of Iſrael: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

* Chap.27.1. Ioſh.17.3.

[b] Meaning, Moſes.

3 If they be married to any of the ſonnes of the *other* tribes of the children of Iſrael, then ſhall their inheritance be taken away from the inheritance of our fathers, and ſhalbe put vnto the inheritance of the tribe whereof they ſhalbe: ſo ſhal it be taken away from the lot of our inheritance.

4 Alſo when the [c] Iubile of the children of Iſrael commeth, then ſhall their inheritance be put vnto the inheritance of the tribe whereof they ſhall be: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

[c] Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſonnes of Ioſeph haue ſaid [d] wel.

[d] For the tribe could not haue continued, if the inheritance which was the maintenance thereof ſhould haue been abalienated to others.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, ſaying, They ſhall be wiues, to whom they thinke beſt, onely to the familie of the tribe of their father ſhall they marry:

7 So ſhall not the inheritance of the children of Iſrael remoue from tribe to tribe, for euery one of the children of Iſrael ſhall ioyne himſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth any [e] inheritance of the tribes of the children of Iſrael, ſhalbe wife vnto one of the familie of the tribe of her father: that the children of Iſrael may enioy euery man the inheritance of their fathers.

[e] When there is no male to inherite.

9 Neither ſhall the inheritance go about from tribe to tribe: but euery one of the tribes of the childrẽ of Iſrael ſhall ſtick to his own inheritance.

10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers ſonnes.

* Chap.27.1.

12 They were wiues *to certaine* of the families of the ſonnes of Manaſſeh the ſonne of Ioſeph: ſo their inheritance remained in the tribe of the familie of their father.

13 Theſe are the [f] commandements and lawes, which the Lord commanded by the hand of Moſes, vnto the children of Iſrael in the plaine of Moab, by Iorden *tovvard* Iericho.

[f] Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEVTERONOMIE.

THE ARGVMENT.

THe vvonderfull loue of God tovvard his Church is liuely ſet foorth in this booke. For albeit through their ingratitude and ſundry rebellions againſt God, for the ſpace of fortie yeeres, Deut.9.7. they had deſerued to haue beene cut off from the number of his people, and for euer to haue beene depriued of the vſe of his holy vvord and ſacraments: yet he did euer preſerue his Church euen for his ovvne mercies ſake, and vvould ſtill haue his name called vpon among them. VVherefore he bringeth them into the land of Canaan, deſtroyeth their enemies, giueth them their countrey, tovvnes and goods, and exhorteth them by the example of their fathers (vvhoſe infidelitie, idolatry, adulteries, murmerings and rebellions, hee had moſt ſharpely puniſhed) to feare and obey the Lord, to embrace, and keepe his lavv vvithout adding thereunto or diminiſhing therefrom. For by his vvord he vvould be knovven to be their God, and they his people, by his vvord he vvould gouerne his Church, and by the ſame they ſhould learne to obey him: by his vvord he vvould diſcerne the falſe prophet from the true, light from darkneſſe, ignorance from knovvledge, and his ovvne people from all the other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and aboliſh vvhatſoeuer is not agreable to his holy vvill, ſeeme it othervviſe neuer ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe vp Kings and gouernours, for the ſetting forth of his vvord and preſeruation of his Church: giuing vnto them an eſpeciall charge for the executing thereof: vvhom therefore he vvilleth to exerciſe themſelues diligently in the continuall ſtudy and meditation of the ſame: that they might learne to feare the Lord, loue their ſubiects, abhorre coueteouſneſſe and vices, and vvhatſoeuer offendeth the maieſtie of God. And as he had tofore inſtructed their fathers in all things appertaining, both to his ſpirituall ſeruice, and alſo for the maintenance of that ſocietie vvhich is betvveene men: ſo hee preſcribeth heere anevv all ſuch lavves and ordinances, vvhich either concerne his Diuine ſeruice, or els are neceſſarie for a common-vveale: appoynting vnto euery eſtate and degree their charge and duety: aſvvell, hovv to rule and liue in the feare of God, as to nouriſh friendſhip tovvard their neighbours, and to preſerue that order vvhich God hath eſtabliſhed among men: threatning vvithall moſt horrible plagues to them that tranſgreſſe his commandements, and promiſing all bleſſings and felicity to ſuch as obſerue and obey them.

* That is, a ſecond law: ſo called, becauſe the Law which God gaue in mount Sinai, i here repeated, as though it were a new Law: and this booke is a commentarie or expoſition of the ten commandements.

CHAP. I.

2 A briefe rehearſall of things done before, from Horeb vnto Kadeſh-barned. 32 Moſes reproueth the people for their incredulitie. 44 The Iſraelites are ouercome by the Amorites becauſe they fought againſt the commandement of the Lord.

THeſe be the wordes which Moſes ſpake vnto all Iſrael, on [a] this ſide Iorden in the wilderneſſe, in the plaine, [b] ouer againſt the red ſea, betweene Paran and Tophell, and Laban, and Hazeroth, and Di-zahab.

2 *There are* eleuen dayes iourney from [c] Horeb vnto Kadeſh-barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeere that Moſes ſpake vnto the children of Iſrael according vnto all that the Lord hath giuen him in commandement vnto them.

4 After that he had ſlaine [d] *Sihon the King of the Amorites which dwelt in Heſhbon, and Og king of Baſhan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Iorden at the land of Moab [e] began Moſes to declare this lawe, ſaying,

6 The Lord our God ſpake vnto vs in [f] Horeb, ſaying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neare thereunto in the plaine, in the mountaine, or in the valey: both Southward, and to the Sea ſide to the land of the Canaanites, and vnto Lebanon: *euen* vnto the great riuer, the riuer ‖ Perah.

8 Beholde, I haue ſet the land before you: go in and *poſſeſſe that land which the Lord ſware, vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and vnto their ſeed after them.

9 ¶ And I ſpake [g] vnto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:

10 The Lord your God hath [h] multiplied you: and beholde, ye are this day as the ſtarres of heauen in number:

11 (The Lord God of your fathers make you a thouſand times ſo many moe as ye are, and bleſſe you, as he hath promiſed you,)

12 How can I alone [i] beare your cumbrance and your charge, and your ſtrife?

13 Bring you men of wiſedome and of vnderſtanding, and [k] knowne among your tribes, and I will make them rulers ouer you:

14 Then he anſwered me and ſaid, the thing is good that thou haſt commanded *vs* to doe.

15 So I tooke the chiefe of your tribes, [l] wiſe and knowne men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

16 And I charged your Iudges that ſame time, ſaying, Heare the *controuerſies* betweene your brethren, and *iudge righteouſly betweene euery man and his brother, & the ſtranger yͭ is with him.

17 Ye ſhall haue no reſpect of perſon in iudgement, *but ſhall heare the ſmall as well as the great: ye ſhall not feare the face of man: for the iudgement is [m] Gods: and the cauſe that is too hard for you bring vnto mee, and I will heare it.

18 Alſo I commanded you the ſame time all the things which ye ſhould doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wilderneſſe (as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadeſh-barnea.

20 And [n] I ſaide vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath layde the land before thee: goe vp *and* poſſeſſe it, as the Lord the God of thy fathers hath ſaide vnto thee: feare not, neither be diſcouraged.

22 ¶ [o] Then ye came vnto me euery one, and ſaide, We will ſend men before vs, to ſearch vs out

the

[a] In the countrey of Moab.

[b] So that the wilderneſſe was betweene the Sea and this plaine of Moab.

[c] In Horeb, or Sinai, fourtie yeeres before this the Law was giuen: but becauſe all that were then of age and iudgement were now dead, Moſes repeateth the ſame to the youth which either then were not borne, or had not iudgement.

[d] By theſe examples of Gods fauour, their mindes are prepared to receiue the Law.

* *Numb.*21.24.

[e] The ſecond time.

[f] In the ſecond yeere and ſecond moneth, Num.10.11.

‖ *Or, Euphrates.*

* *Gene.* 15.18. *and* 17.7.8.

[g] By the counſell of Iethro my father in law, Exo.18.19.

[h] Not ſo much by the courſe of nature, as miraculouſly.

[i] Signifying how great a burden it is, to gouerne the people.

[k] Whoſe godlineſſe and vprightneſſe is knowen.

[l] Declaring what ſort of men ought to haue a publike charge, reade *Exod.*18.31.

* *Iohn.*7.24.

* *Leuit.*19.15. *chap.*16.19. 1. Sam. 16.7. *prou.*24.23. *Ecclus.* 42.1. *iames* 2.2.

[m] And you are his Lieutenants.

[n] So that the fault was in themſelues, that they did not ſooner poſſeſſe the inheritance promiſed.

[o] Reade Num. 13.13

the land, and to bring vs word again, what way we muſt go vp by, and vnto what cities we ſhall come,

23 So the ſaying pleaſed me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eſhcol, and ſearched out the *land*.

* *Mum*.13.24.
‖ *Or, valley of the cluſter of grapes.*

25 And tooke of the fruite of the land in their hand, and brought it vnto vs, and brought vs worde againe, and [p] ſaid, It is a good land, which the Lord our God doeth giue vs.

[p] To wit, Caleb, and Ioſhua: Moſes preferreth the better part to the greater, that is, two to ten.

26 Notwithſtanding, ye would not go vp, but were diſobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and ſayd, Becauſe the Lord [q] hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

[q] Such was the Iewes vnthankfullnes, that they counted Gods eſpeciall loue, hatred.

28 Whither ſhall we goe vp, our [r] brethren haue diſcouraged our hearts, ſaying, The people *is* greater, and taller then wee: the cities *are* great and walled vp to heauen: and moreouer wee haue ſeene the ſonnes of the * Anakims there.

[r] The other ten, not Caleb and Ioſhua.
* *Num*.13.29.

29 But I ſayd vnto you, Dread not, nor bee afrayd of them.

30 The Lord your God, [ſ] who goeth before you, hee ſhall fight for you, according to all that he did vnto you in Egypt before your eyes,

[ſ] Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depende on the Lord, is the true boldnes, and agreeable to God.

31 And in the wilderneſſe, where thou haſt ſeene how the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that ye might ſee what way to goe, and in a cloude by day.

* *Exod*.13.21.

34 Then the Lord heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this forward generation, ſee that good land, which I ſware to giue vnto your fathers,

* *Mum*.14.23.

36 Saue Caleb the ſonne of Iephunneh: hee ſhall ſee it, * and to him will I giue the land that he hath troden vpon, and to his children, becauſe he hath conſtantly followed the Lord.

* *Ioſh*.14.6.

37 * Alſo the Lord was angry with me for your ſakes, ſaying, * Thou alſo ſhalt not goe in thither,

* *Num*.20,12. *and* 27.14.
* *Chap*.3.26.*and* 4.21.*and* 34,4.

38 But Ioſhua the ſonne of Nun which ſtandeth [t] before thee, he ſhall go in thither: encourage him: for he ſhall cauſe Iſrael to inherit it.

[t] Which miniſtreth vnto thee.

39 Moreouer, your [u] children, which ye ſayde ſhould be a praye, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall go in thither, and vnto them will I giue it, and they ſhall poſſeſſe it.

[u] Which were vnder twenty yeere olde, as Num.14.31.

40 But as for you, turne backe, and take your iourney into the wilderneſſe by the way of the red Sea.

41 Then ye anſwered and ſaid vnto me, We haue ſinned againſt the Lord, [x] we will go vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to go vp into yͤ mountaine.

[x] This declareth mans nature, who wil doe that which God forbiddeth, and wil not doe that which he commendeth.

42 But the Lord ſaid vnto me, Say vnto them, Goe not vp, neither fight, (for I am [y] not among you) leaſt ye fall before your enemies.

[y] Signifying that man hath no ſtrength, but when God is at hand to helpe him,

43 And when I told you, ye would not heare, but rebelled againſt the commandement of the Lord, and were preſumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as bees vſe to doe) and deſtroyed you in Seir, *euen* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not [z] heare your voyce, nor incline his eares vnto you.

[z] Becauſe ye rather ſhewed your hypocriſie, then true repentance: rather lamenting the loſſe of your brethren, then repenting for your ſinnes.

46 So ye abode in Kadeſh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Iſrael is forbidden to fight with the Edomites. 9 Moabites, 19 and Ammonites. 23 Sihon King of Heſhbon.

THen [a] we turned, and tooke our iourney into the wilderneſſe, by the way of the red Sea, as the Lord ſpake vnto mee: and were compaſſed mount Seir [b] long time.

[a] They obeyed, after that God had chaſtiſed them.
[b] Eight and thirtie yeere, as verſ.14.

2 And the Lord ſpake vnto me, ſaying,

3 Yee haue compaſſed this mountaine long enough: turne you Northward.

4 And warne thou the people, ſaying, Yee ſhall go through the [c] coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afrayd of you: take ye good heede therefore.

[c] This was the ſecond time: for before they had cauſed the Iſraelites to returne, Numb. 20.21.

5 Yee ſhall not prouoke them: for I will not giue you of their land ſo much as a foote breadth, * becauſe I haue giuen mount Seir vnto Eſau for a poſſeſſion.

* *Gene*.36.3.

6 Yee ſhall buy meate of them for money to eate, and yee ſhall alſo procure water of them for money to drinke.

7 For the Lord thy God hath [d] bleſſed thee in all the workes of thine hand: he knoweth thy walking through this great wilderneſſe, and the Lord thy God hath bene with thee this fourtie yeere, *and* thou haſt lacked nothing.

[d] And giuen thee meanes, wherewith thou mayeſt make recompence: alſo God will direct thee by his prouidence, as he hath done.

8 And when we were departed from our brethren the children of Eſau which dwelt in Seir: through the way of the ‖ plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

‖ *Or, wilderneſſe,*

9 Then the Lord ſayd vnto mee, Thou ſhalt not ‖ vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen Ar vnto the children [e] of Lot for a poſſeſſion.

‖ *Or, beſiege.*
[e] Which were the Moabites and Ammonites.

10 The [f] Emims dwelt therein in times paſt, a people great and many, and tall, as the Anakims.

[f] Signifying that as theſe giants were driuen out for their ſinnes: ſo the wicked when their ſinnes are ripe, cannot auoyde Gods plagues.

11 They alſo were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims alſo dwelt in Seir before time, whom the children of Eſau chaſed out and deſtroyed them before them, and dwelt in their ſteade: as Iſraell ſhall doe vnto the land of his poſſeſſion, which the Lord hath giuen them.

* *Gen*.36.29.

13 Now riſe vp, *ſayd I*, and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

* *Num*.21.12.

14 The [g] ſpace alſo wherein wee came from Kadeſh-barnea, vntill wee were come ouer the riuer Zered, *vvas* eight and thirtie yeeres, vntill all the generation of the men of warre were waſted out from among the hoſte, as the Lord ſware vnto them.

[g] Hee ſheweth hereby, that as God is true in his promiſe, ſo his threatnings are not in vaine.

15 For indeede the [h] hand of the Lord was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

[h] His plague and puniſhment to deſtroy all that were twenty yeere olde and aboue.

16 ¶ So when all the men of warre were conſumed and dead from among the people:

17 Then the Lord ſpake vnto mee, ſaying,

18 Thou ſhalt goe thorow Ar the coaſt of Moab this day:

19 And thou ſhalt come neere ouer againſt the children of Ammon: *but* ſhalt not lay ſiege vnto them, nor mooue warre againſt them: for I will not giue thee of the land of the children of Ammon *any* poſſeſſion: for I haue giuen it vnto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land [i] of giants: *for* giants dwelt therein aforetime, whom the Ammonites called Zamzummims.

[i] Who called themſelues Rephaims: that is, preſeruers, or phyſitians to heale and reforme vices: but were indeed Zamzummims, that is, wicked and abominable.

21 A people *that vvas* great, and many, and tall, as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead.

22 As he did to the children of Eſau which dwell in Seir, when hee deſtroyed the Horims before them, and they poſſeſſed them, and dwelt in their ſteade vnto this day.

23 And the Auims which dwelt in Hazarim *euen* vnto ‖ Azzah, the Caphtorims which came out of Caphtor deſtroyed them, and dwelt in their ſtead.

‖ *Or, Gaza.*

24 ¶ Riſe vp *therefore, ſayd the Lord:* take your iourney, and paſſe ouer the riuer Arnon: behold, I haue giuen into thy hand Sihon, the [k] Amorite, King of Heſhbon, and his land: begin to poſſeſſe it, and prouoke him to battell.

[k] According to his promiſe made to Abraham, Gen.15.21.

25 This day will I [l] begin to ſend thy feare and thy dread, vpon all people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

[l] This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

26 Then I ſent meſſengers out of the wilderneſſe of Kedemoth vnto Sihon King of Heſhbon, with wordes of peace, ſaying,

27 ¶ * Let mee paſſe thorow thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

* *Numb.*21.21.22.

28 Thou ſhalt ſell me meate for money, for to eate, and ſhalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

29 (As the [m] children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

[m] Becauſe neither intreatie nor examples or others could mooue him, he could not complaine of his iuſt deſtruction.

30 But Sihon the King of Heſhbon would not let vs paſſe by him: for the Lord thy God had [n] hardened his ſpirite, and made his heart obſtinate, becauſe hee would deliuer him into thine hand, as *appeareth* this day.

[n] God in his election and reprobation doeth not onely appoynt the endes, but the meanes tending to the ſame.

31 And the Lord ſayd vnto mee, Beholde, I haue begun to giue Sihon and his land before thee: begin to poſſeſſe and inherite his land.

32 * Then came out Sihon to meete vs, himſelfe with all his people to fight at Iahaz.

* *Numb.*21.23.

33 But the Lord our God deliuered him † into our power, and we ſmote him, and his ſonnes, and all his people.

† *Ebr. before vs.*

34 And wee tooke all his cities the ſame time, and deſtroyed euery citie, men, and [o] women, and children: wee let nothing remaine.

[o] God had curſed Canaan, and therefore he would not that any of the wicked race ſhould be preſerued.

35 Onely the cattel we tooke to our ſelues, and the ſpoyle of the cities which we tooke.

36 From Aroer, which is by the banke of the riuer of Arnon, and *from* the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that eſcaped vs: *for* the Lord our God deliuered vp all ‖ before vs.

‖ *Or, into our hand.*

37 Onely vnto the land of the children of Ammon thou cameſt not, *nor* vnto any place of yͤ ‖ riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatſoeuer yͤ Lord our God forbade vs.

‖ *Or, foord.*

CHAP. III.

3 Og King of Baſhan is ſlaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Ioſhua is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, albeit hee deſired it.

THen wee turned, and went vp by the way of Baſhan: * and Og King of Baſhan [a] came out againſt vs, he and all his people to fight at Edrei.

* *Num.*21.35. *chap.*29.7.

[a] Therefore beſide the commandement of the Lord, they had iuſt occaſion of his part to fight againſt him.

2 And the Lorde ſayde vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou ſhalt doe vnto him as thou diddeſt vnto * Sihon King of the Amorites, which dwelt at Heſhbon.

* *Numb.*21.24.

3 So the Lord our God deliuered alſo vnto our hand, * Og the King of Baſhan, and all his people: and wee ſmote him, vntill none was left him *aliue*.

* *Num.*21.33.

4 And wee tooke all his cities the ſame time, neither was there a city which we tooke not from them, *euen* threeſcore cities, *and* all the countrey of Argob, *euen* the kingdome of Og in Baſhan.

5 All theſe cities *vvere* fenced with hie walles, gates and barres, beſide [b] vnwalled townes a great many.

[b] As villages and ſmall townes.

6 And wee ouerthrew them, as wee did vnto Sihon King of Heſhbon, deſtroying euery citie, *vvith* men, [c] women, and children.

[c] Becauſe this was Gods appoyntment, therefore it may not be iudged cruell.

7 But all the cattell and the ſpoyle of the cities wee tooke for our ſelues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this ſide Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Baſhan vnto Salchah, and Edrei, cities of the kingdome of Og in Baſhan.

11 For onely Og King of Baſhan remained of the remnant of the Giants, [d] whoſe bed *vvas* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof *is* nine cubites, and foure cubites the breadth of it, after the cubite of a man.

[d] The more terrible that this giant was, the greater occaſion had they to glorifie God for the victory.

12 And this land *vvhich* wee poſſeſſed at that time, from Aroer, which is by the riuer Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites,

* *Numb.*32.33.

13 And the reſt of Gilead, and all Baſhan, the kingdome of Og, gaue I vnto the halfe tribe of Manaſſeh: *euen* all the countrey of Argob with all Baſhan, which is called, The land of giants.

14 Iair the ſonne of Manaſſeh tooke all the countrey of Argob, vnto the coaſtes of Geſhuri, and of Maachathi: and called them after his owne name, Baſhan, * Hauoth Iair vnto [e] this day.

* *Numb.*32.41.

[e] Meaning, when he wrote this hiſtory.

15 And I gaue *part* of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue *the reſt* of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer [f] Iabbok, *vvhich is* the border of the children of Ammon:

[f] Which ſeparateth the Ammonites from the Amorites.

17 The plaine alſo and Iorden, and the borders from Chinnereth euen vnto the ſea of the plaine, *to vvit*, the ſalt Sea ‖ vnder the ſprings of

‖ *Or, at Aſdoth-Piſgah.*

Piſgah Eaſtward.

18 ¶ And I commanded [g] you the ſame time, ſaying, The Lord your God hath giuen you this land to poſſeſſe it: yee ſhall goe ouer armed before your brethren the children of Iſrael, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that ye haue much cattell) ſhall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen reſt vnto your brethren as vnto you, and that they alſo poſſeſſe the land, which the Lord your God hath giuen them beyond Iorden: then ſhall ye * returne euery man vnto his poſſeſſion, which I haue giuen you.

21 ¶ * And I charged Ioſhua the ſame time, ſaying, Thine eyes haue ſeene all that the [h] Lord your God hath done vnto theſe two Kings: * ſo ſhall the Lord doe vnto all the kingdomes whither thou goeſt.

22 Ye ſhall not feare them: for the Lord your God, he ſhall fight for you.

23 And I beſought the Lord the ſame time, ſaying,

24 O Lord God, thou haſt begunne to ſhewe thy ſeruant thy greatneſſe and thy mighty hand: for where is there a God in heauen or in earth, that can [i] do like thy works, and like thy ‖ power?

25 I pray thee let me go ouer and ſee the good land that is beyond Iorden, that goodly [k] mountaine, and Lebanon.

26 But the Lord was angrie with me for your ſakes, and would not heare me: and the Lord ſayd vnto me, Let it ſuffice thee, ſpeake no more vnto me of this matter.

27 Get thee vp into the top of Piſgah, and [l] lift vp thine eyes Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eyes, for thou ſhalt not goe ouer this Iorden:

28 But charge Ioſhua, and encourage him, and bolden him: for hee ſhall goe before this people, and he ſhall diuide for inheritance vnto them, the land which thou ſhalt ſee.

29 So wee abode in the valley ouer againſt Beth-Peor.

[g] That is, the Reubenites, Gadites, and halfe Manaſſeh, as Num. 32. 21.

* Ioſh. 22. 4.

* Num. 27. 18. 19. 23.

[h] So that the victories came not by your owne wiſedome, ſtrength or multitude.

* Ioſh. 15. and 10. 8. 25.

[i] Hee ſpeaketh according to the common & corrupt ſpeach of them which attribute that power vnto idoles that onely appertaineth vnto God.

‖ Or, *wonders.*

[k] He meaneth Zion, where the Temple ſhould be built, and God honoured.

[l] As before hee ſaw by the ſpirites of prophecie the good mountaine which was Zion: ſo here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

CHAP. IV.

1 An exhortation to obſerue the law without adding thereto or diminiſhing. 6 Therein ſtandeth our wiſedome. 9 We muſt teach it to our children. 15 No image ought to be made to worſhip. 26 Threatnings againſt them that forſake the Law of God. 37 God choſe the ſeede becauſe he loued their fathers.

NOw therefore hearken, O Iſrael, vnto the ordinances and to the lawes which I teach you to [a] do, yͤ yee may liue & go in, and poſſeſſe the land, which the Lord God of your fathers giueth you.

2 * Ye ſhall [b] put nothing vnto the word which I command you, neither ſhall ye [c] take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your [d] eyes haue ſeene what the Lord did becauſe of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath deſtroyed euerie one from among you.

4 But yee that did [e] cleaue vnto the Lord your God, are aliue euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye ſhould do euen ſo within the land whither ye goe to poſſeſſe it.

6 Keepe them therefore, and doe them: for that is your [f] wiſedome, and your vnderſtanding in the ſight of the people, which ſhall heare all theſe ordinances, and ſhall ſay, ‖ Onely this people *is* wiſe, and of vnderſtanding, *and* a great nation.

[a] For this doctrine ſtandeth not in bare knowledge, but in practiſe of life.

* Chap. 12. 32.

[b] Thinke not to be more wiſe then I am.

[c] God will not be ſerued by halues, but will haue full obedience.

[d] Gods iudgements executed vpon other idolaters ought to ſerue for our inſtruction, read Num. 25. 3. 4.

[e] And were not idolaters.

7 For what nation *is ſo* great, vnto whom the gods come ſo neare vnto them, as the Lord our God *is*, [g] *neare vnto vs*, in all that wee call vnto him for?

8 And what nation *is ſo* great, that hath ordinances and lawes ſo righteous, as all this Law, which I ſet before you this day?

9 But take heed to thy ſelfe, and [h] keepe thy ſoule diligently, that thou forget not the things which thine eyes haue ſeene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 *Forget not* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid vnto me, Gather me the people together, and I will cauſe them heare my words, that they may learn to feare me all the dayes that they ſhall liue vpon the earth, and that they may teach their children:

11 Then came you neare and * ſtoode vnder the mountaine, and the mountaine [i] burnt with fire vnto the mids of heauen, *and there vvas* darkeneſſe, cloudes and miſt.

12 And the Lord ſpake vnto you out of the middes of the fire, *and* ye heard the voyce of the words, but ſawe no ſimilitude, ſaue a voyce.

13 Then hee declared vnto you his couenant which he commanded you to [k] doe, *euen* the ten ‖ commandements, and wrote them vpon two Tables of ſtone.

14 ¶ And the Lord commanded me that ſame time, that I ſhould teach you ordinances and lawes, which ye ſhould obſerue in the land, whither ye goe, to poſſeſſe it.

15 Take therefore good heede vnto your † ſelues: for yee ſawe no [l] image in the day that the Lord ſpake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your ſelues, and make you a grauen image, *or* repreſentation of any figure: *vvhether it be* the likenes of male or female,

17 The likeneſſe of any beaſt that is on earth, *or* the likeneſſe of any fethered foule that flieth in the aire:

18 *Or* the likeneſſe of any thing that creepeth on the earth, *or* the likeneſſe of any fiſh that is in the waters beneath the earth,

19 And leaſt thou lift vp thine eyes vnto heauen, and when thou ſeeſt the ſunne and the moone and the ſtarres with all the hoſt of heauen, ſhouldeſt be driuen to worſhip them and ſerue them, which the Lord thy God hath [m] diſtributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the [n] yron fornace, out of Egypt to be vnto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angrie with me for your words, and ſware that I ſhould not goe ouer Iorden, and that I ſhould not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I muſt die in this land, and ſhall not go ouer Iorden: but [o] ye ſhall goe ouer, and poſſeſſe that good land.

23 Take heede vnto your ſelues, leaſt ye forget

[f] Becauſe all men naturally deſire wiſedome, he ſheweth how to attaine vnto it.

‖ Or, *ſurely.*

[g] Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

[h] He addeth all theſe words to ſhew that wee can neuer be carefull enough to keepe yͤ law of God and to teach it to our poſteritie.

* Exod. 19. 18.

[i] The Law was giuen with fearefull miracles, to declare both that God was the author thereof, & alſo that no fleſh was able to abide the rigour of the ſame.

[k] God ioyneth this condition to his couenant.

‖ Or, *words.*

† Ebr. *ſoules.*

[l] Signifying, that deſtruction is prepared for all them that make any image to repreſent God.

[m] He hath appointed them for to ſerue man.

[n] He hath deliuered you out of moſt miſerable ſlauerie, and freely choſen you for his.

[o] Moſes good affection appeareth in that that he being depriued of ſuch an exellent treaſure, doth not enuie them that muſt enioy it.

the couenant of the Lord your God which hee made with you, and *leaſt* yee make you any grauē image, *or* likeneſſe of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p] conſuming fire, *and* a ielous God.

25 ¶ When thou ſhalt beget children and childrens children, and ſhalt haue remained long in the land, if ye [q] corrupt your ſelues, and make any grauen image, *or* likenes of any thing, and worke euill in the ſight of the Lord thy God, to prouoke him to anger,

26 I [r] call heauen and earth to record againſt you this day, that ye ſhall ſhortly periſh from the land, wherevnto ye go ouer Iorden to poſſeſſe it: ye ſhall not prolong your dayes therein, but ſhall vtterly be deſtroyed.

27 And the Lord ſhall [ſ] ſcatter you among the people, and ye ſhallbe left few in number among the nations, whither the Lord ſhall bring you:

28 And there yee ſhall ſerue gods: *euen* the worke of mans hand, wood, and ſtoone, which neither ſee, nor heare, nor eate, nor ſmell.

29 But if from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt find him, if thou ſeeke him with all thine [t] heart, and with all thy ſoule.

30 When thou art in tribulation, and all theſe things are come vpon thee, † at the length, if thou returne to the Lord thy God, and bee obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the couenant of thy fathers, which hee [u] ſware vnto them.

32 For enquire now of the dayes that are paſt, which were before thee, ſince the day that God created man vpon the earth, and [x] *aske* from the one ende of heauen vnto the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath bene heard.

33 Did euer people heare the voyce of God ſpeaking out of the middes of a fire, as thou haſt heard, and liued?

34 Or hath God aſſayed to go and take him a nation from among nations, by [y] tentations, by ſignes, and by wonders, and by warre, and by a mightie hand, and by a ſtretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was ſhewed, that thou mighteſt [z] know that the Lord hee is God, *and* that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to inſtruct thee, and vpon earth he ſhewed thee his great fire, and thou heardeſt his voyce out of the middes of the fire.

37 And becauſe [a] he loued thy fathers, therefore hee choſe their ſeede after them, and hath brought thee out of Egypt in his ſight by his mightie power.

38 To thruſt out nations greater and mightier then thou, before thee, to bring thee in, *and* to giue thee their land for inheritance: as *appeareth* this day.

39 Vnderſtand therefore this day, and conſider in thine heart, that the Lord hee is God in heauen aboue, and vpon the earth beneath: there *is* none other.

40 Thou ſhalt keepe therefore his ordinances, and his commaundements which I commaund thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

[p] To thoſe that come not vnto him with loue and reuerence, but rebell againſt him. Hebr.12.29.

[q] Meaning hereby all ſuperſtition and corruption of the true ſeruice of God.

[r] Though mē would abſolue you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.

[ſ] So that his curſe ſhall make his former bleſſings of none effect.

Not with outward ſhew or ceremony, but with a true confeſſion of thy faultes.

† *Ebr. in the latter dayes.*

[u] To certifie them the more of the aſſurance of their ſaluation.

[x] Mans negligence is partly cauſe, that he knoweth not God.

[y] By ſo manifeſt proofes that none could doubt thereof.

[z] He ſheweth the cauſe why God wrought theſe miracles.

[a] Freely, and not of their deſerts.

41 ¶ Then Moſes ſeperated three cities on this ſide of Iorden toward the ſunne riſing:

42 That the ſlayer ſhould flee thither, which had killed his neighbour at vnwares, and hated him not in time paſt, might flee, I ſay, vnto one of thoſe cities, and liue:

43 *That is,* * Bezer in the wilderneſſe, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Baſhan among them of Manaſſeh.

44 ¶ So this is the law which Moſes ſet before the children of Iſrael.

45 Theſe are the [c] witneſſes, and the ordinances, and the lawes which Moſes declared to the children of Iſrael after they came out of Egypt.

46 On this ſide Iorden, in the valley ouer againſt Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come out of Egypt:

47 And they poſſeſſed his land, and the land of * Og King of Baſhan, two Kings of the Amorites, which were on this ſide Iorden toward the ſunne riſing.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine from Iorden Eaſtward, euen vnto [d] the Sea of the plaine, vnder the * ſprings of Piſgah.

[b] God promiſeth reward not for our merits, but to encourage vs, and to aſſure vs that our labour ſhall not be loſt.

* *Ioſh.20.8.*

[c] The articles and poynts of the couenant.

* *Num.21.24. chap.2,4.*

* *Num.21.33. chap.3.3.*

[d] That is, the ſalt ſea.

* *Chap.3.17.*

CHAP. V.

5 Moſes is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wiſheth that the people would feare him. 32 They muſt neither decline to the right hand nor left.

THen Moſes called all Iſrael, and ſaide vnto them, Heare, O Iſrael, the ordinances and the lawes which † I propoſe to you this day, that ye may learne them, and take heede to obſerue them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord [a] made not this couenant with our fathers *onely*, but with vs, *euen* with vs all here aliue this day.

4 The Lord talked with you [b] face to face in the Mount, out of the middes of the fire.

5 (At that time I ſtood betweene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the ſight of the fire, and went not vp into the mount) and he ſaid,

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the houſe of ‖ bondage.

7 Thou ſhalt haue none [c] other gods before my face.

8 Thou ſhalt make thee no grauen image *or* any likenes *of that* that is in heauen aboue, *or* which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou ſhalt neither bowe thy ſelfe vnto them, nor ſerue them: for * I the Lord thy God am a [d] ielous God, viſiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth *generation* of them that hate me:

† *Ebr. I ſpeake in your eares.*

* *Exod.19.5.6.*

[a] Some read, God made not this couenant, that is, in ſuch ample ſorth and with ſuch ſignes and wonders.

[b] So plainely that ye neede not to doubt thereof.

* *Exod.20.2. Leuit.26.1. Pſal.97.7.9.*

‖ *Or, ſeruant.*

[c] God bindeth vs to ſerue him onely, without ſuperſtition and idolatry.

* *Exod.34.7. Iere.32.18.*

[d] That is, of his honour, not permitting it to be giuen to other.

10 And ſhewing mercy vnto thouſands of them that [e] loue me, and keep my commandements.

[e] The firſt degree to keepe the commandements, is to loue God.

11 Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

12 Keepe the Sabbath day to ſanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes [f] thou ſhalt labour, and ſhalt doe all thy worke:

[f] Meaning, ſince God permitteth ſixe dayes to our labours, that we ought willingly to dedicate the ſeuenth to ſerue him wholly.

14 But the ſeuenth day *is* the Sabbath of the Lord thy God: thou ſhalt not doe any worke *therein*, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy mayd, nor thine oxe, nor thine aſſe, neither any of thy cattell, nor the ſtranger that is within thy gates: that thy man ſeruant and thy mayd may reſt aſwell as thou.

15 For, remember that thou waſt a ſeruant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand, and a ſtretched out arme: therefore the Lord thy God commanded thee to obſerue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

[g] Not for a ſhew, but with true obedience, and due reuerence.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adulterie.

19 * Neither ſhalt thou ſteale.

20 Neither ſhalt thou beare falſe witneſſe againſt thy neighbour.

21 * Neither ſhalt [h] thou couet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe, his fielde, nor his man ſeruant, nor his mayd, his oxe, nor his aſſe, nor ought that thy neighbour hath.

* *Matt.5.21.*
* *Luke* 18.20.
* *Rom.*13.9.
* *Rom.*7.7.

[h] Hee ſpeaketh not only of that reſolute will, but that there be no motion or affection.

22 ¶ Theſe words the Lord ſpake vnto all your multitude in the mount of the mids of the fire, the cloud and the darknes, with a great voyce, and [i] added no more *thereto*: and wrote them vpon two tables of ſtone, and deliuered them vnto me.

[i] Teaching vs by his example to be content with his worde, and adde nothing thereto.

23 And when yee heard the voyce out of the middes of the darkeneſſe, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye ſaid, Beholde, the Lord our God hath ſhewed vs his glory and his greatneſſe, and * wee haue heard his voyce out of the middes of the fire: we haue ſeene this day that God doeth talke with man, and he * liueth.

* Exod.19.19.
* *Chap.*4.33.

25 Now therefore, why ſhould we dye? for this great fire will conſume vs: if we heare ỹ voyce of the Lord our God any more, we ſhall dye.

26 For what ‖ fleſh *vvas* there euer that heard the voyce of the liuing God ſpeaking out of the middes of the fire as *vve haue*, and liued?

‖ *Or, man.*

27 Go thou neere and heare all that the Lord our God ſayth: and declare thou vnto vs all that the Lord our God ſaith vnto thee: * and we will heare it, and doe it.

* *Exod.*20.19.

28 Then the Lord heard the voyce of your wordes, when ye ſpake vnto me: and the Lord ſaid vnto me, I haue heard the voyce of the wordes of this people, which they haue ſpoken vnto thee: they haue well ſayd, all that they haue ſpoken.

29 Oh [k] that there were ſuch an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

[k] He requireth of vs nothing but obedience, ſhewing alſo that of our ſelues we are vnwilling thereunto.

30 Goe, ſay vnto them, Returne you into your tents.

31 But ſtand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou ſhalt teach them: that they may doe them in the land which I giue them to poſſeſſe it.

32 Take heede therefore, that yee doe as the Lord your God hath commaunded you: [l] turne not aſide to the right hand nor to the left.

[l] Ye ſhall neither adde nor diminiſh, Chap.4.2.

33 *But* walke in all the wayes which the Lord your God hath commaunded you, that yee may [m] liue, and that it may goe well with you: and that ye may prolong *your* dayes in the land which ye ſhall poſſeſſe.

[m] As by obedience, God giueth vs all felicity: ſo of diſobeying God proceede all our miſeries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The ſame muſt be taught to the poſterity. 16 Not to tempt God. 25 Righteouſnes is contained in the Law.

THeſe now are the commandements, ordinances, and ‖ lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whether ye goe to poſſeſſe it:

‖ *Or, iudgements.*

2 That thou mighteſt [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy ſonne, and thy ſonnes ſonne all the dayes of thy life, euen that thy dayes may be prolonged:

[a] A reuerent feare and loue of God is the firſt beginning to keepe Gods commandements.

3 Heare therefore, O Iſrael, and take heede to doe it, that it may goe well with thee, and that ye may encreaſe mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promiſed thee.

[b] Which hath abundance of all things appertaining to mans life.

4 Heare, O Iſrael, The Lord our God is Lord onely.

5 And * thou ſhalt loue the Lord thy God with all thine heart, and with all thy ſoule, and with all thy might.

* *Mat.*22.37. *mark.*12.29.34. *luke* 13.27.

6 * And theſe wordes which I commaund thee this day, ſhalbe in thine heart.

* *Chap.*11.18.

7 And thou ſhalt [c] rehearſe them continually vnto thy children, and ſhalt talke of them when thou carieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp:

[c] Some reade, thou ſhalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

8 And thou ſhalt binde them for a ſigne vpon thine hand, and they ſhalbe ‖ as frontlets betweene thine eyes.

‖ *Or, ſignes of remembrance.*

9 Alſo thou ſhalt write them vpon the [d] poſts of thine houſe, and vpon thy gates.

[d] That when thou entreſt in, thou mayeſt remember them.

10 And when the Lord thy God hath brought thee into the land, which he ſware vnto thy fathers Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildeſt not,

11 And houſes full of all maner of goods which thou filledſt not, and welles digged which thou diggedſt not, vineyards and oliue trees which thou plantedſt not, and *vvhen* thou haſt eaten and art full,

12 [e] Beware leaſt thou forget the Lord, which brought thee out of the land of Egypt, from the houſe of bondage:

[e] Let not wealth and eaſe cauſe thee forget Gods mercies, whereby thou waſt deliuered out of miſery.

13 Thou ſhalt feare the Lord thy God, and ſerue him, and ſhalt [f] ſweare by his Name.

[f] We muſt feare God, ſerue him onely, and confeſſe his Name, which is done by ſwearing lawfully.

14 Ye ſhall not walke after other gods, *after any* of the gods of the people which are round about you.

15 (For the Lord thy God is a ielous God

among you:) leaſt the wrath of the Lord thy God bee kindled againſt thee, and deſtroy thee from the face of the earth.

16 ¶ Ye ſhall not [g] tempt the Lord your God, as ye did tempt him in Maſſah:

[g] By doubting of his power, refuſing lawfull meanes, and abuſing his graces.

17 *But* ye ſhall keepe diligently the commandements of the Lord your God, & his teſtimonies & his ordinances, which he hath commanded thee.

18 And thou ſhalt do that which is right and good in the [h] ſight of the Lord: that thou mayeſt proſper, & that thou maieſt go in, and poſſeſſe that good land which the Lord ſware vnto thy fathers,

[h] Here hee condemneth all mans good intentions.

19 To caſt out all thine enemies before thee, as the Lord hath ſayd.

20 When [i] thy ſonne ſhall aske thee in time to come, ſaying, What meane theſe teſtimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

[i] God requireth not onely that we ſerve him all our life, but alſo that wee take paines that our poſterity may ſet forth his glory.

21 Then ſhalt thou ſay vnto thy ſonne, Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord ſhewed ſignes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houſhold before our eyes,

23 And [k] brought vs out from thence, to bring vs in, and to giue vs the land which he ſware vnto our fathers.

[k] Nothing ought to mooue vs more to true obedience then the great benefits which wee haue receiued of God.

24 Therefore the Lord hath commanded vs, to doe all theſe ordinances, *and* to feare the Lord our God, that it may goe euer well with vs, *and* that he may preſerue vs aliue at this preſent.

25 Moreouer, this ſhalbe our [l] righteouſnes before the Lord our God, if we take heed to keepe all theſe commandements, as he hath commanded vs.

[l] But becauſe none could fully obey the law, we muſt haue our recourſe to Chriſt to bee iuſtified by faith.

CHAP. VII.

1 The Iſraelites may make no couenant with the Gentiles, 5 They muſt deſtroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To avoyde all occaſion of idolatry.

WHen the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſſe it, * and ſhall roote out many nations before thee: the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebuſites, ſeuen nations greater and mightier then thou,

* *Chap.*31.3.

2 And the Lord thy God ſhall giue them [a] before thee, then thou ſhalt ſmite them: thou ſhalt vtterly deſtroy them: thou ſhalt make no * couenant with them, nor haue compaſſion on them,

[a] Into thy power.

* *Exod.*23.32. *and* 34.12.

3 Neither ſhalt thou make marriages with them, neither giue thy daughter vnto his ſonne, nor take his daughter vnto thy ſonne.

4 For ‖ they will cauſe thy ſonne to turne away from mee, and to ſerue other gods: then will the wrath of the Lord waxe hot againſt you, and deſtroy thee ſuddenly.

‖ *Or, any of them.*

5 But thus ye ſhall deale with them, [b] Ye ſhall ouerthrowe their altars, and breake downe their pillars, and ye ſhall cut downe their groues, and burne their grauen images with fire.

[b] God woulde haue his ſeruice pure without all idolatrous ceremonies and ſuperſtitions. Chap. 12.3.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath choſen thee, to be a precious people vnto himſelfe, aboue all people that are vpon the earth.

* *Chap.*14.2. *and* 26.18.19.

* *Exod.*19.5. 1.*Pet.*2.9.

7 The Lord did not ſet his loue vpon you, nor chuſe you, becauſe ye were moe in number then any people: for ye were the feweſt of all people:

8 But becauſe the Lord [c] loued you, and becauſe hee would keepe the othe which hee had ſworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the houſe of bondage from the hand of Pharaoh King of Egypt.

[c] Freely, finding no cauſe in you more then in others ſo to do.

9 That thou mayeſt know, [d] that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him and keepe his commandements, *euen* to a thouſand generations.

[d] And ſo put difference betweene him and idoles.

10 And rewardeth [e] them to their face that hate him, to bring them to deſtruction: he will not deferre to reward him that hateth him, to his face.

[e] Meaning, manifeſtly, or in this life.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I commaund thee this day to doe them.

12 ¶ For if ye hearken vnto theſe lawes, and obſerue and doe them, then the Lord thy God ſhall keepe with thee the couenant, and the [f] mercie which he ſware vnto thy fathers.

[f] This couenant is grounded vpon his free grace: therefore in recompenſing their obedience, he hath reſpect to his mercie and not to their merits.

13 And he will loue thee, and bleſſe thee, and multiplie thee: he will alſo bleſſe the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle, *and* the increaſe of thy kine, and the flockes of thy ſheepe in the land, which he ſware vnto thy fathers to giue thee.

14 Thou ſhalt bee bleſſed aboue all people: * there ſhall bee neither male nor female barren among you, nor among your cattell.

* *Exod.*23.26.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill deſeaſes of * Egypt (which thou knoweſt) vpon thee, but will ſend them vpon all that hate thee.

* *Exod.*9.14. *and* 15.26.

16 Thou ſhalt therefore conſume all people which the Lord thy God ſhall giue thee: [g] thine eye ſhall not ſpare them, neither ſhalt thou ſerue their gods, for that ſhalbe thy * deſtruction.

[g] Wee ought not to be mercifull, where God commandeth ſeueritie.

* *Exod.*23.33.

17 If thou ſay in thine heart, Theſe nations are moe then I, how can I caſt them out?

18 Thou ſhalt not feare them, *but* remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes ſawe, and the ſignes and wonders, and the mightie hand & ſtretched out arme, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do vnto all the people, whoſe face thou feareſt.

‖ *Or, plagues, or trials, chap.*29.3. *as exod.*15.25. *and* 16.4.

20 * Moreouer, the Lord thy God will ſend [h] hornets among them vntill they that are left, and hide themſelues from thee, be deſtroyed.

* *Exod.*23.28. *Ioſh.*24.12.

[h] There is not ſo ſmall a creature, which I will not arme to fight on thy ſide againſt them.

21 Thou ſhalt not feare them: for the Lord thy God *is* among you, a God mighty & dreadfull.

22 And the Lord thy God will roote out theſe nations before thee by little and little: thou mayeſt not conſume them at once, leaſt the [i] beaſtes of the fielde increaſe vpon thee.

[i] So that it is your commoditie that God accompliſh not his promiſe ſo ſoone as you would wiſh.

23 But the Lord thy God ſhall giue them before thee, and ſhall deſtroy them with a mightie deſtruction, vntill they be brought to nought.

24 And he ſhall deliuer their Kings into thine hand, and thou ſhalt deſtroy their name from vnder heauen: there ſhall no man be able to ſtande before thee, vntill thou haſt deſtroyed them.

25 The grauen images of their gods ſhall yee * burne with fire, *and* * couet not the ſiluer and golde, *that is* on them, nor take it vnto thee, leaſt thou [k] be ſnared therewith: for it is an abomination *before* the Lord thy God.

* *Chap.*12.3. *exod.*23.24.

* *Ioſh.*7.1.21. 2.*Mac.*12.40.

[k] And be entiſed to idolatry.

26 Bring not therefore abomination into

thine houſe, leaſt thou be accurſed like it, *but* vtterly abhorre it, and count it moſt abominable: for it is * accurſed.

* *Chap*.13.17.

CHAP. VIII.

1 God humbleth the Iſraelites to trie what they haue in their heart. 5 God chaſtiſeth them as his children. 14 The heart ought not to be proude of Gods benefites. 19 The forgetfulneſſe of Gods benefites cauſeth deſtruction.

YE ſhall keepe all the commandements which I command thee this day, for [a] to doe them: that ye may liue, and be multiplied, and goe in, and poſſeſſe the land which the Lord ſware vnto your fathers.

[a] Shewing that it is not enough to heare the worde, except we expreſſe it by example of life.

2 And thou ſhalt remember all the way which the Lord thy God led thee this fourtie yeere in the wilderneſſe, for to humble thee, & to [b] proue thee, to know what was in thine heart, whether thou wouldeſt keepe his commandements or no.

[b] Which is declared in afflictions, either by patience, or by grudging againſt Gods viſitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou kneweſt not, neither did thy fathers know it, that he might teach thee that man liued not by [c] bread onely, but by euery *vvord* that proceedeth out of the mouth of the Lord, doth a man liue.

[c] Man liueth not by meat onely, but by the power of God, which giueth it ſtrength to nouriſh vs.

4 Thy rayment waxed not olde vpon thee, neither did thy foote [d] ſwell thoſe fourtie yeeres.

[d] As they that goe barefooted.

5 Know therefore in thine heart, that as a man nourtereth his ſonne, ſo the Lord thy God [e] nourtereth thee.

[e] So that his afflictions are ſignes of his fatherly loue toward vs.

6 Therefore ſhalt thou keepe the commandements of the Lord thy God, that thou mayeſt walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that ſpring out of valleys and mountaines:

‖ *Or, meres.*

8 A land of wheate and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle, oliue and hony:

9 A land wherein thou ſhalt eate bread without ſcarcitie, neither ſhalt thou lacke any thing therein: a land [f] whoſe ſtones *are* yron, and out of whoſe mountaines thou ſhalt digge braſſe.

[f] Where there are mines of metall.

10 And when thou haſt eaten & filled thy ſelfe, thou ſhalt [g] bleſſe the Lord thy God for the good land, which he hath giuen thee.

[g] For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements and his lawes, and his ordinances, which I commande thee this day:

12 Leaſt *vvhen* thou haſt eaten & filled thy ſelfe, and haſt built goodly houſes and dwelt *therein*,

13 And thy beaſtes, and the ſheepe are increaſed, and thy ſiluer and golde is multiplied, and all that thou haſt is increaſed;

14 Then thine hearte [h] be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage,

[h] By attributing Gods benefites to thine owne wiſdome and labour, or to good fortune.

15 Who was thy guide in that greate and terrible wilderneſſe (*vvherein vvere* firy ſerpents, and ſcorpions & drought, where *vvas* no water, * who brought forth water for thee out of ẏͤ rock of flint:

* *Num*.20.11.

16 Who fedde thee in the wilderneſſe with * MAN, which thy fathers knew not) to humble thee, and to prooue thee, that he might doe thee good at the latter end.

* *Exod*.16.15.

17 *Bevvare* leaſt thou ſay in thine hearte, My power, and the ſtrength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which [i] giueth thee power to get ſubſtance to eſtabliſh his couenant which hee ſware vnto thy fathers, as *appeareth* this day.

[i] If things concerning this life, proceede onely of Gods mercye: much more ſpirituall giftes and life euerlaſting.

19 And if thou forget the Lord thy God, and walke after other gods, and ſerue them, and worſhip them, I [k] teſtifie vnto you this day, that yee ſhall ſurely periſh.

[k] Or take to witneſſe the heauen and the earth, as Cap.4.26.

20 As the nations which the Lord deſtroyeth before you, ſo ye ſhall periſh, becauſe ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

1 God doth not them good for their owne righteouſneſſe, but for his owne ſake. 7 Moſes putteth them in remembrance of their ſinnes. 17 The two Tables are broken. 26 Moſes prayeth for the people.

HEare, O Iſrael, Thou ſhalt paſſe ouer Iorden [a] this day, to goe in *and* to poſſeſſe nations greater and mightier then thy ſelfe, *and* cities great and walled vp to heauen,

[a] Meaning, ſhortly.

2 A people great and tall, *euen* the children of the Anakims, whom thou knoweſt, and *of vvhom* thou haſt [b] heard *ſay*, Who can ſtand before the children of Anak?

[b] By the report of the ſpies. Num.13.26.

3 Vnderſtand therefore that this day the Lord thy God is hee which [c] goeth ouer before thee *as* a conſuming fire: he ſhall deſtroy them, and hee ſhall bring them downe before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſaid vnto thee.

[c] To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lord thy God hath caſt them out before thee) ſaying, For my [d] righteouſneſſe the Lord hath brought mee in, to poſſeſſe this land: but for the wickedneſſe of theſe nations, the Lord hath caſt them out before thee.

[d] Man of himſelfe can deſerue nothing but Gods anger, and if God ſpare any it commeth of his great mercy.

5 For thou entreſt not to inherite their land for thy righteouſneſſe, or for their vpright heart, but for the wickednes of thoſe nations, ẏͤ Lord thy God doth caſt them out before thee, and that he might performe the word which ẏͤ Lord thy God ſware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderſtand therefore, that the Lord thy God giueth thee not this good land to poſſeſſe it for thy righteouſnes: for thou art a [e] ſtiffenecked people.

[e] Like ſtubborne oxen which will not endure their mayſters yoke.

7 ¶ Remember *and* forget not, how thou prouokedſt the Lord thy God to anger in the wildernes: [f] ſince the day that thou diddeſt depart out of the land of Egypt, vntill yee came into this place, yee haue rebelled againſt the Lord.

[f] Hee proueth by the length of time, that their rebellion was moſt greate and intolerable.

8 Alſo in Horeb ye prouoked the Lord to anger, ſo that the Lord was wroth with you, *euen* to deſtroy you.

9 When I was gone vp into the mount, to receiue the Tables of ſtone, the Tables, *I ſay*, of the Couenant, which the Lord made with you: and * I abode in ẏͤ mount fourtie dayes & fourtie nights, *and* I neither ate breade nor yet dranke water:

* *Exod*.24.18. *and* 34.28.

10 * Then the Lord deliuered me two tables of ſtone, written with the [g] finger of God, and in them *vvas conteyned* according to all the wordes which the Lord had ſaid vnto you in the mount out of the middes of the fire, in the day of the aſſembly.

* *Exod*.31.18.

[g] That is, miraculouſly, and not by the hand of men.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue mee the two tables of ſtone, the tables, *I ſay*, of the couenant.

12 And the Lord ſaid vnto me, * Ariſe, get thee downe quickly from hence: for thy people which

* *Exod*.32.7.

thou haſt brought out of Egypt, haue [h] corrupt *their vvayes*: they are ſoone turned out of the way which I commanded them, they haue made them a molten image.

[h] So ſoone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore the Lord ſpake vnto me, ſaying, I haue ſeene this people, and behold, it is a ſtiffenecked people.

14 [i] Let mee alone, that I may deſtroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation and greater then they be.

[i] Signifying that the prayers of the faithfull are a barre to ſtay Gods anger that he conſume not all.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant *vvere* in my two hands.)

16 Then I looked, and behold, yee had ſinned againſt the Lord your God: *for* ye had made you a molten calfe, *and* had turned quickly out of the [k] way which the Lord had commanded you.

[k] That is, from the Law: wherein he declareth what is the cauſe of our perdition.

17 Therefore I tooke the two Tables, and caſt them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, becauſe of all your ſinnes which yee had committed, in doing wickedly in the ſight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued againſt you, *euen* to deſtroy you) yet the Lord heard mee at that time alſo.

20 Likewiſe the Lord was very angry with Aaron, *euen* to [l] deſtroy him: but at that time I prayed alſo for Aaron.

[l] Whereby hee ſheweth what danger they are in, that haue authoritie and reſiſt not wickedneſſe.

21 And I tooke your ſinne, *I meane* the calfe which ye had made, and burnt him with fire, and ſtamped him and ground him ſmall, euen vnto very duſt: and I caſt the duſt thereof into the riuer, that deſcended out of the [m] mount.

[m] Horeb, or Sinai.

22 Alſo* in Taberah, and in *Maſſah, *and in Kibroth-hattaauah ye prouoked the Lord to anger.

* *Numb.*11.1.3.
* *Exod.*17.7.
* *Numb.*11,34.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go vp, and poſſeſſe the land which I haue giuen you, then ye [n] rebelled againſt the commaundement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

[n] At the returne of the ſpies.

24 Ye haue bene rebellious vnto the Lord, ſince the day that I knew you.

25 Then I fell downe before the Lord [o] fourty dayes, and fourty nights, as I fell downe *before*, becauſe the Lord had ſaid that he would deſtroy you.

[o] Whereby is ſignified that God requireth earneſt continuance in prayer.

26 And I prayed vnto the Lord, and ſaid, O Lord God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatnes, whom thou haſt brought out of Egypt by a mighty hand.

27 [p] Remember thy ſeruants Abraham, Izhak, and Iaakob: looke not to the ſtubburnneſſe of this people, nor to their wickednes, nor to their ſinne,

[p] The godly in their prayers ground on Gods promiſe, and confeſſe their ſinnes.

28 Leaſt the country whence thou broughteſt them, ſay, *Becauſe the Lord was not able to bring them into the land which hee promiſed them, or becauſe he hated them, he caried them out to ſlay them in the wildernes.

* *Num.*14.16.

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched out arme.

CHAP. X.

5 The ſecond Tables put in the Arke. 8 The tribe of Leui is dedicate to the ſeruice of the Tabernacle. *12 What the Lord requireth of his. 16 The circumciſion of the heart. 17 God regardeth not the perſon. 21 The Lord is the praiſe of Iſrael.*

IN the ſame time the Lord ſaid vnto me, *Hew thee two tables of ſtone like vnto the firſt, and come vp vnto me into the mount, and make thee an Arke of wood,

* *Exod.*34.1.

2 And I will write vpon the tables, the words that were vpon the firſt Tables, which thou brakeſt, and thou ſhalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two tables of ſtone like vnto the firſt, and went vp into the mountaine, and the two Tables in mine hand.

[a] Which wood is of long continuance.

4 Then he wrote vpon the Tables according to the firſt writing, (the tenne commandements, which the Lord ſpake vnto you in the mount out of the middes of the fire, in the day of the [b] aſſembly) and the Lord gaue them vnto me.

[b] When you weere aſſembled to receiue the Law.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Iſrael tooke their iourney from Beeroth of the children of Iaakan, to [c] Moſera, where Aaron died, and was buried, and Eleazar his ſonne became Prieſt in his ſtead.

[c] This mountaine was alſo called Hor, Num. 20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iorbath, a land of running waters.

8 ¶ The ſame time the Lord ſeperated the tribe of Leui to beare the Arke of the Couenant of the Lord, *and* to ſtand before the Lord, to [d] miniſter vnto him, and to bleſſe in his Name vnto this day.

[d] That is, to offer ſacrifice, and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his [e] inheritance, as the Lord thy God hath promiſed him.

[e] So God turned the curſe of Iaakob, Gen. 49.7. vnto bleſſing.

10 And I taried in the mount, as at the firſt time, fourty dayes and fourty nights, and the Lord heard mee at that time alſo, *and* the Lord would not deſtroy thee.

11 But the Lord ſaid vnto me, Ariſe, goe forth in the iourney before the people, that they may goe in and poſſeſſe the land, which I ſware vnto their fathers to giue vnto them.

12 ¶ And now Iſrael, what doth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to ſerue the Lord thy God with all thine heart, and with all thy ſoule?

[f] For all our ſinnes and tranſgreſſions God requireth nothing but to turne to him and obey him.

13 That thou keepe the commaundements of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens *is* the Lords thy God, and the * earth, with all that therein is.

* *Pſal.*24.1.

15 [g] Notwithſtanding, the Lord ſet his delight in thy fathers to loue them, and did chuſe their ſeede after them, *euen* you aboue all people, as *appeareth* this day.

[g] Although he was Lord of heauen and earth, yet would he chuſe none but you.

16 [h] Circumciſe therefore the foreskin of your heart, and harden your neckes no more.

[h] Cut off all your euill affections, Ierem. 4.4.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no * perſons, nor taketh reward:

* *2.Chron.*19.7. *iob.*34.19. *rom.*2.11.

18 Who doeth right vnto the fatherleſſe and widow, and loueth the ſtranger, giuing him food and raiment.

19 Loue ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt feare the Lord thy God: thou ſhalt ſerue him, and thou ſhalt cleaue vnto him, and [i] ſhalt ſweare by his Name,

* *Chap.*6.13. *mat.*4.10.

[i] Reade Chap. 6,13.

21 Hee is thy praiſe, and he is thy God, that hath done for thee theſe great and terrible things, which thine eyes haue ſeene.

22 Thy fathers went downe into Egypt * with ſeuentie perſons, and now the Lord thy God hath made thee, as the *ſtarres of yͤ heauen in multitude.

* *Gen.* 46.27. *Exod.* 1.5.
* *Gen.* 15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praiſes of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Bleſſing and curſing.

THerefore thou ſhalt loue the Lord thy God and ſhalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandements alway.

2 And[a] conſider this day (*for I ſpeake not* to your children, which haue neither knowen nor ſeene) the chaſtiſements of the Lord your God, his greatneſſe, his mighty hand, and his ſtretched out arme,

[a] Ye, which haue ſeene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

3 And his ſignes, and his actes, which he did in the middes of Egypt, vnto Pharaoh the King of Egypt and vnto all his land:

4 And what hee did vnto the hoſte of the Egyptians, vnto their horſes, and to their charets, when he cauſed the waters of the red Sea to ouerflowe them, as they purſued after you, and yͤ Lord deſtroyed them vnto this day:

5 And[b] what he did vnto you in the wilderneſſe, vntill ye came vnto this place:

[b] As well concerning his benefites, as his corrections.

6 And what he did vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Reuben, when the earth opened her mouth, and ſwallowed them with their houſhold, and their tents, and all their ſubſtance that † they had in the middes of all Iſrael.

† *Ebr. was at their feete.*

7 For your eyes haue ſeene all the great actes of the Lord which he did.

8 Therefore ſhall ye keepe[c] all the commandements, which I command you this day, that ye may be ſtrong, and goe in and poſſeſſe the land whither ye goe to poſſeſſe it:

[c] Becauſe ye haue felt both his chaſtiſements and his benefites.

9 Alſo that ye may prolong *your* dayes in the land, which the Lord ſware vnto your fathers, to giue vnto them and to their ſeede, *euen* a land that floweth with milke and honie.

10 ¶ For the land whither thou goeſt to poſſeſſe it, is not as the land of Egypt, from whence ye came, where thou ſowedſt thy ſeede, and wateredſt it with thy ‖[d] feete as a garden of herbes:

‖ *Or, labour.*
[d] As by making gutters for the waters to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to poſſeſſe it, *is* a land of mountaines and valleys, *and* drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 ¶ If yee ſhall hearken therefore vnto my commandements, which I commaund you this day, that ye loue the Lord your God and ſerue him with all your heart, and with all your ſoule,

14 I alſo will giue raine vnto your land in due time,[e] the firſt raine and the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

[e] In the ſeede time, and toward harueſt.

15 Alſo I will ſend graſſe in thy fields for thy cattell, that thou mayeſt eate, and haue ynough.

16 *But* beware leaſt your heart[f] deceiue you, and leaſt ye turne aſide, and ſerue other gods, and worſhip them.

[f] By deuiſing to your ſelues fooliſh deuotions according to your owne fantaſies.

17 And *ſo* the anger of the Lord be kindled againſt you, and he ſhut vp the heauen, that there be noe raine, and that your land yeelde not her fruite, and ye periſh quickely from the good land, which the Lord giueth you.

18 ¶ Therefore ſhall ye lay vp theſe my words in your heart and in your ſoule, and * binde them for a ſigne vpon your hand, that they may be as a frontlet betweene your eyes,

* *Chap.* 6.6.8.

19 And ye ſhall * teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

* *Chap.* 4.10. *and* 6. 6.7.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates,

21 That your dayes may be multiplyed, and the dayes of your children, in the land which yͤ Lord ſware vnto your fathers to giue them, as long as[g] the heauens are aboue the earth.

[g] As long as the heauens endure, 2.Pet.3.10.12.

22 ¶ For if ye keepe diligently all theſe Commandements, which I command you to doe: *that is*, to loue the Lord your God, to walke in all his wayes, and cleaue vnto him,

23 Then will the Lord caſt out all theſe nations before you, and ye ſhall poſſeſſe great nations and mightier then you.

24 * All the places whereon the ſoles of[h] your feete ſhall tread, ſhalbe yours: your coaſt ſhalbe frõ the wilderneſſe and from Lebanon, & frõ yͤ Riuer *euen* the riuer Perath, vnto the vttermoſt[i] Sea.

* *Ioſh.* 1.3.
[h] This was accompliſhed in Dauids and Salomons time.
[i] Called Mediterraneum.

25 No man ſhall ſtand againſt you: *for* the Lord your God ſhall caſt the feare and dreade of you vpon all the land that yee ſhall treade vpon, as he hath ſaide vnto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

27 * The bleſſing, if you obey the commandements of the Lord your God, which I commande you this day:

* *Chap.* 28.2. *and* 30.1.

28 And the * curſe, if ye will not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye haue not[k] knowne.

* *Chap.* 28.15.
[k] He reproueth the malice of men which leaue that which is certaine to follow that which is vncertaine.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goeſt to poſſeſſe it, then thou ſhalt put the * bleſſing vpon mount Gerizim, and the curſe vpon mount Eball.

* *Chap.* 27.13. *ioſh.* 8.33.

30 Are they not beyond Iorden on that part,[l] where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer againſt Gilgall, beſide ‖ the groue of Moreh?

[l] Meaning, in Samaria.
‖ *Or, plaine.*

31 For yee ſhall paſſe ouer Iorden, to goe in to poſſeſſe that land which yͤ Lord your God giueth you, and ye ſhall poſſeſſe it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I ſet before you this day.

* *Chap.* 5.32.

CHAP. XII.

3 To deſtroy the idolatrious places. 5. 8 To ſerue God where he commandeth, and as he commandeth, and not as men fantaſie. 19 The Leuites muſt be nouriſhed, 31 Idolaters burnt their children to their gods, to adde nothing to Gods word.

THeſe are the ordinances and the lawes, which ye ſhall obſerue and doe in the land, (which the Lord God[a] of thy fathers giueth thee to poſſeſſe it) as long as ye liue vpon the earth.

[a] Whereby they are admoniſhed to ſeeke none other God.

2 * Yee ſhall vtterly deſtroy all the places wherein the nations which ye ſhall poſſeſſe, ſerued their gods vpon the high mountains, and vpon the hilles, and vnder euery greene tree.

* *Chap.* 7.5.

3 * Alſo yee ſhall ouerthrow their altars, and breake down their pillars, and burne their[b] groues with fire: and ye ſhall hew down yͤ grauẽ images of

* *Iudg.* 2.2.
[b] Wherein they ſacrificed to their idoles,

their gods, and aboliſh their names out of ẏ place.

4 Ye ſhall[c] not do ſo vnto the Lord your God,

[c] Ye ſhall not ſerue the Lord with ſuperſtitions.

5 But ye ſhall ſeeke the place which the Lord your God ſhall * chooſe out of your tribes, to put his Name there, *and* there to dwell, and thither thou ſhalt come,

* 1. King. 8, 29. 2. chr. 6. 5. and 7. 12. 16.

6 And ye ſhall bring thither your burnt offerings, and your ſacrifices, and your tithes, and the [d] offring of your hands, and your vowes, and your free offrings, and the firſt borne of your kine and of your ſheepe.

[p] Meaning, the firſt fruites.

7 And there yee ſhall eate[e] before the Lord your God, and ye ſhall reioyce in all that ye put your hand vnto, *both* ye, and your houſholds, becauſe the Lord thy God hath bleſſed thee.

[e] Where his Arke ſhalbe.

8 Yee ſhall not doe after all theſe things that we doe[f] here this day: *that is,* euery man whatſoeuer ſeemeth him good in his owne eyes.

[f] Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giueth thee.

10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and *vvhen* he hath giuen youg reſt from all your enemies round about, and ye dwell in ſafetie,

[g] It had not beene enough to conquer, except God had maintained them in reſt vnder his protection.

11 When there ſhalbe a place which the Lord your God ſhall chuſe, to cauſe his name to dwell there, thither ſhall ye bring all that I commaund you: your burnt offrings, and your ſacrifices, your tithes, and the offring of your hands, and all your ‖ ſpeciall vowes which ye vowe vnto the Lord:

‖ *Or, that which ye chuſe out for your vowes.*

12 And yee ſhall reioyce before the Lord your God, ye, and your ſonnes and your daughters, and your ſeruants, and your maidens, and the Leuite that is within your gates: * for hee hath no part nor inheritance with you.

* *Chap.* 10. 9.

13 Take heede that thou offer not thy burnt offrings in euery place that thou ſeeſt:

14 But in the place which the Lord ſhall [h] chuſe in one of thy tribes, there thou ſhalt offer thy burnt offrings, and there thou ſhalt doe all that I command thee.

[h] As was declared euer by the placing of the Arke, as in Shiloh 343. yeeres, or as ſome write more then 300. yeeres, and in other places till the temple was built.

15 Notwithſtanding thou mayeſt kill and eate fleſh in all thy gates, whatſoeuer thine heart deſireth, according to the[i] bleſſing of the Lord thy God which he had giuen thee: *both* the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

[i] As God hath giuen thee power and abilitie.

[k] Euery one might eate at home as well the beaſt appoynted for ſacrifice, as the other.

16 Onely ye ſhall not eat the blood, *but* powre it vpon the earth as water.

17 ¶ Thou maieſt not eat within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oyle, nor the firſt borne of thy kine, nor of thy ſheepe, neither any of thy vowes which thou voweſt, nor thy free offerings, nor the offering of thine hands,

[l] Meaning, whatſoeuer was offered to the Lord, might not be eaten; but where he had appoynted.

18 But thou ſhalt eat it before the Lord thy God, in the place which the Lord thy God ſhall chuſe, thou and thy ſonne, & thy daughter, and thy ſeruant, and thy maid, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lord thy God, in all that thou putteſt thine hand to.

19 * Beware, that thou forſake not the Leuite, as long as thou liueſt vpon the earth.

* Eeclu. 7. 31.

20 ¶ When the Lord thy God ſhall enlarge thy border, as * he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thine heart longeth to eate fleſh) thou mayeſt eate fleſh, whatſoeuer thine heart deſireth.

* *Gene.* 28, 14. *chap* 19, 8.

21 If the place which the Lord thy God hath choſen to put his Name there, be farre from thee, then thou ſhalt kill of thy bullockes, and of thy ſheep which the Lord hath giuen thee, as I haue commanded thee, and thou ſhalt eate in thy gates, whatſoeuer thine heart deſireth.

22 But as the roe bucke, and the hart is eaten, ſo ſhalt thou eat them: *both* the vncleane and the cleane ſhall eate of them alike.

23 Onely bee † ſure that thou eate not the blood: for the blood [m] is the life, and thou mayeſt not eate the life with the fleſh.

† *Ebr. be ſtrong or conſtant.*

[m] Becauſe the life of beaſtes is in their blood.

24 *Therefore* thou ſhalt not eate it, *but* powre it vpon the earth as water.

25 Thou ſhalt not eate it, that it may goe well with thee, and ẇ thy childrẽ after thee, when thou ſhalt do ẏ which is right in the ſight of the Lord:

26 But thine [n] holy things which thou haſt, and thy vowes thou ſhalt take vp, and come vnto the place which the Lord ſhall chuſe.

[n] That which thou wilt offer in ſacrifice.

27 And thou ſhalt make thy burnt offerings of the fleſh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings ſhall be powred vpon the altar of the Lord thy God, and thou ſhalt eate the fleſh.

28 Take heede, and heare all theſe wordes which I commaunde thee, that it may goe[o] well with thee, and with thy children after thee for euer, when thou doeſt that which is good and right in the ſight of the Lord thy God.

[o] God by promiſe bindeth himſelfe to doe good to them that obey his word.

29 ¶ When the Lord thy God ſhall deſtroy the nations before thee, whither thou goeſt to poſſeſſe them, and thou ſhalt poſſeſſe them and dwell in their land,

30 Beware, leſt thou be taken in[p] ſnare after them, after ẏ they be deſtroyed before thee, & leſt thou aske after their gods, ſaying, How did theſe nations ſerue their gods, that I may do ſo likewiſe?

[p] By following their ſuperſtitions and idolatries, and thinking to ſerue me thereby.

31 Thou ſhalt not doe ſo vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [q] burned both their ſonnes and their daughters with fire to their gods.

[q] They thought nothing too deare to offer to their idoles.

32 *Therefore* whatſoeuer I commaund you, take heede you doe it: * thou ſhalt put nothing thereto, nor take ought therefrom.

* *Chap.* 4, 2. *ioſh.* 1. 7. *pro.* 30. 6. *reuel.* 22. 18

CHAP. XIII.

5 The enticers to idolatrie muſt be ſlaine, ſeeme they neuer ſo holie. 6 So neare of kindred or of friendſhip. 12 Or great in multitude or power.

IF there ariſe among you a Prophet or a dreamer of[a] dreames, (and giue thee a ſigne or wonder,

[a] Which ſayeth that he hath things reuealed vnto him in dreames.

2 And the ſigne and the wonder, which hee hath tolde thee, come to paſſe) ſaying, [b] Let vs go after other gods, which thou haſt not knowen, and let vs ſerue them,

[b] He ſheweth whereunto the falſe prophets tend.

3 Thou ſhalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God[c] prooueth you, to knowe whether you loue the Lord your God with all your heart, and with all your ſoule.

[c] God ordeineth all theſe things that his may be knowen.

4 Yee ſhall walke after the Lord your God and feare him, and ſhall keepe his commandements, and hearken vnto his voyce, and ye ſhall ſerue him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreames, he ſhall[d] be ſlaine, becauſe he hath ſpoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the houſe of bondage) to thruſt

[d] Being conuict by teſtimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: ſo ſhalt thou take the euill away foorth of the middes of thee.

6 ¶ If [e] thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife, *that lieth* in thy boſome, or thy friend, which is as thine owne [f] ſoule, entice thee ſecretly, ſaying, Let vs go and ſerue other gods, (which thou haſt not knowne, thou *I ſay*, nor thy fathers.)

[e] Al natural affections muſt giue place to Gods honour.
[f] Whom thou loueſt as thy life.

7 *Any* of the gods of the people which are round about you, neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor heare him, neither ſhall thine eye pittie him, nor ſhew mercy, nor keepe him ſecret:

9 But thou ſhalt euen kill him: [g] thine hand ſhall bee firſt vpon him to put him to death, and then the hands of the people.

[g] As the witnes is charged. *Chap.17.7.*

10 And thou ſhalt ſtone him with ſtones, that he die (becauſe he hath gone about to thruſt thee away from the Lord thy God, which brought thee out of yͤ land of Egypt: from yͤ houſe of bondage)

11 That * all Iſrael may heare and feare, and do no more any ſuch wickednes as this among you.

* *Chap. 17.13.*

12 ¶ If thou ſhalt heare ſay (concerning anie of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 † Wicked men are gone out from among you, and haue drawen away the inhabitants of their city, ſaying, Let vs go and ſerue other gods, which ye haue not knowen,

† *Ebr. children of Belial.*

14 Thẽ [h] thou ſhalt ſeeke, and make ſearch & enquire diligently: and if *it be* true, *and* yͤ thing certaine, yͤ ſuch abomination is wrought among you,

[h] Which art appointed to ſee faults puniſhed.

15 Thou ſhalt euen ſlay the inhabitants of that citie with the edge of yͤ ſword: deſtroy it vtterly, and all that is therein, and the cattell thereof with the edge of the ſword,

16 And [i] thou ſhalt gather all the ſpoile of it into the middes of the ſtreete thereof, and burne with fire the citie and all the ſpoile thereof euery whit, vnto the Lord thy God: and it ſhall be an heape for euer, it ſhall not be built againe.

[i] Signifying that no idolatrie is ſo execrable, nor more grieuouſly to be puniſhed, then of them which once profeſſed God.

17 And there ſhall cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fierceneſſe of his wrath, and ſhewe thee mercy, and haue compaſſion on thee, and multiplie thee as he hath ſworne vnto thy fathers:

[k] Of the ſpoyle of that idolatrous and curſed citie, Reade Chap.7.26. and Ioſh.7.11.

18 When thou ſhalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day: that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

1 The maners of the Gentiles in marking themſelues for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuites, ſtranger, fatherleſſe, and widowe.

YE are the children of the Lord your God, * Ye ſhall not cut your ſelues, nor make you *any* baldneſſe betweene your eyes for the dead.

* *Leuit. 19.28.*

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath choſen thee to be a [a] precious people vnto himſelfe, aboue all the people that are vpon the earth.

* *Chap.7.6. and 26.18 19.*
[a] Therefore thou oughteſt not to followe the ſuperſtition of the Gentiles.

3 ¶ Thou ſhalt eate no maner of abomination.

4 [b] Theſe are the beaſts, which ye ſhall eate, the beefe, the ſheepe, and the goate,

[b] This ceremoniall Lawe inſtructed the Iewes to ſeeke a ſpirituall pureneſſe, euen in their meate and drinke.

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the vnicorne, and the wilde oxe, and the Chamois.

6 And euery beaſt that parteth the hoofe, and cleaueth the clift into two clawes, and *is* of the beaſts that cheweth the cudde, that ſhall ye eate.

7 But theſe ye ſhall not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe *only*: the camel, nor the hare, nor the cony: for they chew the cud, but diuide not the hoofe, *therefore* they ſhallbe vncleane vnto you:

8 Alſo the ſwine, becauſe hee diuideth the hoofe: and cheweth not the cud, ſhall be vncleane vnto you: yee ſhall not eate of their fleſh, nor touch their dead carkeiſes.

9 ¶ * Theſe ſhall ye eate, of all that are in the waters: all that haue finnes and ſcales ſhall ye eate.

* *Leuit. 11.9.*

10 And whatſoeuer hath no finnes nor ſcales, ye ſhall not eate: it ſhall be vncleane vnto you.

11 ¶ Of all cleane birdes ye ſhall eate.

12 But theſe are they whereof yee ſhall not eate: the egle nor the goſhawke, nor the oſprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the oſtrich, nor the nightcowe, nor the ‖ ſeameaw, nor the hawke after her kinde,

‖ *Or, cuckowe.*

16 Neither the littel owle, nor the great owle, nor the redſhanke,

17 Nor the pelican, nor the ſwanne, nor the cormorant:

18 The ſtorke alſo, and the heron in his kinde, nor the lapwing, nor * the backe.

* *Leuit.11.19.*

19 And euery creeping thing that flieth, ſhall bee vncleane vnto you: it ſhall not be eaten.

20 *But* of all cleane foules ye may eate.

21 Ye ſhall eate of nothing that [c] dieth alone, but thou ſhalt giue it vnto the [d] ſtranger that is within thy gates, that hee may eate it: or thou mayeſt ſell it vnto a ſtranger: for thou art an holy people vnto the Lord thy God. Thou ſhalt not * ſeeth a kid in his mothers mike.

[c] Becauſe their blood was not ſhed, but remaineth in them.
[d] Which is not of thy religion.
* *Exod.23.19. and 34.26.*

22 Thou ſhalt [e] giue the tithe of all the increaſe of thy ſeede, that commeth foorth of the field yeere by yeere.

[e] The tithes were ordeyned for the maintenance of the Leuites, which had none inheritance.

23 And thou ſhalt eate before the Lord thy God (in the place which he ſhall chuſe to cauſe his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the firſt borne of thy kine, and of thy ſheepe, that thou mayeſt learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, ſo that thou art not able to cary it, becauſe the place is farre from thee, where the Lord thy God ſhall chuſe to ſet his name, [f] when the Lord thy God ſhall bleſſe thee,

[f] When hee ſhall giue thee abilitie.

25 Then ſhalt thou make it in money, and ‖ take the money in thine hand, and goe vnto the place which the Lord thy God ſhall chuſe.

‖ *Or, binde vp.*

26 And thou ſhalt beſtowe the money for whatſoeuer thine heart deſireth: whether it bee oxe, or ſheepe, or wine, or ſtrong drinke, or whatſoeuer thine heart deſireth: [g] and ſhalt eate it there before the Lord thy God, and reioyce, *both* thou, and thine houſhold.

[g] After the Prieſt hath receiued the Lords part.

27 And the Leuite that is within thy gates, ſhalt thou not forſake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeeres thou ſhalt [h] bring foorth all the tithes of thine increaſe of the ſame yeere, and lay it vp within thy gates.

[h] Beſides the yeerely tithes that were giuen to the Leuites, theſe were layde vp in ſtore for the poore.

29 Then the Leuite ſhall come, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſſe, and the widow, which are within thy gates, and ſhall eate, and be filled, that the Lord thy God may bleſſe thee in alle the work of thine hand which thou doeſt.

CHAP. XV.

1 The yeere of freeleaſing of debts. 5 God bleſſeth them that keepe his commandements. 7 To help the poore. 12 The freedome of ſeruants. 19 The firſt borne of the catell muſt be offered to the Lord.

AT the terme of ſeuen yeeres thou ſhalt make a freedome,

2 And this is the manner of the freedome: euery [a] creditor ſhall quite the lone of his hand which he hath lent to his neighbour: he ſhall not aske it againe of his neighbour, nor of his brother: for *the yeere* of the Lords freedome is proclaimed.

[a] He ſhall onely releaſe his debtors, which are not able to pay for that yeere.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall remit:

4 [b] Saue when there ſhall be no poore with thee: for the Lord ſhall bleſſe thee in the land, which the Lord thy God giueth thee, for an inheritance to poſſeſſe it.

[b] For if thy debtor be rich, hee may be conſtreined to pay.

5 So that thou hearken vnto the voyce of the Lord thy God, to obſerue and doe all theſe commandements, which I command thee this day.

6 For the Lord thy God hath bleſſed thee, as he hath promiſed thee: and * thou ſhalt lent vnto many nations, but thou thy ſelfe ſhalt not borow, and thou ſhalt reigne ouer many nations, and they ſhall not reigne ouer thee.

* *Chap.*28.12.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother:

‖ *Or, any of thy cities.*

8 * But thou ſhalt open thine hand vnto him, and ſhalt lend him ſufficiēt for his need which he hath.

* *Mat.*5.42 *luke* 6,24.

9 Beware that there bee not a wicked thought in thine heart, to ſay, The ſeuenth yeere, the yeere of freedome is at hand: therefore † it grieueth thee to looke on thy poore brother, and thou giueſt him nought, and the crie vnto the Lord againſt thee, ſo that ſinne be in thee:

† *Ebr. thine eye is euill.*

10 Thou ſhalt giue him, and † let it not grieue thine heart to giue vnto him: for becauſe of this the Lord thy God ſhall bleſſe thee in all thy works, and in all that thou putteſt thine hand to.

† *Ebr. let not thine heart be euill.*

11 [c] Becauſe there ſhall be euer *ſome* poore in the land, therefore I command thee, ſaying, Thou ſhalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

[c] To try your charity, Matth. 26.11.

[d] Thou ſhalt be liberall.

12 ¶ * If thy brother an Ebrew ſell himſelfe to thee, or an Ebreweſſe, & ſerue thee ſix yeere, euen in the ſeuenth yeere thou ſhalt let him goe free from thee:

* *Exod.*21.2.*iere.* 34.14.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him goe away emptie,

14 *But* ſhalt [e] giue him a liberall rewarde of thy ſheep, and of thy corne, and of thy wine: thou ſhalt giue him of that wherewith the Lord thy God hath bleſſed thee.

[e] In token that thou doeſt acknowledge the benefite which God hath giuen thee by his laboures.

15 And remember that thou waſt a ſeruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he ſay vnto thee, I will not go away from thee, becauſe he loueth thee and thine houſe, and becauſe he is well with thee,

17 * Then ſhalt thou take an awle, and pierce his eare through againſt the doore, and he ſhall be thy ſeruant [f] for euer: and vnto thy maid ſeruant thou ſhalt doe likewiſe.

* *Exod.*21,6.

[f] To the yeere of Iubile, Leu.25.40.

18 Let it not grieue thee, when thou letteſt him goe out free from thee: for hee hath ſerued thee ſix yeeres, *vvhich is* the double worth of [g] an hired ſeruants: and the Lord thy God ſhall bleſſe thee in all that thou doeſt.

[g] For the hired ſeruant ſerued but three yeeres, and he ſixe.

19 ¶ * All the firſt borne males that come of thy cattell, and of thy ſheepe, thou ſhalt ſanctifie vnto the Lord thy God. [h] Thou ſhalt doe no worke with thy firſt borne bullocke, nor ſheare thy firſt borne ſheepe.

* *Exod.*34.19.

[h] For they are the Lordes.

20 Thou ſhalt eate it before the Lord thy God yeere by yeere, in the place which the Lord ſhall chuſe, *both* thou, and thine houſhold.

21 * But if there be any blemiſh therein, *as if it be* lame, or blind, or haue any euill fault, thou ſhalt not offer it vnto the Lord thy God,

* *Leuit* 22.20.22. *chap.*17.1.*ecclus.* 35,12.

22 *But* ſhalt eate it within thy gates: the vncleane, and the cleane *ſhall eate it* alike, [i] as the roe bucke, and as the hart.

[i] Thou ſhalt as well eate them, as the roe bucke, and other wilde beaſts,

23 Only thou ſhalt not eate the blood thereof, *but* powre it vpon the ground as water.

CHAP. XVI.

1 Of Eaſter. 10 Whitſontide, 13 And the feaſt of tabernacles. 18 What officers ought to be ordained. 21 Idolatrie forbidden.

THou ſhalt keepe the moneth of [a] Abib, and thou ſhalt celebrate the Paſſeouer vnto the Lord thy God: for in the moneth of Abib yͤ Lord thy God brought thee out of Egypt by night.

[a] Reade Exod. 13.4.

2 Thou ſhalt therefore [b] offer the Paſſeouer vnto the Lord thy God, of ſheepe and bullocks * in the place where the Lord ſhall chuſe to cauſe his Name to dwell.

[b] Thou ſhalt eate the Eaſter lambe.

* *Chap.*12.5.

3 Thou * ſhalt eate no leauened bread with it: *but* ſeuen dayes ſhalt thou eate vnleauened bread therewith, *euen* the bread of [c] tribulation: for thou cameſt out of the land of Egypt in haſte: yͭ thou maieſt remember yͤ day when thou cameſt out of the land of Egypt, all the dayes of thy life.

* *Exod.*12.14,15.

[c] Which ſignified that affliction, which thou hadſt in Egypt.

4 And there ſhalbe no leauen ſeene with thee in all thy coaſtes ſeuen dayes long: neither ſhall there remaine the night any of the fleſh vntill the morning which thou offeredſt the firſt day at euen.

5 Thou maieſt [d] not offer yͤ Paſſeouer within any of the gates, which the Lord thy God giueth thee:

[d] This was chiefly accompliſhed, when the Temple was built.

6 But in the place which the Lord thy God ſhal chuſe to place his Name, there thou ſhalt offer the [e] Paſſeouer at euen, about the going down of the ſunne, in the ſeaſon that thou cameſt out of Egypt.

[e] Which was inſtituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Ieſus Chriſt, of whom this lambe was a figure.

7 And thou ſhalt roſte and eat it in the place which the Lord thy God ſhal chuſe, and ſhalt returne on the morrow, and goe vnto thy tents.

8 Six dayes ſhalt thou eat vnleauened bread, and the ſeuenth day *ſhall be* a ſolemnele aſſembly to the Lord thy God: thou ſhalt do no worke *therein.*

9 ¶ Seuen weekes ſhalt thou [f] number vnto thee, and ſhalt begin to number the ſeuen weekes, when thou beginneſt to put the ſickle to yͤ corn:

[f] Beginning at the next morning after the Paſſeouer, Leuit. 23. 15. exod.13.4.

10 And thou ſhalt keepe the feaſt of weekes vnto the Lord thy God, ‖ *euen* a free gift of thine hand, which thou ſhalt giue vnto the Lord thy God, as the Lord thy God hath bleſſed thee.

‖ *Or, as thou art able, willingly.*

11 And thou ſhalt reioyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy maide, and the Leuite that is within thy gates, and the ſtranger, and the fatherles,

and the widow, that are among you, in the place which the Lord thy God ſhall chuſe to place his Name there,

12 And thou ſhalt remember that thou waſt a ſeruant in Egypt: therefore thou ſhalt obſerue and doe theſe ordinances.

13 ¶ Thou ſhalt [g] obſerue the feaſt of the Tabernacles ſeuen dayes, when thou haſt gathered in thy corne, and thy wine.

[g] That is, the 15 day of the ſeuenth moneth, Leuit. 23, 34.

14 And thou ſhalt reioyce in thy feaſt, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy maid, & the Leuite, & the ſtranger, & the fatherleſſe, & the widow, that are within thy gates.

15 Seuen dayes ſhalt thou keepe a feaſt vnto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhall bleſſe thee in all thine increaſe, and in all the workes of thine hands, thou ſhalt in any caſe be glad.

16 ¶ * Three times in the yeere ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the vnleauened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacle: and they ſhall not appeare before the Lord * emptie.

* *Exod.* 23, 15. *and* 34, 23.

* *Ecclus.* 35, 4.

17 Euery man *ſhall giue* according to the gift of his [h] hand, and according to the bleſſing of the Lord thy God, which he hath giuen thee.

[h] According to the abilitie that God hath giuen him.

18 ¶ [i] Iudges and officers ſhalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout the tribes: and they ſhall iudge the people with righteous iudgement.

[i] Hee gaue auctoritie to that people for a time to chuſe themſelues magiſtrates.

19 Wreſt not thou the Law, nor reſpect any perſon, neither take reward: for yͤ reward blindeth the eies of the wiſe, & peruerteth the words of yͤ iuſt.

20 That which [k] is iuſt and right ſhalt thou follow, that thou mayeſt liue, and poſſeſſe the land which the Lord thy God giueth thee.

[k] The magiſtrate muſt conſtantly followe the tenour of the Lawe, and in nothing decline from iuſtice.

21 ¶ Thou ſhalt plant thee no groue of any trees neare vnto the Altar of the Lord thy God, which thou ſhalt make thee.

22 Thou ſhalt ſet thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖ *Or, image.*

CHAP. XVII.

2 The puniſhment of the idolater. 9 Hard controuerſies are brought to the Prieſt and the Iudge. 12 The contemner muſt die. 15 The election of the King. 16 and 17 What things he ought to auoid, &c.

THou ſhalt offer vnto the Lord thy God noe bullocke nor ſheepe wherein is * a blemiſh *or* any euill fauoured thing: for that is an abomination vnto the Lord thy God.

* *Chap.* 15, 21.
[a] Thou ſhalt not ſerue God for facions ſake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which yͤ Lord thy God giueth thee, man or [b] woman that hath wrought wickednes in the ſight of the Lord thy God, in tranſgreſſing his couenãt,

[b] Shewing that the crime cannot be excuſed by the frailtie of the perſon.

3 And hath gone and ſerued other gods, and worſhipped them: as yͤ ſunne, or yͤ moone, or any of yͤ hoſt of heauen, which I haue not [c] commanded,

[c] Whereby he condemneth all religiõ and ſeruing of God which God hath not commanded.

4 And it be told vnto thee, and thou haſt heard it, then ſhalt thou enquire diligently: and if *it be* true, *and* the thing certaine, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, *vvhether it be* man or woman, and ſhalt ſtone them with ſtones, till they die.

6 * At the mouth † of two or three witneſſes ſhall he that is worthy of death, die: *but* at the mouth of one witneſſe, he ſhall not die.

* *Num.* 35, 30. *chap.* 19. 15. *mat.* 18. 16. 1. *cor.* 13. 2.
† *Ebr. of two witneſſes or three witneſſes.*

7 The hands of the [d] witneſſes ſhall be firſt vpon him, to kill him: and afterward the hands of all the [e] people: ſo thou ſhalt take the wicked away from among you.

[d] Whereby they declared that they teſtified the trueth.

[e] To ſignifie a common conſent to maintaine Gods honour and true religion.

8 ¶ If there riſe a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of controuerſie within thy gates, then ſhalt thou ariſe, and goe vp vnto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come vnto the Prieſts of the Leuites, and vnto the [f] Iudge that ſhall be in thoſe dayes, and aske, and they ſhall ſhewe thee the ſentence of iudgement,

[f] Who ſhall giue ſentence as the Prieſts counſell him by the Law of God,

10 And thou ſhalt do according to that thing, which they of that place (which the Lord hath choſen) ſhew thee, and thou ſhalt obſerue to doe according to all that they informe thee.

11 According to the Lawe, which they ſhall teach thee, & according to the iudgement which they ſhall tell thee, ſhalt [g] thou doe: thou ſhalt not decline from the thing which they ſhalt ſhew thee, *neither* to the right hand, nor the left.

[g] Thou ſhalt obey their ſentence that the controuerſie may haue an end.

12 And that man that will doe preſumptuouſly, not hearkening vnto the Prieſt (that ſtandeth before the Lord thy God to [h] miniſter there) or vnto the Iudge, that man ſhall die, and thou ſhalt take away euill from Iſrael.

[h] So long as he is the true miniſter of God, and pronounceth according to his word.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the land which the Lord thy God giueth thee, & ſhalt poſſeſſe it, & dwel therein, if thou ſay, I will ſet a king ouer me, like as all the nations that are about me,

15 *Then* thou ſhalt make him King ouer thee, whom the Lord thy God ſhall chuſe: from among thy brethren ſhalt thou make a King ouer thee: thou ‖ ſhalt not ſet a [i] ſtranger ouer thee which is not thy brother.

‖ *Or, mayeſt not.*
[i] Who is not of thy nation, leaſt hee change true religion into idolatry, and bring thee to ſlauery.

16 In any wiſe he ſhall not prepare him manie horſes, nor bring the people againe to [k] Egypt, for to encreaſe the number of horſes, ſeeing the Lord hath ſaid vnto you, Ye ſhall henceforth goe no more againe that way.

[k] To reuenge their iniuries, and to take them of their beſt horſes.

17 Neither ſhall he take him many wiues, leaſt his heart [l] turne away, neither ſhall he gather him much ſiluer and golde.

1. King. 10. 28.
[l] From the Law of God.

18 And when he ſhall ſit vpon the throne of his Kingdome, then ſhall he write him this [m] law repeated in a booke, by the [n] Prieſt of the Leuites.

[m] Meaning, the Deuteronomie.
[n] He ſhall cauſe it to be written by them, or he ſhall write it by their example.

19 And it ſhall be with him, and hee ſhall reade therein all dayes of his life, that he may learne to feare the Lord his God, *and* to keepe all the wordes of this Law, and theſe ordinances to do them:

20 That his heart bee not lifted vp aboue his [o] brethren, and that he turne not from the commandement, to the right hand or to the left, *but* that he may prolong his dayes in his kingdome, he and his ſonnes in the mids of Iſrael.

[o] Whereby is meant, that Kings ought ſo to loue their ſubiects as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuites comming from another place. 9 To auoide the abominations of the Gentiles. 15 God will not leaue them without a true Prophet.

THe Prieſts of the Leuites, *and* all the tribe of Leui * ſhall haue no part nor inheritance with Iſrael, * *but* ſhall eate the offering of the Lord made by fire, and his [a] inheritance,

* *Num.* 18. 20.
* *Chap.* 10. 9, 1. *Cor.* 9. 13.
[a] That is, the Lords part of his inheritance.

2 Therefore ſhall they haue no inheritance among their brethren: *for* the Lord is their inheritance, as he hath ſaid vnto them.

3 ¶ And this ſhalbe the Prieſts duetie of the people, that they which offer ſacrifice, whether *it be* bullocke or ſheepe, ſhall giue vnto the Prieſt the [b] ſhoulder, and the two cheekes, and the maw.

[b] The right ſhoulder, Num.28.18.

4 The firſt fruites *alſo* of thy corne, of thy wine, and of thine oyle, and the firſt of the fleece of thy ſheepe ſhalt thou giuen him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand and miniſter in the Name of the Lord, him, and his ſonnes for euer.

6 ¶ Alſo when a Leuite ſhall come out of any of thy cities of all Iſrael, where he remained, and come with [c] all the deſire of his heart vnto the place, which the Lord ſhall chuſe,

[c] Meaning, to ſerue God vnfainedly, and not to ſeeke eaſe.

7 Hee ſhall then miniſter in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They ſhall haue like portions to eate [d] beſide that which commeth of the ſale of his patrimony,

[d] Not conſtrained to liue of himſelfe.

9 When thou ſhalt come into the land which the Lord thy God giueth thee, thou ſhalt not learne to do after the abominations of thoſe nations.

10 Let none be found among you that maketh his ſonne or his daughter to [e] * goe through the fire, *or* that vſeth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a ſorcerer.

11 Or * a charmer, or that counſelleth with ſpirits, or a ſoothſaier, or that * asketh counſell at ẏ dead.

[e] Sygnifying they were purged by this ceremony of paſſing betweene two fires.
* *Leuit.*18.21.
* *Leuit.*20.27.
* *1.Sam.*28,7.

12 For all that do ſuch things *are* abomination vnto the Lord, and becauſe of theſe abominations the Lord thy God doth caſt them out before thee.

13 Thou ſhalt be [f] vpright therefore with the Lord thy God.

[f] Without hypocriſie or mixture or falſe religion.

14 For theſe nations which thou ſhalt poſſeſſe, hearken vnto thoſe that regard the times, and vnto ſorcerers: † as for thee, the Lord thy God hath not † ſuffred thee ſo.

† *Ebr. but thou not ſo.*
† *Ebr. giuen or appointed.*

15 ¶ * The Lord thy God will raiſe vp vnto thee a [g] Prophet like vnto me, from among you, *euen* of thy brethren: vnto him ye ſhall hearken.

* *Act.*7,37.
[g] Meaning, a continuall ſucceſſion of Prophets, till Chriſt the end of all Prophets come.

16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſemblie, when thou ſaydeſt, * Let me heare the voyce of my Lord God no more, nor ſee this great fire any more, that I die not.

* *Exod.*20.19.

17 And the Lord ſaid vnto mee, They haue well ſpoken.

18 * I will raiſe them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his [h] mouth, and he ſhall ſpeake vnto them all that I ſhall commaunded him.

* *Ioſh.*1.45. *actes* 3.21.
[h] Which promiſe is not onely made to Chriſt, but to all that teach in his name Iſa.59.21.

19 And whoſoeuer will not hearken vnto my wordes, which he ſhall ſpeake in my Name, I will [i] require it of him.

[i] By executing puniſhment vpon him.

20 But the Prophet that ſhall preſume to ſpeake a word in my name, which I haue not commanded him to ſpeake, or that ſpeaketh in my name of other gods, euen the ſame Prophet ſhall die.

21 And if thou thinke in thine heart, How ſhall we know the word which the Lord hath not ſpoken?

22 When a Prophet ſpeaketh in the Name of the Lord, if the thing [k] followe not nor come to paſſe, ẏ is the thing which the Lord hath not ſpoken, *but* the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not *therefore* be afraid of him.

[k] Vnder this ſure note he compriſeth all the other tokens.

CHAP. XIX.

2 The franchiſed townes. 14 Not to remoue thy neighbours boundes. 16 The puniſhment of him that beareth falſe witnes.

WHen the Lord thy God * ſhall roote out the nations, whoſe land the Lord thy God giueth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

* *Chap.*12.29.

2 * Thou ſhalt ſeperate three cities for thee, in the middes of thy land which the Lord thy God giueth thee to poſſeſſe it.

* *Exod.*21.13. *num.*35.9.11. *Ioſh.*20.2.

3 Thou ſhalt [a] prepare thee the way, and diuide the coaſtes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery [b] manſlayer may flee thither.

[a] Make an open and ready way.
[b] Which killeth againſt his will, and bare no hatred in his heart.

4 ¶ This alſo is the cauſe wherfore the manſlayer ſhall flee thither, & liue: who ſo killeth his neighbour ignorantly, and hated him not in time paſſed.

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand ſtriketh with the axe to cut downe ẏ tree, if the head ſlip from the helue, and hit his neighbour that he dieth, the ſame [c] ſhall flee vnto one of the cities, and liue,

[c] That murther be not committed vpon murther.

6 Leaſt the * auenger of the bloode followe after the manſlayer while his heart is chaſed, and ouertake him, becauſe the way is long, and ſlay him, although he be not ‖ worthy of death, becauſe he hated him not in time paſſed.

* *Num.*35.12.
‖ *Or, cannot be iudged to death.*

7 Wherefore I commanded thee, ſaying, Thou ſhalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coaſts (as he hath ſworne vnto thy fathers) and giueth thee all the land which he promiſed to giue vnto thy fathers.

[d] When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

9 (If thou keepe all theſe commandements to do them, which I command thee this day: *to vvit*, that thou loue the Lord thy God, & walke in his wayes for euer) * then thou ſhalt adde three cities moe for thee beſides thoſe three.

* *Ioſh.*20.7.

10 That noe innocent blood be ſhed within thy land, which the Lord thy God giueth thee to inherite, [e] leſt blood be vpon thee.

[e] Leſt thou be puniſhed for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and riſe againſt him, and ſmite any man that hee die, and flee vnto any of theſe cities,

12 Then the [f] Elders of his citie ſhall ſend and fet thim thence, and deliuer him to the hands of the auenger of the blood, that hee may die.

[f] The Magiſtrates.

13 Thine [g] eye ſhall not ſpare him, but thou ſhalt put away the *cry* of innocent blood from Iſrael, that it may goe well with thee.

[g] Then whoſoeuer pardoneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remoue thy neighbours marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherite in the land, which the Lord thy God giueth thee to poſſeſſe it.

15 ¶ * One witnes ſhall not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that he offendeth in, * *but* at the mouth of two witneſſes, or at the mouth of three witneſſes, ſhall the matter be ſtabliſhed.

* *Chap.*17.6. *Mat.*18.6, *Ioh.*8.17.
* *2.Cor.*13.1. *Hebr.*13.21.

16 ¶ If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtriue together, ſhall ſtand before the [h] Lord, *euen* before the Prieſts & the Iudges, which ſhalbe in thoſe daies.

[h] Gods preſence is where his true miniſters are aſſembled.

18 And the Iudges ſhall make diligent inquiſition: and if the witneſſe be found falſe, *and* hath giuen falſe witneſſe againſt his brother.

19 * Then ſhall ye doe vnto him as hee had thought to doe vnto his brother: ſo thou ſhalt take euill away foorth of the middes of thee.

* *Pro.*19.5. *Dan.*13.62.

20 And the reſt ſhall heare *this*, and feare, and ſhall hencefoorth commit no more any ſuch wic-

kedneſſe among you.

21 Therefore thine eye ſhall haue no compaſſion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

* *Exod.21.23. Leuit.24.20, mat.5.38.*

CHAP. XX.

3 The exhortation of the Prieſt when the Iſraelites goe to battel. 5 The exhortation of the officers ſhewing who ſhould go to battell. 10 Peace muſt bee firſt proclaimed. 19 The trees that beare fruit muſt not be deſtroyed.

WHen [a] thou ſhalt goe foorth to warre againſt thine enemies, and ſhalt ſee horſes and charets, *and* people moe then thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good to them.

2 And when ye are come neere vnto the battell, then the Prieſt ſhall come forth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael, yee are come this day vnto battell againſt your enemies: * let not your hearts faint, neither feare, nor be amaſed, nor adread of them.

* Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you againſt your enemies, *and* to ſaue you.

b Is preſent to defend you with his grace and power.

5 ¶ And let the officiers ſpeake vnto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [c] dedicated it, let him go and returne to his houſe, leſt he die in the battell, and another man dedicate it.

c For when they entred firſt to dwell in an houſe, they gaue thankes to God, acknowledging that they had that benefite by his grace.

6 ¶ And what man *is there* that hath planted a vineyard, and hath not [d] eaten of the fruit? let him go to returne againe vnto his houſe, leſt he die in the battell, and another eate the fruit.

d The Ebrew word ſignifieth to make common or prophane, Leuit.19.25.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his houſe, leſt hee die in battell, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, * Whoſoeuer is afraid and faint hearted, let him goe and returne vnto his houſe, leſt his brethrens heart faint like his heart.

* *Iud.7.3.*

9 And after that the officers haue made an end of ſpeaking vnto the people, they ſhall make captaines of the armie to gouerne the people.

10 ¶ When thou commeſt neere vnto a citie to fight againſt it, * thou ſhalt offer it peace.

* *Num.21,21. chap.2,26.*

11 And if it anſwere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and ſerue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre againſt thee, then ſhalt thou beſiege it.

13 And the Lord thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *euen* all the ſpoile thereof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoile of thine enemies, which the Lord thy God hath giuen thee.

* *Ioſh.8,2.*

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe [f] nations here.

f For God had appointed that, the Canaanites ſhould be deſtroyed, and made the Iſraelites executers of his will, chap.7,1.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them, *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and *ſo* yee ſhould ſinne againſt the Lord your God.

19 ¶ When thou haſt beſieged a citie long time, and made warre againſt it to take it, deſtroy not the trees thereof, by ſmiting an axe into them: for thou mayeſt eat of them: therefore thou ſhalt not cut them downe to further thee in the ſiege, (for the [g] tree of the field is mans *life*.)

g Some reade, For man *ſhalbe in ſtead* of the tree of the fielde, to come out in the ſiege againſt thee.

20 Onely thoſe trees which thou knoweſt are not for meate, thoſe ſhalt thou deſtroy and cut downe, and make fortes againſt the city that maketh warre with thee vntill thou ſubdue it.

CHAP. XXI.

1 Inquiſition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The diſobedient child. 23 The body may not hang all night.

IF one bee found [a] ſlaine in the land, which the Lord thy God giueth thee to poſſeſſe it, lying in the field, *and* it is not knowen who hath ſlain him,

a This law declareth how horrible a thing murther is, ſeeing that for one man whole countrey ſhalbe puniſhed, except remedie be found.

2 Then thine Elders and thy Iudges ſhall come forth, and meaſure vnto the cities that are round about him that is ſlaine:

3 And let the Elders of that city, which is next vnto the ſlaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ ſtonie [b] valley, which is neither eared, nor ſowen, and ſtrike off the heifers necke there in the valley.

‖ *Or, rough.*

b That the blood ſhed of the innocent beaſts in a ſolitarie place, might make them abhorre the fact.

5 Alſo the Prieſts the ſonnes of Leui (whom the Lord thy God hath choſen to miniſter, and to bleſſe in the Name of the Lord) ſhall come forth, and by their word ſhall all ſtrife & plague be tried.

6 And all the Elders of that citie that came neere to the ſlaine man, ſhall waſh their hands ouer the heifer that is beheaded in the valley:

7 And ſhall teſtifie, and ſay, Our hands haue not ſhed this blood, neither haue our eyes ſeen it.

8 [c] O Lord, bee mercifull vnto thy people Iſrael, whom thou haſt redeemed, and lay no innocent blood to the charge of thy people Iſrael, and the blood ſhall be forgiuen them.

c This was the prayer, which the Prieſts made in the audience of the people.

9 So ſhalt thou take away the cry of innocent blood from thee, when thou ſhalt doe that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt goe to warre againſt thine enemies, and the Lord thy God ſhall deliuer them into thine hands, and thou ſhalt take them captiues,

11 And ſhalt ſee among the captiues a beautifull woman, and haſt a deſire vnto her, and wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, [d] and ſhe ſhall ſhaue her head, and pare her nailes,

13 And ſhe ſhall put off the garment that ſhe was taken in, and ſhe ſhall remaine in thine houſe, [e] and bewaile her father and her mother a moneth long: and after that ſhalt thou goe in vnto her, and marry her, and ſhe ſhalbe thy [f] wife.

d Signifying that her former life muſt be changed before ſhe coulde be ioined to the people of God.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres: otherwiſe the Iſraelites could not marry ſtrangers.

14 And if thou haue no fauour vnto her, then thou mayeſt let her go whither ſhe will, but thou ſhalt not ſell her for money, nor make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man haue two wiues, one loued and another [g] hated, and they haue borne him children, both the loued and alſo the hated: if the firſt borne be the ſonne of the hated,

g This declareth that the pluralitie of wiues came of a corrupt affection.

16 Then when the time commeth, that hee

appointeth his ſonnes to be heires of that which he hath, hee may not make the ſonne of the beloued firſt borne ‖ before the ſonne of the hated, which is the firſt borne:

‖ *Or, while the ſonne of the hated liueth.*

17 But he ſhall acknowledge the ſonne of the hated for the firſt borne, and giue him [h] double portion for all that hee hath: for he is the firſt of his ſtrength, and to [i] him belongeth the right of firſt borne.

[h] As much as to two of the others.

[i] Except he bee vnworthy, as was Reuben Iaakobs ſonne.

18 ¶ If any man haue a ſon that is ſtubburne and diſobedient, which will not hearken vnto the voyce of his father, nor the voyce of his [k] mother, and they haue chaſtened him, and hee would not obey them,

[k] For it is the mothers duety alſo to inſtruct her children.

19 Then ſhall his father and his mother take him, and bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth,

20 And ſhall ſay vnto the Elders of his citie, This our ſonne is ſtubburne and diſobedient, *and* hee will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie ſhall [l] ſtone him with ſtones vnto death: ſo thou ſhalt take away euill from among you, that all Iſrael may heare it, and feare.

[l] Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

22 ¶ If a man alſo haue committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body ſhall not remaine [m] all night vpon the tree, but thou ſhalt bury him the ſame day: for the * curſe of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

[m] For Gods Law by his death is ſatiſfied, and nature abhorreth cruelty.

* *Galat.3.13.*

CHAP. XXII.

2 Hee commandeth to haue care of our neighbours goods. 5 The woman may not were mans aparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they ſhould haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a virgin. 23 The puniſhment of adultery.

THou * ſhalt not ſee thy brothers oxe nor his ſheepe goe aſtray, and [a] withdraw thy ſelfe from them, *but* ſhalt bring them againe vnto thy brother.

* *Exod.23.4.*

[a] As though thou ſaweſt it not.

2 And if thy brother be not [b] neere vnto thee, or if thou know him not, then thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntill thy brother ſeeke after it, then ſhalt thou deliuer it to him againe:

[b] Shewing that brotherly affection muſt be ſhewed not onely to them that dwell neere vnto vs, but alſo to them which are farre off.

3 In like maner ſhalt thou do with his [c] aſſe, and ſo ſhalt thou doe with his raiment, and ſhalt ſo doe with all loſt things of thy brother, which he hath loſt: if thou haſt found them, thou ſhalt not withdraw thy ſelfe *from them.*

[c] Much more art thou bound to doe for thy neighbours perſon.

4 ¶ Thou ſhalt not ſee thy brothers aſſe nor his oxe fall downe by the way, and withdraw thy ſelfe from them, *but* ſhalt lift them vp with him.

5 The [d] woman ſhall not weare that which perteineth vnto the man, neither ſhalt a man put on womans raiment: for all that doe ſo, *are* abomination vnto the Lord thy God.

[d] For that were to altar the order of nature, and to deſpite God.

6 ¶ If thou finde a birdes neſt in the way, in any tree, or on the ground *vvhether they be* yong or egges, and the damme ſitting vpon the yong, or vpon the egges, [e] thou ſhalt not take the damme with the yong.

[e] If God deteſt cruelty done to little birds, how much more to man, made according to his image?

7 *But* ſhalt in any wiſe let the damme goe, and take the young to thee, that thou mayeſt proſper and prolong thy dayes.

8 ¶ When thou buildeſt a new houſe, thou ſhalt make a battlement on thy roofe, that thou lay not blood vpon thine houſe, if any man fall thence.

9 ¶ Thou ſhalt not [f] ſowe thy vineyard with diuers kinds of ſeedes, leſt thou defile the increaſe of the ſeede which thou haſt ſowen, and the fruite of the vineyard.

[f] The tenor of this Law, is to walke in ſimplicity, and not to be curious of new inuentions.

10 ¶ Thou ſhalt not plow with an oxe and an aſſe together.

11 ¶ Thou ſhalt not weare *a garment* of diuers ſorts, as of woollen and linnen together.

12 ¶ * Thou ſhalt make thee fringes vpon the foure quarters of thy veſture, wherewith thou codereſt thy ſelfe.

* *Numb.15.38.*

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] ſlanderous things vnto her charge, and bring vp an euill name vpon her, and ſay, I tooke this wife, and when I came to her, I found her not a mayd,

[g] That is, be an occaſion that ſhe is ſlandered.

15 Then ſhall the father of the maide and her mother take and bring the ſignes of the maydes virginitie vnto the Elders of the city to the gate.

16 And the maydes father ſhall ſay vnto the Elders, I gaue my daughter vnto this man to wife and he hateth her:

17 And loe, he layeth ſlanderous things vnto her charge, ſaying, I found not thy daughter a maide: loe, theſe *are the tokens* of my daughters virginitie: and they ſhall ſpread the [h] veſture before the Elders of the city.

[h] Meaning, the ſheete, wherein the ſignes of her virginitie were.

18 Then the Elders of the city ſhall take that man and chaſtiſe him,

19 And ſhall condemne him in an hundreth *ſhekels* of ſiluer, and giue them vnto the father [i] of the mayde, becauſe hee hath brought vp an euill name vpon a mayd of Iſrael: and ſhe ſhall be his wife, and he may not put her away all his life.

[i] For ẏ fault of the child redoundeth to the ſhame of the parents: therefore he was recompenced, when ſhe was faultleſſe.

20 But if this thing bee true, that the mayd be not found a virgine,

21 Then they ſhall bring foorth the mayde to the doore of her fathers houſe, and the men of her city ſhall ſtone her with ſtones to death: for ſhee hath wrought folly in Iſrael, by playing the whore in her fathers houſe: ſo thou ſhalt put euill away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they ſhall die euen both twaine, *to vvit*, the man that lay with the wife, and the wife: ſo thou ſhalt put away euill from Iſrael.

* *Leuit.20.10.*

23 ¶ If a mayd be bethroted vnto a husband, and a man finde her in the towne and lie with her,

24 Then ſhall yee bring them both out vnto the gates of the ſame city, and ſhall ſtone them with ſtones to death: the mayd becauſe ſhe cryed not, *being* in the city, and the man, becauſe hee hath ‖ humbled his neighbours wife: ſo thou ſhalt put away euill from among you.

‖ *Or, defiled.*

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, ſhall die alone:

26 And vnto the maid thou ſhalt doe nothing, becauſe there is in the maid no ‖ cauſe of death: for as when a man riſeth againſt his neighbour and woundeth him to death, ſo [k] is this matter.

‖ *Or, no ſinne worthy of death.*

[k] Meaning, that the innocent cannot be puniſhed.

27 For hee found her in the fields: the betrothed mayde cryed, and there was no man to ſuccour her.

28 ¶ * If a man find a maid that is not betrothed, and take her, and lie with her, and they be found,

* *Exod.22.16.*

29 Then the man that lay with her, ſhall giue vnto the maydes father fiftie *ſhekels* of ſiluer: and

ſhe ſhallbe his wife, becauſe he hath humbled her, he cannot put her away all his life.

30 ¶ No man ſhall[l] take his fathers wife, nor ſhall vncouer his fathers skirt.

[l] Hee ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden, Leuit.18.

CHAP. XXIII.

1 What men ought not to bee admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kinde of whoredome. 19 Of vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

None that is hurt by burſting, or that hath his priuie member cut off, [a] ſhall enter into the Congregation of the Lord.

[a] Either to beare office, or to marrie a wife.

2 [b] A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

[b] This was to cauſe them to liue chaſtly, that their poſteritie might not be reiected.

3 * The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer,

* *Nehe.13.1.*

4 Becauſe they [c] met you not with bread and water in the way, when yee came out of Egypt, and * becauſe they hired againſt thee Balaam ỹ ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

[c] Hereby hee condemneth all that further not the children of God in their vocation.

* *Num.22.5.6.*

5 Neuertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou [d] ſhall not ſeeke their peace, nor their proſperity all thy dayes for euer.

[d] Thou ſhalt haue nothing to doe with them.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten [e] of them in their third generation, ſhall enter into the Congregation of the Lord.

[e] If the fathers haue renounced their idolatrie, and receiued circumciſion.

9 ¶ When thou goeſt out with the hoſte againſt thine enemies, keepe thee then from all wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he ſhall goe out of the hoſte, and ſhall not enter into the hoſte.

11 But at euen he ſhall waſh *himſelfe* with water, and when the ſunne is downe he ſhall enter into the hoſte.

12 ¶ Thou ſhalt haue a place alſo without the hoſte, whither thou ſhalt [f] reſort,

[f] For the neceſſities of nature.

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt dig therewith, and returning, thou ſhalt [g] couer thine excrements.

[g] Meaning hereby that his people ſhould be pure both in body and ſoule.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoſte ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not [h] deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

[h] This is meant of the heathen, who fled for their maſters crueltie, and imbraced the true religion.

16 He ſhall dwell with thee, *euen* among you, in what place he ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vexe him.

† *Ebr.gates.*

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 ¶ Thou ſhalt neither bring the [i] hire of a whore, nor the price of a dogge into the houſe of ỹ Lord thy God for any vow: for euen both theſe *are* abomination vnto the Lord thy God.

[i] Forbidding hereby that any gaine gotten of euill things ſhould be applyed to the ſeruice of God, Michah 1.7.

19 ¶ * Thou ſhalt not giue to vſurie to thy brother: as vſurie of money, vſurie of meate, vſurie of any thing that is put to vſurie.

* *Exod.22.24. Leuit.25.36.*

20 Vnto a [k] ſtranger thou maieſt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may [l] bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

[k] This was permitted for a time for the hardneſſe of their heart.

[l] If thou ſhew thy charitie to thy brother, God will declare his loue toward thee.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhallbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt [m] keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

[m] If the vowe be lawfull and godly.

24 ¶ When thou commeſt vnto [n] thy neighbours vineyard, then thou maieſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [o] veſſel.

[n] Being hired for to labour.

[o] To bring home to thine houſe.

25 When thou commeſt vnto thy neighbours corne, * thou maieſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.

* *Matt.12,1.*

CHAP. XXIIII.

1 Diuorcement is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be reteined. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe, and widow.

When a man taketh a wife, and marrieth her, if ſo bee ſhee finde no fauour in his eyes, becauſe hee hath eſpied ſome filthineſſe in her, [a] then let him write her a bil of diuorcement, and put it in her hand, and ſend her out of his houſe.

[a] Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience. Matt. 19 7.

2 And when ſhe is departed out of his houſe, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 *Then* her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhee is [b] defiled: for that *is* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

[b] Seeing that by dimitting her, he iudged her to be vncleane and defiled.

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, [c] neither ſhall bee charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

[c] That they might learne to know one anothers conditions, and ſo afterward liue in godly peace.

6 ¶ No man ſhall take the nether nor the vpper [d] milſtone to pledge: for this gage is *his* liuing.

[d] Not any thing whereby a man getteth his liuing.

7 ¶ If any man bee found ſtealing any of his brethren of the children of Iſrael, and maketh merchandize of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſts of the Leuites ſhall teach you: take heed ye doe as I commanded them.

* *Leuit.13.2.*

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

* *Num.12.10.*

10 When thou ſhalt aske againe of thy neigh-

bour any thing lent, thou ſhalt not goe [e] into his houſe to fet his pledge.

[e] As though thou wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

11 But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore body, thou ſhalt not ſleepe with his pledge,

13 *But* ſhalt reſtore him the pledge when the ſunne goeth downe, that he may ſleepe in his raiment, and bleſſe thee: and it ſhalbe righteouſnes vnto thee [f] before the Lord thy God.

[f] Though hee would bee vnthankefull, yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hyred ſeruant that is needy and poore, *neither* of thy brethren nor of the ſtranger that is in thy land within thy gates.

15 * Thou ſhalt giue him his hire for his day, neither ſhall the ſunne goe downe vpon it: for he is poore, and therewith ſuſtaineth his life: leaſt he crie againſt thee vnto the Lord, and it be ſinne vnto thee.

* *Leuit.*10.13. *Iob* 4.14.

16 ¶ * The fathers ſhall not be put to death for the children, nor the children put to death for the fathers, but euery man ſhall be put to death for his owne ſinne.

* 2.*King*.14.6. 2 *Chron*.25.4. *Iere*.31.29.30. *Ezek*.18.20.

17 Thou ſhalt not peruert the right of the [g] ſtranger, *nor* of the fatherleſſe, nor take a widowes raiment to pledge.

[g] Becauſe the world did leaſt eſteeme theſe ſorts of people, therefore God hath moſt care ouer them.

18 But remember that thou waſt a ſeruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ * When thou cutteſt downe thine harueſt in thy fielde, and haſt forgotten a ſheafe in the fielde, thou ſhalt not goe againe to fet it, *but* it ſhallbe for the ſtranger, for the fatherleſſe, and for the widowe: that the Lord thy God may bleſſe thee in all the workes of thine hands.

* *Leuit*. 19.9. *and* 23.22.

20 When thou ‖ beateſt thine oliue tree, thou ſhalt not goe ouer the boughes againe, *but* it ſhallbe for the ſtranger, for the fatherleſſe, and for the widowe.

‖ *Or, gathereſt thine oliues.*

21 When thou gathereſt thy ‖ vineyard, thou ſhalt not gather the grapes cleane after thee, *but* they ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

‖ *Or, the grapes of thy vineyard.*

22 And remember that thou waſt [h] a ſeruant in the land of Egypt: therefore I command thee to doe this thing.

[h] God iudged them not mindfull of his benefit, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raiſe vp ſeed to the kinſmen. 11 In what caſe a womans hand muſt be cut off. 13 Of iuſt weights and meaſures. 19 To deſtroy the Amalekites.

WHen there ſhall bee ſtrife betweene men, and they ſhall come vnto iudgement, [a] and ſentence ſhall bee giuen vpon them, and the righteous ſhall be iuſtified, and the wicked condemned,

[a] Whether there be a plaintife or none, the magiſtrates ought to trie our faults, and puniſh according to the crime.

2 Then if ſo be the wicked be worthy to bee beaten, the iudge ſhall cauſe him to lie downe, [b] and to bee beaten before his face, according to his treſpaſſe vnto a certaine number.

[b] When the crime deſerueth not death.

3 [c] Fourtie *ſtripes* ſhall hee cauſe him to haue, and not paſt, leaſt if he ſhould exceed and beat him aboue that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.

[c] The Iewes of ſuperſtition afterward tooke one away, 2. Cor.11.24.

4 ¶ * Thou ſhalt not mouſell the oxe that treadeth out the corne.

* 1.*Cor*.9.9. 1 *tim*.5.18.

5 ¶ * If brethren dwell together, and one of them die and haue no ſonne, the wife of the dead ſhall not marrie without, *that is*, vnto a ſtranger, but his [d] kinſman ſhall goe in vnto her, and take her to wife, and doe the kinſemans office to her.

* *Ruth*.4.3.*matth*.22.24. *Marke* 12.19. *luke* 20.28.

[d] Becauſe the Ebrew word ſignifieth not the naturall brother, and the word that ſignifieth a brother, is taken alſo for a kinſeman: it ſeemeth that it is not meant that the naturall brother ſhould marrie his brothers wife, but ſome other of the kinred that was in that degree which might marrie.

6 And the firſt borne which ſhe beareth, ſhall ſucceed in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinſewoman, then let his kinſewoman goe vp to the gate vnto the Elders, and ſay, My kinſeman refuſeth to raiſe vp vnto his brother a name in Iſrael: he will not doe the office of a kinſeman vnto me.

8 Then the Elders of the citie ſhall call him, and commune with him: if hee ſtand and ſay, I will not take her,

9 Then ſhall his kinſwoman come vnto him in the preſence of the Elders, and looſe his ſhooe from his foot, and ſpit in his face, and anſwere, and ſay, So ſhall it bee done vnto that man that will not build vp his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him whoſe ſhooe is put off.

11 ¶ [e] When men ſtriue together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of him that ſmiteth him, and put forth her hand, and take him by his priuities.

[e] This law importeth that godly ſhamefaſtneſſe be preſerued: for it is an horrible thing to ſee a woman paſt ſhame.

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

13 ¶ Thou ſhalt not haue in thy bag two maner of † weights, a great and a ſmall:

14 Neither ſhalt thou haue in thine houſe diuers † meaſures, a great and a ſmall:

† *Ebr. ſtone and ſtone.*

† *Ebr. Ephah and Ephah, read Exod.* 12.6.

15 *But* thou ſhalt haue a right and iuſt weight: a perfit and a iuſt meaſure ſhalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do ſuch things, *and* all that doe vnrighteouſly, *are* abomination vnto yͤ Lord thy God.

17 * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

* *Exod*.17.8.

18 How hee met thee by the way, and ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee reſt from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to poſſeſſe it, *then* thou ſhalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

[f] This was partly accompliſhed by Saul, about 450 yeeres afterward.

CHAP. XXVI.

3 The offering of the firſt fruits. 5 What they muſt proteſt when they offer them. 12 The tribe of the firſt yeere. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALſo when thou ſhalt come into the land which the Lord thy God giueth thee for inheritance, and ſhalt poſſeſſe it, and dwell therein,

2 [a] Then ſhalt thou take of the firſt of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which yͤ Lord thy God ſhall chuſe, to [b] place his name there.

[a] By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

[b] To be called vpon, ſerued and worſhipped ſpiritually, Chap. 12.5.

3 And thou ſhalt come vnto the Prieſt, that ſhallbe in thoſe dayes, and ſay vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which yͤ Lord ſware vnto our fathers for to giue vs.

4 Then the Prieſt ſhall take the basket out of thine hand, and ſet it downe before the altar of the

Lord thy God.

5 And thou ſhalt anſwere and ſay before the Lord thy God, A [c] Syrian *vvas* my father, who being ready to periſh *for hunger*, went downe into Egypt, and ſoyourned therewith a ſmall company and grew there vnto a nation great, mighty [d] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we [e] cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduerſitie, and on our labour, and on our oppreſſion:

8 And the Lord brought vs out of Egypt in a mighty hand, and ſtretched out arme, with great terribleneſſe, both in ſignes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, loe, I haue [f] brought the firſt fruites of the land, which thou, O Lord, haſt giuen me, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine [g] houſhold, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all the tythes of thine increaſe, the third yeere, *vvhich is* the yeere of tything, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherleſſe, and to the widowe, that they may eate within thy gates, and be ſatisfied.

13 Then thou ſhalt [h] ſay before the Lord thy God, I haue brought the halowed thing out of mine houſe, and alſo haue giuen it to the Leuites and to the ſtrangers, to the fatherleſſe and to the widow, according to al thy * cõmandements which thou haſt commanded mee: I haue [i] tranſgreſſed none of the commandements, nor forgotten *them*,

14 I haue not eaten thereof in my [k] mourning, nor ſuffered ought to periſh [l] through vncleannes, nor giuen ought thereof for the dead, *but* haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all yͤ thou haſt cõmanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and bleſſe thy people Iſrael, and the land which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do theſe ordinances & lawes: keepe them therefore, and do them with [n] all thine heart, and with all thy ſoule.

17 Thou haſt ſet vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lord hath ſet thee vp this day, to be a * precious people vnto him (as he hath promiſed thee) and that thou ſhouldeſt keepe all his commandements.

19 And to make thee * high aboue all nations (which hee hath made) in praiſe, and in name, and in glory, * and that thou ſhouldeſt be an holy people vnto the Lord thy God, as hee hath ſaid.

[c] Meaning, Iaakob, who ſerued 20 yeeres in Syria.

[d] Onely by Gods mercy, and not by their fathers deſeruings.

[e] Alledging the promiſes made vnto our fathers, Abraham, Izhak, and Iaakob.

[f] In tooken of a thankfull heart, and mindfull of this benefit.

[g] Signifying that God giueth vs not goods for our ſelues onely, but for their vſes alſo which are committed to our charge.

[h] Without hypocriſie.

* Chap.14.27.

[i] Of malice and contempt.

[k] Or, for any neceſſity.

[l] By putting them to any prophane vſe.

[m] As farre as my ſinnefull nature would ſuffer: for elſe, as Dauid and Paul ſay, there is not one iuſt, Pſal. 14,3. Rom.3.10.

[n] With a good and ſimple conſcience.

[o] Signifying that there is a mutuall bond betweene God and his people.

* Chap.7.6. and.14,2.

* Chap.4.7. and.28.1.

* Chap.7.6. and 14.2.

CHAP. XXVII.

2 They are commanded to write the law vpon ſtones for a remembrance. 5 Alſo to build an altar. 13 The curſing are giuen on mount Eball.

Then Moſes with the Elders of Iſrael [a] commanded the people, ſaying, Keepe all the commandements, which I commanded you this day.

2 And when ye ſhall paſſe * ouer Iorden vnto the land which the Lord thy God giueth thee, thou ſhalt ſet thee vp great ſtones, and plaiſter them with plaiſter,

3 [b] And ſhalt write vpon them all the words of this Law, when thou ſhalt come ouer, that thou mayeſt go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as yͤ Lord God of thy fathers hath promiſed thee.

4 Therefore when ye ſhall paſſe ouer Iorden, ye ſhall ſet vp theſe ſtones, which I command you this day in mount Eball, and thou ſhalt plaiſter them with plaiſter.

5 * And there ſhalt thou build vnto the Lord thy God an altar, *euen* an altar of ſtones: thou ſhalt lift none [c] yron *inſtrument* vpon them.

6 Thou ſhalt make the altar of the Lord thy God of whole ſtones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Law, [d] well and plainely.

9 ¶ And Moſes and the Prieſtes of the Leuites, ſpake vnto all Iſrael, ſaying, Take heede and heare, O Iſrael: this day art thou become the people of the Lord thy God.

10 Thou [e] ſhalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I commaund thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand vpon mount Gerizzim, to bleſſe the people when ye ſhall paſſe ouer Iorden: Simeon, and Leui, and Iudah, and Iſſachar, and [f] Ioſeph, and Beniamin.

13 And theſe ſhall ſtand vpon mount Eball, to [g] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loud voyce,

15 ¶ Curſed be the man that ſhall make any carued or molten [h] image, *vvhich is* an abomination vnto the Lord, the worke of the hands of the crafteſman, and putteth it in a ſecret place: And all the people ſhall anſwere and ſay: So be it.

16 Curſed be he that [i] curſeth his father and his mother: And all the people ſhall ſay: So be it.

17 Curſed be he that remooueth his neighbours [k] marke: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the [l] blind go out of the way: and all the people ſhall ſay: So be it.

19 Curſed be he that hindreth the right of the ſtranger, the fatherleſſe, and the widow: And all the people ſhall ſay: So bee it.

20 Curſed be he that lieth with his fathers wife: for he hath vncouered his fathers [m] ſkirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in law: and all the people ſhall ſay: So be it.

[a] As Gods miniſter, and charged with the ſame.

* Ioſh.4.1.

[b] God would that his Law ſhould be ſet vp in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his ſeruice.

* Exod.20.25. Ioſh.8.31.

[c] The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would haue but one altar in Iudah.

[d] That euery one may well reade it, and vnderſtand it.

[e] This condition hath bound thee vnto, that if thou wilt be his people, thou muſt keepe his lawes.

[f] Meaning, Ephraim and Manaſſeh.

[g] Signifying, that if they would not obey God for loue, they ſhould be made to obey for feare.

[h] Vnder this he containeth all the corruptions of Gods ſeruice, and the tranſgreſſion of the firſt Table.

[i] Or, contemneth: & this appertaineth to the ſecond Table.

[k] He condemneth all iniuries and extortions

[l] Meaning, that helpeth not and counſelleth not his neighbour.

[m] In committing villeny againſt him, Leuit.20.11 and chap.22.30. ezek.22.10.

[n] Meaning, his wiues mother.

24 Curſed bee he that ſmiteth his neighbour [o] ſecretly : And all the people ſhall ſay : So be it.

[o] For God that ſeeth in ſecret, will reuenge it.

25 * Curſed be he that taketh a reward to put to death innocent blood : And all the people ſhall ſay : So be it.

* Ezek.22.12.

26 * Curſed be he that confirmeth not all the words of this Law, to doe them : And all the people ſhall ſay : So be it.

* Galat.3.10.

CHAP. XXVIII.

1 The promiſes to them that obey the Commandements. 15 The threatnings to the contrary.

IF * thou ſhalt obey diligently the voyce of the Lord thy God, and obſerue and doe all his commaundements, which I commaund thee this day, then the Lord thy God will [a] ſet thee on high aboue all the nations of the earth.

* Leuit.26.3.

[a] He will make thee the moſt excellent of all people.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voice of the Lord thy God.

[b] When thou thinkeſt thy ſelfe forſaken.

3 Bleſſed ſhalt thou be in the [c] citie, and bleſſed alſo in the field.

[c] Thou ſhalt liue wealthily.

4 Bleſſed ſhall be the fruit [d] of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flocks of thy ſheepe.

[d] Thy children and ſucceſſion.

5 Bleſſed ſhalbe thy baſket and thy dough.

6 Bleſſed ſhalt thou be when thou [e] commeſt in, and bleſſed alſo when thou goeſt out.

[e] All thine enterpriſes ſhall haue good ſucceſſe.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face : they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

[f] Meaning, many wayes.

8 The Lord ſhall command the bleſſing *to be* with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hand to, and will bleſſe thee in the land which the Lord thy God giueth thee.

[g] God will bleſſe vs, if we doe our duety, and not be idle.

9 The Lord ſhall make thee an holy people vnto himſelfe, as hee hath ſworne vnto thee, if thou ſhalt keep the commandements of the Lord thy God, and walke in his wayes,

10 Then all people of the earth ſhall ſee that the Name of the Lord is [h] called vpon ouer thee, and they ſhall be afraid of thee.

[h] In that he is thy God, and thou art his people.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, & in the fruit of thy ground, in yͤ land which yͤ Lord ſware vnto thy fathers, to giue thee.

12 The Lord ſhall open vnto thee his good treaſure, *euen* the [i] heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all the worke of thine hands : and * thou ſhalt lend vnto many nations, but ſhalt not borow thy ſelfe.

[i] For nothing in the earth is profitable but when God ſendeth his bleſſings from heauen.

* Chap.15.6.

13 And the Lord ſhall make thee the head, and not the ‖ taile, and thou ſhalt be aboue onely, and ſhalt not bee beneath, if thou obey the commandements of the Lord thy God which I command thee this day, to keepe and to doe *them*.

‖ *Or, the loweſt.*

14 But thou ſhalt not decline from any of the words, which I commaund you this day, *either* to the * right hand or to the left, to goe after other gods to ſerue them.

* Ioſh.23.6.

15 ¶ * But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commaundements, and his ordinances, which I command thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

* Leuit.26.14. Lament.2.17. Mal. 2.2. Baruch 1.20.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhall thy baſket be, and thy ‖ dough.

‖ *Or, ſtore.*

18 Curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheepe.

19 Curſed ſhalt thou bee when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſend vpon thee curſing, trouble, and ‖ ſhame, in all that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, and periſh quickly, becauſe of the wickedneſſe of thy works, whereby thou haſt forſaken me.

‖ *Or, rebuke.*

21 The Lord ſhall make the peſtilence cleaue vnto thee, vntill he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 * The Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heate, and with the ſword, and with ‖ blaſting, and with the mildew, and they ſhall purſue thee vntill thou periſh.

* Leuit.26.16.

‖ *Or, drought.*

23 And thine heauen that is ouer thine head, ſhallbe [k] braſſe, and the earth yͭ is vnder thee, yron.

[k] It ſhall giue thee no more moyſture then if it were of braſſe.

24 The Lord ſhall giue thee for the raine of thy land, duſt and aſhes : *euen* from ‖ heauen ſhall it come downe vpon thee, vntill thou be deſtroyed.

‖ *Or, out of the ayre as duſt raiſed with winde.*

25 *And* the Lord ſhall cauſe thee to fall before thine enemies : thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be [l] ſcattered through all the kingdomes of the earth.

[l] Some reade, thou ſhalt be a terrour and feare, when they ſhall heare how God hath plagued thee.

26 And thy [m] carkeis ſhall bee meat vnto all foules of the aire, and vnto the beaſts of the earth, and none ſhall fray them away.

[m] Thou ſhalt be curſed both in thy life and in thy death : for the buriall is a teſtimony of the reſurrection which ſigne for thy wickedneſſe thou ſhalt lacke.

27 The Lord wil ſmite thee with the botch of Egypt, and with the emeroids, and with the ſkab, and with the itch, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at none dayes, as the [n] blinde gropeth in darkeneſſe, and ſhalt not proſper in thy wayes: thou ſhalt neuer but be oppreſſed with wrong, and be powled euermore, and no man ſhall ſuccour *thee*.

[n] In things moſt euident and cleare thou ſhalt lacke diſcretion and iudgement.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her : thou ſhalt build an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not † eat the fruit.

† *Ebr. make it common.*

31 Thine oxe ſhall be ſlaine before thine eyes, and thou ſhalt not eat thereof : thine aſſe ſhall be violently taken away before thy face, and ſhall not be reſtored to thee: thy ſheepe ſhall be giuen vnto thine enemies, & no mã ſhal reſcue *them* for thee.

32 Thy ſonnes and thy daughters ſhalbe giuen vnto another people, and thine eyes [o] ſhall ſtill looke for them, euen till they fall out, and there ſhall be no power in thine hand.

[o] When they ſhall returne from their captiuitie.

33 The fruite of thy land and all thy labours ſhall a people which thou knoweſt not, eate, and thou ſhalt neuer but ſuffer wrong, and violence alway :

34 So that thou ſhalt bee madde for the ſight which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and in the thighes, with a ſore botch, that thou canſt not be healed : euen from the ſole of the foot vnto the top of thine head.

36 The Lord ſhall bring thee and thy [p] King (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou ſhalt ſerue other gods, *euen* wood and ſtone,

[p] As he did Manaſſeh, Ioachim, Zedekias and others.

37 And thou ſhalt * be a wonder, a prouerbe and a common talke among all people, whither the Lord ſhall cary thee.

* Iere.24.9.and 25.9. 1.king.9,7.

38 * Thou ſhalt carie out much ſeede into the field, and ſhalt gather but little in: for the graſhoppers ſhall deſtroy it.

* Mich.6,15. Hag.1.6.

39 Thou ſhallt plant a vineyard, and dreſſe it, but ſhallt neither drinke of the wine, nor gather *the grapes*; for the wormes ſhall eat it.

40 Thou ſhalt haue Oliue trees in all thy coaſts, but ſhalt not anoynt thy ſelfe with the oyle: for thine oliues ſhall ‖ fall.

‖ *Or, be ſhaken before they be ripe.*

41 Thou ſhalt beget ſonnes and daughters, but ſhalt not haue them: for, they ſhall goe into captiuitie.

42 All thy trees and fruite of thy land [q] ſhall the graſhopper conſume.

[q] Vnder one kind hee conteineth all the vermine, which deſtroy the fruits of the land: and this is an euident tooken of Gods curſe.

43 The ſtranger that is among you, ſhall climbe aboue thee vp on hie, and thou ſhalt come downe beneath alow.

44 He ſhall lend thee, & thou ſhalt not lend him: he ſhall bee the head, and thou ſhalt be the taile.

45 Moreouer, all theſe curſes ſhall come vpon thee, and ſhall purſue thee and ouertake thee, till thou be deſtroyed, becauſe thou obeyedſt not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they ſhall bee vpon [r] thee for ſignes and wonders, and vpon thy ſeed for euer.

[r] Gods plagues be euident ſignes that hee is offended with thee.

47 Becauſe thou ſeruedſt not the Lord thy God with ioyfullneſſe, and with a good heart, for the abundance of all thinges.

48 Therefore thou ſhalt ſerue thine enemies which the Lord ſhall ſend vpon thee, in hunger and in thirſt, and in nakedneſſe, and in need of all things: and hee ſhall put a yoke of yron vpon thy necke vntill he haue deſtroyed thee.

49 The Lord ſhall bring a nation vpon thee from farre, *euen* from the end of the world, flying *ſwift* as an egle: a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ‖ fierce countenance, which will not regard the perſon of the olde, nor haue compaſſion of the yong.

‖ *Or, barbarous, cruell or impudent.*

51 The ſame ſhall eate the fruit of thy cattell, and the fruit of thy land, vntill thou be deſtroyed, and hee ſhall leaue thee neither wheate, wine, nor oyle, *neither* the ‖ increaſe of thy kine, nor the flocks of thy ſheepe, vntill hee haue brought thee to nought.

‖ *Or, firſt borne of thy bullocke.*

52 And he ſhall beſiege thee in all thy cities, vntill thine high and ſtrong walles fall downe, wherein thou truſtedſt in all the land: and hee ſhall beſiege thee in all thy ‖ cities throughout all thy lande, which the Lord thy God hath giuen thee.

‖ *Or, gates.*

53 * And thou ſhalt eate the fruit of thy body, *euen* the fleſh of thy ſonnes and thy daughters, which the Lord thy God hath giuen thee, during the ſiege and ſtraitneſſe wherein thine enemies ſhall incloſe thee:

* Leuit.26.29. 2.King.6.29. lam. 4,10.Baruch.8.3.

54 *So that* the man (that is tender and exceeding daintie among you,) * ſhall be grieued at his brother, and at his wife *that lieth* in his boſome, and at the remnant of his children, which hee hath yet left,

* Chap.15.9.

55 For feare of giuing vnto any of them of the fleſh of his children, whom hee ſhall eate, becauſe hee hath nothing left him in that ſiege, and ſtraitneſſe, wherewith thine enemie ſhall beſiege thee in all thy cities.

56 The tender and daintie [ſ] woman among you, which neuer would venture to ſet the ſole of her foot vpon the ground (for her ſofteneſſe and tenderneſſe) ſhall be greiued at her husband *that lieth* in her boſome, and at her ſonne, and at her daughter,

[ſ] As came to paſſe in the dayes of Ioram king of Iſrael. 2.king.6,20.and when the Romanes beſieged Ieruſalem.

57 And at [t] her afterbirth (that ſhall come out from betweene her feete) and at her children, which ſhe ſhall beare: for when all things lacke, ſhe ſhall eate them ſecretly, during the ſiege and ſtraitneſſe wherewith thine enemie ſhall beſiege thee in thy cities.

[t] Hunger ſhall ſo bite her, that ſhe ſhall be ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe [n] all the words of this Law (that are written in this book) and feare this glorious and fearefull Name, THE LORD THY GOD,

[u] For he that offendeth in one, is guiltie of all, Iam.2.10.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy ſeede, *euen* great plagues, and of long continuance, and ſore diſeaſes and of long durance.

60 Moreouer, he will bringe vpon thee all the diſeaſes of Egypt, whereof thou waſt afraid, and they ſhall cleaue vnto thee.

61 And euery ſickeneſſe, and euery plague, which is not [x] written in the booke of this Law, will the Lord heape vpon thee, vntill thou be deſtroyed.

[x] Declaring, that God hath infinite meanes to plague the wicked, beſides them that are ordinarie or written.

62 And yee ſhalbe left few in ‖number, where yee were as the * ſtarres of heauen in multitude, becauſe thou wouldeſt not obey the voyce of the Lord thy God.

* Chap.10.22.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, ſo hee will reioyce ouer you, to deſtroy you, and bring you to nought, and yee ſhall be rooted out of the land, whither thou goeſt to poſſeſſe it.

64 And the Lord ſhall [y] ſcatter thee among all people from the one end of the world vnto the other, and there thou ſhalt ſerue other gods, which thou haſt not knowen, nor thy fathers, *euen* wood and ſtone.

[y] Signifying that it is a ſingular gift of God to be in a place whereas we may worſhip God purely, and declare our faith and religion.

65 Alſo among theſe nations thou ſhalt finde no reſt, neither ſhall the ſole of thy foot haue reſt: for the Lord ſhall giue thee there a trembling heart, and *looking to returne* till thine eyes fall out, and a ſorrowfull mind.

66 And thy life ſhall * hang before thee, and thou ſhalt feare both night and day, and ſhalt haue none aſſurance of thy life.

* *Or, thou ſhall be in doubt of thy life.*

67 In the morning thou ſhalt ſay, Would God it were euening, and at euening thou ſhalt ſay, Would God it were morning, for the feare of thine heart, which thou ſhalt feare, and for the ſight of thine eyes, which thou ſhalt ſee.

68 And the Lord ſhall bring thee into Egypt againe with [z] ſhips by the way, whereof I ſayde vnto thee, Thou ſhalt ſee it no more againe: and there yee ſhall ſell your ſelues vnto your enemies for bondmen and bondwomen, and there *ſhalbe* no buyer.

[z] Becauſe they were vnmindfull of that miracle, when the Sea gaue place for them to paſſe thorow.

CHAP. XXIX.

2 The people are exhorted to obſerue the commandements. 10 The whole people from the higheſt to the loweſt are comprehended vnder Gods couenant. 19 The puniſhment of him that flattereth himſelfe in his wickedneſſe. 24 The cauſe of Gods wrath againſt his people.

THeſe are the [a] words of the couenant which the Lord commaundeth Moſes to make with the

[a] That is, the articles, or conditions.

the children of Iſrael, in the land of Moab, beſide the couenant which hee had made with them in [b] Horeb.

[b] At the firſt giuing of the law, which was fourty yeeres before.

2 ¶ And Moſs called all Iſrael, and ſaid vnto them, Ye haue ſeene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his ſeruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue ſeene, thoſe great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to ſee, and eares to heare, vnto this day.

[c] The proofes of my power.

[d] Hee ſheweth that it is not in mans power to vnderſtand the miſteries of God, if it be not giuen him from aboue.

5 And I haue led you fourty yeeres in the wilderneſſe: your cloaths are not waxed olde vpon you, neither is thy ſhooe waxed olde vpon thy foote.

6 Yee haue eaten no [e] bread, neither drunke wine, nor ſtrong drinke, that ye might know how that I am the Lord your God.

[e] Made by mans arte, but Manna, which is called the bread of Angels.*

7 After, yee came vnto this place, and Sihon King of Heſhbon, and Og King of Baſhan came out againſt vs vnto battell, and we ſlew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manaſſeh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may proſper in all that ye ſhall doe.

* Chap.4,6. 1.King.2.3.

10 Ye ſtand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *euen* all the man of Iſrael:

[f] Who knoweth your hearts, and therefore ye may not thinke to diſſemble with him.

11 Your children, your wiues, and thy ſtranger that is in the campe, from the hewer of thy wood, vnto the drawer of thy water,

12 That thou ſhouldeſt [g] paſſe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

[g] Alluding to them, that when they made a ſure couenant, diuided a beaſt in twaine, and paſt betweene the parts diuided, Gene.15,10.

13 For to eſtabliſh thee this day a people vnto himſelfe, and that he may be vnto thee a God, as he hath ſaid vnto thee, and as he hath ſworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oathe with you onely,

15 But *aſwell* with him that ſtandeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

[h] Meaning, their poſteritie.

16 For yee know, how we haue dwelt in the land of Egypt, and how wee paſſed thorowe the middes of the nations, which ye paſſed by.

17 And ye haue ſeene their abominations and their idoles (wood and ſtone, ſiluer and golde) which were among them,

18 That there ſhould not be among you man nor woman, nor familie, nor tribe, which ſhould turne his heart away this day from the Lord our God, to goe and ſerue the gods of theſe nations, *and* that there ſhould not be among you [i] *any* roote that bringeth foorth * gall and wormewood,

[i] Such ſinne, as the bitter fruite thereof might choke and deſtroy you.

* Actes 8.23.

19 So that when he heareth the wordes of this curſe, he ‖ bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubburneſſe of mine owne heart, thus adding [k] drunkenneſſe to thirſt.

‖ *Or, flatter.*

[k] For as he that is thirſtie deſireth to drinke much, ſo he that followeth his appetits, ſeeketh by all meanes, and yet cannot be ſatisfied.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielouſie ſhall ſmoake againſt that man, and euery curſe that is written in this booke, ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen.

21 And the Lord ſhall ſeparate him vnto euill out of all the tribes of Iſrael, according vnto all the curſes of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, *euen* your children, that ſhall riſe vp after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſhall ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lord ſhall ſmite it:

[l] Gods plagues vpon them that rebell againſt him, ſhall be ſo ſtrang, that all ages ſhall be aſtoniſhed.

23 (*For* all that land *ſhall* burne with brimſtone and ſalt: it ſhall not be ſowen, nor bring foorth, nor any graſſe ſhall growe therein, like as in the ouerthrowing of * Sodom and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger.)

* Gen.19.24,25.

24 Then ſhall all nations ſay, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

* 1 King.9.8. Iere.22,8.

25 And they ſhall anſwere, Becauſe they haue forſaken the couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and ſerued other gods, and worſhipped them: *euen* gods which they knew not, and ‖ which had giuen them nothing,

‖ *Or, which had not giuen them a land to poſſeſſe.*

27 Therefore the wrath of the Lord waxed hot againſt this land, to bring vpon it euery curſe that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath caſt them into another land, as *appeareth* this day.

29 The [m] ſecret things *belong* to the Lord our God, but the things reuealed *belong* vnto vs, and to our children for euer, that we may doe all the words of this Law.

[m] Moſes hereby prooueth their curioſity, which ſeeke thoſe things that are onely knowen to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

CHAP. XXX.

1 Mercie ſhewed when they repent. 6 The Lord doth circumciſe the heart. 11 All excuſe of ignorance is taken away. 15, 19 Life and death is ſet before them. 20 The Lord is their life which obey him.

NOw when all theſe things ſhall come vpon thee, *either* the bleſſing or the curſe which I haue ſet before thee, and thou ſhalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

[a] By calling to remembrance, both his mercies and plagues.

2 And ſhalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine [b] heart and with all thy ſoule,

[b] In true repentance is none hypocriſie.

3 Then the Lord thy God will cauſe thy captiues to returne, and haue compaſſion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath ſcattered thee.

4 Though thou wereſt caſt vnto the vtmoſt part of [c] heauen, from thence wil the Lord thy God gather thee, and from thence will he [d] take thee,

[c] Euen to the worldes ende.

[d] And bring thee into thy countrey.

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and hee will ſhew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will [e] circumciſe thine heart, and the heart of thy ſeede, that thou mayeſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou mayeſt liue.

[e] God will purge all thy wicked affections, which thing is not in thine owne power to doe.

7 And the Lord thy God will lay all theſe curſes vpon thine enemies, and on them that hate thee, and that perſecute thee.

8 f Returne

8 [f] Returne thou therefore,and obey the voyce of the Lord, and doe all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruit of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe, and [g] reioyce ouer thee to do thee good,as he reioyced ouer thy fathers,

10 Becauſe thou ſhalt obey the voyce of the Lord thy God,in keeping his commandements and his ordinances, which are written in the booke of this law, when thou ſhalt returne vnto the Lord thy God with all thine heart & with all thy ſoule.

11 ¶ For this commandement which I command thee this day, is [h] not hid from thee,neither is it farre off.

12 It is not in heauen, that thou ſhouldeſt ſay, * Who ſhall go vp for vs to heauen,and bring it vs,and cauſe vs to heare it,that we may doe it?

13 Neither is it beyonde the [i] ſea, that thou ſhouldeſt ſay,Who ſhall goe ouer the ſea for vs,& bring it vs,& cauſe vs to heare it,ỷ we may do it?

14 But the [k] word is very neare vnto thee: *euen* in thy mouth,and in thine heart,for to [l] do it.

15 Beholde, I haue ſet before thee this day life and good,death and euill,

16 In that I commande thee this day, [m] to loue the Lord thy God, to walke in his wayes,and to keepe his commandement, and his ordinances, and his lawes, that thou mayeſt [n] liue, and be multiplied, and that the Lord thy God may bleſſe thee in the land,whither thou goeſt to poſſeſſe it.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other gods, and ſerue them.

18 I pronounce vnto you this day,ỷ ye ſhall ſurely periſh, ye ſhall not prolong your dayes in ỷ land, whither thou paſſeſt ouer Iorden to poſſeſſe it.

19 * I call heauen and earth to recorde this day againſt you, *that* I haue ſet before you life and death, bleſſing and curſing: therefore [o] chuſe life, that *both* thou and thy ſeede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes, that thou mayeſt dwell in the land which the Lord ſware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2, 7 Moſes preparing himſelfe to dy, appointeth Ioſhua to rule the people. 9 He giueth the law to the Leuites, that they ſhould read it to the people. 19 God giueth them a ſong as a witneſſe betweene him and them. 23 God confirmeth Ioſhua. 29 Moſes ſheweth them that they will rebell after his death.

THen Moſes went and ſpake theſe wordes vnto all Iſrael,

2 And ſaide vnto them, I am an hundreth and twenty yeere olde this day: I [a] can no more goe out and in: alſo the Lord hath ſaide vnto mee, * Thou ſhalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before thee: hee will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them. * Ioſhua,he ſhall goe before thee,as the Lord hath ſaide.

4 And the Lord ſhall doe vnto them, as hee did to * Sihon and to Og kings of the Amorites, and vnto their land whom he deſtroyed.

5 And the Lord ſhall giue them [b] before you, that ye may do vnto them according vnto euerie * commandement which I haue commanded you.

6 Plucke ‖ vp your hearts therefore, and be ſtrong: dreade not,nor be afraide of them: for the Lord thy God himſelfe doeth goe with thee: hee will not faile thee,nor forſake thee.

7 ¶ And Moſes called Ioſhua, and ſaide vnto him in the ſight of all Iſrael, Be [c] of a good courage and ſtrong: for thou ſhalt goe with this people vnto the land which the Lord hath ſworne vnto their fathers,to giue them,and thou ſhalt giue it them to inherite.

8 And the Lord himſelfe doeth [d] goe before thee:hee will be with thee: hee will not faile thee, neither forſake thee: feare not *therefore*, nor be diſcomforted.

9 ¶ And Moſes wrote this law, and deliuered it vnto the Prieſts the ſonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Iſrael.

10 And Moſes commanded them, ſaying, * Euery ſeuenth yeere * when the yeere of freedome *ſhalbe* in the feaſt of the Tabernacles:

11 When all Iſrael ſhall come to appeare [e] before the Lord thy God, and the place which hee ſhall chuſe, thou ſhalt reade this Law before all Iſrael that they may heare it.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obſerue all the wordes of this Law,

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God,as long as ye liue in the land,whither ye goe ouer Iorden to poſſeſſe it.

14 ¶ Then the Lord ſaide vnto Moſes, Behold, thy dayes are come, that thou muſt dy: Call Ioſhua, and ſtand ye in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moſes and Ioſhua went, and ſtood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle in the pillar of a [g] cloude: and the pillar of the cloude ſtood ouer the doore of the Tabernacle.

16 ¶ And the Lord ſaid vnto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe vp, and go a whoring after the gods of a ſtrange land (whither they goe *to dvvell* therein) and will forſake me:& breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote againſt them at that day, and I will forſake them, and will [h] hide my face from them: then they ſhall be conſumed, and many aduerſities and tribulations ſhall come vpon them: ſo then they will ſay, Are not theſe troubles come vpon mee,becauſe God is not with me?

18 But I will ſurely hide my face in that day, becauſe of all the euill which they ſhall commit,in that they are turned vnto other gods.

19 Now therefore write yee this [i] ſong for you, and teach it the children of Iſrael: put it in their mouthes, that this ſong may bee my witneſſe againſt the children of Iſrael.

20 For I will bring them into the land (which I ſware vnto their fathers) that floweth with milke and hony: and they ſhall eate and fill themſelues, and waxe fat: [k] then ſhall they turne vnto other gods, and ſerue them, and contemne mee, and

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[f] If we will haue God to worke in vs with his holy Spirit,wee muſt turne againe to him by repentance.

[g] He meaneth not that God is ſubiect to theſe paſſions, to reioyce, or to be ſad: but he vſeth this maner of ſpeach to declare the loue that hee beareth vnto vs.

[h] The Law is ſo euident that none can pretend ignorance.

* Rom.10.6.

[i] By heauen and the ſea he meaneth places moſt farre diſtant.

[k] Euen the law and the Goſpell.

[l] By faith in Chriſt.

[m] So that to loue and obey God, is onely life and felicitie.

[n] He addeth theſe promiſes to ſignifie that it is for our profite that we loue him, and not for his.

* Chap.4.26.

[o] That is,loue and obey God: which thing is not in mans power, but Gods Spirite onely worketh it in his elect.

[a] I can no longer execute mine office.

* Num.20.12. chap.3.26.

* Num.27.18.

* Num.21.24.

[k] Into your hands.

* Chap.7.2.

‖ *Or, be of good courage.*

[c] For he that muſt gouerne the people, hath neede to be valiant to repreſſe vice, and conſtant to maintaine vertue.

[d] Signifying that man can neuer be of good courage, except he be perſwaded of Gods fauour and aſſiſtance.

* Nehem.8,1.

* Chap.15.1.

[e] Before the Arke of the couenant, which was the ſigne of Gods preſence,and the figure of Chriſt.

[f] Which were not borne when the law was giuen.

‖ *Or, commandement.*

[g] In a cloude that was faciơned like a pillar.

[h] That is,I will take my fauour from them: as to turne his face toward vs, is to ſhew vs his fauour.

[i] To preſerue you and your children from idolatrie, by remembring Gods benefites.

[k] For this is the nature of fleſh, no longer to obey God, then it is vnder the rod.

breake my couenant.

21 And then when many aduerſities and tribulations ſhall come vpon them, this ſong ſhall [l] anſwere them to their faces as a witneſſe: for it ſhall not be forgotten out of the mouthes of their poſterity: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I ſware.

[l] That theſe euils are come vpon them, becauſe they forſooke me.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And *God* gaue Ioſhua the ſonne of Nun a charge, and ſaid, * Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land, which I ſware vnto them, and I will be with thee.

* Ioſh.1.6.

24 ¶ And when Moſes had made an end of writing the words of this Law in a booke vntill he had finiſhed them,

25 Then Moſes commanded the Leuites, which bare the Arke of the couenant of the Lord, ſaying,

26 Take the booke of this Law, and put yee it in the ſide of the Arke of the couenant of the Lord your God, that it may be there for a [m] witneſſe againſt thee.

[m] Of thine infidelity, when thou ſhalt turne away from the doctrine conteined therein.

27 For I know thy rebellion and thy ſtiffenecke: behold, I being yet aliue with you this day, yee are rebellious againſt the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your [n] officers, that I may ſpeake the words in their audience, and call heauen and earth to record againſt them.

[n] As gouernours, iudges, and magiſtrates.

29 For I am ſure that after my death, ye will vtterly be corrupt and turne from the way which I haue commanded you: therefore euill will come vpon you at the length, becauſe ye will commit euill in the ſight of the Lord, by prouoking him to anger through the [o] worke of your hands.

[o] By idolatry, and worſhipping images, which are the worke of your hands.

30 Thus Moſes ſpake in the audience of all the Congregation of Iſrael the words of this ſong, vntill he had ended them.

CHAP. XXXII.

The ſong of Moſes conteining 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and ſpeaketh of the vocation of the Gentiles. 46 Moſes commandeth to teach the Law to the children. 49 God forewarneth Moſes of his death.

Hearken, ye [a] heauens, and I will ſpeake: and let the earth heare the words of my mouth.

[a] As witneſſe of this peoples ingratitude.

2 My [b] doctrine ſhall droppe as the raine, *and* my ſpeech ſhall ſtill as the dew, as the ſhowre vpon the herbes, and as the great raine vpon the graſſe.

[b] He deſireth that he may ſpeake to Gods glory, & that the people, as the greene graſſe, may receiue the dew of his doctrine.

3 For I will publiſh the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mighty God: for all his wayes *are* iudgement. God is true, and without wickedneſſe: iuſt and righteous is he.

[c] The Ebrewe word is rocke, noting that God onely is mighty, faithfull and conſtant in his promiſe.

5 They haue corrupted themſelues toward him by their vice, not being his children, *but* a froward and crooked generation.

6 Doe ye ſo reward the Lord, O fooliſh people and vnwiſe? is not he thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

[d] Not according to the common creation, but he hath made thee a new creature by his Spirit.

7 ¶ Remember the dayes of old: conſider the yeeres of ſo many generations: aske thy father, and he will ſhew thee: thine Elders, and they will tell thee.

8 When the moſt high *God* diuided to the nations their inheritance, when hee ſeparated the ſonnes of Adam, he appointed the borders of the [e] people, according to the number of the children of Iſrael.

[e] When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

9 For the Lords portion *is* his people: Iaakob *is* the lot of his inheritance.

10 He found him in the land of the wildernes, in a waſte and roaring wilderneſſe: he led him about, he taught him, *and* kept him as the apple of his eye.

11 As an eagle ſtirreth vp her neſt, [f] fluttereth ouer her birds, ſtretched out her wings, taketh them, *and* beareth them on her wings,

[f] To teach them to flie.

12 *So* the Lord alone led him, and there was no ‖ ſtrange god with him.

‖ *Or, god of ſtrange nations.*

13 Hee caried him vp to the hie places of the [g] earth, that he might eate the fruits of the fields, and hee cauſed him to ſucke [h] hony out of the ſtone, and oyle out of the hard rocke:

[g] Meaning, of the land of Canaan, which was hie in reſpect of Egypt.

[h] That is, abundance of all things euen in the very rockes.

14 Butter of kine, and milke of ſheepe with fat of the lambes, and rams fed in Baſhan, and goats, with the fat of the graines of wheate: and the red † licour of the grape haſt thou drunke.

† *Ebr. blood.*

15 ¶ But *he that ſhould haue beene* [i] vpright, when he waxed fat, ſpurned with his heele: thou art fat, thou art groſſe, thou art laden with fatnes: therefore hee forſooke God *that* made him, and regarded not the ſtrong God of his ſaluation.

[i] He ſheweth what is the principall end of our vocation.

16 They prouoked him with [k] ſtrange *gods*: they prouoked him to anger with abominations.

[k] By changing his ſeruice for their ſuperſtitions.

17 They offered vnto deuils, not to God, *but* to gods whom they knew not: [l] new *gods* that came newly vp, whom their fathers feared not.

[l] Scripture calleth new, whatſoeuer man inuenteth, be the errour neuer ſo old.

18 Thou haſt forgotten the mightie God, *that* begate thee, & haſt forgotten God ỹ formed thee.

19 The Lord then ſaw it, and was angry, for the prouocation of his [m] ſonnes and of his daughters.

[m] He calleth them Gods children, not to honour them, but to ſhew them from what dignity they are fallen.

20 And hee ſaid, I will hide my face from them: I will ſee what their end ſhall be: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to ielouſie with *that which is* not God: they haue prouoked me to anger with their vanities: * and I will mooue them to ielouſie with *thoſe which are* no [n] people: I will prouoke them to anger with a fooliſh nation.

* Rom.10.19.

[n] Which I haue not fauoured, nor giuen my lawe vnto them.

22 For fire is kindled in my wrath, and ſhall burne vnto the bottome of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines.

23 I will ſpend plagues vnto them: I will beſtow mine arrowes vpon them.

24 *They ſhall be* burnt with hunger, and conſumed with heate, and with bitter deſtruction: I will alſo ſend the teeth of beaſts vpon them, with the venime of ſerpents *creeping* in the duſt.

25 The ſword ſhall [o] kill them without, and in the chambers feare: but the young man and the young woman, the ſuckling with the man of gray haire.

[o] They ſhalbe ſlaine both in the field and at home.

26 I haue ſaid, I would ſcatter them abroad: I would make their remembrance to ceaſe from among men,

27 Saue that I feared the furie of the enemie, leſt their aduerſaries ſhould [p] waxe proud, *and* leſt they ſhould ſay, Our high hand and not the Lord hath done all this.

[p] Reioycing to ſee the godly afflicted, & as tributing that to themſelues, which is wrought by Gods hand.

28 For they are a nation void of counſell, neither is there *any* vnderſtanding in them.

29 Oh that they were wiſe, *then* they would vn-

derſtand this: they would [q] conſider their latter end.

[q] They would conſider the felicity, that was prepared for them, if they had obeyed God.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their ſtrōg God had ſold them, and the Lord had ‖ ſhut them vp?

‖ *Or, deliuered them to their enemies.*

31 For their God *is* not as our God, euen our enemies being iudges.

32 For their vine *is* of the vine of Sodome, and of the vines of Gomorah: their grapes *are* grapes of gall, their cluſters *be* bitter.

33 Their [r] wine *is* the poyſon of dragons, and the cruell gall of aſpes.

[r] The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man.

34 Is not this laid in ſtore with me, *and* ſealed vp among my treaſures?

35 * Vengeance and recompence are mine: their foote ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come vpon them, make haſte.

* Ecclus.28.1. Rom.12.19. Hebr.10.30.

36 For the Lord ſhall iudge his people, and ‖ repent toward his ſeruants, when he ſeeth that their power is gone, and none [ſ] ſhut vp *in hold* nor left *abroad*.

‖ *Or, change his mind.*

[ſ] When neither ſtrong nor weake in a maner remaine.

37 When men ſhall ſay, Where are their gods, their mighty God, in whom they truſted,

38 Which did eate the fat of their ſacrifices, *and* did drinke the wine of their drinke offering? let thē riſe vp, & helpe you: let him bee your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill, and giue life: I wound, and I make whole: * neither is there *any* that can deliuer out of mine hand.

* 1.Sam.2.6. tob.13.2.

* Wiſd.16.13.

40 For I [t] lift vp mine hand to heauen, and ſay, I liue for euer.

[t] That is, I ſweare, read Gen.14.12.

41 If I whet my glittering ſword, and mine hand take holde on iudgement, I wil execute vengeance on mine enemies, and wil reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſword ſhall eate fleſh) for the blood of the ſlaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Ye nations, praiſe his people: for hee will auenge the [u] blood of his ſeruants, & will execute vengeance vpon his aduerſaries, and wil be mercifull vnto his land, *and* to his people.

* Rom.15.10.

[u] Whether the blood of Gods people be ſhed for their ſinnes or triall of their Faith, he promiſeth to reuenge it.

44 ¶ Then Moſes came and ſpake all the words of this ſong in the audience of the people, he and ‖ Hoſhea the ſonne of Nun.

‖ *Or, Ioſhua.*

45 When Moſes had made an end of ſpeaking all theſe words to all Iſrael,

46 Then he ſaid vnto them, * Set your hearts vnto al the wordes which I teſtifie againſt you this day, that yee may command them vnto your children, that they may obſerue and doe all yͤ wordes of this Law.

* Chap.6.6. and 11.18.

47 For it is no [x] vaine word concerning you, but it is your life, & by this word ye ſhall prolong your dayes in the land, whither yee goe ouer Iorden to poſſeſſe it.

[x] For I will performe my promiſe vnto you. Iſa.55.10.

48 * And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

* Num.27.12.

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, & was gathered vnto his people,

* Gen.25.8.

* Num.20.25.28. and 3.38.

51 Becauſe yee * treſpaſſed againſt me among the children of Iſrael, at the waters ‖ of Meribah, at Kadeſh in the wildernes of Zin: for ye [y] ſanctified me not among the children of Iſrael.

* Num.20.12.13. and 27.14.

‖ *Or, of ſtriſe.*

[y] Ye were not earneſt and conſtant to maintaine mine honour.

52 Thou ſhalt therefore ſee the lande before thee, but ſhalt not goe thither, *I meane*, into the land which I giue the children of Iſrael.

CHAP. XXXIII.

1 *Moſes before his death bleſſeth all the tribes of Iſrael.* 26 *There is no god like to the God of Iſrael:* 29 *Nor any people like vnto his.*

NOw this is the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſayd,

[a] This bleſſing containeth not onely a ſimple prayer, but an aſſurance of the effect thereof.

2 The Lord came from Sinai, and roſe vp from Seir vnto them, *and* appeared clearly from mount Paran, and he came with ten [b] thouſands of Saints, *and* at his right hand a fierie Law for them.

[b] Meaning, infinite Angels.

3 Though hee loue the people, *yet* [c] all thy Saints are in thine hands: and they are humbled at [d] thy feete, to receiue thy words.

[c] Ebr. his Saints, that is, the children of Iſrael.

[d] As thy diſciples.

4 Moſes commaunded vs a Law for an [e] inheritance of the Congregation of Iaakob.

[e] To vs and our ſucceſſours.

5 Then ‖ he was among the ‖ righteous *people*, *as* King, when the heads of the people, and the tribes of Iſrael were aſſembled.

‖ *Or, Moſes.*

‖ *Or, Iſrael.*

6 ¶ Let [f] Reuben liue, and not die, though his men be a ſmall number.

[f] Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honour be diminiſhed, and his familie but ſmall.

7 ¶ And thus *he bleſſed* Iudah, and ſaid, Heare, O Lord, yͤ voyce of Iudah, and bring him vnto his people: his hands ſhalbe [g] ſufficient for him, if thou helpe him againſt his enemies.

[g] Signifying, that he ſhould hardly obtaine Iaakobs promiſes, Gen.49.8.

8 ¶ And of Leui he ſaid, Let thy * Thummim and thine Vrim bee with thine Holy one, whom thou diddeſt prooue in Maſſah, *and* didſt cauſe him to ſtriue at the waters of Meribah.

* Exod.28.30.

9 Who ſaid vnto his father and to his mother, [h] I haue not ſeene him, neither knew he his brethren, nor knew his owne children: for they obſerued thy word, and kept thy Couenant.

[h] He preferred Gods glorie to all naturall affection, Exod.32.29.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine Altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: [i] ſmite thorow the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

[i] He declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

12 ¶ Of Beniamin he ſaid, The beloued of the Lord ſhall [k] dwell in ſafetie by him: *the Lord* ſhall couer him all the day long, and dwell betweene his ſhoulders.

[k] Becauſe the Temple ſhould be built in Sion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there.

13 ¶ And of Ioſeph hee ſayd, Bleſſed of the Lord is *his* land for the ſweetneſſe of heauen, for the dew, and for the ‖ depth lying beneath,

‖ *Or, fountaines.*

14 And for the ſweete increaſe of the Sunne, and for the ſweete increaſe of the Moone,

15 And for *thy ſweetneſſe* of the toppe of the ancient mountaines, and for the ſweetneſſe of the old hilles,

16 And for the ſweetneſſe of the earth, and abundance therefore: and the good will of him that dwelt in the [l] buſh, ſhall come vpon yͤ head of Ioſeph, and vpon the top of the head of him that was * ſeparated *from* his brethren.

[l] Which was God appearing vnto Moſes, Exod.3.2.

* Gen.49.26.

17 His beautie *ſhalbe like* his firſt borne bullocke, and his ‖ hornes *as* the hornes of an vnicorne: with them he ſhall ſmite the people together, *euen* the endes of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

‖ *Or, ſtrength.*

18 ¶ And of Zebulun he ſaid, Reioyce, Zebulun, in thy [m] going out, and *thou* Iſſhachar in thy tents.

[m] In thy proſperous voyages vpon the Sea, Gen.49.13.

19 They ſhall call the people vnto the ‖ mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for [n] they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

‖ *Or, mount Sion.*

[n] The tribe of Zebulun.

20 ¶ Alſo of Gad he ſaide, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And hee looked to himſelfe at the beginning, becauſe there was a portion of the [o] Lawgiuer hid: yet hee ſhall come with the heads of the people, to execute the iuſtice of the Lord, and his iudgements with Iſrael.

[o] So the portion of yͤ Gadites, and others on this ſide Iorden was Gods, though it was not ſo knowen.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatisfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe [p] the Weſt and the South.

[p] Meaning, neere the ſea.

24 ¶ And of Aſher he ſaid, Aſher *ſhallbe* bleſſed with children: he ſhallbe acceptable vnto his brethren, and ſhall dippe his foote in oyle.

25 Thy ſhoos *ſhallbe* [q] yron and braſſe, and thy ſtrength *ſhall continue* as long as thou liueſt.

[q] Thou ſhalt be ſtrong, or thy countrey full of mettall. It ſeemeth that Simeon is left out, becauſe he was vnder Iudah, and his portion of his inheritance, Ioſh.19.9.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: he ſhall caſt out the enemie before thee, and will ſay, Deſtroy *them*.

28 Then Iſrael [r] the fountaine of Iaakob ſhall dwel alone in ſafetie in a land of wheate and wine: alſo his heauens ſhall drop the dewe.

[r] Who was plentifull in iſſue as a fontaine.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhielde of thine helpe, and which is the ſword of thy glorie? therefore [ſ] thine enemies ſhal be in ſubiection to thee, and thou ſhalt tread vpon their high places.

[ſ] Thine enemies for feare ſhall lye and faine to be in ſubiection.

CHAP. XXXIV.

1 Moſes ſeeth all the Land of Canaan. 5 Hee dieth. 8 Iſrael weepeth. 9 Ioſhua ſucceedeth in Moſes roume. 10 The praiſe of Moſes.

THen Moſes went from the plaine of Moab vp into mount [a] Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him * all the land of Gilead, vnto Dan,

[a] Which was a part of mount Abarim, Num.27.12.

* *Chap.*3.27. 2.*mac.*2.4.

2 And all Naphtali, and the land of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt [b] ſea:

[b] Called, Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, * This is the land which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, I wil giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not goe ouer thither.

* *Gen.*12.7.and 13.15.

5 So Moſes the ſeruant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto [d] this day.

[c] To wit, the Angel of the Lord, Iude 9.

[d] That the Iewes might not haue occaſion thereby to commit Idolatry.

7 Moſes was now an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated:

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirtie dayes: ſo the dayes of weeping and mourning for Moſes were ended.

9 And [e] Ioſhua the ſonne of Nun was full of the ſpirit of wiſedome: for Moſes had put his hands vpon him. And the children of Iſrael were obedient vnto him, and did as the Lord had commanded Moſes.

[e] Hereby appeareth the fauour of God, that leaueth not his Church deſtitute of a gouernour.

10 But there aroſe not a Prophet ſince in Iſrael like vnto Moſes (whom the Lord knewe [f] face to face.)

[f] Vnto whom the Lord did reueale himſelfe ſo plainely, as Exod.33.11.

11 In all the miracles & wonders which yͤ Lord ſent him to do in yͤ land of Egypt before Pharaoh and before all his ſeruants, and before all his land,

12 And in all that mightie [g] hand and all that great feare, which Moſes wrought in the ſight of all Iſrael.

[g] Meaning, the power of God working by Moſes in the wildernes.

THE BOOKE OF

IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before eyes the accompliſhment of Gods promiſe, vvho as hee promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, vvhom hee vvilleth to obey, Deut.18.15: ſo hee ſhevveth himſelfe here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſeruant, he raiſeth vp Ioſhua to be ruler and gouernour ouer his people, that neither they ſhould bee diſcouraged for lacke of a captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he vvere not approoued of God: hee is adorned vvith moſt excellent gifts and graces of God, both to gouerne the people vvith counſell, and to defend them vvith ſtrength, that he lacketh nothing vvhich either belongeth to a valiant captaine, or a faithfull miniſter. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the vvhich according to Gods ordinance he diuideth among the people and appointeth their borders: hee eſtabliſhed lavves and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and fauour, if they obey God, and contrarievviſe of his plagues and vengeance, if they diſobey him. This hiſtorie doth repreſent Ieſus Chriſt the true Ioſhua, vvho leadeth vs into eternall felicitie, vvhich is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis to the end of this booke are conteined 2567 yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea 423, and from thence to the death of Ioſeph 290. So that the Geneſis conteineth 2369, Exodus 140, the other three bookes of Moſes 40. Ioſhua 27. So the vvhole maketh 2576. yeeres.

CHAP. I.

1 The Lord encourageth Ioſhua to inuade the land. 4 The borders and limits of the land of the Iſraelites. 5 The Lord promiſeth to aſſiſt Ioſhua, if he obey his word. 11 Ioſhua commandeth the people to prepare themſelues to paſſe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moſes the ſeruant of the Lord, the Lord ſpake vnto Ioſhua the ſonne of Nun, Moſes miniſter, ſaying,

[a] The beginning of this booke dependeth on the laſt chapter of Deut. which was written by Ioſhua as a preparation to his hiſtory.

2 Moſes my ſeruant is dead: now therefore ariſe, goe ouer this Iorden, thou, and all this people vnto the land which I giue them, *that is*, to the children of Iſrael.

3 * Euery place that the ſole of your foote ſhall tread vpon, haue I giuen you, as I ſaid vnto Moſes.

* *Chap.14.9.*

4 * From the [b] wilderneſſe and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the lande of the [c] Hittites, euen vnto the great [d] Sea toward the going downe of yͤ ſunne, ſhall be your coaſt.

* *Deut.11.24.*
[b] Of Zin, called Kadeſh and Paran.
‖ *Or, Euphrates.*
[c] Meaning, the whole land of Canaan.
[d] Called Mediterraneum.

5 There ſhall not a man be able to withſtand thee all yͤ dayes of thy life: as I was with Moſes, *ſo* will I be with thee: * I will not leaue thee, nor forſake thee.

* *Hebr.13.5.*

6 * Be ſtrong and of a good courage: for vnto this people ſhalt thou diuide the lande for an inheritance, which I ſware vnto their fathers to giue them.

* *Deut.31,23.*

7 Onely be thou ſtrong, and ‖ of a moſt valiant courage, that thou mayeſt obſerue and doe according to all the Law which Moſes my ſeruant hath commanded thee: * thou ſhalt not turne away from it to the right hand, nor to the left, that thou mayeſt [e] proſper whitherſoeuer thou goeſt.

‖ *Or, grow ſtronger and ſtronger.*
* *Deut.*3.32. *and* 28, 14.
[e] Hee ſheweth wherein conſiſteth true proſperity, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou mayeſt obſerue and doe according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou ‖ haue good ſucceſſe.

[f] Shewing, that it was not poſſible to gouerne well, without continuall ſtudie of Gods word.
‖ *Or, gouerne wiſely.*

9 Haue not I commanded thee, ſaying, Bee ſtrong and of a good courage, feare not, nor bee diſcouraged? for I yͤ Lord thy God *vvill be* with thee whitherſoeuer thou goeſt.

10 ¶ Then Ioſhua commanded the officers of the people, ſaying,

11 Paſſe through the hoſte, and command the people, ſaying, Prepare you victuals: for [g] after three dayes ye ſhall paſſe ouer this Iorden, to goe in to poſſeſſe the land, which the Lord your God giueth you to poſſeſſe it.

[g] Meaning, from the day that this was proclaimed, Chap.3.2.

12 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manaſſeh ſpake Ioſhua, ſaying,

13 * Remember the worde, which Moſes the ſeruant of the Lord commanded you, ſaying, The Lord your God hath giuen you reſt, & hath giuen you this [h] land.

* *Num.*32.20.
[h] Which belonged to Sihon the king of the Amorites, and Og king of Baſhan.

14 ¶ Your wiues, your children, and your cattell ſhall remaine in the land which Moſes gaue you ‖ on this ſide Iorden: but ye ſhall goe ouer before your brethren armed, all that be men of warre, and ſhall helpe them,

‖ *Or, beyond Iorden from Iericho.*

15 Vntill the Lord haue giuen your brethren reſt as well as to you, and vntill they alſo ſhall poſſeſſe the land, which the Lord your God giueth them: then ſhall yee returne vnto the land of your poſſeſſion, and ſhall poſſeſſe it, which *land* Moſes the Lords ſeruant [i] gaue you on this ſide Iorden toward the ſunne riſing.

[i] By your requeſt, but yet by Gods ſecret appointment, Deut.33.21.

16 Then they anſwered Ioſhua, ſaying, All that thou haſt commanded vs, we will doe, and whitherſoeuer thou ſendeſt vs, we will goe.

17 As we obeyed Moſes in all things, [k] ſo will we obey thee: onely the Lord thy God bee with thee, as he was with Moſes.

[k] They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebel againſt him.

18 Whoeſoeuer ſhall rebell againſt thy commandement, and will not obey thy wordes in all that thou commaundeſt him, let him bee put to death: onely be ſtrong and of good courage.

CHAP. II.

1 Ioſhua ſendeth men to ſpie Iericho, whom Rahab hideth. 11 She confeſſeth the God of Iſrael. 12 She requireth a ſigne for her deliuerance. 21 The ſpies returne to Ioſhua with comfortable tidings.

THen Ioſhua the ſonne of Nun ſent out of [a] Shittim two men to ſpie ſecretly, ſaying, Goe view the lande, and *alſo* Iericho, and they went, and * came into an ‖ harlots houſe, named Rahab, and lodged there.

[a] Which place was in the plaine of Moab neere vnto Iorden.
* *Hebr.11.31. iames 2.25.*
‖ *Or, tauerners houſe, or hoſteſſe.*

2 Then report was made to the king of Iericho, ſaying, Behold, there came men hither to night, of the children of Iſrael, to ſpie out the countrey.

3 And the king of Iericho ſent vnto Rahab ſaying, [b] Bring foorth the men that are come to thee, *and* which are entred into thine houſe: for they be come to ſearch out all the land.

[b] Though the wicked ſee the hand of God vpon them, yet they repent not, but ſeeke how they may by their power and policie reſiſt his working.

4 (But the woman had taken the two men, and hid them.) Therefore ſaid ſhe thus, There came men vnto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee ſhall ouertake them.

6 (But ſhe had brought them vp to the [c] roofe of the houſe, and hid them with the ſtalks of flax, which ſhe had ſpread abroad vpon the roofe.)

[c] Meaning, vpon the houſe: for then their houſes were flat aboue, ſo that they might doe their buſineſſe therevpon.

7 And certaine men purſued after them, the way to Iorden, vnto the foordes, and aſſoone as they which purſued after them, were gone out, they ſhut the gate.

8 ¶ And before they were aſleepe, ſhee came vp vnto them vpon the roofe,

9 And ſayd vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint becauſe of you.

[d] For ſo God promiſed, Deut.28.7. chap.5.1.

10 For wee haue heard how the Lord * dried vp the water of the red Sea * before you when yee came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other ſide Iorden, vnto * Sihon and to Og, whom ye vtterly deſtroyed:

* *Exod.*14.21.22.
* *Chap.*4.23.
* *Numb.*21.24.

11 And when wee heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any becauſe of you: for [e] the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖ *Or, melted.*
‖ *Or, ſpirit.*
[e] Herein appeareth the great mercy of God, that in this common deſtruction he would draw a moſt miſerable ſinner to repent, and confeſſe his Name.

12 Now therefore, I pray you, ſweare vnto me by the Lord, that as I haue ſhewed you mercy, ye will alſo ſhew mercy vnto my fathers houſe, and giue me a true token,

13 And that yee will ſaue aliue my father and my mother, and my brethren, and my ſiſters, and all that they haue: and that yee will deliuer our ‖ ſoules from death.

‖ *Or, liues.*

14 And the men anſwered her, [f] Our life for you

[f] We warrant you on paine of our liues.

you to die, if yee vtter not this our buſineſſe: and when the Lord hath giuen vs the lande, wee will deale mercifully and truely with thee.

15 Then ſhe let them downe by a coard thorow the window: for her houſe *vvas* vpon the towne wall, and ſhe dwelt vpon the wall.

16 And ſhe ſaid vnto them, Goe you into the [g] mountaine, leſt the purſuers meete with you, and hide your ſelues there three dayes, vntill the perſuers be returned: then afterward may ye goe your way.

[g] Which was neere vnto the citie.

17 And the men ſaid vnto her, [h] Wee will be blameleſſe of this thine oath which thou haſt made vs ſweare.

[h] Wee ſhallbe diſcharged of our othe if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be deliuered.

18 Behold, when we come into the land, thou ſhalt binde this coard of red threed in the window, whereby thou letteſt vs downe, & thou ſhalt bring thy father and thy mother, and thy brethren, and all thy fathers houſhold home to thee.

19 And whoſoeuer then doeth goe out at the doores of thine houſe into the ſtreete, [i] his blood ſhall be vpon his head, and wee will be guiltleſſe: but whoſoeuer ſhall bee with thee in the houſe, his blood ſhall be on our head, if any hand touch him:

[i] He ſhallbe guiltie of his owne death.

20 And if thou vtter this our [k] matter, we will be quite of thine oath, which thou haſt made vs ſweare.

[k] So that others ſhould thinke to eſchape by the ſame meanes.

21 And ſhee anſwered, According vnto your words, ſo be it: then ſhe ſent them away, and they departed, and ſhe bound the ‖ red cord in the window.

‖ Or, *ſcarlet coulered.*

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the purſuers were returned: and the purſuers ſought them thorowout all the way, but found them not.

23 So the two men returned, and deſcended from the mountaine, and paſſed [l] ouer, and came to Ioſhua the ſonne of Nun, and tolde him all things that came vnto them.

[l] To wit, the riuer Iorden.

24 Alſo they ſaid vnto Ioſhua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint becauſe of vs.

CHAP. III.

3 Ioſhua commandeth them to depart when the Arke remoueth. 7 The Lord promiſeth to exalt Ioſhua before the people. 9 Ioſhuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

THen Ioſhua roſe very early, and they remooued from Shittim, and came to [a] Iorden, hee and all the children of Iſrael, and lodged there before they went ouer.

[a] Which according to the Ebrewes was in March, and about 40 dayes after Moſes death.

2 And after [b] three dayes, the officers went throughout the hoſte,

[b] Which time was giuen for to prepare them victuales, Chap. 1, 11.

3 And commanded the people, ſaying, When ye ſee the Arke of the couenant of the Lord your God and the Prieſts of the Leuites bearing it, yee ſhall depart from your place, and goe after it.

4 Yet ſhall there be a ſpace betweene you and it, about ‖ two thouſand cubites by meaſure: yee ſhall not come neere vnto it, that yee may know the way, by the which ye ſhall goe: for yee haue not gone this way in times paſt.

‖ *Or, a mile.*

5 (Now Ioſhua had ſayd vnto the people, * Sanctifie your ſelues: for to morrow the Lord will doe wonders among you)

* *Leuit.* 20. 7. *nomb.* 11. 18. *Chap.* 7. 13. *Iam.* 26. 5.

6 Alſo Ioſhua ſpake vnto the Prieſt, ſaying, Take vp the Arke of the couenant, and goe ouer before the people: ſo they tooke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord ſayd vnto Ioſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, which ſhall know, that * as I was with Moſes, ſo will be with thee.

* *Chap.* 1. 5.

8 Thou ſhalt therefore command the Prieſts that beare the Arke of the couenant, ſaying, When yee are come to the brinke of the waters of Iorden, ye ſhall ſtand ſtill [c] in Iorden.

[c] Euen in the chanell where the ſtreame had runne, as verſe 17.

9 ¶ Then Ioſhua ſaid vnto the children of Iſrael, Come hither, and heare the wordes of the Lord your God.

10 And Ioſhua ſaid, [d] Hereby ye ſhall know that the liuing God is among you, and that he wil certainly caſt out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Iebuſites.

[d] By this miracle in diuiding the water.

11 Beholde, the Arke of the couenant of the Lord of all the world paſſeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Iſrael, out of euery tribe a man.

[e] Which ſhould ſet vp twelue ſtones in remembrance of the benefite.

13 And aſſoone as the ſoles of the feete of the Prieſts (that beare the Arke of the Lord God the Lord of all the world) ſhall ſtay in the waters of Iorden, the waters of Iorden ſhall be cut off: for the waters that come from aboue, * ſhall ſtand ſtill vpon an heape.

* *Pſal.* 114. 3.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Prieſts bearing the * Arke of the couenant, *vvent* before the people.

* *Actes* 7, 45.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Prieſts that bare the Arke were dipped in the brinke of the water, (* for Iorden vſeth to fill all his [f] bankes all the time of harueſt)

* *Ecclus.* 24. 30. 1. *Chron.* 12. 15.

[f] Becauſe the riuer was accuſtomed at this time to be full, the miracle is ſo much the greater.

16 Then the waters that came downe from aboue, ſtayed *and* roſe vpon an heape, and departed farre from the citie of Adam that was beſide Zaretan: but the *vvaters* that came downe toward the Sea of the wilderneſſe, *euen* the ſalt Sea, failed *and* were cut off: ſo the people went right ouer againſt Iericho.

17 But the Prieſtes that bare the Arke of the couenant of the Lord, ſtood drie within Iordē [g] ready prepared, and all the Iſraelites went ouer drie, vntill all ỳ people were cleane gone ouer through Iorden.

[g] Either tarying till the people were paſt, or as ſome read, ſure, as though they had beene vpon the drie land.

CHAP. IIII.

2 God commandeth Ioſhua to ſet vp twelue ſtones in Iorden. 18 The waters returne to their old courſe. 20 Other twelue ſtones are ſet vpon Gilgal. 21 This miracle muſt bee declared to the poſteritie.

ANd when all the people were wholly gone * ouer Iorden (after the Lord had ſpoken vnto Ioſhua, ſaying,

* *Deut.* 27. 2.

2 Take you twelue men out of the people out of euery tribe a man,

3 And command you them, ſaying, Take you hence out of the middes of Iorden, out of the place where the Prieſtes ſtood in a [a] readineſſe, twelue ſtones, which ye ſhal take away with you, and leaue them in the [b] lodging, where you ſhall lodge this night)

[a] As Chap. 3. 17.

[b] Meaning, the place where they ſhould campe.

4 Then Ioſhua called the twelue men, whom he had prepared of the children of Iſrael, out of euery tribe a man.

5 And Ioſhua ſaid vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder according vnto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your [c] children ſhall aſke their fathers in time to come, ſaying, What *meant* you by theſe ſtones?

[c] God commandeth that not only we our ſelues profit by this wonderfull workes, but that our poſteritie may know the cauſe thereof and glorifie his Name.

7 Then yee may anſwere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: *for* when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo as Ioſhua had commanded, and tooke vp twelue ſtones out of the mids of Iorden as the Lord had ſaid vnto Ioſhua, according vnto the number of the tribes of the children of Iſrael, and caried them away with them vnto the lodging, and laid them downe there.

9 And Ioſhua ſet vp [d] twelue ſtones in the mids of Iorden, in the place where the feet of the Prieſtes, which bare the Arke of the Couenant ſtood, & there haue they continued vnto this day.

[d] Beſides the twelue ſtones which were caried by the tribes and ſet vp in Gilgal.

10 ¶ So the Prieſts, which bare the Arke, ſtood in the mids of Iorden, vntill euery thing was finiſhed that the Lord had commanded Ioſhua to ſay vnto the people, according to all that Moſes charged Ioſhua: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, and the Prieſts [e] before the people.

[e] Meaning, in the preſence or ſight of the people.

12 * And the ſonnes of Reuben, and the ſonnes of Gad, and halfe the tribe of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.

* *Num.32.27.29.*

13 Euen fortie thouſand prepared for warre, went before the [f] Lord vnto battell, into the plaine of Iericho.

[f] That is, before the Arke.

14 That day the Lord magnified Ioſhua in the ſight of all Iſrael, and they ‖ feared him, as they feared Moſes all the dayes of his life.

‖ *Or, reuerenced him.*

15 And the Lord ſpake vnto Ioſhua, ſaying,

16 Command the Prieſts that beare the [g] Arke of the teſtimonie, to come vp out of Iorden.

[g] Becauſe the Arke teſtified Gods preſence, and the Tables of the Law conteined therein, ſignified Gods will toward his people.

17 Ioſhua therefore commanded the Prieſts, ſaying, Come ye vp out of Iorden.

18 And when the Prieſts that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and aſſoone is the ſoles of the Prieſts feete were ſet on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the [h] firſt moneth, and pitched in Gilgal, in the Eaſtſide of Iericho.

[h] Called Abib or Niſan, conteining part of March and part of April.

20 Alſo the twelue ſtones, which they tooke out of Iorden, did Ioſhua pitch in Gilgal.

21 And he ſpake vnto the children of Iſrael, ſaying, When your childrē ſhall aſke their fathers in time to come, and ſay, What *meane* theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, * which hee dried vp before vs, till we were gone ouer,

* Exod.14.21.22.

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

[i] Gods benefits ſerue for a further condemnation to the wicked, and ſtirre vp his to reuerence him, and obey him.

CHAP. V.

1 The Canaanites are afraide of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioſhua.

NOw when all the Kings of the [a] Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.

[a] The Amorites were on both ſides Iorden, whereof two kings were ſlaine already on the ſide toward Moab.

2 ¶ That ſame time the Lord ſaid vnto Ioſhua, * Make thee ſharpe kniues, [b] *and* returne, and circumciſe the ſonnes of Iſrael the ſecond time.

* Exod.4.25.

[b] For now they had left it off, about 40 yeeres.

3 Then Ioſhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in [c] the hill of the foreskinnes.

[c] Gilgal was ſo called, becauſe they were there circumciſed.

4 And this is the cauſe why Ioſhua circumciſed all the people, *euen* the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out, were circumciſed: but all the people that were borne in the wilderneſſe by the way after they came out of Egypt, were [d] not circumciſed.

[d] For they looked dayly to remoue at the Lords commandement, which thing they that were new circumciſed, could not doe without great danger.

6 For the children of Iſrael walked fourtie yeeres in the wilderneſſe, till all the people of the men of warre that came out of Egypt, were conſumed, becauſe they obeyed not the voyce of the Lord: vnto whom the Lord ſware that he would not ſhew them the *land*, * which the Lord had ſworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

* *Numb.14.23.*

7 So their ſonnes whom he raiſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the campe till they [e] were whole.

[e] For their ſore was ſo grieuous, that they were not able to remooue.

9 After, the Lord ſaid vnto Ioſhua, This day I haue taken away the [f] ſhame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

[f] By bringing you into this promiſed land, contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeouer the fourteenth day of the moneth at euen, in ẏ plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Paſſeouer, vnleauened bread, and parched corne in the ſame day.

12 And the MAN ceaſed on the morrow after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioſhua was by Iericho, he lift vp his eyes and looked: and behold, there ſtood a * man againſt him, hauing a ſword drawen in his hand: and Ioſhua went vnto him, and ſaid vnto him, Art thou on our ſide, or on our aduerſaries?

* Exod.23.23.

14 And he ſaid, Nay, but *as* a captaine of the hoſte of the Lord am I now come: then Ioſhua fell on his face to the earth, and [g] did worſhip, and ſaid vnto him, What ſaith the Lord vnto his ſeruant?

[g] In that that Ioſhua worſhippeth him, he acknowledgeth him to be God: and in that that he calleth himſelfe the Lords captaine, he declareth himſelfe to be Chriſt.

15 And the captaine of the Lords hoſte ſayd vnto Ioſhua, * Looſe thy ſhooe off thy foote: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

* Exod.3.5. ruth.4.7. actes 7.33.

CHAP.

CHAP. VI.

1 The Lord inſtructeth Ioſhua what he ſhould doe as touching Iericho. 6 Ioſhua commandeth the Prieſts and warriers what to do. 20 The wals fall. 22 Rahab is ſaued. 24 All is burnt ſaue gold and mettall. 26 The curſe of him that buildeth the citie.

NOw Iericho was [a] ſhut vp, and [b] cloſed, [c] becauſe of the children of Iſrael, none might goe out nor enter in.

2 And the Lord ſaid vnto Ioſhua, Beholde, I haue giuen into thine hand Iericho and the king thereof, *and* the ſtrong men of warre.

3 All ye therefore *that be* men of warre, ſhall compaſſe the citie, in going round about the citie [d] once: thus ſhall you doe ſixe dayes:

4 And ſeuen Prieſts ſhall beare ſeuen trumpets of [e] rams hornes before the Arke: and the ſeuenth day ye ſhall compaſſe the citie ſeuen times, and the Prieſts ſhall blow with the trumpets,

5 And when they make a long *blaſt* with the rams horne, and yee heare the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: then ſhall the wall of the citie fall downe flat, and the people ſhall aſcend vp, euery man ſtreight before him.

6 ¶ Then Ioſhua the ſonne of Nun called the Prieſts and ſaid vnto them, Take vp the Arke of the Couenant, and let ſeuen Prieſts beare ſeuen trumpets of rams hornes before the Arke of the Lord.

7 But he ſaid vnto the people, [f] Goe and compaſſe the city: and let him that is armed go forth before the Arke of the Lord.

8 ¶ And when Ioſhua had ſpoken vnto the people, the ſeuen prieſts bare the ſeuen trumpets of rams hornes, and went foorth before the Arke of the Lord, and blew with the trumpets, and the arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the prieſts and blew the trumpets: then the [g] gathering *hoſte* came after the Arke, and they went and blew the trumpets.

10 (Now Ioſhua had commanded the people, ſaying, Ye ſhall not ſhout, neither make any noiſe with your voyce, neither ſhall a word proceed out of your mouth, vntill the day that I ſay vnto you, Shout, then ſhall ye ſhout.)

11 So the Arke of the Lord compaſſed the citie, and went about it [h] once: then they returned into the hoſt, and lodged in the campe.

12 And Ioſhua roſe early in the morning, and the Prieſts bare the Arke of the Lord:

13 Alſo ſeuen Prieſts bare ſeuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the [i] gathering *hoſte* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the ſecond day they compaſſed the citie once, and returned into the hoſte: thus they did ſixe dayes.

15 And when the ſeuenth day came, they roſe earely, euen with the dawing of the day, and compaſſed the citie after the ſame manner [k] ſeuen times: onely that day they compaſſed the citie ſeuen times.

16 And when the Prieſts had blowen the trumpets the ſeuenth time, Ioſhua ſaid vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie ſhall be [l] an execrable thing, *both* it, and all that are therein, vnto the Lord: onely Rahab the harlot ſhall liue, ſhee, and all that are with her in the houſe: for * ſhee hid the meſſengers that we ſent.

18 Notwithſtanding, be ye ware of the execrable thing, leſt ye make your ſelues execrable, and in taking of the execrable thing, make alſo the hoſte of Iſrael * execrable, and trouble it.

19 But all ſiluer, and gold, and veſſels of braſſe, and yron ſhalbe [m] conſecrate vnto the Lord, *and* ſhall come into the Lords treaſurie.

20 So the people ſhouted, when they had blowen trumpets: for when the people had heard the ſound of the trumpets, they ſhouted with a great ſhout: and the * wall fell downe flat: ſo the people went vp into the citie, euery man ſtraight before him: * and they tooke the citie.

21 And they vtterly deſtroyed all that was in the cities both man and woman, yong, and olde, and oxe, and ſheepe, and aſſe with the edge of the ſword.

22 But Ioſhua had ſaid vnto yͤ two men that had ſpied out yͤ countrey, Goe into the harlots houſe, and bring out thence the woman, and all that ſhe hath, * as ye ſware to her.

23 So the young men that were ſpies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhee had: alſo they brought out all her family, and put them [n] without the hoſte of Iſrael.

24 After, they burnt the city with fire, and all that was therein: onely the ſiluer and the golde, and the veſſels of braſſe and yron, they put vnto the treaſure of the [o] houſe of the Lord.

25 So Ioſhua ſaued Rahab the harlot, and her fathers houſhold, and all that ſhee had, and ſhee [p] dwelt in Iſrael, euen vnto this day, becauſe ſhe had hid the meſſengers, which Ioſhua ſent to ſpie out Iericho.

26 ¶ And Ioſhua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth vp, and buildeth the city Iericho: [q] he ſhall lay the foundation thereof in his eldeſt ſonne, and in his yongeſt ſonne ſhall he ſet vp the gates of it.

27 So the Lord was with Ioſhua, and he was famous through all the world.

[a] That none could goe out.

[b] That none could come in.

[c] For feare of the Iſraelites.

[d] Euery day one.

[e] That the conqueſt might not be aſſigned to mans power, but to the mercy of God, which with moſt weake things can ouercome that which ſeemeth moſt ſtrong.

[f] This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manaſſeh.

[g] Meaning, the rereward, wherein was the ſtandard of the tribe of Dan, Num.10.25.

[h] For that day.

[i] The tribe of Dan was ſo called, becauſe it marched laſt and gathered vp whatſoeuer was left of others.

[k] Beſide euery day once for the ſpace of ſix dayes.

[l] That is appointed wholy to be deſtroyed.

* Chap.2.4.

* Leuit.27.21. num.21.2. deut.13.15.17.

[m] And therefore cannot be put to any priuate vſe, but muſt be firſt molten, and then ſerue for the Tabernacle.

* Hebr.11.30.

* 2.Mac.12.15.16.

* Chap.2.14. hebr.11.31.

[n] For it was not lawfull for ſtrangers to dwell among the Iſraelites, till they were purged.

[o] Meaning, the Tabernacle.

[p] For ſhe was married to Salmon prince of the tribe of Iudah, Matth.1.5.

[q] He ſhall build it to the deſtruction of all his ſtocke, which thing was fulfilled in Hiel of Beth-el, 1.King.16.34.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Iſraelites to flight. 6 Ioſhua prayeth to the Lord. 16 Ioſhua enquireth out him that ſinned, and ſtoneth him and all his.

BVt the children of Iſrael committeth a treſpaſſe in the [a] excommunicate thing: for * Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

2 And Ioſhua ſent men from Iericho to [b] Ai, which is beſide Bethauen, on the Eaſtſide of Bethel, and ſpake vnto them, ſaying, Goe vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Ioſhua, and ſaid vnto him, Let not all the people goe vp, *but* let as it were two or three thouſand men goe vp, and ſmite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them vpon a thirty and ſixe men: for they chaſed them from before the gate vnto Shebarim, and ſmote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

[a] In taking that which was cōmanded to be deſtroyed.

* Chap.22.20. 1.chro.2.7.

[b] This was a citie of the Amorites: for there was another ſo called among the Amorites, Iere.49.3. The firſt Ai is called Aiah, Iſ.10.28.

[c] God would by this ouerthrowe make them more earneſt to ſearch out and puniſh the ſinne committed.

6 Then Ioſhua rent his cloathes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Iſrael, and put duſt vpon their heads.

7 And Ioſhua ſaid, Alas, O Lord God, wherefore haſt thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to deſtroy vs? would God we had beene content to dwell on the [d] other ſide Iorden.

[d] This infirmity of his faith ſheweth how we are inclined of nature to diſtruſt.

8 Oh Lord what ſhall I ſay, when Iſrael turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

[e] When thine enemies ſhall blaſpheme thee and ſay, that thou waſt not able to defend vs from them.

10 ¶ And the Lord ſaid vnto Ioſhua, Get thee vp: wherefore lieſt thou thus vpon thy face?

11 Iſrael hath ſinned, and they haue tranſgreſſed my couenant, which I commanded them: for they haue euen taken of ẏ excommunicate thing, and haue alſo ſtollen, and diſſembled alſo, and haue put it euen with their owne ſtuffe.

12 Therefore the children of Iſrael cannot ſtand before their enemies: *but* haue turned their backes before their enemies, becauſe they be execrable: neither wil I be with you any more, except ye [f] deſtroy the excommunicate from among you.

[f] Then to ſuffer wickedneſſe vnpuniſhed, is to refuſe God willingly.

13 Vp *therefore*, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morow: for thus ſaith the Lord God of Iſrael, *There is* an execrable thing among you, O Iſrael, *therefore* yee cannot ſtand againſt your enemies, vntill ye haue put the [g] execrable thing from among you.

[g] Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye ſhall come according to your tribes, and the tribe which the Lord taketh, ſhall come according to the families: and the family which the Lord ſhall take, ſhall come by the houſhold: and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And he that is [h] taken with the excommunicate thing, ſhall be burnt with fire, hee, and all that he hath, becauſe he hath tranſgreſſed the couenant of the Lord, and becauſe he hath wrought folly in Iſrael.

[h] That is found guilty, either by lottes, or by the iudgement of Vrim. Num. 27, 21.

16 ¶ So Ioſhua roſe vp early in the morning, and brought Iſrael by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And hee brought his houſhold, man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah was taken.

19 Then Ioſhua ſaid vnto Achan, My ſonne, I beſeech thee, giue glory to the Lord God of Iſrael, and [i] make confeſſion vnto him, and ſhew me now what thou haſt done: hide it not from me.

[i] By declaring trueth: for God is glorified when the trueth is confeſſed.

20 And Achan anſwered Ioſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, and thus, and thus haue I done.

21 I ſawe among the ſpoile a goodly [k] Babyloniſh garment, and two hundreth ſhekels of ſiluer, and a wedge of gold of fiftie ſhekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the ſiluer vnder it.

[k] Such a rich garment as the ſtates of Babylon did weare.

22 ¶ Then Ioſhua ſent meſſengers, which ran vnto the tent, and behold, it was hid in his tent, and the ſiluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioſhua, and vnto all the children of Iſrael, and laid them before the Lord.

24 Then Ioſhua tooke Achan the ‖ ſonne of Zerah, and the ſiluer, and the garment, and the [l] wedge of gold, and his [m] ſonnes, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and all Iſrael with him, brought them vnto the valley of Achor.

‖ *Or, nephew.*

[l] Some reade a plate: others, a rod, and ſome a tongue

[m] This iudgement only appertaineth to God, and to whom he will reueale it, to man he had commanded not to puniſh the childe for the fathers fault, Deut. 24. 16.

25 And Ioſhua ſaid, [n] In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.

[n] He declareth that this is Gods iudgement becauſe he had offended, and cauſed others to be ſlaine.

26 And they caſt vpon him a great heape of ſtones vnto this day: and *ſo* the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The ſiege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioſhua ſetteth vp an Altar. 32 Hee writeth the Law vpon ſtones. 35 and readeth it to all the people.

AFter, the Lord ſaid vnto Ioſhua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

** Deut. 1. 29. and 7, 18.*

2 And thou ſhalt doe to Ai and to the king thereof, as thou diddeſt vnto * Iericho and to the king thereof: neuertheleſſe the ſpoile thereof and * the cattell thereof ſhall ye take vnto you for a pray: thou ſhalt lie in wait againſt the citie on the [a] backeſide thereof.

** Chap. 6, 21.*

** Deut. 20, 14.*

[a] Meaning, on the Weſtſide, as verſ. 9.

3 ¶ Then Ioſhua aroſe, and all the men of warre to go vp againſt Ai: and Ioſhua choſe out thirty thouſand ſtrong men, *and* valiant, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye [b] ſhall lie in wait againſt the citie on the backſide of the citie: goe not very farre from the city, but be ye all in a readineſſe.

[b] God would not deſtroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with me, will approch vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite and ‖ deſtroy the city: for the Lord your God will deliuer it into your hand.

‖ *Or, driue out (the inhabitants) of the citie.*

8 And when ye haue taken the citie, yee ſhall ſet it on fire: according to the commaundement of the Lord ſhall ye doe: behold, I haue charged you.

9 ¶ Ioſhua then ſent them foorth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the Weſtſide of Ai: but Ioſhua lodged that night [c] among the people.

[c] With the reſt of the armie.

10 And Ioſhua roſe vp earely in the morning, and [d] numbred the people: and he and the Elders of Iſrael went vp before the people *againſt* Ai.

[d] That is, viewed or muſtred them, & ſet them in array.

11 Alſo the men of warre that were with him went vp and drew neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thouſand men, [e] and ſet them to lie in waite betweene Beth-el and Ai on the Weſtſide of the citie.

[e] He ſent theſe few, that the other which lay in ambuſh might not be diſcouered.

13 And the people ſet all the hoaſte that was on the North ſide againſt the city, and the liers in

waite on the Weſt, againſt the citie: *and* Ioſhua went the ſame night into the [f] mids of the valley.

[f] To the intent that they in the citie might the better diſcouer his armie.

14 ¶ And when the king of Ai ſaw it, then the men of the city haſted and roſe vp early, and went out againſt Iſrael to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that *any* lay in waite againſt him on the backeſide of the city.

15 Then Ioſhua and all Iſrael [g] *as* beaten before them, fled by the way of the wilderneſſe.

[g] As they which fained to flee for feare.

16 And all the people of the city were called together to purſue after them: and they purſued after Ioſhua, and were drawen away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 Then the Lord ſaid vnto Ioſhua, [h] Stretch out the ſpeare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the city.

[h] Or, lift vp the banner, to ſignifie when they ſhall inuade the city.

19 And they that lay in wait, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the city on fire.

20 And the men of Ai looked behind them, and ſaw it: for loe, the ſmoke of the city aſcended vp ‖ to heauen, and they had no ‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

‖ Or, toward the heauens.
‖ Or, place.

21 When Ioſhua and all Iſrael ſaw that they that lay in waite, had taken the city, and that the ſmoke of the city mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the [i] other iſſued out of the citie againſt them: ſo were they in the middes of Iſrael, theſe *being* on the one ſide, and the reſt on the other ſide: & they ſlew them, ſo that they let none of them * remaine nor eſcape.

[i] Which came out of the ambuſh.
* Deut. 7, 2.

23 And the King of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an end of ſlaying all the inhabitants of Ai in the field, *that is,* in the wilderneſſe where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and [k] ſmote it with the edge of the ſword.

[k] For the fire, which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drewe not his hand backe againe which hee had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattell and the ſpoyle of this citie, Iſrael tooke for a prey vnto themſelues, according vnto the worde of the Lord, which hee commanded Ioſhua.

* *Num.* 31, 22, 26. *as verſe* 2.

28 And Ioſhua burnt Ai, and made it an heape for [l] euer, *and a* wilderneſſe vnto this day.

[l] That it could neuer be built againe.

29 And the king of Ai hee hanged on a tree, vnto the euening. And aſſoone as the ſunne was downe, Ioſhua commanded [m] that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the city, and * lay thereon a great heape of ſtones, *that remaineth* vnto this day.

[m] According as it was commanded, Deut. 21. 23.
* Chap. 7. 25. 26.

30 ¶ Then Ioſhua built an altar vnto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſeruant of the Lord had commanded the children of Iſrael, as it is written in the * booke of the Law of Moſes, an altar of whole ſtone, ouer which no man had lift any yron: and they offered thereon burnt offrings vnto the Lord, and ſacrificed peace offerings.

* Exod 20. 25. deut. 27. 5.

32 Alſo he wrote there vpon the ſtones, a [n] rehearſall of the Law of Moſes, which hee wrote in the preſence of the children of Iſrael.

[n] Meaning, the ten commandements, which are the ſumme of the whole Law.

33 And all Iſrael (and their Elders, and officers and their Iudges ſtood on this ſide of the Arke, and on that ſide, before the Prieſts of the Leuites, which bare the Arke of the couenant of the Lord) as well the ſtranger, as he that is borne in the countrey: halfe of them *were* ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebal, * as Moſes the ſeruant of the Lord had commanded before, that they ſhould bleſſe the children of Iſrael.

* *Deut.* 11, 29. *and* 27, 12. 13

34 Then afterward hee reade all the wordes of the Law, the bleſſings and curſings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moſes had commanded, which Ioſhua reade not before all the Congregation of Iſrael, * as well *before* the [o] women and the children, as the ſtranger that was conuerſant among them.

* *Deut.* 31. 12. 13.
[o] So neither yong nor olde, man nor woman, were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers Kings aſſemble themſelues againſt Ioſhua. 3 The craft of the Gibeonites. 15 Ioſhua maketh a league with them. 23 For their craft they are condemned to perpetuall ſlauery.

AND when all the Kings that [a] were beyond Iorden, in the mountaines and in the valleys, and by all the coaſtes of the [b] great Sea ouer againſt Lebanon, (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebuſites) heard thereof,

[a] In reſpect of the plaine of Moab.
[b] The maine ſea called Mediterraneum.

2 They gathered themſelues together, to fight againſt Ioſhua, and againſt Iſrael with one † accord.

† Ebr. one mouth.

3 ¶ * But the inhabitants of Gibeon heard what Ioſhua had done vnto Iericho, and to Ai.

* 2. *Sam.* 21. 2.

4 And therefore they wrought craftily: for they went, and fained themſelues ambaſſadors, and tooke olde ſackes vpon their aſſes, and olde bottels for wine, both rent and [c] bound vp,

[c] Becauſe they were all worne.

5 And olde ſhooes and clouted vpon their feete: alſo the raiment vpon them *was* old, & all their prouiſion of bread was dried, and mouled.

6 So they came to Ioſhua into the hoaſte to Gilgal, and ſaid vnto him, and vnto the men of Iſrael, Wee be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Iſrael ſaid vnto the [d] Hiuites, It may be that thou dwelleſt among vs, how then can I make a league with thee?

[d] For the Gibeonites and the Hiuites were all one people.

8 And they ſaid vnto Ioſhua, We are thy ſeruants. Then Ioſhua ſaid vnto them, Who are ye, and whence come ye?

9 And they anſwered him, From a very farre countrey thy ſeruants are come for [e] the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt,

[e] Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heſhbon, and to Og king of Baſhan, which were at Aſhtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey ſpake to vs, ſaying, Take vitailes † with you for the iourney, and go to meete them,

† *Ebr. in your hand.*

them, and ſay vnto them, Wee are your ſeruants: now therefore make ye a league with vs.

12 This our [f] bread we tooke it hote with vs for victuals out of our houſes, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

[f] The wicked lacke no arte, nor ſpare no lies to ſet forth their policie, when they will deceiue the ſeruants of God.

13 Alſo theſe bottels of wine which wee filled, *vvere* new, and loe, they be rent, and theſe our garments and our ſhoes are old, by reaſon of the exceeding great iourney.

14 ¶ And the [g] men accepted *their tale* concerning their victuals, and counſelled not with the mouth of the Lord.

[g] Some thinke that the Iſraelites ate of their victuals, and ſo made a league with them.

15 So Ioſhua made peace with them, and made a league with them, that he would ſuffer them to liue: alſo the Princes of the Congregation ſware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Iſrael tooke their [h] iourney, and came vnto their cities the thirde day, and their cities *vvere* Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

[h] From Gilgal.

18 And the children of Iſrael ſlew them not, becauſe the Princes of the Congregation had ſworne vnto them by the Lord God of Iſrael: wherefore all the Congregation [i] murmured againſt the Princes.

[i] Fearing leaſt for their fault the plague of God ſhould haue light vpon them all.

19 Then all the Princes ſaid vnto all the Congregation, Wee haue ſworne vnto them by the Lord God of Iſrael: now therefore we may not touch them.

20 *But* this we will doe to them, and let them liue, leaſt the wrath be vpon vs, becauſe of the [k] oth which we ſware vnto them.

[k] This doth not eſtabliſh raſh oths, but ſheweth Gods mercy toward his, which would not puniſh them for their fault.

21 And the Princes ſaid vnto them againe, Let them liue, but they ſhall hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioſhua then called them, and talked with them, and ſaid, Wherefore haue yee beguiled vs, ſaying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are accurſed, and there ſhall none of you be freed from being bond men, and hewers of wood, and drawers of water for [l] the houſe of my God.

[l] For the vſes of the Tabernacle and of the temple when it ſhallbe built.

24 And they anſwered Ioſhua, and ſaid, Becauſe it was tolde thy ſeruants, that the Lord thy God had * commanded his ſeruant Moſes to giue you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore wee were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

* *Deut.7,1.*

25 And beholde now, wee are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did hee vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

[m] Who were minded to put them to death for feare of Gods wrath.

27 And Ioſhua appointed them that ſame day *to be* hewers of wood, and drawers of water for the Congregation, and for the [n] altar of the Lord vnto this day, in the place which he ſhould chuſe.

[n] That is, for the ſeruice of the Temple, as verſ.23.

CHAP. X.

1 Fiue kings make warre againſt Gibeon whom Ioſhua diſcomfiteth. 11 The Lord rained haile ſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue kings are hanged. 29 Many more cities and kings are deſtroyed.

NOw when Adoni-zedek king of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* *for* as he had done to Iericho and to the king thereof, ſo he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

* *Chap.6,15,12.*
* *Chap.8.3.28,29.*

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *vvere* mightie.

3 Wherefore [a] Adoni-zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachiſh, and vnto Debir king of Eglon, ſaying,

[a] That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeed they be very enemies againſt God and all iuſtice.

4 Come vp vnto mee, and helpe mee, that wee may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue kings of the Amorites, the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, *and* the king of Eglon, gathered themſelues together, and went vp, they with all their hoaſtes, and beſieged Gibeon, and made [b] warre againſt it.

[b] So enuious the wicked are, when any depart from their hand.

6 And the men of Gibeon went vnto Ioſhua, *euen* to the hoaſt to Gilgal, ſaying, Withdraw not thine hand from thy ſeruants: come vp to vs quickly, and ſaue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together againſt vs.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord ſaid vnto Ioſhua, [c] Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

[c] Leaſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Ioſhua therefore came vnto them ſuddenly: *for* he went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah, and to Makkedah.

11 And as they fled from before Iſrael, *and* were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they died: *they vvere* more that died with the [d] haileſtones, then they whom the children of Iſrael ſlew with the ſword.

[d] So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lord gaue the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

* *Iſa.21,21.ecclus.46,4,5.*

13 And the Sunne abode, and the moone ſtood ſtill, vntill the people auenged themſelues vpon their enemies: (is not this written in the booke of [e] Iaſher?) ſo the Sunne abode in the middes of the heauen, and haſted not to goe downe for a whole day.

[e] Some reade the booke of the righteous, meaning Moſes: the Chalde text readeth in the booke of the Law, but it is like that it was a booke thus named, which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord [f] fought for Iſrael.

[f] By taking away the enemies hearts and deſtroying them with haile ſtones.

15 ¶ After, Ioſhua returned, and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was told Ioſhua, ſaying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon

the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: follow after your enemies, and † ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

† *Ebr. cut off all their traine or taile.*

20 And when Ioſhua and the children of Iſrael had made an end of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in [g] peace: no man moued his tongue againſt the children of Iſrael.

[g] Or in ſafetie, ſo that none gaue them as much as an euill word.

22 After, Ioſhua ſaid, Open the mouth of the caue, and bring out theſe fiue kings vnto mee foorth of the caue.

23 And they did ſo and brought out thoſe fiue kings vnto him foorth of the caue, *euen* the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the [h] neckes of theſe kings, and they came neere, and ſet their feete vpon their neckes.

[h] Signifying what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelues were not ſpared.

25 And Ioſhua ſaid vnto them, Feare not, nor be faint hearted, *but* be ſtrong and of a good courage: for thus will the Lord doe to all your enemies, againſt whom ye fight.

26 So then Ioſhua ſmote them, and ſlew them, and hanged them on fiue trees, and they hanged ſtill vpon the trees vntill the euening.

27 And at the going downe of the ſunne, Ioſhua gaue commandement, that they ſhould take * them downe off the trees, and caſt them into the caue (wherein they had beene hid) and they laied great ſtones vpon the caues mouth, *vvhich remaine* vntill this day.

* *Deut.* 21,23. *chap.* 8,29.

28 ¶ And that ſame day Ioſhua tooke ‖ Makkedah and ſmote it with the edge of the ſword, and the king thereof deſtroyed he with them, and ‖ all the ſoules that were therein, he let none remaine: for he did to the king of Makkedah, * as he had done vnto the king of Iericho.

‖ Ioſhua taketh Makkedah.

‖ *Or, euery perſon.* *Chap.* 6,21.

29 Then Ioſhua went from Makkedah, and all Iſrael with him vnto Libnah, and fought againſt Libnah.

30 And the Lord gaue ‖ it alſo and the king thereof into the hand of Iſrael: and hee ſmote it with the edge of the ſword, and all the ‖ ſoules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

‖ Libnah is taken.

‖ *Or, perſons.*

31 ¶ And Ioſhua departed from Libnah, and all Iſrael with him vnto Lachiſh, and beſieged it, and aſſaulted it.

32 And the Lord gaue ‖ Lachiſh into the hand of Iſrael, which tooke it the ſecond day, and ſmote it with the edge of the ſword, and all the ſoules that were therein, according to all as he had done to Libnah.

‖ Lachiſh is taken.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachiſh: but Ioſhua ſmote him and his people, vntill none of his remained.

‖ The king of Gezer is ſlaine.

34 ¶ And from Lachiſh Ioſhua departed vnto ‖ Eglon, and all Iſrael with him, and they beſieged it, and aſſaulted it.

‖ Eglon is taken.

35 And they tooke it the ſame day, and ſmote it with the edge of the ſword, and all the ſoules that were therein hee vtterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Ioſhua went vp from Eglon, and all Iſrael with him vnto Hebron, and they fought againſt it.

37 And when they had taken ‖ it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſoules that were therein: hee left none remaining, according to all as he had done to Eglon: for he deſtroyed it vtterly, and all the ſoules that were therein.

‖ Hebron is taken.

38 ¶ So Ioſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And when he had taken ‖ it, and the king thereof, and all the cities thereof, they ſmote them with the edge of the ſword, and vtterly deſtroyed all the ſoules that were therein, hee let none remaine: as he did to Hebron, ſo hee did to Debir, and to the king thereof, as hee had alſo done to Libnah, and to the king thereof.

‖ Debir is taken.

40 ¶ So Ioſhua ſmote all the hill countreyes, and the South countreyes, and the valleyes, and the [i] hill ſides, and all their kings, and let none remaine, but vtterly deſtroyed euery ſoule, as the Lord God of Iſrael had commanded.

[i] Some reade Aſhedoth, which ſignifieth the deſcents of the hils.

41 And Ioſhua ſmote them from Kadeſh-barnea euen vnto Azzah, and all the countrey of Goſhen, euen vnto Gibeon.

42 And all theſe kings, and their land did Ioſhua take at [k] one time, becauſe the Lord God of Iſrael fought for Iſrael.

[k] In one battell.

43 Afterward, Ioſhua and all Iſrael with him returned to the campe in [l] Gilgal.

[l] Where the arke was, there to giue thankes for their victories.

CHAP. XI.

1 Diuers kings and cities, and countreys overcome by Ioſhua. 15 Ioſhua did all that Moſes had commaunded him. 20 God hardeneth the enemies hearts that they might be deſtroyed.

AND when Iabin king of Hazor had heard this, then he [a] ſent to Iobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

[a] The more that Gods power appeareth, the more the wicked rage againſt it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South ſide of [b] Cinneroth, and in the valleys, and in the borders of Dor Weſtward,

[b] Which the Euangeliſts call the lake of Genezareth, or Tiberias.

3 *And* vnto the Canaanites, *both* by Eaſt, and by Weſt, and vnto the Amorites, and Hittites, and Perizzites, and Iebuſites in the mountaines, and vnto the Hiuites, vnder [c] Hermon in the land of Mizpeh.

[c] Which was mount Sibon, as Deut. 4,48.

4 And they came out, and all their hoaſts with them, many people, as the ſand that is on the ſea ſhore, for multitude, with horſes and charets exceeding many.

5 So all theſe kings met together, and came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lord ſaid vnto Ioſhua, Be not afraid for them: for to morow about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt [d] hough their horſes, and burne their charets with fire.

[d] That neither they ſhould ſerue to the vſe of warre, nor the Iſraelites ſhould put their truſt in them.

7 Then came Ioſhua and all the men of warre with him, againſt them, by the waters of Merom ſuddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Iſrael: and they ſmote them, and chaſed them vnto great Zidon, and vnto [e] Miſrephothmaim, and vnto the valley of Mizpeh Eaſtward, and ſmote them vntill they had none remaining of them.

[e] Which ſignifieth hot waters, or according to ſome, brine pits.

9 And Ioſhua did vnto them as the Lord bade him: hee houghed their horſes, and burnt their charets with fire.

10 ¶ At that time alſo Ioſhua turned backe, and tooke Hazor, and ſmote the King thereof with the ſword: for Hazor beforetime was the head of all thoſe kingdomes.

11 Moreouer they ſmote all the [f] perſons that were therein with the edge of the ſword, vtterly deſtroying *all*, leauing none aliue. and hee burnt Hazor with fire.

[f] Both men, women and children.

12 So all the cities of thoſe kings, and all the kings of them did Ioſhua take, and ſmote them with the edge of the ſword, *and* vtterly deſtroyed them, * as Moſes the ſeruant of the Lord had commanded.

* *Num.*33,52. *deut.*7.2.

13 But Iſrael burnt none of the cities that ſtood ſtill in their [g] ſtrength, ſaue Hazor onely, that Ioſhua burnt.

[g] Which were ſtrong by ſituation and not hurt by warre.

14 And all the ſpoile of theſe cities and the cattell, the children of Iſrael tooke for their pray, but they ſmote euery [h] man with the edge of the ſword vntill they had deſtroyed them, not leauing one aliue.

[h] All mankinde.

15 ¶ As the Lord * had commanded Moſes his ſeruant, ſo did Moſes * command Ioſhua, and ſo did Ioſhua, he left nothing vndone of all that the Lord had commanded Moſes.

* *Exod.*34.11.
* *Deut.*7.2.

16 So Ioſhua tooke all this land of the mountaines, and all the South, and all the land of Goſhen, and the low countrey, and the plaine, and the [i] mountaine of Iſrael, and the low countrey of the ſame,

[i] That is, Samaria.

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and ſmote them, and ſlew them.

[k] So called, becauſe it was bare and without trees.
‖ *Or, the valley of Gad.*

18 Ioſhua made warre long time with all thoſe Kings,

19 Neither was there any city that made peace with the children of Iſrael, * ſaue thoſe Hiuites that inhabited Gibeon: all *other* they tooke by battell.

* *Chap.*9.3.

20 For it came of the Lord, to [l] harden their hearts that they ſhould come againſt Iſrael in battell, to the intent that they ſhould deſtroy them vtterly, *and* ſhewe them no mercy, but that they ſhould bring them to nought, as the Lord had commanded Moſes.

[l] That is, to giue them ouer to themſelues: and therefore they could not but rebell againſt God and ſeeke their owne deſtruction.

21 ¶ And that ſame ſeaſon came Ioſhua, and deſtroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all he mountaines of Iſrael: Ioſhua deſtroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Iſrael, onely in Azzah, [m] in Gath, and in Aſhdod were they left.

[m] Out of the which came Goliath. 1.Sam.17.4.

23 So Ioſhua tooke the whole land, according to all that the Lord had ſaid vnto Moſes: and Ioſhua gaue it for an inheritance vnto Iſrael, * according to their portions through their tribes: then the land was at reſt without warre.

* *Num.*26,53.55.

CHAP. XII.

1, 7 What kings Ioſhua and the children of Iſrael killed on both ſides of Iorden. 24 Which were in number thirtie and one.

AND theſe are the Kings of the land, which the children of Iſrael ſmote and poſſeſſed their land on the [a] other ſide Iorden toward the riſing of the ſunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eaſtward,

[a] From Gilgal where Ioſhua camped.

2 * Sihon king of the Amorites, that dwelt in Heſhbon, hauing dominion from Aroer, which is beſide the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer of Iabbok, in the border of the children of Ammon.

* *Num.*21,24. *deut.*3.6.

3 And from the plaine vnto the ſea of Cinneroth Eaſtward, and vnto the ſea of the ‖ plaine, euen the ſalt ſea Eaſtward, the way to Beth-ieſhimoth, and from the South vnder the ‖ ſprings of * Piſgah.

‖ *Or, wilderneſſe.*
‖ *Or, hill ſides.*
* *Deut.*3,17. *and* 4.49.

4 ¶ They *conquered* alſo the coaſt of Og king of Baſhan of the * remnant of the gyants, which dwelt at Aſhtaroth, and at Edrei,

* *Deut.*3.11. *chap.*13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, vnto the border of the Geſhurites, and the Maachathites, and halfe Gilead: euen the border of Sihon king of Heſhbon.

6 Moſes the ſeruant of the Lord, and the children of Iſrael ſmote them: * Moſes alſo the ſeruant of the Lord gaue *their land* for a poſſeſſion vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manaſſeh.

* *Num.*32,29. *deut.*3.12. *chap.*13,8.

7 ¶ Theſe alſo are the kings of the countrey, which Ioſhua and the children of Iſrael ſmote on this ſide Iorden, Weſtward from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Ioſhua gaue it vnto the tribes of Iſrael for a poſſeſſion, according to their portions.

[b] Reade chap.11. verſe 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill ſides, and in the wilderneſſe, and in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Iebuſites.

‖ *Or, in Aſhdoth.*

9 ¶ * The King of Iericho *was* one: * the king of Ai, which is beſides Beth-el, one:
10 * The king of Ieruſalem, one: the king of Hebron, one:
11 The king of Iarmuth, one: the king of Lachiſh, one:
12 The king of Eglon, one: the * king of Gezer, one:
13 The * king of Debir, one: the king of Geder, one:
14 The king of Hormah, one: the king of Arad, one:
15 The * king of Libnah, one: the king of Adullam, one:
16 The * king of Makkedah, one: the king of Beth-el, one:
17 The king of Tappuah, one: the king of Hepher, one:
18 The king of Aphek, one: the king of Laſharon, one:
19 The king of Madon, one: the * king of Hazor, one:
20 The king of Shimron-meron, one: the king of Achſhaph, one:
21 The king of Taanach, one: the king of Megiddo, one:
22 The king of Kedeſh, one: the king of Iokneam ‖ of Carmel, one:
23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:
24 The king of Tirzah, one. All the kings *were* thirtie and one.

* *Chap.*6.2.
* *Chap.*8.26.
* *Chap.*10.23.
* *Chap.*10,33.
* *Chap.*10,39.
* *Chap.*10,29,30.
* *Chap.*10.28.
* *Chap.*11.10.
‖ *Or, neere vnto Carmel.*
* *Gen.*14.1.

CHAP. XIII.

3 The borders and coaſts of the land of Canaan. 8 The poſſeſſion of the Reubenites, Gadites, and of the halfe tribe of Manaſſeh, 24 The Lord is the inheritance of Leui. 22 Balaam was ſlaine.

NOw when Ioſhua was olde, and [a] ſtricken in yeeres, the Lord ſaid vnto him. Thou art olde and † growen in age, and there remaineth exceeding much land to be [b] poſſeſſed:

[a] Being almoſt an hundreth and ten yeeres olde.
† Ebr.commen into yeeres.
[b] After that the enemies are ouercome.

2 This is the land that remaineth, all the ‖ regions of the Philiſtims, and all Geſhuri.

‖ Or,borders.

3 From † Nilus which is † in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordſhips of the Philiſtims, the Azzithites, and the Aſhdodites, the Eſhkelonites, the Gittites, and the Ekronites, and the Auites:

† Ebr.Shihor.
† Ebr.vpon the face of Egypt.

4 From the South, all the land of the Canaanites, and the ‖ caue that is beſide the Sidonians, vnto Aphek, *and* to the borders of the Amorites:

‖ Or,Mearah.

5 And the land of the Giblites, and all Lebanon toward the Sun riſing from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

‖ Or,the plaine of Gad.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Miſrephothmaim, *and* all the Sidonians, I will caſt them out from before the children of Iſrael: onely diuide thou it by lot vnto the Iſraelites, to inherite, as I haue commanded thee.

[c] Read Chap.11,8.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manaſſeh.

8 *For* with *halfe* thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moſes gaue them beyond Iorden Eaſtward, euen as Moſes the ſeruant of the Lord had giuen them.

* Num.32.33. deut.3.13.chap.22.4.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

‖ Or,valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites and of the Maachathites, and all mount Hermon, with all Baſhan vnto Salcah:

12 All the kingdome of Og in Baſhan, which reigned in Aſhtaroth and in Edrei: (who remained of * the reſt of the gyants) for theſe did Moſes ſmite, and caſt them out:

* Deut.3.11 chap.12.4.

13 But the children of Iſrael [d] expelled not the Geſhurites nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites even unto this day.

[d] Becauſe they deſtroyed not all as God had commanded, they that remained were ſnares and prickes to hurt them, Num.33.55.chap.23.13.iudg.2.3.

14 Onely vnto the tribe of Leui he gaue none inheritance, *but* the ſacrifices of the Lord God of Iſrael are [e] his inheritance, as he ſaid vnto him.

[e] Leui ſhall liue by the ſacrifices, Num.18.21.

15 ¶ Moſes then gaue vnto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coaſt was from Aroer, that is on the brinke of the riuer Arnon, and from the city that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heſhbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

‖ Or,hie places of Baal.

18 And Iahazah, and Kedemoth, & Mephaath:

19 Kiriathaim alſo, and Sabmah, and Zereth-ſhahat in the mount of ‖ Emek:

‖ Or, the valley.

20 And Beth-peor, and * Aſhdoth-piſgah, and Beth-ieſhimoth:

* Deut.3.17

21 And all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes * ſmote with the Princes of Midian, Eui and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

* Num.31.8.

22 And [f] Balaam the ſonne of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlaine.

[f] So that both they which obeyed wicked counſell and the wicked counſeller periſhed by the iuſt iudgement of God.

23 And the border of the children of Reuben was Iorden with the coaſts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Alſo Moſes gaue *inheritance* vnto the tribe of Gad, *euen* vnto the children of Gad according to their families.

25 And their coaſts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heſhbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdome of Sihon king of Heſhbon vnto Iorden and the borders euen vnto the ſea coaſt of Cinnereth, [g] beyond Iorden Eaſtward.

[g] That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Alſo Moſes gaue *inheritance* vnto the halfe tribe of Manaſſeh: and this belonged to the halfe tribe of the children of Manaſſeh according to their families.

30 And their border was from Mahanaim, *euen* all Baſhan, *to vvit*, all the kingdome of Og king of Baſhan, and all the townes of Iair which are in Baſhan, threeſcore cities,

31 And halfe Gilead, and Aſhtaroth, and Edrei, cities of the kingdome of Og in Baſhan, * *vvere giuen* vnto the [h] children of Machir the ſonne of Manaſſeh to halfe of the children of Machir after their families.

* Num.32.39.
[h] Meaning, his nephewes and poſteritie.

32 Theſe are the heritages, which Moſes did diſtribute in the plaine of Moab beyond Iorden *tovvard* Iericho Eaſtward.

33 * But vnto the tribe of Leui Moſes gaue none inheritance: *for* the Lord God of Iſrael is their inheritance, * as he ſaid vnto them.

* Chap.18.7.
* Num.18.20.

CHAP. XIV.

1 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron was giuen him.

THeſe alſo are the *places* which the children of Iſrael inherited in the land of Canaan, * which Eleazar the Prieſt, and Ioſhua the ſonne of Nun and the chiefe fathers of the tribes of the children of Iſrael, diſtributed to them,

* Num.34.17.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moſes, to giue to the nine tribes, and the halfe tribe.

* Num.26.55. and 33.54.

3 For Moſes had giuen inheritance vnto [a] two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

[a] As Reuben and Gad and halfe the tribe of Manaſſeh. Num.32.33.

4 For the children of Ioſeph were [b] two tribes, Manaſſeh and Ephraim, therefore they gaue no part vnto the Leuites in the land, ſaue cities to dwell in, with the ſuburbs of the ſame for their beaſts and their ſubſtance.

[b] So though Leui lacked, yet were there ſtill twelue tribes by this meanes.

5 * As the Lord had commanded Moſes, ſo the children of Iſrael did when they diuided the land.

* Num.35.2. chap.21.2.3.

6 ¶ Then the children of Iudah came vnto Ioſhua in Gilgal: and Caleb the ſonne of Iephunneh the Kenezite ſaid vnto him, Thou knoweſt what the Lord ſaid vnto Moſes the man of God,

concerning [c] thee and me in Kadeſh-barnea.

[c] Which was, that they two onely ſhould enter into the land, Numb. 14,24.

7 Fourty yeere olde was I, when Moſes the ſeruant of the Lord ſent me from Kadeſh-barnea to eſpie the land, and I brought him word againe, as *I thought* in mine heart.

8 But my [d] brethren that went vp with mee, diſcouraged the heart of the people: yet I followed ſtill the Lord my God.

[d] Which were the ten other ſpies.

9 Wherefore Moſes ſware the ſame day, ſaying, Certainely the land whereon thy feete haue troden, ſhall be thine inheritance, and thy childrens for euer, becauſe thou haſt followed conſtantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliue, as he promiſed: this is the forty and fift yeere ſince the Lord ſpake this thing vnto Moſes, while the children of Iſrael wandered in the wilderneſſe: and now loe, I am this day foureſcore and fiue yeere olde:

11 And yet am as * ſtrong at this time, as I was when Moſes ſent me: as ſtrong as I was then, ſo ſtrong am I now, *either* for warre, or † for gouernement.

* *Ecclus.46.9.*

† *Ebr. to goe out and come in.*

12 Now therefore giue mee this mountaine whereof the Lord ſpake in that day (for thou heardeſt in that day, how the ‖ Anakims *vvere* there, and the cities great and walled) [e] if ſo be the Lord will be with mee that I may driue them out, as the Lord ſaid.

‖ *Or, giants.*

[e] This he ſpake of modeſty, and not of doubting.

13 Then Ioſhua bleſſed him, and gaue vnto Caleb the ſonne of Iephunneh, Hebron for an inheritance.

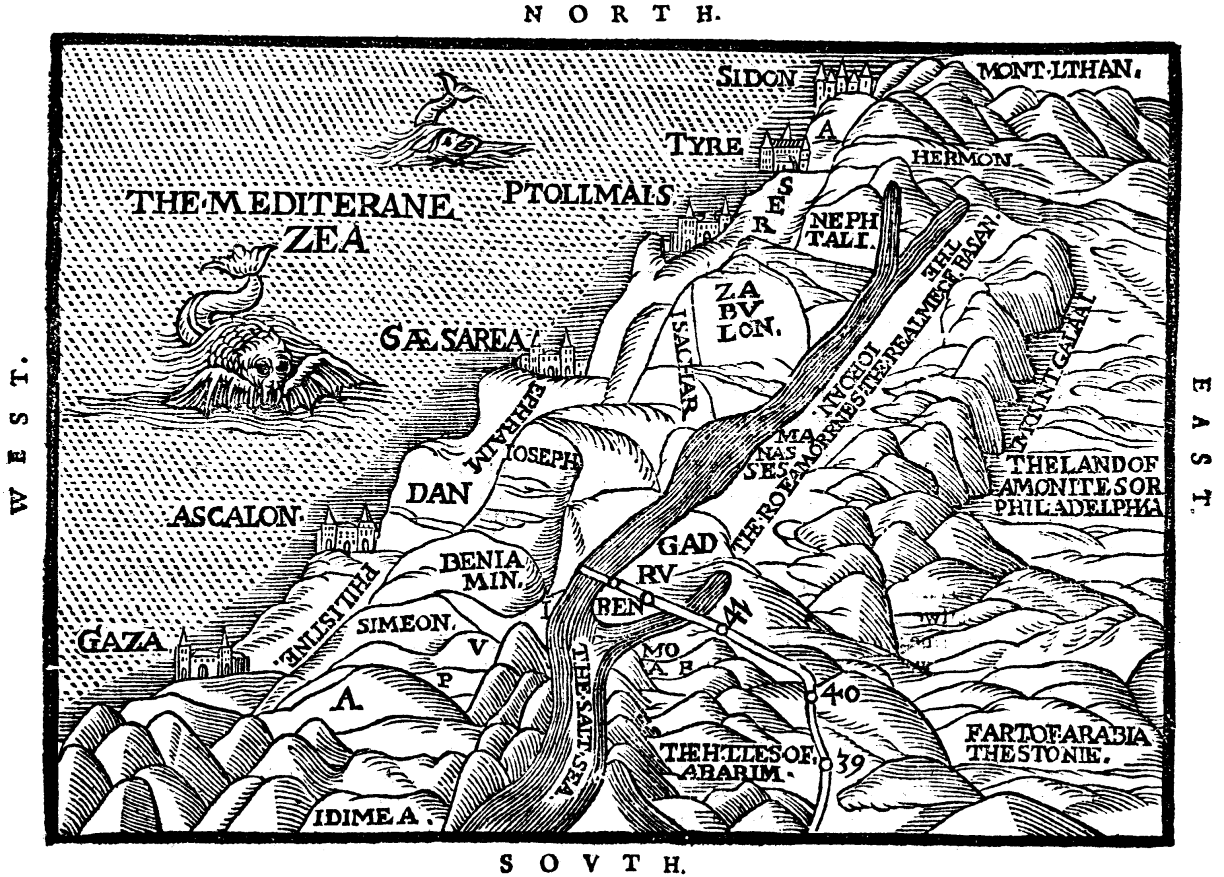
14 * Hebron therefore became the inheritance of Caleb the ſonne of Iephunneh the Kenezite, vnto this day: becauſe hee followed conſtantly the Lord God of Iſrael.

* *Chap.21.12. 1.macc.2,56.*

15 And the name of * Hebron *vvas* beforetime, Kiriath-arba: which *Arba* was a [f] great man among the Anakims: thus the land ceaſed from warre.

* *Chap.15,13.*

[f] Eeither for his power or perſon.



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FART OF ARABIA THE STONIE.
THE HILLES OF ABARIM.
39
IDIMEA.
SOVTH.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the ſame. 13 Calebs portion. 18 The requeſt of Achſah.

THis then was the lot of the tribe of the children of Iudah by their families: *euen* * to the border of Edom and the wilderneſſe of * Zin, Southward on the South coaſt.

* *Numb.34.3.*
* *Numb.33,36.*

2 And their South border was the ſalt Sea coaſt, from the [a] point that looketh Southward.

[a] The Ebrewe word ſignifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rock, or cape that goeth into the Sea.

3 And it went out on the Southſide toward Maaleh-akrabbim, and went along to Zin, and aſcended vp on the Southſide vnto Kadeſh-barnea, and went along to Hezron, and went vp to Adar, and fet a compaſſe to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coaſt was on the Weſtſide: this ſhalbe your South coaſt.

5 Alſo the Eaſt border ſhallbe the ſalt Sea, vnto the [b] ende of Iorden: and the border on the North quarter from the point of the Sea, *and* from the end of Iorden.

[b] Meaning the mouth of the riuer where it runneth into ye ſalt Sea.

6 And this border goeth vp to Beth-hogla, and goeth along by the North ſide of Beth-arabah: ſo the border from thence goeth vp to the [c] ſtone of Bohan the ſonne of Reuben.

7 Agame this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adummim, which is on the South ſide of the riuer:

[c] Which was a marke to parte their countreyes.

uer: alſo this border goeth vp to the waters of ‖ En-ſhemeſh, and endeth at * En-rogel.

‖ *Or, the fountaine of the ſunne.*

* *1. King. 1. 9.*

8 Then this border goeth vp to the valley of the ſonne of Hinnom, on the Southſide of the Iebuſites: the ſame is Ieruſalem. Alſo this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Weſtward, which is by the end of the valley of † giants Northward.

† *Ebr. Rephaim.*

9 So this border compaſſeth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah which is ‖ Kiriath-iearim.

‖ *Or, the citie of woods.*

10 Then this border compaſſeth from Baalah Weſtward vnto mount Seir, and goeth along vnto the ſide of mount Iearim, which is Cheſalon on the North ſide: it commeth downe to Beth-ſhemeſh, and goeth to Timah.

11 Alſo this border goeth out vnto the ſide of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth vnto Iabneel: and the endes of this coaſt are vnto the [d] Sea.

[d] Meaning, toward Syria.

12 And the Weſt border *is* to the great ſea: ſo this border ſhall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the ſonne of Iephunneh did Ioſhua giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriath-arba of the father of Anak which is in Hebron.

* *Chap. 14, 15.*

14 And Caleb [e] droue thence three ſonnes of Anak, Sheſhai, and Ahiman, and Talmai, the ſonnes of Anak.

[e] This was done after the death of Ioſhua, Iudg. 1, 10. 20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime *vvas* Kiriath ſepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

17 And Othniel the ſonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achſah his daughter to wife.

‖ *Or, couſins.*

18 And as ſhe went in *to him*, ſhe mooued him, to aske of her father a field: [f] and ſhe lighted off her aſſe, and Caleb ſaid vnto her, What wilt thou?

[f] Becauſe her husband taried too long.

19 Then ſhe anſwered, ‖ Giue mee a bleſſing: for thou haſt giuen me the South countrey: giue me alſo ſprings of water. And hee gaue her the ſprings aboue, and the ſprings beneath.

‖ *Or, grant me this petition.*

[g] Becauſe her countrey was barren, ſhe deſired of her father a field that had ſprings, Iudg. 1, 14, 15.

20 This ſhallbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmoſt cities of the tribe of the children of Iudah, toward the coaſtes of Edom Southward *vvere* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Heſron (which is Hazor.)

26 Aman, and Shema, and Moladah,

27 And Hazor, Gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beerſheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and [h] Hormah,

[h] Which before was called Zephath, Iudg. 1, 17.

31 And Ziklag, & Madmanna, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *theſe* cities *are* twenty nine with their villages.

33 ¶ In the lowe countrey *vvere* Eſhtaol, and Zoreah, and Aſhnah.

34 And Zanoah, and Engannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, & Gederothaim: fourteen cities with their villages.

37 Zenam, and Hadaſhah and Migdal-gad,

38 And Dileam, and Mizpeh, and Ioktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Iiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Aczib, and Mareſhah: nine cities with their villages,

45 Ekron with her † townes and her villages,

† *Ebr. daughters.*

46 From Ekron, euen vnto the Sea, all that lieth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages: Azzah with her townes and her villages vnto the [i] riuer of Egypt, and the great Sea *vvas their* coaſt.

[i] Meaning, Nilus, as Chap. 13. 3.

48 ¶ And in the mountaines *vvere* Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-ſannath (which is Debir.)

[k] which is alſo called Kiriath-ſepher, verſe 15.

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Ianum, and Beth-tappuah, & Aphekah,

54 And Humrah, and * Kiriath-arba (which is Hebron) and Zior: nine cities with their villages,

* *Chap. 14, 15.*

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: ſixe cities with their villages,

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah, two cities with their villages.

61 ¶ In the wildernes *vvere* Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the [l] city of ſalt, and Engedi: fiue cities with their villages.

[l] Of this citie the ſalt ſea hath his name.

63 Neuertheleſſe, the Iebuſites that were the inhabitants of Ieruſalem, could not the children of Iudah caſt [m] out, but the Iebuſites dwell with the children of Iudah at Ieruſalem vnto this day.

[m] That is, vtterly, though they ſlew the moſt part, and burnt their citie, Iudg. 1, 8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanites dvvelled among them.

AND the lot fell to the [a] children of Ioſeph from Iorden by Iericho vnto the water of Iericho Eaſtward, *and* to the wildernes that goeth vp from Iericho by the mount Beth-el:

[a] That is, to Ephraim and his children: for Manaſſes portion followeth.

2 And goeth out from Beth-el to * Luz, and runneth along by the borders of Archiataroth,

* *Iudg. 1, 26.*

3 And goeth downe Weſtward to the coaſt of Iaphleti, vnto the coaſt of Beth-horon the nether: and to Gezer, & the ends [b] thereof are at the Sea.

[b] Of their inheritance.

4 So the children of Ioſeph Manaſſeh and Ephraim [c] tooke their inheritance.

[c] Seuerally, firſt Ephraim, and then Manaſſeh.

5 ¶ Alſo the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eaſt ſide were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the North ſide, and this border

returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſt ſide vnto Ianohah,

7 And goeth downe from Ianohah vnto Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

[d] For ſo farre the coaſtes reach.

8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] ſeparate cities for the children of Ephraim *vvere* among the inheritance of the children of Manaſſeh: all the cities with their villages.

[e] Becauſe Ephraims tribe was far greater then Manaſſeh, therefore he had moe cities.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephramites vnto this day, and ſerued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manaſſeh and Ephraim require a greater portion of heritage.

THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt borne of Ioſeph, *to vvit*, of Machir the firſt borne of Manaſſeh, *and* the father of Gilead: now becauſe he was a man of war, he had Gilead and Baſhan.

* *Gen.* 41.51. *and* 46,20. *and* 50.23. *Num.* 32,39.

2 And alſo * of the [a] reſt of the ſonnes of Manaſſeh by their families, *euen* of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſons of Azriel, and of the ſons of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph according to their families.

* *Num.* 26,29.

[a] For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the ſonne of Hephir, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

* *Num.* 26, 33. *and* 27,1. *and* 36,2.11.

4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the princes, ſaying, The Lord commannded Moſes to giue vs an inheritance among our [b] brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

[b] Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which is on the other ſide of Iorden,

[c] In the land of Canaan: fiue to the males: and other fiue to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Sechem, and this border goeth on the right hande, euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manaſſeh, but [d] Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

[d] Meaning, the citie it ſelfe.

9 Alſo this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the Northſide of the riuer, and the ends of it are at the [e] Sea.

‖ *Or, the brooke of reedes.*

[e] That is, toward the maine ſea.

10 The South pertaineth to Ephraim, and the North to Manaſſeh, and the ſea is his border: and they met together in [f] Aſher Northward, and in Iſſachar Eaſtward.

[f] In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her townes, and Ibleam, and her towns, and the inhabitants of Dor with the towns thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the towns of the ſame, *euen* three countreys.

12 Yet the children of Manaſſeh [g] could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

[g] For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

13 Neuertheleſſe, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholly.

14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite, ſeeing I am a great people, foraſmuch as the Lord hath [h] bleſſed me hitherto?

[h] According to my father Iaakobs prophecie, Gen. 48.19.

15 Ioſhua then anſwered them, If thou be much people, get thee vp to the wood, and cut *trees* for thy ſelfe there in the land of the Perizzites, and of the gyants, [i] if mount Ephraim be too narrow for thee.

[i] If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 Then the children of Ioſeph ſayd, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, aſwell they in Bethſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not haue one lot.

18 Therefore the mountaine ſhall be thine: for it is a wood, and thou ſhalt cut it downe: and the ends of it ſhall be thine, [k] and thou ſhalt caſt out the Canaanites, though they haue yron charets, *and* though they be ſtrong.

[k] So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle ſet in Shiloh. 4 Certaine are ſent to diuide the land to the other ſeuen tribes. 11 The lot of the children of Beniamin.

ANd the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the [a] Tabernacle of the Congregation there, after the land was ſubiect vnto them.

[a] For they had now remooued it from Gilgal, and ſet it vp in Shiloh.

2 Now there remained among the children of Iſrael ſeuen tribes, to whom [b] they had not diuided their inheritance.

[b] As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

3 Therefore Ioſhua ſayd vnto the children of Iſrael, how long are you ſo ſlacke to enter and poſſeſſe the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for *euery* tribe three men, that I may ſend them, and that they may riſe and walke through the land, and diſtribute it according to [c] their inheritance, and returne to me.

[c] That is, into ſeuen portions, to euery tribe one.

5 And that they may diuide it vnto them into ſeuen parts, (Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall [d] ſtande in their coaſts at the North.)

[d] For theſe had their inheritance already appointed.

6 Ye ſhall deſcribe the land therefore into ſeuen parts, and ſhall bring them hither to me, and I will caſt lots for you here before the [e] Lord our God.

[e] Before the Arke of the Lord.

7 But the Leuites ſhall haue no part among you: for the [f] Prieſthood of the Lord is their inheritance: alſo Gad and Reuben and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iorden Eaſtward, which Moſes the ſeruant of the Lord gaue them.

[f] That is, the ſacrifices and offerings, Chap. 13.14.

8 ¶ Then the men aroſe, and went their way, and Ioſhua charged them that went to deſcribe

the land, ſaying, Depart, and go thorow the land, and [g] deſcribe it, and returne to me, that I may here caſt lots for you before the Lord in Shiloh.

[g] By writing the names of euery countrey and city.

9 So the men departed, and paſſed through y land, and deſcribed it by cities into ſeuen parts in a booke, and returned to Ioſhua into the camp at Shiloh.

10 ¶ Then Ioſhua [h] caſt lots for them in Shiloh before the Lord, and there Ioſhua diuided the land vnto the children of Iſrael, according to their portions.

[h] That euery one ſhould be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coaſt of their lot lay [i] betweene the children of Iudah, and the children of Ioſeph.

[i] Their inheritance bordered vpon Iudah and Ioſeph.

12 And their coaſt on the North ſide was from Iorden, and the border went vp to the ſide of Iericho on the North part, and went vp through the mountaines Weſtward, and the ends thereof are in the wilderneſſe of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the South ſide of Luz (the ſame is [k] Beth-el) and this border deſcendeth to Atroth-addar, neere the mount that lieth on the South-ſide of Beth-horon the nether.

[k] Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compaſſeth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baall (which is Kiriath-iearim) a citie of the children of Iudah: this is the Weſt quarter.

15 And the South quarter *is* from the end of Kiriath-iearim, and this border goeth out ‖ Weſtward, and commeth to the fountaine of waters of Nephtoah.

‖ *Or, to the ſea.*

16 And this border deſcendeth at the ende of the mountaine, that lieth before the valley of Benhinnom, which is in the valley of the ‖ giants Northward, and deſcendeth into the valley of Hinnom by the ſide of ‖ Iebuſi Southward, and goeth downe to En-rogel,

‖ *Or, Rephaim.*

‖ *Or, Ieruſalem.*

17 And compaſſeth from the North, and goeth forth to [l] Enſhemeſh, and ſtretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * ſtone of Bohan the ſonne of Reuben.

[l] Which is in the tribe of Ephraim.

* *Chap. 15, 6.*

18 So it goeth along to the ſide ouer againſt the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the ſide of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reach to the point of the ſalt Sea Northward, *and* to the [m] end of Iorden Southward: this is the South coaſt.

[m] To the very ſtrait, where the riuer runneth into the ſalt ſea.

20 Alſo Iorden is the border of it on the Eaſt ſide: this is the inheritance of the children of Beniamin by the coaſtes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Anim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebuſi, (which is [n] Ieruſalem) Gibeah, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

[n] Which was not wholy in the tribe of Beniamin, but part of it was alſo in yͤ tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Iſſachar, 24 Of Aſher, 32 Of Naphtali, 40 Of Dan. 49 The poſſeſsion of Ioſhua.

AND the ſecond lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the [a] mids of the inheritance of the children of Iudah.

[a] According to Iaakobs prophecie, that he ſhould be ſcattered among the other tribes. Gen. 49. 7.

2 Now they had in their inheritance Beer-ſheba, and Sheba, and Moladah,

3 And Hazur-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities with their villages.

7 Ain, Remmon, and Ether, and Aſhan: foure cities with their villages.

8 And all the villages that were round about theſe cities, vnto Baalath-beer, *and* ‖ Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

‖ *Or, Remath-negeb.*

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

[b] But this large portion was giuen them by Gods prouidence to declare their increaſe in time to come.

10 ¶ Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſts of their inheritance came to Sarid,

11 And their border goeth vp [c] Weſtward, euen to Maralah, and reacheth to Dabbaſheth, and meeteth with the riuer that lieth before Iokneam,

[c] Meaning, toward the great Sea.

12 And turneth from Sarid Eaſtward toward the Sunne riſing vnto the border of Chiſloth-tabor, and goeth out to Daberah, and aſcendeth to Iaphia,

13 And from thence goeth along Eaſtward toward the Sunne riſing to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the North ſide to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kattah, and Nahallal, and Shimron, and Idolah, and [d] Beth-lehem: twelue cities with their villages.

[d] There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families, *that is*, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, *euen* for the children of Iſſachar, according to their families.

18 And their coaſt was Izreelah, and Cheſulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharah,

20 And Harabbith, and Kiſhion, and Abez,

21 And Remeth, and [e] Engannim, and Enhaddah, and Beth-pazzez.

[e] There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were diſtincted by the tribe onely.

22 And this coaſt reacheth to Tabor, and Shahazimath, and Beth-ſhemeſh, and the ends of their coaſt reach to Iorden: ſixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: *that is,* the cities and their villages.

24 ¶ Alſo the fift lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the Sunne riſing to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

[f] Ioyneth to the tribe of Zebulun, which lay more Eaſtward.

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong city of [g] Zor, and this border turneth to Hoſah, and the endes thereof are at the Sea from Hebel to Achzib,

[g] Which was Tyrus a ſtrong citie in the ſea.

30 Vmmah alſo and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: *that is,* theſe cities and their villages.

32 ¶ The ſixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coaſt was from [h] Heleph, *and* from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.

[h] Theſe cities were in the countrey of Zaanannim.

34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Iudah ‖ by Iorden toward the ſunne riſing.

‖ *Or, euen vnto Iorden.*

35 And the ſtrong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

[i] Of the which the lake of Gennezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-ſhemeſh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is,* the cities and their villages.

40 ¶ The ſeuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

[k] Called Ioppe.

47 But the coaſt of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to [l] fight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

[l] According as Iaakob had prophecied, Geneſ. 49.17.

* *Iud.* 18,29.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is,* theſe cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coaſts thereof, then the children of Iſrael gaue an inheritance vnto Ioſhua the ſonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* * Timnath-ſerah in mount Ephraim: and hee built the citie and dwelt therein.

* *Chap.* 24,30.

51 * Theſe are the heritages which Eleazar the Prieſt, and Ioſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: ſo they made an end of diuiding the countrey.

* *Num.* 34,17.

CHAP. XX.

2 *The Lord commandeth Ioſhua to appoint cities of refuge.* 3 *The vſe thereof,* 7 *and their names.*

THe Lord alſo ſpake vnto Ioſhua, ſaying,

2 Speake to the children of Iſrael, and ſay, * Appoint you cities of refuge, whereof I ſpake vnto you by the hand of Moſes,

* *Exod.* 21.13. *Num.* 35.6,11,14. *Deut.* 19.2.

3 That the ſlayer that killeth any perſon [a] by ignorance, *and* vnwitting, may flee thither, and they ſhall be your refuge from the auenger of blood.

[a] At vnawares, and bearing him no grudge.

4 And hee that doeth flee vnto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall ſhewe his cauſe † to the Elders of the citie: and they ſhall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

† *Ebr. in the eares of the Elders.*

5 And if the [b] auenger of blood purſue after him, they ſhall not deliuer the ſlayer into his hand, becauſe he ſmote his neighbour ignorantly, neither hated he him beforetime:

[b] That is, the neereſt kinſeman of him that is ſlaine.

6 But he ſhall dwell in that city vntill he ſtand before the Congregation in [c] iudgement, * *or* vntill the death of the hie Prieſt that ſhallbe in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne citie, and vnto his owne houſe, *euen* vnto the citie from whence he fled.

[c] Till his cauſe were prooued.

* *Num.* 35,15.

7 ¶ Then they appointed Kedeſh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

‖ *Or, Galile.*

8 And on the other ſide Iorden *toward* Iericho Eaſtward, they appointed * Bezer in the wilderneſſe vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the [d] tribe of Manaſſeh.

* *Deut.* 4,43. 1.*Chron.* 6.78.

[d] Out of the halfe tribe of Manaſſeh beyond Iorden.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſoiourned among them, that whoſoeuer killed any perſon ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee ſtood before the [e] Congregation.

[e] Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 *in number eight and fourtie.* 44 *The Lord according to his promiſe gaue the children of Iſrael reſt.*

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Prieſt, and vnto Ioſhua the ſonne of Nun, and vnto the chiefe fathers of the tribe of the children of Iſrael,

‖ *Or, the chiefe of the fathers.*

2 And ſpake vnto them at Shiloh in the land of Canaan, ſaying, * The Lord commanded [a] by the hand of Moſes, to giue vs cities to dwell in, with the ſuburbs thereof for our cattell.

* *Num.* 35,2.

[a] By Moſes, by whoſe miniſterie God ſhewed his power.

3 So the children of Iſrael gaue vnto the Leuites, out of their inheritance at the commandement

ment of the Lord theſe cities with their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Prieſt, *vvhich vvere* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manaſſeh, ten cities.

6 Alſo the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the halfe tribe of Manaſſeh in Baſhan, thirteene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Iſrael gaue by lot vnto the Leuites theſe cities with their ſuburbs, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, theſe cities which are here named.

10 And they were the childrens of [d] Aaron *being* of the families of the Kohathites, *and* of the ſonnes of Leui, (for theirs was the firſt lot.)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the ſuburbs of the ſame round about it.

12 (But the land of the city, and the villages thereof, gaue they to * Caleb the ſonne of Iephunneh to be his poſſeſſion.)

13 ¶ Thus they gaue to the [e] children of Aaron the Prieſt, a citie of refuge for the ſlayer, *euen* Hebron with her ſuburbs, and Libnah with her ſuburbs,

14 And Iattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Iuttah with her ſuburbs, Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin *they gaue* Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

19 All the cities of the children of Aaron Prieſts, *vvere* thirteene cities with their ſuburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gaue them the citie of refuge for the ſlayer, [h] Shechem with her ſuburbs in mount Ephraim, and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: foure cities.

25 And out of the [i] halfe tribe of Manaſſeh, Tanach with her ſuburbes, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities for the other families of the children of Kohath *vvere* ten with their ſuburbs.

27 ¶ Alſo vnto the children of Gerſhon of the families of the Leuites, *they gaue* out of the halfe tribe of Manaſſeh, the city of refuge for the ſlayer, [k] Golan in Baſhan with her ſuburbs, and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabereh with her ſuburbs,

29 Iarmuth with her ſuburbs, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkah with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, the city of refuge for the ſlayer, Kedeth in ‖ Galil, with her ſuburbs, and Hammoth-dor with her ſuburbes, and Kartah with her ſuburbs: three cities.

33 All the cities of the Gerſhonites according to their families, *vvere* thirteene cities with their ſuburbs.

34 ¶ Alſo vnto the families of the children of Merari the [l] reſt of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her ſuburbs, *and* Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Iahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbes.

39 Heſhbon with her ſuburbs, *and* Iazer with her ſuburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of the Leuites) were by their lot, twelue cities.

41 *And* all the cities of the Leuites [n] within the poſſeſſion of the children of Iſrael, *vvere* eight and fourtie with their ſuburbs.

42 Theſe cities lay euery one *ſeuerally* with their ſuburbs round about them: ſo were all theſe cities.

43 ¶ So the Lord gaue vnto Iſrael all the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, and dwelt therein.

44 Alſo the Lord gaue them reſt round about according to all that hee had ſworne vnto their fathers: and there ſtood not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had ſayd vnto the houſe of Iſrael, *but* all came to paſſe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manaſſeh are ſent againe to their poſſeſſions. 10 They builde an altar for a memoriall. 15 The Iſraelites reprooue them. 21 Their anſwere for defence of the ſame.

THen [a] Ioſhua called the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh,

2 And ſayd vnto them, Yee haue kept all that Moſes the ſeruant of the Lord [b] commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently

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[b] He meaneth them that were Prieſts: for ſome were but Leuites.

[c] Euery tribe gaue more or fewer cities according as their inheritance was great or litle, Numb.35.8.

[d] For Aaron came of Kohath, and therefore the Prieſts office remained in that family.

* Chap.14,14. 1.Chron.6,56.

[e] That is, the Prieſt of the family of the Kohathites, of whom Aaron was chiefe.

[f] The ſuburbes were a thouſand cubites from the wall of the cities round about, Numb.35,4.

[g] That were not Prieſts.

[h] Hebron and Shechem were the two cities of refuge vnder the Kohathites.

[i] Which dwelt in Canaan.

[k] Golan and Kedeſh were the cities of refuge vnder the Gerſhonites.

‖ *Or, Galile.*

[l] They are here called the reſt, becauſe they are laſt numbred, and Merari was the yonger brother, Gen.46,11.

[m] Bezer and Ramoch were the cities of refuge vnder the Merarites and beyond Iorden Chap.20.8.

[n] Thus according to Iaakobs prophecie they were ſcattered throughout the countrey, which God vſed to this end, that his people might be inſtructed in the true religion by them.

* *Chap.*23.14,15.

[a] After that the Iſraelites enioyed the land of Canaan.

[b] Which was to goe armed before their brethren, Num.32,29.

kept the commandement of the Lord your God.

4 And now the Lord hath giuen reſt vnto your brethren, as hee promiſed them: therefore now returne ye, and goe to your tents, to the land of your poſſeſſion, which Moſes the ſeruant of the Lord hath * giuen you beyond Iorden.

* Num.32,33. Chap.13,8.

5 But take diligent heede, to doe the commandement and Law, which Moſes the ſeruant of the Lord commanded you: *that is,* * that ye [c] loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and ſerue him with all your heart, and with all your ſoule.

* Deut.10,12.

[c] He ſheweth wherein conſiſteth the fulfilling of the Law.

6 So Ioſhua [d] bleſſed them, and ſent them away, and they went vnto their tents.

[d] He commanded them to God, and prayed for them.

7 ¶ Now vnto *one* halfe of the tribe of Manaſſeh Moſes had giue *a poſſeſſion* in Baſhan: and vnto the *other* halfe thereof gaue Ioſhua among their brethren on this ſide Iorden Weſtward: therefore when Ioſhua ſent them away vnto their tents, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tents, and with a great multitude of cattell, with ſiluer and with gold, with braſſe and with yron, and with great abundance of rayment: diuide the ſpoyle of your enemies with your [e] brethren.

[e] Which remayned at home and went not to the warre, Num.31,27. 1.Sam.30,24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their poſſeſſion, which they had obteined according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh, built [f] there an altar by Iorden, a great altar to ſee too.

† *Ebr. Geliloth, which countrey alſo was called* Canaan, *becauſe the Amorites dwelling there were called Canaanites.*

[f] That is, beyond Iorden: for ſometime the whole countrey on both ſides of Iorden is meant by Canaan.

11 ¶ When the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh, to goe vp [g] to warre againſt them.

[g] Such now was their zeale, that they would rather loſe their liues, then ſuffer the true religion to be changed or corrupted.

13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh into the lande of Gilead, Phinehas the ſonne of Eleazar ỹ Prieſt,

14 And with him ten princes, of euery chiefe houſe a prince, according to all the tribes of Iſrael: for euery one *vvas* chiefe of their fathers houſehold among the ‖ thouſands of Iſrael.

‖ *Or, multitude.*

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, vnto the land of Gilead, and ſpake with them, ſaying,

16 Thus ſayth [h] the whole Congregation of the Lord, What tranſgreſſion is this that ye haue tranſgreſſed againſt the God of Iſrael, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day againſt ỹ Lord?

[h] Not onely of the princes, but alſo of the common-people.

17 Haue we too little for the wickedneſſe * of Peor, whereof we are not [i] cleanſed vnto this day, though a plague came vpon the Congregation of the Lord?

* Num.25,4.

[i] Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickedneſſe and idolatry.

18 Yee alſo are turned away this day from the Lord: and ſeeing ye rebell to day againſt the Lord, euen to morrow he will be wroth with all the Congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion be [k] vncleane, come ye ouer vnto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth, and take poſſeſſion among vs: but [l] rebell not againſt the Lord, nor rebell not againſt vs in building you an altar, beſide the altar of the Lord our God.

[k] In your iudgement.

[l] To vſe any other ſeruice then God hath appointed, is to rebell againſt God, 1. Sam.15,23.

20 Did not Achan the ſonne of Zerah treſpaſſe grieuouſly in the execrable thing, and wrath fell on * all the Congregation of Iſrael? and this man alone [m] periſhed not in his wickednes.

* Chap.7,1.5.

[m] Signifying, that if many ſuffered for one mans fault, for the fault of many, all ſhould ſuffer.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh anſwered, and ſayd vnto the heads ouer the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael himſelfe ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord *vve haue done it*, ſaue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord [n] himſelfe require it:

[n] Let him puniſh vs.

24 And if we haue not *rather* done it for feare of *this* thing, ſaying, In time to come your children might ſay vnto our children, What haue ye to doe with the Lord God of Iſrael?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: ſo ſhall your children make our children [o] ceaſe from fearing the Lord.

[o] Or, to turne backe from the true God.

26 Therefore we ſayd, We will now goe about to make vs an altar, not for burnt offring, nor for ſacrifice,

27 But it ſhall be a * witneſſe betweene vs and you, and betweene our generations after vs, to execute the ſeruice of the Lord before him, in our burnt offerings, and in our ſacrifices, and in our peace offrings, and that your children ſhould not ſay to our children in time to come, Yee haue no part in the Lord.

* Gen.31,48. Chap.24,27. verſ. 34.

28 Therefore ſayd we, If ſo be that they ſhould *ſo* ſay to vs, or to our [p] generations in time to come, then will wee anſwere, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt offering, nor for ſacrifice, but it is a witneſſe betweene vs and you.

[p] They ſignifie a wonderfull care that they bare toward their poſteritie, that they might liue in the true ſeruice of God.

29 God forbid, that we ſhould rebell againſt the Lord, and turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for ſacrifice, ſaue the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Prieſt, and the princes of the Congregation and heads ouer the thouſands of Iſrael, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manaſſeh ſpake, † they were well content.

† *Ebr. it was good in their eyes.*

31 And Phinehas the ſonne of Eleazar the Prieſt ſayd vnto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceiue, that the Lord is [q] among vs, becauſe ye haue not done this treſpaſſe againſt the Lord: now yee haue [r] deliuered the children of Iſrael out of the hand of the Lord.

[q] By preſeruing and gouerning vs.

[r] Whom if ye had offended; he would haue puniſhed with you.

32 ¶

32 ¶ Then Phinehas the ſonne of Eleazar the Prieſt with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Iſrael, and brought them anſwere.

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael ‖ bleſſed God, and † minded not to goe againſt them in battell for to deſtroy the land, wherein the children of Reuben and Gad dwelt.

‖ *Or, prayſed.*
† *Ebr. ſayd.*

34 Then the children of Reuben, and the children of Gad called the altar ‖ *Ed*: for it ſhall be a witneſſe betweene vs, that the Lord *is* God.

‖ *Or, witneſſe, as verſe 27.*

CHAP. XXIII.

1 Ioſhua exhorteth the people, that they ioyne not themſelues to the Gentiles, 7 that they name not their idoles. 14 The promiſe if they feare God, 15 and threatnings, if they forſake him.

AND a long ſeaſon after that the Lord had giuen reſt vnto Iſrael from all their enemies round about, and Ioſhua was olde, and † ſtricken in age,

† *Ebr. commen into yeeres.*

2 Then Ioſhua called all Iſrael, *and* their Elders, and their Heads, and their Iudges, and their officers, and ſayd vnto them, I am old, *and* ſtricken in age.

3 Alſo yee haue ſeene all that the Lord your God hath done vnto all theſe nations [a] before you, how the Lord your God himſelfe hath fought for you.

[a] Your eyes bearing witneſſe.

4 Beholde, I haue ‖ diuided vnto you by lot theſe nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue deſtroyed, euen vnto the great Sea † Weſtward.

‖ *Or, ouerthrowen thoſe nations.*
† *Ebr. at the ſunne ſet.*

5 And the Lord your God ſhall expel [b] them before you, and caſt them out of your ſight, and ye ſhall poſſeſſe their land, as the Lord your God hath ſayd vnto you.

[b] Which yet remaine and are not ouercome, as chap. 13,2.

6 Be ye therefore of a valiant courage to obſerue and doe all that is written in the booke of the Law of Moſes, * that yee turne not therefrom to the right hand nor to the left,

* *Deut.5,32. and 28,14.*

7 Neither company with theſe nations: *that is*, with them that are [c] left with you, neither * make mention of the name of their gods, [d] nor cauſe to ſweare *by them*, neither ſerue them, nor bow vnto them:

[c] And not yet ſubdued.
* *Pſal.16,4.*
[d] Let not the Iudges admit an othe which any ſhall ſweare by their idoles.

8 But ſticke faſt vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath caſt out before you great nations and mighty, and no man hath ſtood before your face hitherto.

10 * One man of you ſhall chaſe a thouſand: for the Lord your God he fighteth for you, as hee hath promiſed you.

* *Leuit.26,8. Deut.32,30.*

11 Take good heede therefore vnto your † ſelues, that ye loue the Lord your God.

† *Ebr. ſoules.*

12 Elſe, if ye goe backe, and cleaue vnto the reſt of theſe nations: *that is*, of them that remaine with you, and ſhall ‖ make marriages with them, and ‖ goe vnto them, and they to you,

‖ *Or, be of their affinitie.*
‖ *Or, haue conuerſation with them.*

13 Know yee for certaine, that the Lord your God will caſt out no more of theſe nations from before you: * but they ſhalbe a ſnare & deſtruction vnto you, and a whip on your ſides, and thornes in your [e] eyes, vntill yee periſh out of this good land, which the Lord your God hath giuen you.

* *Exod.23.33. Numb.33.55. Deut.7,16.*
[e] Meaning, they ſhalbe a continuall griefe vnto you, and ſo the cauſe of your deſtruction.

14 And behold, this day doe I [f] enter into the way of all the world, and yee know in all your [g] hearts and in all your ſoules, that * nothing hath failed of all the good things which the Lord your God promiſed you, *but* all are come to paſſe vnto you: nothing hath failed thereof.

[f] I die according to the courſe of nature.
[g] Moſt certainely.
* *Chap.21,45.*

15 Therefore as all ‖ good things are come vpon you, which the Lord your God promiſed you, ſo ſhall the Lord bring vpon you euery ‖ euil thing, vntill hee haue deſtroyed you out of this good land, which the Lord your God hath giuen you.

‖ *Or, promiſes.*
‖ *Or, threatnings, as Chap.24,20.*

16 When yee ſhall [h] tranſgreſſe the Couenant of the Lord your God, which hee commaunded you, and ſhall goe and ſerue other gods, and bow your ſelues to them, then ſhall the wrath of the Lord waxe hote againſt you, and yee ſhall periſh quickly out of the good land which hee hath giuen you.

[h] He ſheweth that no euill can come vnto man, except he offend God by diſobedience.

CHAP. XXIIII.

2 Ioſhua rehearſeth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioſhua dieth. 32 The bones of Ioſeph are buried. 33 Eleazar dieth.

AND Ioſhua aſſembled *againe* all the [a] tribes of Iſrael to Shechem, and called the Elders of Iſrael, and their heads, and their Iudges, and their officers, & they preſented thẽſelues before [b] God.

[a] That is, the nine tribes and the halfe.
[b] Before the Arke which was brought to Shechem, when they went to bury Ioſephs bones.

2 Then Ioſhua ſayd vnto all the people, Thus ſaith the Lord God of Iſrael, * Your fathers dwelt beyond the [c] flood in olde time, *euen* Terah the father of Abraham, and the father of Nachor, and ſerued other gods.

* *Gen.11,31. Iudith 5,6.7.*
[c] Euphrates in Meſopotamia, Gen.11,26.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his ſeede, and * gaue him Izhak.

* *Gen.21,2.*

4 And I gaue vnto Izhak, * Iaakob and Eſau: and I gaue vnto * Eſau mount Seir, to poſſeſſe it: but * Iaakob and his children went downe into Egypt.

* *Gen.25,26.*
* *Gen.36,8.*
* *Gen.46,6.*

5 * I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had *ſo* done among them, I brought you out.

* *Exod.3,10.*

6 So I * brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians purſued after your fathers with charets and horſemen vnto * the red Sea.

* *Exod.12,37.*
* *Exod.14,9.*

7 Then they cryed vnto the Lord, and hee put ‖ a darkeneſſe betweene you and the Egyptians, and brought the Sea vpon them, and couered them: ſo your eyes haue ſeene what I haue done in Egypt: alſo ye dwelt in the wildernes a [d] long ſeaſon.

Or, a cloude.
[d] Euen fourty yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee poſſeſſed their countrey, and I deſtroyed them out of your ſight.

* *Num.21,29.*

9 * Alſo Balak the ſonne of Zippor king of Moab, aroſe and warred againſt Iſrael, and ſent to Balaam the ſonne of Beor for to curſe you,

* *Num.22,5. Deut.23,4.*

10 But I would not heare Balaam: therefore he bleſſed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hiuites, and the Iebuſites, and I deliuered them into your hand.

[e] Becauſe it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citie fought not.

12 And I ſent * hornets before you, which caſt them out before you, *euen* the two kings of the Amorites, & not with thy ſword, nor with thy bow.

* *Exod.23,28. Deut.7,20. Chap.11,20.*

13 And I haue given you a land, wherein yee

did not labour, and cities, which ye built not, and ye dwell in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Now therefore [f] feare the Lord, and ſerue him in vprightneſſe and in trueth, and put away the gods, which your fathers ſerued beyond the flood, and in Egypt, and ſerue ye the Lord.

[f] This is the true vſe of Gods benefites, to learne thereby to feare and ſerue him with an vpright conſcience.

15 And † if it ſeeme euill vnto you to ſerue the Lord, chuſe you this day whom ye will ſerue whether the gods which your fathers ſerued (that were beyond the flood) or the gods of the Amorites, in whoſe land ye dwell: [g] but I and mine houſe will ſerue the Lord.

† *Ebr. if it be euill in your ſight.*

[g] This teacheth vs that if all the world would goe from God, yet euery one of vs particulary is bound to cleaue vnto him.

16 Then the people anſwered and ſayd, God forbid, that we ſhould forſake the Lord, to ſerue other gods.

17 For the Lord our God, he brought vs and our fathers out the land of Egypt, from the houſe of bondage, and he did thoſe great miracles in our ſight, and preſerued vs in all the way that wee went, and among all the people through whom wee came.

18 And the Lord did caſt out before vs all the people, euen the Amorites which dwelt in the land: *therefore* will we alſo ſerue the Lord, [h] for he is our God.

[h] How much more are we bound to ſerue God in Chriſt, by whom we haue receiued the redemption of our ſoules?

19 And Ioſhua ſayd vnto the people, Ye cannot ſerue the Lord: for he is an holy God he is a ielous God: he will not pardon your iniquity nor your ſinnes.

20 If yee forſake the Lord and ſerue ſtrange gods, * then he will returne and bring euill vpon you, and conſume you, after that he hath done you good.

* *Chap. 23. 15.*

21 And the people ſayd vnto Ioſhua, Nay, but we will ſerue the Lord.

22 And Ioſhua ſayd vnto the people, Yee are witneſſes [i] againſt your ſelues, that yee haue choſen you the Lord, to ſerue him: and they ſayd, *VVe are* witneſſes.

[i] If you doe the contrary, your owne mouthes ſhall condemne you.

23 Then put away now, *ſayd he*, the ſtrange [k] gods which are among you, and bow your hearts vnto the Lord God of Iſrael.

[k] Out of your hearts and otherwiſe.

24 And the people ſayd vnto Ioſhua, The Lord our God will we ſerue, & his voyce will we obey.

25 So Ioſhua [l] made a couenant with the people the ſame day, and gaue them an ordinance and law in Shechem.

[l] By ioyning God and the people together: alſo he repeated the promiſes and threatnings out of the Law.

26 And Ioſhua wrote theſe words in the booke of the Law of God and tooke a great ſtone, and pitched it there vnder an ‖ oke that was in the Sanctuary of the Lord.

‖ *Or, elme.*

27 And Ioſhua ſayd vnto all the people, Behold, this ſtone ſhall be a witneſſe vnto vs: for it [m] hath heard all the words of the Lord which he ſpake with vs: it ſhalbe therefore a witnes againſt you, leaſt you denie your God.

[m] Rather then mans diſſimulation ſhould not be puniſhed, the dumme creatures ſhall cry for vengeance.

28 Then Ioſhua let the people depart, euery man vnto his inheritance.

29 And after theſe things, Ioſhua the ſonne of Nun, the ſeruant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which is in mount Ephraim, on the North ſide of mount Gaaſh.

* *Gen. 19. 50. Iudges 2. 9.*

31 And Iſrael [n] ſerued the Lord all the dayes of Ioſhua, and all the dayes of the Elders that ouerliued Ioſhua, and which had knowen all the workes of the Lord that he had done for Iſrael.

[n] Such are the people commonly as their rulers are.

32 And the * bones of Ioſeph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcel of ground, which Iaakob bought of * the ſons of Hamor the father of Shechem, for an hundreth pieces of ſiluer, & the children of Ioſeph had them in their inheritance.

* *Gen. 50. 15. Exod. 13. 19.*

* *Gen. 33. 19.*

33 Alſo Eleazar the ſonne of Aaron died, whom they buried in † the hill of Phinehas his ſonne, which was giuen him in mount Ephraim.

† *Ebr. Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGUMENT.

ALbeit there is nothing that more prouoketh Gods vvrath, then mans ingratitude, yet is there nothing ſo diſpleaſant and hainous that can turne backe Gods loue from his Church. For novv vvhen the Iſraelites vvere entred into the land of Canaan, and ſavv the trueth of God promiſe performed, in ſtead of acknovvledging his great benefites and giuing thankes for the ſame, they fell to moſt horrible obliuion of Gods graces, contrary to their ſolemne promiſe made unto Ioſhua, and ſo prouoked his vengeance (as much as in them ſtood) to their vtter deſtruction. VVhereof as they had moſt euident ſignes by the mutability of their ſtate: (for he ſuffered them to be muſt cruelly vexed and tormented by tyrants: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feele their ovvne miſeries, and ſo call vnto him, and be deliuered.) So to ſhevv that his mercies endure for euer, he raiſed vp from time to time ſuch as ſhould deliuer them, and aſſure them of his fauour and grace, if they vvould turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they vvere executers of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp as it ſeemed beſt to God, for the gouernance of his people. They vvere fourteene in number beſide Ioſhua, and gouerned from Ioſhua vnto Saul the firſt King of Iſrael. Ioſhua and theſe vnto the time of Saul, ruled 377 yeeres. In this booke are many notable poynts declared, but tvvo eſpecially: firſt, the battell that the Chuch of God hath for the maintenance of true Religion againſt idolatry and ſuperſtition: next, vvhat great danger that common-vvealth is in, vvhen as God giueth not a Magiſtrate to reteine his people in the pureneſſe of Religion and his true ſeruice.

CHAP. I.

After Ioſhua was dead, Iudah was constitute captaine. 6 Adoni-bezek is taken. 14 The requeſt of Achſah. 26 The children of Keni. 28 The Canaanites are made tributaries, but not deſtroyed.

AFter that Ioſhua was dead, the children of Iſrael [a] asked the Lord, ſaying, [b] Who ſhall goe vp for vs againſt the Canaanites to fight firſt againſt them?

[a] By the iudgement of Vrim, reade Exod. 28. 30. num. 27. 21. 1. ſam. 28. 6.

[b] Who ſhall be our captaine?

2 And the Lord ſayd, Iudah ſhall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah ſayd vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will goe with thee into thy lot: ſo Simeon went with him.

[c] For the tribe of Simeon had their inheritance within the tribe of Iudah, Ioſh. 19. 1.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they ſlew of them in Bezek ten thouſand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought againſt him, and ſlew the Canaanites, and the Perizzites.

‖ Or, the lord of Bezek.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off the thumbes of his hands and of his feet.

[d] This was Gods iuſt iudgement, as the tyrant himſelfe confeſſeth, that as he had done, ſo did he receiue, Leuit.24,19,20.

7 And Adoni-bezek ſaid, Seuentie Kings hauing the thumbes of their hands and of their feete cut off, gathered *bread* vnder my table: as I haue done, ſo God hath rewarded me, ſo they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought againſt Ieruſalem, and hath taken it and ſmitten it with the edge of the ſword, and had ſet the [e] city on fire.)

[e] Which was afterward built againe, and poſſeſſed by the Iebuſites, 2.Sam.5,6.

9 ¶ Afterward alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went againſt the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they ſlew [f] Sheſhai, and Ahiman, and Talmai.

* *Chap*.15.14.

[f] Theſe three were gyants, and the children of Anak.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *vvas* Kiriath-ſepher.

12 And Caleb ſayd, Hee that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achſah his daughter to wife.

14 And when ſhe came *to him*, ſhee mooued him to aske of her father a field, [g] and ſhe lighted off her aſſe, and Caleb ſayd vnto her, What wilt thou?

[g] Reade Ioſh.15.18

15 And ſhe anſwered him, Giue me, a bleſſing: for thou haſt giuen me a South countrey, giue me alſo Springs of water: and Caleb gaue her the ſprings aboue, and the ſprings beneath.

16 ¶ And the children of [h] Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderneſſe of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

[h] This was one of the names of Moſes father in law, reade Num.10.29.

17 But Iudah went with Simeon his brother, and they ſlewe the Canaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie * Hormah.

* *Numb*.21.3.

18 Alſo Iudah tooke [i] Azzah with the coaſts thereof, and Askelon with the coaſts thereof, and Ekron with the coaſts thereof.

[i] Theſe cities and others were afterward poſſeſſed of the Philiſtims, 1.Sam.6.17.

19 And the Lord was with Iudah, and he poſſeſſed the mountaines: for hee could not driue out the inhabitants of the valleyes, becauſe they had charets of yron.

20 And they gaue Hebron vnto Caleb, as *Moſes had ſayd, and he expelled thence the three ſonnes of Anak.

* *Numb*.14.24. *Ioſh*.14.13. *and* 15.14.

21 But the children of Beniamin did not caſt out the Iebuſites, that [k] inhabited Ieruſalem: therefore the Iebuſites dwell with the children of Beniamin in Ieruſalem vnto this day.

[k] For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They alſo that were of the houſe of Ioſeph, went vp to Beth-el, and the Lord *vvas* with them,

23 And the houſe of Ioſeph cauſed to viewe Beth-el (and the name of the city before time *vvas* * Luz.)

* *Gen*.28.19.

24 And the ſpies ſaw a man come out of the citie, and they ſayd vnto him, Shew vs, wee pray thee, the way into the citie, * and wee will ſhew thee mercie.

* *Ioſh*.2.14.

25 And when hee had ſhewed them, the way into the citie, they ſmote the citie with the edge of the ſword, but they let the man and all his houſhold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manaſſeh deſtroy Bet-ſhean with her towns, nor Taanach with her towns, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her towns, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled ſtill in that land.

* *Ioſh*.17,12.

[l] Wherefore God permitted the Canaanites to dwell ſtill in the land, reade Chap.3,4.

28 Neuertheleſſe when Iſrael was ſtrong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* *Ioſh*.16.10.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

[m] That is, the tribe of Zebulun as is alſo to be vnderſtood of the reſt.

31 ¶ Neither did Aſher caſt out the habitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

[n] But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Bethſhemeſh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheleſſe the inhabitants of Beth-ſhemeſh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: ſo that they ſufferd them not to come downe to the valley.

‖ *Or, afflicted them.*

35 And the Amorites ‖ dwelt ſtill in mount Heres in Aijalon, and in Shaalbim, and when the [o] hand of Ioſephs familie preuailed, they became tributaries:

‖ *Or, would dwell.*

[o] Meaning, when he was ſtronger then they.

36 And the coaſt of the Amorites was from Maaleh-akrabbim, *euen* from [p] Selah and vpward.

[p] Which was a citie in Arabia, or as ſome reade, from the rocke.

CHAP. II.

1 The Angel rebuketh the people, becauſe they had made peace with the Canaanites. 11 The Iſraelites fell to idolatry after Ioſhuas death. 14 They are deliuered into the enemies hands: 16 God deliuereth them by Iudges. 21 Why God ſuffered idolaters to remaine among them.

And an [a] Angel of the Lord came vp from Gilgal to Bochim, and ſayd, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had ſworne vnto your fathers, and ſayd, I will neuer breake my couenant with you.

[a] That is, meſſenger, or prophet, as ſome thinke, Phinehas.

2 * Yee alſo ſhall make no couenant with the inhabitants of this land, * *but* ſhall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

* *Deut*.7.2.

* *Deut*.12 3.

3 Wherefore, I ſayd alſo, I will not caſt them out before you, but they ſhall be * *as thornes* vnto your ſides, & their gods ſhalbe your ‖ deſtruction.

* *Ioſh*.23.13.

‖ *Or, ſnare.*

4 And when the Angel of the Lord ſpake theſe words vnto all the children of Iſrael, the people lift vp their voyce, and wept.

5 Therefore they called the name of that

place, ‖ Bochim, and offered ſacrifices there vnto the Lord.

6 ¶ Now when Ioſhua had [b] ſent the people away, the children of Iſrael went euery man into his inheritance, to poſſeſſe the land.

7 And the people had ſerued the Lord all the dayes of Ioſhua, and all the dayes of the Elders that outliued Ioſhua, which had ſeen all the great [c] works of the Lord that he did for Iſrael.

8 But Ioſhua the ſonne of Nun the ſeruant of the Lord died, when he was an hundreth and ten yeeres old:

9 And they buried him in the coaſtes of his inheritance, in [d] Timnath-heres in mount Ephraim, on the Northſide of mount Gaaſh,

10 And ſo all that generations was gathered vnto their fathers, and another generation aroſe after them, which neither knew the Lord, nor yet the workes which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lord, and ſerued [e] Baalim,

12 And forſooke the Lord God of their fathers, which brought them out of the land of Egypt & followed other gods, *euen* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forſooke the Lord, and ſerued * Baal, and [f] Aſhtaroth.

14 And the wrath of the Lord was hote againſt Iſrael, and he deliuered them into the hands of ſpoylers, that ſpoyled them, & he * ſold them into the handes of their enemies round about them, ſo that they could no longer ſtand before their enemies.

15 [g] Whitherſoeuer they went out, the [h] hand of the Lord was ſore againſt them, as the Lord had ſaid, and as the Lord had ſworne vnto them: ſo he puniſhed them ſore.

16 ¶ Notwithſtanding, the Lord raiſed vp ‖ Iudges, which † deliuered them out of the hands of their oppreſſours.

17 But yet they would not obey their Iudges for they wend a whoring after other gods, and worſhipped them, *and* turned quickly out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not ſo.

18 And when the Lord had raiſed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compaſſion of their gronings, [k] becauſe of them that oppreſſed them and tormented them.)

19 Yet * when the Iudge was dead, thy returned, and † did worſe then their fathers, in following other gods to ſerue them and worſhip them: they ceaſed not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, & he ſaid, Becauſe this people hath tranſgreſſed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more caſt out before them any of the [l] nations, which Ioſhua left when he died,

22 That through them I may [m] proue Iſrael, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left thoſe nations, and droue them not out immediatly, neither deliuered them into the hand of Ioſhua,

‖ *Or, weeping.*

[b] After that he had diuided to euery man his portion by lot, Ioſh. 24. 28.

[c] Meaning, the wonders and miracles.

[d] Heres, by turning the letters backward is Sereh, as Ioſh. 24. 30.

[e] That is, all maner of idoles.

* *Chap.* 10. 6.

[f] Theſe were Idoles, which had the forme of an ewe or ſheepe among the Sidonians.

* *Pſal.* 44. 12. *Iſa.* 50. 1.

[g] In all their enterpriſes.

[h] The vengeance.

‖ Or, *magiſtrates.*

† *Ebr. ſaued.*

[i] Meaning, from the true religion.

† *Ebr. repented.*

[k] Seeing their crueltie.

* *Chap.* 3. 12.

† *Ebr. corrupt themſelues.*

[l] As the Hiuites, Iebuſites, Amorites, &c.

[m] So that both outward enemies and falſe prophets are but a triall to proue our faith, Deut. 13. 3. and chap. 3. 1.

CHAP. III.

1 *The Canaanites were left to trie Iſrael.* 9 *Othniel deliuereth Iſrael.* 21 *Ehud killeth King* Eglon. 31 *Shamgar killeth the Philiſtims.*

THeſe now are the nations which the Lord left, that he might proue Iſrael by them (*euen* as many *of Iſrael* as had not knowen all the [a] warres of Canaan,

2 Onely to make the generations of the children of Iſrael to know, and to teach them warre, which doubtleſſe their predeceſſors knew [b] not,)

3 Fiue princes of the Philiſtims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hermath.

4 And theſe remained to prooue Iſraell by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites,

6 And they tooke [c] their daughters to bee their wiues, and gaue their daughters to their ſonnes, and ſerued their gods.

7 ¶ So the children of Iſrael did wickedly in the ſight of the Lord, and forgate the Lord their God, and ſerued Baalam, and [d] Aſheroth.

8 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim King of ‖ Aram-naharaim, and the children of Iſrael ſerued Chuſhan-riſhathaim eight yeeres.

9 ¶ And when the children of Iſrael cried vnto the Lord, the Lord ſtirred vp a Sauiour to the children of Iſrael, and hee ſaued them, *euen* Othniel the ſonne of Kenaz, Calebs yonger brother.

10 And the [e] Spirit of the Lord came vpon him, and he iudged Iſrael, and went out to warre: and the Lord deliuered Chuſhan-riſhathaim king of ‖ Aram into his hand, and his hand preuailed againſt Chuſhan-riſhathaim.

11 So the land had reſt [f] fourty yeeres, and Othniel the ſonne of Kenaz died.

12 ¶ Then the children of Iſrael againe committed wickednes in the ſight of the Lord: and the Lord [g] ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had committed wickedneſſe before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the citie of palme trees.

14 So the children of Iſrael ſerued Eglon king of Moab eighteene yeeres.

15 But when the children of Iſrael cried vnto the Lord, the Lord ſtirred them vp a ſauiour, Ehud the ſonne of Gera the ſonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Iſrael ſent a preſent by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he preſented the gift vnto Eglon king of Moab (and Eglon *vvas* a very fat man.)

18 And when he had now preſented the preſent, he ſent away the people that bare the preſent,

19 But he turned againe from the [h] quarries, that were by Gilgal, and ſaid, I haue a ſecret errand vnto thee, O King. Who ſaid, Keepe [i] ſilence: and

[a] Which were atchieued by the hand of God, and not by the power of man.

[b] For they truſted in God, & he fought for them,

[c] Countrary to Gods commandement, Deut. 3. 7.

[d] Trees or woods erected for idolatrie.

‖ *Or, Meſopotamia.*

[e] He was ſtirred vp by the Spirite of the Lord.

‖ *Or, Syria.*

[f] That is, 32 vnder Ioſhua, and eight vnder Othniel.

[g] So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

‖ *Or, Beniamin.*

‖ *Or, left handed.*

‖ *Or, cauſed a dagger to be made.*

[h] Or, as ſome reade from the places of idoles

[i] Till all be departed.

all that ſtood about him went out from him.

20 Then Ehud came vnto him, (and he ſate alone in a ſummer parler, which he had) and Ehud ſayd, I haue a meſſage vnto thee from God. Then he aroſe out of his throne.

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thruſt it vnto his belly,

22 So that the haft went in after the blade, and the fatte cloſed about the blade, ſo that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and ſhut the doores of the parler vpon him, and locked them.

‖ Or, hall.

24 And when hee was gone out, his ſeruants came: who ſeeing that the doores of the parler were locked, they ſaid. Surely † he doeth his eaſement in his ſummer chamber.

† Ebr. he couereth his feete.

25 And they taried till they were aſhamed: and ſeeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they taried) and was paſſed the quarries, and eſcaped vnto Seirath,

27 And when he came *home*, he ‖ blew a trumpet in mount Ephraim, and the children of Iſrael went downe with him from the mountaine, and he went before them,

‖ Or, cauſed the trumpet to be blowen, Num. 10.2.3.

28 Then ſaid he vnto them, Follow mee: for the Lord hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and tooke the paſſages of Iorden toward Moab, and ſuffered not a man to paſſe ouer.

29 And they ſlew of the Moabites the ſame time about tenne thouſand men, all ‖ fedde men, and all *were* warriours, and there eſcaped not a man.

‖ Or, ſtrong, and bigge bodied.

30 So Moab was † ſubdued that day, vnder the hand of Iſrael: and the [k] land had reſt foureſcore yeeres.

† Ebr. humbled.

[k] Meaning, the Iſraelites.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlew of the Philiſtines ſixe hundreth men with an oxe [l] goade, and hee alſo deliuered Iſrael.

[l] So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

CHAP. IIII.

1 Iſrael ſinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Iſrael, and exhorteth Barak to deliuer the people. 15 Siſera fleeth. 17 and is killed by Iael.

AND the children of Iſrael ‖ began againe to doe wickedly in the ſight of the Lord when Ehud was dead.

‖ Ebr. added, or continued to doe euill.

2 And the Lord ſold them into the hande of [a] Iabin King of Canaan, that reigned in Hazor, whoſe chiefe captaine *was called* Siſera, which dwelt in [b] Haroſheth of the Gentiles.

[a] There was another Iabin, whom Ioſhua killed and burnt his city Hazor, Ioſh. 11.13.

[b] That is in a wood, or ſtrong place.

3 Then the children of Iſrael cried vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres he had vexed the children of Iſrael very ſore.)

4 ¶ And at that time Deborah a Propheteſſe the wife of Lapidoth [c] iudged Iſrael.

[c] By the ſpirit of propheſie: reſoluing of controuerſies and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then ſhe ſent and called Barak the ſonne of Abinoam out of Kedeſh of Naphtali, and ſaid vnto him, Hath not the Lord God of Iſrael [d] commanded, *ſaying*, Goe, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun?

[d] And reuealed vnto me by the ſpirit of prophecy.

7 And I will draw vnto thee to the * ‖ riuer Kiſhon, Siſera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

* Pſal. 83.9.10

‖ Or, valley.

8 And Barak ſaid vnto her, [e] If thou wilt go with me, I will goe: but if thou wilt not go with me, I will not goe.

[e] Fearing his owne weakenes and his enemies power, hee deſireth the propheteſſe to goe with him to aſſure him of Gods will from time to time.

9 Then ſhee anſwered, I will ſurely goe with thee, but this iourney that thou takeſt, ſhall not be for thine honour: for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and ‖ he went vp on his feete with ten thouſand men, and Deborah went vp with him.

‖ Or, he led after him 10000 men.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moſes, was departed from the * Kenites, and pitched his tent [f] vntill the plaine of Zaanaim, which is by Kedeſh.)

‖ Or, poſteritie.

* Num. 10.29.

* Ebr. from Kain.

[f] Meaning, that he poſſeſſed a great part of that countrey.

12 Then they ſhewed Siſera, that Barak the ſonne of Abinoam was gone vp to mount Tabor.

13 And Siſera called for all his charets, *euen* nine hundreth charets of yron, and all the people that were with him from Haroſheth of the Gentiles, vnto the riuer Kiſhon.

14 Then Deborah ſaid vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Siſera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thouſand men after him.

[g] She ſtill encourageth him to this enterpriſe by aſſuring him of Gods fauour and ayde.

15 And the Lord deſtroyed Siſera and all his charets, and all his hoſte with the edge of the ſword before Barak, ſo that Siſera lighted downe off his charet, and fled away on his feete.

16 But * Barak purſued after the charets, and after the hoſte vnto Haroſheth of the Gentiles: and all the hoſte of Siſera fell vpon the edge of the ſword: there was not a man left.

* Pſal. 38.10.

17 Howbeit Siſera fledde away on his feete to the tent of Iael the wife of [h] Heber the Kenite: (for peace *was* betweene Iabin the king of Hazor, and betweene the houſe of Heber the Kenite.)

[h] Whoſe anceſters were ſtrangers, but worſhipped the true God, and therefore were ioyned with Iſrael.

18 And Iael went out to meete Siſera, and ſaid vnto him, Turne in, my lord, turne into me: feare not. And when he had turned in vnto her into her tent, ſhe couered him with a ‖ mantell.

‖ Or, blanket.

19 And he ſaid vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirſty. And ſhe opened * a bottle of milke, and gaue him drinke, and couered him.

* Chap. 5.25.

20 Againe hee ſaid vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, ſaying, Is [i] any man there? thou ſhalt ſay, Nay.

[i] To wit, Siſera.

21 Then Iael Hebers wife tooke a [k] naile of the tent, and tooke a hammer in her hand, and went ſoftly vnto him, and ſmote the naile into his temples, and faſtened it into the ground, (for he was faſt aſleepe, and wearie) and *ſo* he died.

[k] That is, the pin or ſtake, whereby it was faſtened to the ground.

22 And behold, as Barak purſued after Siſera, Iael came out to meete him, and ſayd vnto him, Come, and I will ſhew thee the man, whom thou ſeekeſt: and when he came into her *tent*, behold, Siſera lay [l] dead, and the naile in his temples.

[l] So he ſaw that a woman had the honour, as Deborah propheſied.

23 So God brought downe Iabin the king of Canaan that day before the children of Iſrael.

24 And the hande of the children of Iſrael

† proſpered, and preuailed againſt Iabin the king of Canaan, vntill they had deſtroyed Iabin king of Canaan.

CHAP. V.

1 *The ſong and thankeſgiuing of Deborah and Barak, after the victorie.*

THen ſang Deborah, and Barak the ſonne of Abinoam the ſame day, ſaying,

2 Praiſe yee the Lord for the auenging of Iſrael, *and* for the [a] people that offered themſelues willingly.

3 Heare, ye kings, hearken ye princes: I, *euen* I will ſing vnto the Lord: I will ſing praiſe vnto the Lord God of Iſrael.

4 Lord, * when thou wenteſt out of Seir, when thou departedſt out of the field of * Edom, ẏ earth trembled, and the heauens rained, the cloudes alſo dropped water.

5 * The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Iſrael.

6 In the dayes of * Shamgar the ſonne of Anath, in the dayes of * Iaēl, the hie wayes were [b] vnoccupied, and the trauellers walked through bywayes.

7 The townes were not inhabited: they decayed, *I ſay*, in Iſrael, vntill I Deborah came vp, which roſe vp a [c] mother in Iſrael.

8 They choſe new gods: then *vvas* warre in the gates. Was there a [d] ſhield or ſpeare ſeene among fourtie thouſand of Iſrael?

9 Mine heart *is ſet* on the gouernours of Iſrael, *and* on them that are willing among the people: praiſe ye the Lord.

10 Speake ye that ride on [e] white aſſes, ye that dwell [f] by Middin, and that walke by the way.

11 For the noiſe of the archers *appaiſed* among the [g] drawers of water: there ſhall they rehearſe the righteouſneſſe of the Lord, his righteouſneſſe of his townes in Iſrael: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, ariſe, *and* ſing a ſong: ariſe Barak, and leade [h] thy captiuitie captiue, thou ſonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the ſtrong.

14 Of Ephraim [i] their roote *aroſe* againſt Amalek: *and* after thee Beniamin *ſhall fight* againſt thy people, *O Amalek*, of Machir came rulers, and of Zebulun, they that handle the penne of the [k] writer.

15 And the princes of Iſſachar were with Deborah, and [l] Iſſachar, and alſo Barak: hee was ſet on his feet in the valley: for the diuiſions of Reuben *vvere* great [m] thoughts of heart.

16 Why abodeſt thou among the ſheepefolds, to heare the bleatings of the flocks? for ẏ diuiſions of Reuben *vvere* great thoughts of heart.

17 [n] Gilead abode beyond Iorden: and why doeth Dan remaine in ſhippes? Aſher ſate on the ſea ſhoare, and taried in his [o] decayed places.

18 *But* the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came *and* fought: then fought the Kings of Canaan in Tanaach by the waters of Megiddo: they receiued no gaine of [p] money.

20 They fought from heauen, *euen* the ſtarres in their courſes fought againſt Siſera.

21 The Riuer Kiſhon [q] ſwept them away, that ancient riuer the riuer Kiſhon. O my ſoule, thou haſt marched valiantly.

† *Ebr. went and was ſtrong.*
[a] To wit, the two tribes of Zebulun and Naphtali.
* *Deut.*4.11.
* *Deut.*2.1.
* *Pſal.*97.5.
* *Exod.*19.18.
* *Chap.*3.31.
* *Chap.*4.18.
[b] For feare of the enemies.
[c] Miraculouſly ſtirred vp of God to pitie them and deliuer them.
[d] They had no heart to reſiſt their enemies.
[e] Ye gouernours.
[f] As in danger of your enemies.
[g] For now you may draw water without feare of your enemies.
[h] To wit, them that kept thy people in captiuitie.
[i] Ioſhua firſt fought againſt Amalek, and Saul deſtroyed him.
[k] Euen the learned did helpe to fight.
[l] Euen the whole tribe.
[m] They marueiled, that they came not ouer Iorden to helpe them.
[n] She reprooueth all them that came not to helpe their brethren in their neceſſitie.
[o] Either by beating of the ſea, or by mining.
[p] They wane nothing, but loſt all.
[q] As a beſome doeth the filth of the houſe.

22 Then were the horſe hooues broken with the oft beating together of their mightie *men*.

23 Curſe yee [r] Meroz: (ſaid the Angel of the Lord) curſe the inhabitants thereof, becauſe they came not to helpe the Lord, to helpe the Lord againſt the mightie.

24 Iael the wife of Heber the Kenite ſhall bee bleſſed aboue *other* women: bleſſed ſhall ſhee be aboue women *dvvelling* in tents.

25 He asked water, *and* ſhee gaue him milke: ſhee brought foorth [ſ] butter in a lordly diſh.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer ſmote ſhe Siſera: ſhe ſmote off his head, after ſhe had wounded and pearſed his temples.

27 Hee bowed him downe at her feete, hee feel downe, and lay ſtill: at her feete hee bowed him downe, and fell: and when hee had ſunke downe, he lay there † dead.

28 The mother of Siſera looked out at a window, and cried thorow ẏ latteſſe, Why is his charet ſo long a comming? why tary the ‖ wheeles of his charets?

29 Her wiſe ladies anſwered her, Yea, [t] Shee anſwered her ſelfe with her owne words,

30 Haue they not gotten, *and* they diuide the ſpoile? euery man hath a maide or two. Siſera hath a pray of diuers coloured *garments*, a pray of ſundry colours made of needle worke: of diuers colours of needle worke on both ſides, [u] for the chiefe of the ſpoile.

31 So let all thine enemies periſh, O Lord: but they that loue him, ſhall bee as the [x] Sunne when hee riſeth in his might, and ẏ land had reſt fourtie yeeres

CHAP. VI.

1 *Iſrael is oppreſſed of the Midianites for their wickedneſſe.* 14 *Gideon is ſent to bee their deliuerer.* 37 *Hee asketh a ſigne.*

AFterward the children of Iſrael committed wickedneſſe in the ſight of the Lord, and the Lord gaue them into the hands of Midian ſeuen yeeres.

2 And the hand of Midian preuailed againſt Iſrael, [a] *and* becauſe of the Midianites the children of Iſrael made them dennes in the mountaines, and caues, and ſtrong holds.

3 When Iſrael had ſowen, then came vp the Midianites, the Amalekites, and they of the ‖ Eaſt, and came vpon them,

4 And camped by them, and deſtroyed the fruite of ẏ earth, euen till thou come vnto [b] Azzah, and left no foode for Iſrael, neither ſheepe, nor oxe, nor aſſe.

5 For they went vp, and their cattell, and came with their tents as graſhoppers in multitude: ſo that they and their camels were without number: and they came into the land to deſtroy it.

6 So was Iſrael exceedingly impoueriſhed by the Midianites: therefore the [c] children of Iſrael cryed vnto the Lord.

7 ¶ And when the children of Iſrael cryed vnto the Lord becauſe of the Midianites,

8 The Lord ſent vnto the children of Iſrael a Prophet, who ſayd vnto them, Thus ſaith the Lord God of Iſrael, I haue brought you vp from Egypt, and haue brought you out of ẏ houſe of bondage,

9 And I haue deliuered you out of the hand

[r] It was a citie nere to Tabor, where they fought.
[ſ] Some reade churned milke in a great cup.
† *Ebr. deſtroyed.*
‖ *Or, feete.*
[t] That is, ſhe comforted her ſelfe.
[u] Becauſe he was chiefe of the armie,
[x] Shall grow daily more and more in Gods fauour.
[a] For feare of the Midianites, they fled into the dennes of the mountaines.
‖ *Or, of Kedem.*
[b] Euen almoſt the whole countrey.
[c] This is the ende of Gods puniſhments, to call his to repentance, that they may ſeeke for helpe of him.

of the Egyptians, and out of the hand of all that oppreſſed you, and haue caſt them out before you, and giuen you their land.

10 And I ſaid vnto you, I am the Lord your God: *feare not the gods of the Amorites in whoſe land you dwell: but ye haue not obeyed my voice.

* 2.King.17.35.38. Iere.10.2.

11 ¶ And the Angel of the Lord came, and ſate vnder the oke which was in Ophrah, that pertained vnto Ioaſh the father of the Ezrites, and his ſon Gideon threſhed wheate by the winepreſſe, ‖ to hide it from the Midianites.

‖ Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and ſaid vnto him, The Lord *is* with thee, thou valiant man.

13 To whome Gideon anſwered, [d] Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? & where bee all his miracles which our fathers told vs of, and ſaid, Did not the Lord bring vs out Egypt? but now the Lord hath forſaken vs, and deliuered vs into the hand of yͤ Midianites.

[d] This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iuſtified.

14 And the [e] Lord looked vpon him, and ſaid, Go in this thy [f] might, & thou ſhalt ſaue Iſrael out of the handes of the Midianites: haue not I ſent thee?

[e] That is, Chriſt appearing in viſible forme.

[f] Which I haue giuen thee.

15 And he anſwered him, Ah my Lord, whereby ſhall I ſaue Iſrael? behold, my ‖ father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

‖ Or, family.

16 Then the Lord ſaid vnto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And hee anſwered him, I pray thee, if I haue found fauour in thy ſight, then ſhew mee [g] a ſigne, that thou talkeſt with me.

[g] So that wee ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee. And he ſaid, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and make readie a kidde, and vnleauened bread of an [h] Ephah of floure, and put the fleſh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

[h] Of Ephah, read Exod.16.37.

20 And the Angel of God ſayd vnto him, Take the fleſh and the vnleauened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lord put foorth the end of the ſtaffe that he held in his hand, and touched the fleſh and the vnleauened bread: and there aroſe vp fire [i] out of the ſtone, and conſumed the fleſh and the vnleauened bread, ſo the Angel of the Lord departed out of his ſight.

[i] By the power of God onely, as in the ſacrifice of Helias. 1. King.18.38.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then ſaid, Alas, my Lord God: * for becauſe I haue ſeene an Angel of the Lord face to face, *I ſhall die.*

* Exod.33 20. chap.13.22.

23 And the Lord ſaid vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it ‖ Iehouah-ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖ Or, the Lord of peace.

25 ¶ And the ſame night the Lord ſaid vnto him, Take thy fathers young bullocke, & another bullocke [k] of ſeuen yeeres olde, and deſtroy the altar of Baall that thy father hath, & cut downe the groue that is by it,

[k] That is, as the Chalde text writeth, ſed ſeuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering with the wood of the [l] groue, which thou ſhalt cut downe.

[l] Which growed about Baals altar.

27 Then Gideon tooke ten men of his ſeruants, and did as the Lord bade him: but becauſe he feared to doe it by day for his fathers houſhold and the men of the citie, he did it by night.

28 ¶ And when the men of the citie aroſe early in the morning, beholde, the altar of Baall was broken, and y groue cut downe that was by it, and the [m] ſecond bullocke offered vpon the altar that was made.

[m] Meaning, the fat bull, which was kept to be offred vnto Baal.

29 Therefore they ſaid one to another, Who hath done this thing? and when they had inquired and aſked, they ſaid, Gideon yͤ ſonne of Ioaſh hath done this thing.

30 Then the men of the citie ſaid vnto Ioaſh, Bring out thy ſonne, that he may die: for he hath deſtroyed yͤ altar of Baall, and hath alſo cut downe the groue that was by it.

31 And Ioaſh ſaid vnto all that ſtood by him, Will yee plead Baals cauſe? or will yee ſaue him? [n] he that will contend for him, let him die or the morning. If hee be God, let him pleade for himſelfe againſt him that hath caſt downe his altar.

[n] Thus we ought to iuſtifie them that are zealous of Gods cauſe, though all the multitude be againſt vs.

32 And in that day was Gideon called Ierubbaall, that is, Let Baall plead for himſelfe becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the Eaſt, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon * and he blew a trumpet, and [o] Abiezer was ioyned with him.

† Ebr. clad Gideon.

* Num.10.3. chap.3.27.

[o] The familie of Abiezer, whereof he was.

35 And he ſent meſſengers thorowout all Manaſſeh, which was alſo ioyned with him, and hee ſent meſſengers vnto Aſher, and to Zebulun and to Nephtali, and they came vp to meet them.

36 Then Gideon ſaid vnto God, [p] If thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid,

[p] This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation.

37 Behold, I will put a fleece of wooll in the threſhing place: if the dewe come on the fleece onely and it be drie vpon all yͤ earth, then ſhal I be ſure, that thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe vp earely on the morow, and thruſt the fleece together, and wringed yͤ dew out of yͤ fleece, and filled a bowle of water.

39 Againe, Gideon ſaid vnto God, Be not angrie with me, that * I may ſpeake once more: let me proue once againe, I pray thee, with yͤ fleece: let it now bee drie onely vpon the fleece, and let dew be vpon all the ground.

* Gen.18.32.

40 And God did ſo the ſame night: for it was [q] drie vpon thee fleece onely, and there was dewe on all the ground.

[q] Whereby he was aſſured that it was a miracle of God.

CHAP. VII.

The Lord commandeth Gideon to ſend away a great part of his company. 22 The Midianites are diſcomfited by a wondrous ſort. 25 Oreb and Zeeb are ſlaine.

THen * Ierubbaall (who is Gideon) roſe vp earely, and all the people that were with him, and pitched beſide † the well of Harod, ſo that the hoſte of the Midianites was on the North ſide of them, in the valley by the hill of † Moreh.

* Chap.8.35.

† Ebr. En-harod.

† Ebr. Hammoreh.

2 And the Lord ſaid vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, leſt Iſrael make

their[a] vaunt againſt me, and ſay, Mine hand hath ſaued me.

[a] God will not that any creature depriue him of his glory.

3 Now therefore proclaime in the audience of the people, and ſay, * Who ſo is timerous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thouſand: ſo ten thouſand remained.

* Deut.20.8. 1.mac.3.56.

4 And the Lord ſaid vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will[b] trie them for thee there: and of whom I ſay vnto thee, This man ſhall goe with thee, the ſame ſhall goe with thee: and of whomſoeuer I ſay vnto thee, This man ſhall not goe with thee, the ſame ſhall not goe.

[b] I will giue thee a ſtoofe to know them that ſhall goe with thee.

5 So he brought downe the popele vnto the water. And the Lord ſaid vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themſelues, and euery one that ſhall bow downe his knees to drinke, [c] *put apart*.

[c] Let them depart as vnmeete for this enterpriſe.

6 And the number of them that lapped *by putting* their hands to their mouthes, *vvere* three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord ſayd vnto Gideon, By theſe three hundreth men that lapped, will I ſaue you, and deliuer the Midianites into thine hand: and let all the *other*[d] people goe euery man vnto his place.

[d] That is, the one & thirtie thouſand, and 700. Looke verſes 3. and 6.

8 ¶ So the people tooke vitailes † with them, and their trumpets: and he ſent all the reſt of Iſrael, euery man vnto his tent, and ‖ reteined the three hundreth men: and the hoſt of Midian was beneath him in a valley.

† Ebr. *in their hands.*

‖ Or, *encouraged.*

9 ¶ And the ſame night the Lord ſaid vnto him, Ariſe, [e] get thee downe vnto the hoſte: for I haue deliuered it into thine hand.

[e] Thus the Lord by diuers meanes doeth ſtrengthen him, that he faint not in ſo great an enterpriſe.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy ſeruant down to the hoſte,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine hands be ſtrong to go downe vnto the hoſte. Then went hee downe and Phurah his ſeruant vnto the outſide of the ſouldiers that were in the hoſte.

12 ¶ And the Midianites, and the Amalekites and all * they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels *vvere* without number, as the ſand which is by the ſea ſide for multitude.

* Chap.6.33.

13 And when Gidon was come, beholde, a man told a dreame vnto his neighbour, and ſaid, Behold, I dreamed a dreame and loe, a[f] cake of barley bread tumbled from aboue into the hoſte of Midian, and came into a tent, and ſmote it that it fell, and ouerturned it, that the tent fell downe.

[f] Some reade, a trembling noiſe of barley bread: meaning, that one of no reputation ſhould make their great armie to tremble.

14 And his fellow anſwered, and ſaid, This is nothing elſe ſaue the ſword of Gideon the ſonne of Ioaſh a man of Iſrael: *for* into his hand hath God deliuered Midian and all the hoſte.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the ſame, he [g] worſhipped, and returned vnto the hoſte of Iſrael, and ſaid, Vp: for the Lord hath deliuered into your hand the hoſte of Midian.

[g] Or, gaue God thankes, as it is in the Chalde text.

16 And hee diuided the three hundreth men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes [h] within the pitchers.

‖ Or, *firebrands.*

[h] Theſe weake meanes God vſed to ſignifie that the whole victorie came of him.

17 And he ſaid vnto them, Looke on me, and do likewiſe, when I come to the ſide of the hoſte: euen as I doe, ſo doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets alſo on euery ſide of the hoſte, and ſayd, [i] For the Lord, and for Gideon.

[i] That is, the victory ſhalbe the Lords and Gideons his ſeruant.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outſide of the hoſte, in the beginning of the middle watch, and they raiſed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, The [k] ſword of the Lord and of Gideon.

[k] Shall deſtroy the enemies.

21 And they ſtood, euery man in his place round about the hoſte: and all the hoſte ‖ ranne, and cryed, and fled.

‖ Or, *broke their aray.*

22 And the three hundreth blew with trumpets, and * the Lord ſet euery mans ſword vpon his[l] neighbour, and vpon all the hoſte: ſo the hoſte fled to Beth-haſhittah in Zererah, *and* to the border of Abel-meholah, vnto Tabbah.

* *Iſa.9.4.*

[l] The Lord cauſed the Midianites to kill one another.

23 Then the men of Iſrael being gathered together out of Naphtali, and out of Aſher, and out of all Manaſſeh, purſued after the Midianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Midianites, and take before them the[m] waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

[m] Meaning, the paſſages or the foords, that they ſhould not eſcape.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and ſlew Oreb vpon the rocke Oreb, and ſlew Zeeb at[n] the winepreſſe of Zeeb, and purſued the Medianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

* *Pſal.83,11. iſa.10.26.*

[n] Theſe places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 who appeaſeth them. 4 He paſſeth the Iorden. 16 He reuengeth himſelfe on them of Succoth and Pennel. 27 He maketh an Ephod which was the cauſe of idolatrie. 30 Of Gideons ſonnes and of his death.

THen the men of Ephraim ſayde vnto him, [a] Why haſt thou ſerued vs thus that thou calledſt vs not, when thou wenteſt to fight with the Midianites? and they chode with him ſharpely.

[a] They began to cauill, becauſe he had the glory of the victory.

2 To whom he ſaid, What haue I now done, in compariſon of[b] you? is not the[c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

[b] Which haue ſlaine two princes, Oreb and Zeeb.

[c] This laſt acte of the whole tribe is more famous, then the whole enterpriſe of one man of one family.

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? and when hee had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Iorden to paſſe ouer, hee, and the three hundreth men that were with him, wearie, yet purſuing *them.*

5 And he ſaid vnto the men of Succoth, Giue, I pray you, [d] morſels of bread vnto the people † that follow me (*for they be vvearie*) that I may follow after Zebah and Zalmunna Kings of Midian.

[d] Or, ſome ſmall portion.

† Ebr. *that are at my feete.*

6 And the princes of Succoth ſaid, Are the [e] handes of Zebah and Zalmunna now in thine handes, that wee ſhould giue bread vnto thine armie?

[e] Becauſe thou haſt ouercome an handfull, thinkeſt thou to haue ouercome the whole?

7 Gideon then ſaid, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will † teare your fleſh with thornes of the wilderneſſe and with briers.

† Ebr. *beate in pieces.*

8 ¶ And he went vp thence to Penuel, and ſpake vnto them likewiſe, and the men of Penuel anſwered him, as the men of Succoth anſwered.

9 And hee ſaid alſo vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

[f] Hauing gotten the victory.

10 ¶ Now Zebah and Zalmunna *were* [g] in Karkor, and their hoſtes with them, about fifteene thouſand, all that were left of all the hoſtes of them of the Eaſt: for there was ſlaine an hundreth and twenty thouſand men, that drew ſwords.

[g] A city Eaſtward beyond Iorden.

11 ¶ And Gideon went through them that dwelt in [h] Tabernacles on the Eaſt ſide of Nobah and Iogbehah, and ſmote the hoſte: for the hoſte was carleſſe.

[h] He went by the wilderneſſe where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſte.

13 ¶ So Gideon the ſonne of Ioaſh returned from battell, [i] the ſunne being *yet* hie,

[i] Some reade, before the Sunne roſe vp.

14 And tooke a ſeruant of the men of Succoth, and inquired of him: and hee ‖ wrote to him the princes of Succoth and the Elders thereof, *euen* ſeuenty and ſeuen men.

‖ *Or, deſcribed.*

15 And he came vnto the men of Succoth, and ſaid, Behold Zebah, and Zalmunna, by whom yee vpbraided me, ſaying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee ſhould giue bread vnto thy weary men?

16 Then hee tooke the Elders of the citie, and thornes of the wilderneſſe and briers, and † did teare the men of Succoth with them.

† *Ebr. breake in pieces, as one threſheth corne.*

17 Alſo hee brake downe the towre of * Penuel, and ſlew the men of the citie.

* *1. King. 12. 25.*

18 ¶ Then ſaid he vnto Zebah and Zalmunna, What maner of men were they, whom ye ſlew at Tabor? And they anſwered, ‖ As thou art, ſo were they, *euery* one was like the children of a king.

‖ *Or, they were like vnto thee.*

19 And he ſaid, They were my brethren, euen my [k] mothers children: as the Lord liueth, if yee had ſaued their liues, I would not ſlay you.

[k] We came all out of one belly: therefore I will be reuenged.

20 Then hee ſaid vnto Iether his firſt borne ſonne, Vp, and ſlay them: but the boy drew not his ſword: for he feared, becauſe he was yet yong.

21 Then Zebah and Zalmunna ſaid, Riſe thou and fall vpon vs: for [l] as the man is, *ſo is* his ſtrength. And Gideon aroſe and ſlew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

[l] Meaning, that they would be rid out of their paine at once, or elſe to haue a valiant man to put them to death.

‖ *Or, collers.*

22 ¶ Then the men of Iſrael ſaid vnto Gideon, Reigne thou ouer vs, both thou, and thy ſonne and thy [m] ſonnes ſonne: for thou haſt deliuered vs out of the hand of Midian.

[m] That is, thy poſteritie.

23 And Gideon ſaid vnto them, I will not reigne ouer you, neither ſhall my childe reigne ouer you, *but* the Lord ſhall reigne ouer you.

24 Againe Gideon ſaid vnto them, [n] I would deſire a requeſt of you, that you would giue mee euery man the earerings of his pray (for they hath golden earerings becauſe they were Iſmaelites.).

[n] His intent was to ſhew himſelfe thankefull for this victory by reſtoring of religion, which becauſe it was not according as God had commanded, turned to their deſtruction.

25 And they anſwered, Wee will giue them. And they ſpread a garment, and did caſt therein euery man the earerings of his praye,

26 And the weight of the golden earerings that he required, was a thouſand and ſeuen hundreth *ſhekels* of gold, beſide collers ‖ and iewels, and purple raiment that was on the kings of Midian, and beſide the chaines that were about the camels neckes.

‖ *Or, ſweete balles.*

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Iſrael went a whoring there after it, which was the deſtruction of Gideon and his houſe.

[o] That is, ſuch things as pertained to the vſe of the Tabernacle. Looke more of Ephod, Exod. 28. 4. 6. 1. Sam. 2. 18. and 2. Sam. 6. 14. and Chap. 17. 5.

28 Thus was Midian brought low before the children of Iſrael, ſo that they lift vp their heads no more: and the countrey was in quietneſſe fourtie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the ſonne of Ioaſh went, and dwelt in his owne houſe.

30 And Gideon had ſeuenty ſonnes † begotten of his body: for he had many wiues.

† *Ebr. which came out of his thigh.*

31 And his concubine that was in Shechem, bare him a ſonne alſo, whoſe name he called Abimelech.

32 So Gideon the ſonne of Ioaſh died in a good age, and was buried in the ſepulchre of Ioaſh his father in Ophrah, of the [p] father of the Ezrites.

[p] Which city belonged to the family of the Ezrites.

33 But when Gideon was dead, the children of Iſrael turned away, and went a whoring after Baalim, and made [q] Baal-berith their god.

[q] That is, Baal, to whom they had bound themſelues by couenant.

34 And the children of Iſrael remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery ſide.

35 Neither [r] ſhewed they mercy on the houſe of Ierubbaal, *or* Gideon, according to all ye goodneſſe which he had ſhewed vnto Iſrael.

[r] They were vnmindfull of God and vnkind toward him, by whom they had receiued ſo great a benefit.

CHAP. IX.

1 Abimelech vſurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the ſonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the family, *and* houſe of his mothers father, ſaying,

[a] To practiſe with his kinsfolkes for the attaining of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the ſonnes of Ierubbaal, which are ſeuentie perſons, reigne ouer you, either that one reigne ouer you? Remember alſo, that I am your [b] bone, and your fleſh.

[b] Of your kinred by my mothers ſide.

3 * Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe words: and their hearts were mooued to follow Abimelech: for ſaid they, He is our brother.

4 And they gaue him ſeuentie pieces of ſiluer out of the houſe of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

‖ *Or, idle fellowes and vagabonds.*

5 And he went vnto his fathers houſe at Ophrah, and [c] ſlew his brethren, the ſonnes of Ierubbaal, *about* ſeuenty perſons vpon one ſtone: yet Iotham the yongeſt ſonne of Ierubbaal was left: for he hid himſelfe.

[c] Thus tyrants to eſtabliſh their vſurped power, ſpare not the innocent blood, 2. king. 10. 7. 2. chro. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the houſe of [d] Millo, and came and made Abimelech King in the plaine, where the ſtone was erected in Shechem.

[d] Which was as the towne houſe, or common hall, which he calleth the towre of Shechem, verſe 49.

7 And when they told it to Iotham, he went and ſtood in the top of mount Gerizim, and lift vp his voyce, and cried, and ſaid vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoint a King ouer them, and ſaid vnto the Oliue tree, Reigne thou ouer vs.

[e] By this parable he declareth that thoſe that are not ambitious, are moſt worthy of honour, and that the ambitious abuſe their honour both to their owne deſtruction & others.

9 But the Oliue tree ſaid vnto them, Should I leaue my fatneſſe, wherewith by mee they honour God and man, and goe to aduance mee aboue the trees

10 Then the trees ſaid to the figtree, Come thou, *and* be king ouer vs.

11 But the figtree anſwered them, Should I forſake my ſweetneſſe, and my good fruit, and go to aduance me aboue the trees?

12 Then ſaid the trees vnto the vine, Come thou, *and* be king ouer vs.

13 But the vine ſaid vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

14 Then ſaid all the trees vnto the ‖ bramble, Come thou, *and* reigne ouer vs.

15 And the bramble ſaid vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your truſt vnder my ſhadow: and if not, the[f] fire ſhall come out of the bramble, and conſume the Cedars of Lebanon.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaall and with his houſe, and haue done vnto him according to the deſeruing of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of yͤ hands of Midian.

18 And yee are riſen vp againſt my fathers houſe this day, and haue ſlaine his children, *about* ſeuenty perſons vpon one ſtone, and haue made Abimelech, the ſonne of his maide-ſeruant, king ouer the men of Shechem, becauſe hee is your brother.)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his houſe this day, then [g] reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem and the houſe of Millo: alſo let a fire come foorth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Iſrael.

23 But God[h] ſent an euill ſpirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

24 That the cruelty toward the ſeuenty ſonnes of Ierubbaal and their blood might come and be layd vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem ſet men in wait for him in the tops of the mountaines: who robbed all that paſſed that way by them: and it was told Abimelech.

26 Then Gaall the ſonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [i] went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the houſe of their gods, and did eate and drinke, and curſed Abimelech.

28 Then Gaall the ſonne of Ebed ſaid, Who is Abimelech? and who is Shechem, that we ſhould ſerue him? Is he not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould wee ſerue him?

29 Now would God this people were vnder mine hand: then vould I put away Abimelech. And he ſaid to [k] Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebull the ruler of the citie heard the words of Gaal the ſonne of Ebed, his wrath was kindled.

31 Therefore hee ſent meſſengers vnto Abimelech † priuily, ſaying, Beholde, Gaall the ſonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie againſt thee.

32 Now therefore ariſe by night, thou and the people that is with thee, and lie in waite in the field.

33 And riſe early in the morning aſſoone as the ſunne is vp, and aſſault the citie: and when he and the people that is with him, ſhall come out againſt thee, doe to him † what thou canſt.

34 ¶ So Abimelech roſe vp, and all the people that were with him by night: and they lay in wait againſt Shechem in foure bands.

35 Then Gaal the ſonne of Ebed went out, and ſtood in the entring of the gate of the citie: and Abimelech roſe vp, and the folke that were with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebull ſaid vnto him, The [l] ſhadow of the mountaines ſeeme men vnto thee.

37 And Gaal ſpake againe, and ſaid, See, there come folke downe † by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

38 Then ſaid Zebul vnto him, Where is now thy mouth that ſaid, Who is Abimelech, that we ſhould ſerue him? Is not this the people that thou haſt deſpiſed? Goe out now, I pray thee and fight with them.

39 And Gaall[m] went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech purſued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaall and his brethren that they ſhould not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the [n] people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he roſe vp againſt them, and ſmote them.

44 And Abimelech, and the bands that were with him, ruſhed forward, and ſtood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and ſlew them.

45 And when Abimelech had fought againſt the citie all that day, he tooke the citie, and ſlew yͤ people that was therein, and deſtroyed the citie, & ſowed [o] ſalt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the houſe of the god [p] Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

‖ Or, thiſtle, or brier.

[f] Abimelech ſhall deſtroy the nobles of Shechem.

† Ebr. he caſt his life farre from him.

[g] That he is your king, and you his ſubiects.

[h] Becauſe the people conſented with yͤ king in ſhedding innocent blood, therefore God deſtroyeth both one and the other.

[i] Before they were afraid of Abimelechs power, and durſt not go out of the citie.

[k] Braggingly, as though hee had been preſent, or to his captaine Zebul.

† Ebr. craftily.

† Ebr. what thine hand can finde.

[l] Thou art afraid of a ſhadow.

† Ebr. by the nauill.

‖ Or, charmers.

[m] As their captaine.

[n] Which were of his company.

[o] That it ſhould be vnfruitfull, & neuer ſerue to any vſe.

[p] That is, of Baalberith, as chap. 8. 33.

Zalmon, he and all the people that were with him: and Abimelech tooke axes with him, & cut downe boughes of trees, and tooke them, and bare them on his ſhoulder, and ſayd vnto the folke that were with him, What ye haue ſeene me doe, make haſte, *and* do like me.

49 Then all the people alſo cut downe euery man his bough, and followed Abimelech, and put them to the holde, and ſet the holde on fire with them: ſo all the men of the tower of Shechem [q] died alſo, about a thouſand men and women.

[q] Meaning, that all were deſtroyed as well they in the tower, as the other.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and tooke it.

51 But there was a ſtrong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and ſhut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought againſt it, and went hard vnto the doore of the tower to ſet it on fire.

53 But a certaine woman * caſt a piece of a milſtone vpon Abimelechs head, and brake his braine pan.

* 2.Sam.11.21.

54 Then Abimelech called haſtily his page that bare his harneſſe, and ſayd vnto him, Drawe thy ſword and ſlay mee, that men ſay not of mee, A woman ſlew him. And his page [r] thruſt him thorow, and he died.

[r] Thus God by ſuch miſerable death taketh vengeance on tyrants euen in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickedneſſe of Abimelech, which hee did vnto his father in ſlaying his ſeuenty brethren.

57 Alſo all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the [ſ] curſe of Iotham the ſonne of Ierubbaal.

[ſ] For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair alſo dieth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They crie vnto God, 16 and he hath pity on them.

AFter Abimelech, there aroſe to defend Iſrael, Tola, the ſonne of Puah, the ſonne of ‖ Dodo, a man of Iſſachar, which dwelt in Shamir in mount Ephraim.

‖ *Or, his Vncle.*

2 And hee ‖ iudged Iſrael three and twenty yeere, and died, and was buried in Shamir.

‖ *Or, gouerned.*

3 ¶ And after him aroſe Iair a Gileadite, and iudged Iſrael two and twenty yeeres.

4 And he had thirtie ſonnes that [a] rode on thirty aſſe-colts, & they had thirty cities, which are called ‖ Hauoth-Iair vnto this day, and are in the land of Gilead.

[a] Signifying, they were men of authoritie.

‖ *Or, the townes of Iair, as Deut.3.14.*

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Iſrael wrought wickedneſſe againe in the ſight of the Lord, and ſerued Baalim and * Aſhtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtims, and forſooke yͤ Lord and ſerued not him.

* *Chap.2.11. and 3.7. and 4.1. and 6.1. and 13.1.*

* *Chap.2.13.*

‖ *Or, Syrian.*

7 Therefore the wrath of the Lord was kindled againſt Iſrael, and hee ‖ ſold them into the hands of the Philiſtims, and into the hands of the children of Ammon:

‖ *Or, deliuered.*

8 Who from that yeere vexed and oppreſſed the children of Iſrael eighteene yeeres, [b] euen all the children of Iſrael that were beyond Iorden, in the land of the Amorites, which is in Gilead.

[b] As the Reubenites, Gadites, and halfe the tribe of Manaſſeh.

9 Moreouer, the children of Ammon went ouer Iorden to fight againſt Iudah and againſt Beniamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael [c] cried vnto the Lord, ſaying, Wee haue ſinned againſt thee, euen becauſe wee haue forſaken our owne God, and haue ſerued Baalim.

[c] They prayed to the Lord, and confeſſed their ſinnes.

11 And the Lord [d] ſaid vnto the children of Iſrael, *Did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philiſtims?

[d] By ſtirring them vp ſome Prophets, as Chap.6.8.

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and yee cried to me, and I ſaued you out of their hands.

13 Yet ye * haue forſaken mee, and ſerued other gods: Wherefore I will deliuer you no more.

* *Deut.32.15. Ierem.2.13.*

14 Go, and crie vnto the gods which ye haue choſen: let them ſaue you in the time of your tribulation.

15 And the children of Iſrael ſaid vnto the Lord, We haue ſinned: doe thou vnto vs whatſoeuer pleaſe thee: onely wee pray thee to deliuer vs [e] this day.

[e] That is, from this preſent danger.

16 Then they put away the ſtrange gods from among them, and [f] ſerued the Lord: and ‖ his ſoule was grieued for the miſerie of Iſrael.

[f] This is true repentance, to put away the euill, and to ſerue God aright.

‖ *Or, he pitied.*

17 Then the children of Ammon gathered themſelues together, and pitched in Gilead: and the children of Iſrael aſſembled themſelues, and pitched in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, Whoſoeuer will begin the battell againſt the children of Ammon, the ſame ſhall be * head ouer all the inhabitants of Gilead.

* *Chap.11.6.*

CHAP. XI.

2 Iphtah being chaſed away by his brethren, was after made captaine ouer Iſrael. 30 Hee maketh a raſh vow. 32 Hee vanquiſheth the Ammonites, 39 and ſacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‖ a valiant man, but the ſonne of an ‖ harlot.

‖ *Ebr. a man of mighty force.*

‖ *Or, victualler.*

2 And Gileads wife bare him ſons, and when yͤ womans children were come to age, they thruſt out Iphtah, and ſaid vnto him, Thou ſhalt not inherit in our fathers houſe, for thou art the ſonne of a [a] ſtrange woman.

[a] That is, of an harlot as verſe 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellowes to Iphtah, and [c] went out with him.

[b] Where the gouernour of the countrey was called Tob.

[c] Ioyned with him, as ſome thinke, againſt his brethrē.

4 ¶ And in proceſſe of time, the children of Ammon made warre with Iſrael.

5 And when the children of Ammon fought with Iſrael, the [d] Elders of Gilead went to fetch Iphtah out of the land of Tob.

[d] Or, ambaſſadours, ſent for that purpoſe.

6 And they ſaid vnto Iphtah, * Come and be our captaine, that we may fight with the children of Ammon.

[e] Men oft times are conſtrained to deſire helpe of them, whom before they haue refuſed.

7 Iphtah then anſwered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? how then come you vnto mee now in time of your tribulation?

[f] Oft times thoſe things which men reiect, God chuſeth to doe great enterpriſes by.

8 Then the Elders of Gilead ſaid vnto Iphtah, Therefore we turne againe to thee now, that thou mayeſt go with vs, and fight againſt the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah ſaid vnto the Elders of Gilead, If ye bring mee home againe to fight againſt the

children of Ammon, if the Lord giue them before me, ſhall I be your head?

10 And the Elders of Gilead ſaid vnto Iphtah, The Lord † be witneſſe betweene vs, if we do not according to thy words.

† *Ebr. be the hearer.*

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearſed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers vnto the king of the children of Ammon, ſaying, What haſt thou to doe with mee, that thou art come againſt me, to fight in my land?

13 And the king of the children of Ammon anſwered vnto the meſſengers of Iphtah, *Becauſe Iſrael tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore reſtore thoſe *lands* † quietly.

* *Num.* 21.13.

† *Ebr. in peace.*

14 Yet Iphtah ſent meſſengers againe vnto the king of the children of Ammon,

15 And ſaid vnto him, Thus ſaith Iphtah, *Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

* *Deut.* 2.9.

16 But when Iſrael came vp from Egypt, and walked through the wilderneſſe vnto the red ſea, then they came to Kadeſh.

17 * And Iſrael ſent meſſengers vnto the king of Edom, ſaying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not conſent: and alſo they ſent vnto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

* *Num.* 20.14.20.

18 Then they went through the wilderneſſe, and compaſſed the land of Edom, and the land of Moab, and came by the Eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, *and came not within the coaſt of Moab: for Arnon *was* the border of Moab.

* *Num.* 21.13. *and* 22.14.

19 Alſo Iſrael * ſent meſſengers vnto Sihon, king of the Amorites, the king of Heſhbon, and Iſrael ſaid vnto him, Let vs paſſe, we pray thee, by thy land vnto our ‖ place.

* *Deut.* 2.26.

‖ *Or, countrey.*

20 But Sihon [g] conſented not to Iſrael, that he ſhould goe through his coaſt: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Iſrael.

[g] He truſted them not to goe thorow his countrey.

21 And the Lord God of Iſrael gaue Sihon, and all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey.

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon vnto Iabbok, and from the wilderneſſe euen vnto Iorden.

* *Deut.* 2.36.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomſoeuer ye [h] Lord our God driueth out before vs, them wil we poſſeſſe.

[h] For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the ſonne of Zippor king of Moab? did hee not ſtriue with Iſrael and fight againſt them,

* *Num.* 22.2. *deut.* 23.4. *ioſh.* 24.9.

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aroër and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundreth yeeres? why did yee not then recouer [i] them in that ſpace?

[i] Meaning, their townes.

27 Wherefore I haue not offended thee: but thou doeſt me wrong to warre againſt mee. The Lord the Iudge [k] be iudge this day betweene the children of Iſrael, and the children of Ammon.

[k] To puniſh the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had ſent him.

29 ¶ Then the [l] Spirit of the Lord came vpon Iphtah, and he paſſed ouer to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

[l] That is, the ſpirit of ſtrength and zeale.

30 And Iphtah [m] vowed a vow vnto the Lord, and ſaid, If thou ſhalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine houſe to meete me, when I come home in peace from the children of Ammon, ſhall be ye Lords, and I will offer it for a burnt offering.

32 And ſo Iphtah went vnto the children of Ammon to fight againſt them, and the Lord deliuered them into his hands.

[m] As the Apoſtle commendeth Iphtah for his worthy enterpriſe in deliuering the people, Hebr. 11.32. ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſinnes of the godly doe not vtterly extinguiſh their faith.

33 And hee ſmote them from Aroer euen till thou come to Minnith, twenty cities, and ſo forth to ‖ Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

‖ *Or, the plaine.*

34 ¶ Now when Iphtah came to Mizpeh vnto his houſe, beholde, his daughter came out to meet him with [n] timbrels and dances, which was his onely childe: he had none other ſonne, nor daughter.

[n] According to the maner after the victory.

35 And when he ſaw her, he [o] rent his clothes, and ſayd, Alas my daughter, thou haſt brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

[o] Being ouercome with blind zeale, and not conſidering whether the vow was lawfull or no.

36 And ſhee ſaid vnto him, My father, if thou haſt opened thy mouth vnto the Lord, doe with mee as thou haſt promiſed, ſeeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Alſo ſhee ſayd vnto her father, Doe thus much for me: ſuffer me two moneths, that I may go to the mountaines, and [p] bewaile my virginitie, I and my fellowes.

[p] For it was counted as a ſhame in Iſrael, to die without children, and therefore they reioyced to be maried.

38 And he ſaid, Go: and he ſent her away two moneths: ſo ſhe went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two moneths, ſhee turned againe vnto her father, who did with her according to his vowe which he had vowed, and ſhe had knowen no man. And it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and forty thouſand Ephraimites, 8 After Iphtah ſucceedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themſelues together, and went [a] Northward, and ſayd vnto Iphtah, Wherefore wenteſt thou to fight againſt ye children of Ammon, and diddeſt not call [b] vs to go with thee? we will therfore burne thine houſe vpon thee with fire.

[a] After they had paſſed Iorden.

[b] Thus ambition enuieth Gods worke in others as they did alſo againſt Gideon, Chap. 8.1.

2 And Iphtah ſaid vnto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I ſaw that yee deliuered mee not,

I put

[c] I put my life in mine hands, and went vpon the children of Ammon: ſo the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight againſt me?

[c] That is, I ventured my life, and when mans helpe failed, I put my truſt only in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites are runnagates of Ephraim [d] among the Ephraimites, *and* among the Manaſſites.

[d] Ye ranne from vs, and choſe Gilead, and now in reſpect of vs, ye are nothing.

5 Alſo the Gileadites tooke the paſſages of Iorden before the Ephraimites, and when the Ephraimites that were eſcaped, ſaid, Let me paſſe, then the men of Gilead ſaid vnto him, Art thou an Ephraimite? If he ſaid, Nay,

6 Then ſaid they vnto him, Say now [e] Shibboleth: and he ſaid Sibboleth: for he could not ſo pronounce: then they tooke him, and ſlew him at the paſſages of Iorden: and there fell at that time of the Ephraimites two and forty thouſand.

[e] Which ſignifieth the fall of waters, or an eare of corne.

7 And Iphtah iudged Iſrael ſixe yeere: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Iſrael,

[f] Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie ſonnes and thirty daughters, *vvhich* he ſent out, and tooke in thirty daughters from abroad for his ſonnes: and hee iudged Iſrael ſeuen yeere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Iſrael Elon, a Zebulonite, and he iudged Iſrael ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the ſonne of Hillel the Pirathonite iudged Iſrael.

14 And he had fortie ſonnes and thiry † nephewes that rode on ſeuenty ‖ aſſecolts: and hee iudged Iſrael eight yeeres.

† *Ebr. ſonnes ſonnes.*
‖ *Or, horſecoltes.*

15 Then died Abdon the ſonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Iſrael for their wickedneſſe is oppreſſed of the Philiſtims. 3 The Angel appeareth to Manoahs wife, 16 The Angell commandeth him to ſacrifice vnto the Lord. 24 The birth of Samſon.

BVt the children of Iſrael continued to commit * wickednes in the ſight of the Lord, and the Lord deliuered them into the handes of the Philiſtims fortie yeere.

* *Chap. 2.11. and 3.7. and 4.1. and 6.1. and 10.6.*

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whoſe wife was [a] barren, and bare not.

[a] Signifying, that their deliuerance came onely of God, and not by mans power.

3 And the Angel of the Lord appeared vnto the woman, and ſaid vnto her, Behold now, thou art barren, and beareſt not: but thou ſhalt conceiue, and beare a ſonne.

4 And now therefore beware * that thou drinke no wine, nor ſtrong drinke, neither eate any vncleane thing.

* *Num. 6.2,3.*

5 For loe, thou ſhalt conceiue and beare a ſonne, and no raſor ſhall * come on his head: for the child ſhallbe a [b] Nazarite vnto God from his birth: and he ſhall begin to ſaue Iſrael out of the hands of the Philiſtims.

* *1. Sam. 1.11.*
[b] Meaning, hee ſhould be ſeparate from the world, and dedicate to God.

6 ¶ Then the wife came and tolde her husband, ſaying, A man of God came vnto mee, and the faſhion of him was like the faſhion of the Angel of God exceeding [c] fearefull, but I asked him not whence he was, neither told he me his name,

[c] If fleſh be not able to abide the ſight of an Angel, how muchleſſe the preſence of God?

7 But hee ſaid vnto mee, Behold, thou ſhalt conceiue and beare a ſonne, and now thou ſhalt drinke no wine nor ſtrong drinke, neither eate any vncleane thing, for the childe ſhall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and ſayd, I pray thee, my Lord, let the man of God, whom thou ſenteſt, come againe now vnto vs, and teach vs what wee ſhall doe vnto the childe when he is borne.

[d] He ſheweth himſelfe ready to obey Gods will, and therefore deſireth to know farther.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as ſhe ſate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haſte and ranne, and ſhewed her husband, and ſaid vnto him, Behold, the man hath appeared vnto mee, that came vnto me [e] to day.

[e] It ſeemeth that the Angel appeared vnto her twiſe in one day.

11 And Monoah aroſe and went after his wife, and came to the [f] man, and ſayd vnto him, Art thou the man that ſpakeſt vnto the woman? and he ſayd, Yea.

[f] He calleth him man, becauſe he ſo ſeemed, but he was Chriſt the eternall word, which at his time appointed became man.

12 Then Manoah ſayd, Now let thy ſaying come to paſſe: *but* how ſhall we order the childe, and doe vnto him?

13 And the Angel of the Lord ſaid vnto Manoah, The woman muſt beware of all that I ſayd vnto her.

14 She may eate of nothing that commeth of the vine tree: ſhe ſhall not drinke wine nor ſtrong drinke, nor eate any [g] vncleane thing: let her obſerue all that I haue commanded her.

[g] Any thing forbidden by the Law.

15 Manoah then ſaid vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made roady a kid for thee.

16 And the Angel of the Lord ſaid vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

[h] Shewing, that he ſought not his owne honour but Gods, whoſe meſſenger he was.

Againe Manoah ſaid vnto the Angel of the Lord, What is thy name, that when thy ſaying is come to paſſe, we may honour thee?

18 And the Angel of the Lord ſaid vnto him, Why askeſt thou thus after my name, which is ‖ ſecret?

‖ *Or, merueilous.*

19 Then Manoah took a kid with a meat offering, and offered it vpon a ſtone vnto the Lord: and *the Angel* did [i] wondrouſly, whiles Manoah and his wife looked on.

[i] God ſent fire from heauen to conſume their ſacrifice, to confirme their faith in his promiſe.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord aſcended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah ſaid vnto his wife, * We ſhall ſurely die, becauſe we haue ſeene God.

* *Exod. 33.20. chap. 6.22.*

23 But his wife ſayd vnto him, If the Lord would kill vs, hee would not haue receiued a [k] burnt offring, and a meat offring of our hands, neither would he haue ſhewed vs all theſe things, nor would now haue told vs any ſuch.

[k] Theſe graces that we haue receiued of God, and his accepting of our obedience, are ſure tokens of his loue toward vs, ſo that nothing can hurt vs.

24 ¶ And the wife bare a ſonne, and called his name Samſon: and the childe grew, and the Lord bleſſed him.

25 And the Spirit of the Lord beganne to

‖ ſtrengthen him in the hoſte of Dan, betweene Zorah and Eſhtaol.

‖ *Or, to come vpon him at diuers times.*

CHAP. XIV.

2 Samſon deſireth to haue a wife of the Philiſtims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him, and taketh another.

NOw Samſon went downe to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtims,

2 And he came vp and told his father and his mother, and ſaid, I haue ſeene a woman in Timnath of the daughters of the Philiſtims: now therefore † giue me her to wife.

† *Ebr. take her for me to wife.*

3 Then his father and his mother ſayd vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt goe to take a wife of the vncircumciſed Philiſtims? And Samſon ſaid vnto his father, Giue me her, for ſhe pleaſeth me well.

[a] Though his parents did iuſtly reproue him, yet it appeareth that this was the ſecret worke of the Lord, verſe 4.

4 But his father and his mother knewe not that it came of the Lord, that he ſhould ſeeke an occaſion againſt the [b] Philiſtims: for at that time the Philiſtims reigned ouer Iſrael.

[b] To fight againſt them for the deliuerance of Iſrael.

5 ¶ Then went Samſon, and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and hee tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

[c] Whereby he had ſtrength and boldneſſe.

7 And hee went downe, and talked with the woman which was beautifull in yͤ eyes of Samſon.

8 ¶ And within a *fevv* dayes, when hee returned ‖ to receiue her, hee went aſide to ſee the carkeis of the lion: and behold, there was a ſwarme of bees, and honie in the body of the lyon.

‖ *Or, to take her to his wife.*

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the lyon.

10 So his father went downe vnto the woman, and Samſon made there a [d] feaſt: for ſo vſed the yong men to doe.

[d] Meaning, when he was maried.

11 And when [e] they ſawe him, they brought thirtie companions to be with him.

[e] That is, her parents or friends.

12 Then Samſon ſaid vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within ſeuen dayes of the feaſt, and finde it out, I will giue you thirtie ſheets, and thirtie [f] change of garments.

[f] To weare at feaſts, or ſolemne dayes.

13 But if you cannot declare it me, then ſhall yee giue me thirtie ſheetes, and thirty change of garments. And they anſwered him, Put foorth thy riddle, that we may heare it.

14 And hee ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweeteneſſe: and they could not in three dayes expound the riddle.

15 And when the ſeuenth day was [g] come, they ſaid vnto Samſons wife, Entiſe thine husband that he may declare vs the riddle, leſt wee burne thee and thy fathers houſe with fire. Haue ye called vs ‖ to poſſeſſe vs? is it not *ſo*?

[g] Or, drew neere: for it was the foorth day.

‖ *Or, to impoueriſh vs.*

16 And Samſons wife wept before him, and ſaid, Surely thou hateſt me, and loueſt me not: for thou haſt put foorth a riddle vnto the [h] children of my people, and haſt not told it me. And he ſaid vnto her, Behold, I haue not told it my father nor my mother, and ſhall I tell it thee?

[h] Vnto them which are of my nation.

17 Then Samſons wife wept before him, [i] ſeuen dayes, while their feaſt laſted, and when the ſeuenth day came, he tolde her, becauſe ſhee was importunate vpon him: ſo ſhe tolde the riddle to the children of her people.

[i] Or, to the ſeuenth day beginning at the fourth.

18 And the men of the citie ſaid vnto him the ſeuenth day before the ſunne went downe, What is ſweeter then honie? and what is ſtronger then a Lion? Then ſaid he vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

[k] If ye had not vſed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Aſhkelon, and ſlew thirtie men of them and ſpoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers houſe.

[l] Which was one of the fiue chiefe cities of the Philiſtims.

20 Then Samſons wife was *giuen* to his companion, whom he had vſed as his friend.

CHAP. XV.

4 Samſon tieth firebrands to the foxes tailes. 6 The Philiſtims burnt his father in law and his wife. 15 With the iawbone of an aſſe hee killeth a thouſand men. 19 Out of a great tooth in the iaw God gaue him water.

BUt within a while after, in the time of wheate harueſt, Samſon viſited his wife with a kidde, ſaying, I will [a] goe into my wife into the chamber: but her father would not ſuffer him to go in.

[a] That is, I will vſe her as my wife.

2 And her father ſad, I thought that thou hadſt hated her: therefore gaue I her to thy companion. Is not her yonger ſiſter fairer then ſhee? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaid vnto them, Now am I more [b] blameleſſe then the Philiſtims: therefore will I doe them diſpleaſure.

[b] For through his father in lawes occaſion, he was mooued againe to take vengeance of the Philiſtims.

4 ¶ And Samſon went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had ſet the brands on fire, he ſent them out into the ſtanding corne of the Philiſtims, and burnt vp both the [c] rickes and the ſtanding corne, with the vineyards *and* oliues.

[c] Or, that which was reaped and gathered.

6 Then the Philiſtims ſaid, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe hee had taken his wife, and giuen her to his companion. Then the Philiſtims came vp and [e] burnt her and her father with fire.

[d] Or, the citizen of Timnath.

[e] So the wicked puniſh not vice for loue of iuſtice, but for feare of danger, which elſe might come to them.

7 And Samſon ſaid vnto them, Though yee haue done this, yet will I be auenged of you, and then I will ceaſe.

8 So hee ſmote them ‖ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

‖ *Or, horſemen and footmen.*

9 ¶ Then the Philiſtims came vp, and pitched in Iudah, and ‖ were ſpread abroad in Lehi.

‖ *Or, camped.*

10 And the men of Iudah ſaid, Why are yee come vp vnto vs? And they anſwered, To [f] binde Samſon are we come vp, *and* to doe to him as he hath done to vs.

[f] And ſo being our priſoner to puniſh him.

11 Then three thouſand men of Iudah went to the top of the rocke Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtims are rulers ouer vs? [g] Wherefore then haſt thou done thus vnto vs? And he anſwered them, As they did vnto me, ſo haue I done vnto them.

[g] Such was their groſſe ignorance, that they iudged Gods great benefits to be a plague vnto them.

12 Againe they ſaid vnto him, Wee are come to binde thee, and to deliuer thee into the hand

of the Philiſtims. And Samſon ſaid vnto them, Sweare vnto me, that yee will not fall vpon mee your ſelues.

13 And they anſwered him, ſaying, No, but we will bind thee and [h] deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

[h] Thus they had rather betray their brother, then vſe the meanes that God had giuen for their deliuerance.

14 When hee came to Lehi, the Philiſtims ſhouted againſt him, and the Spirit of the Lord came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands looſed from his hands.

15 And hee found a [i] new iawbone of an aſſe, and put foorth his hands, and caught it, and ſlew a thouſand men therewith.

[i] That is, of an aſſe lately ſlaine.

16 Then Samſon ſaid, With the iaw of an aſſe *are* heapes vpon heapes: with the iawe of an aſſe haue I ſlaine a thouſand men.

17 And when hee had left ſpeaking, he caſt away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖ *Or, the lifting vp of the iaw.*

18 And he was ſore a thirſt, and [k] called on the Lord, and ſaid, Thou haſt giuen this great deliuerance into the hand of thy ſeruant: and now ſhall I die for thirſt, and fall into the hand of the vncircumciſed?

[k] Whereby appeareth that he did theſe things in faith, and ſo with a true zeale to glorifie God, and deliuer his countrey.

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his ſpirit came againe, and hee was reuiued: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi vnto this day.

‖ *Or, the fountaine of him that prayed.*

20 And hee iudged Iſrael in the dayes of the Philiſtims twentie yeeres.

CHAP. XVI.

3 Samſon carrieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 Hee pulleth downe the houſe vpon the Philiſtims, and dieth with them.

THen went Samſon to [a] Azzah, and ſaw there ‖ an harlot, [b] and went in vnto her.

[a] One of the fiue chiefe cities of the Philiſtims.

‖ *Or, vitailer.*

[b] That is, he lodged with her.

2 And it was told to the Azzahites, Samſon is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, ſaying, *Abide* ‖ till the morning early, and we ſhall kill him.

‖ *Or, to the light of the morning.*

3 And Samſon ſlept till midnight, and aroſe at midnight, and tooke the doores of the gates of the citie and the two poſtes, and lift them away with the bars, and put them vpon his ſhoulders, and carried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the ‖ riuer of Sorek, whoſe name was Deliah:

‖ *Or, plaine.*

5 Vnto whom came the princes of the Philiſtims, and ſaid vnto her, Entiſe him, and ſee wherein his great ſtrength *lieth*, and by what meanes we may ouercome him, that we may binde him, and puniſh him, and euery one of vs ſhall giue thee eleuen hundreth [c] *ſhekels* of ſiluer.

[c] Of the value of a ſhekell, reade Gen.23.15.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound, to doe thee hurt.

7 Samſon then anſwered vnto her, If they binde me with ſeuen ‖ greene coards, that were neuer dried, then ſhall I be weake, and be as an other man.

‖ *Or, new withs.*

8 And the princes of the Philiſtims brought her ſeuen greene coards that were not drie, and ſhe bound him therewith.

9 (And ſhe had [d] men lying in wait with her in the chamber) Then ſhee ſaid vnto him, The Philiſtims *be* vpon thee, Samſon. And hee brake the coards, as a threede of tow is broken, when [e] it feeleth fire: ſo his ſtrength was not knowen.

[d] Certaine Philiſtims in a ſecret chamber.

[e] When fire commeth neere it.

10 ¶ After Delilah ſaid vnto Samſon, See, thou haſt mocked me, and tolde me lies. I pray thee now, [f] tell me wherewith thou mighteſt be bound.

[f] Though her falſhood tended to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

11 Then hee anſwered her, If they binde me with new ropes that neuer were occupied, then ſhall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and ſaid vnto him, The Philiſtims *be* vpon thee, Samſon: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah ſaid to Samſon, Hitherto thou haſt beguiled me, and tolde me lies: tell me how thou mighteſt be bound. [g] And hee ſaid vnto her, If thou plattedſt ſeuen lockes of mine head with the threeds of the wouſe.

[g] It is impoſſible if we giue place to our wicked affections, but at length we ſhalbe deſtroyed.

14 And ſhe faſtened it with a pinne, and ſaid vnto him, The Philiſtims *be* vpon thee, Samſon. And hee awoke out of his ſleepe, and went away with the ‖ pinne of the webbe, and theſe wouſe.

‖ *Or, beame.*

15 Againe ſhe ſaid vnto him, How canſt thou ſay, [h] I loue thee, when thine heart is not with me? thou haſt mocked me theſe three times, and haſt not tolde mee wherein thy great ſtrength *lyeth.*

[h] For this Samſon vſed to ſay, I loue thee.

16 And becauſe ſhee was importunate vpon him with her words continually, and vexed him, his ſoule was paineth vnto the death.

17 Therefore he tolde her all his [i] heart, and ſaid vnto her, There neuer came raſor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be ſhauen, my ſtrength will goe from me, and I ſhall be weake and be like all *other* men.

[i] Thus his immoderate affections toward a wicked woman cauſed him io loſe Gods excellent gifts, and become ſlaue vnto them whom he ſhould haue ruled.

18 And when Delilah ſaw that he had tolde her all his heart, ſhe ſent, and called for the Princes of the Philiſtims, ſaying, Come vp once *againe*: for he hath ſhewed me all his heart. Then the Princes of the Philiſtims came vp vnto her, and brought the money in their hands.

19 And ſhee made him ſleepe vpon her knees, and ſhe called a man, and made him to ſhaue off the ſeuen lockes of his head, and ſhee beganne to vexe him, and his ſtrength was gone [k] from him.

[k] Not for the loſſe of his haire, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

20 Then ſhe ſaid, The Philiſtims *be* vpon thee: Samſon. And hee awoke out of his ſleepe, and thought, I will go out now as at other times, and ſhake my ſelfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the priſon houſe.

22 And the haire of his head began to [l] grow againe after that it was ſhauen.

[l] Yet had he not his ſtrength againe, till he had called vpon God, and reconciled himſelfe.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſaid, Our god hath deliuered Samſon our enemie into our hands.

24 Alſo when the people ſaw him, they praiſed their god: for they ſaid, Our god hath deliuered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of vs,

25 And when their hearts were merie, they ſayd. Call Samſon, that he may make vs paſtime: So they called Samſon out of the priſon houſe, and he [m] was a laughing ſtocke vnto them, and thy ſet him betweene the pillars.

[m] Thus by Gods iuſt iudgements they are made ſlaues to infidels which neglect their vocation in defending the faithfull,

26 Then Samſon ſayd vnto the ſeruant that led him by the hand, Leade me, that I may touch the pillars that ÿ houſe ſtan deth vpon, and that I may leane to them.

27 (Now the houſe was full of men and women, and there *vvere* all the princes of the Philiſtims: alſo vpon the roofe *vvere* about three thouſand men and women, that beheld while Samſon ‖ played)

‖ *Or, was mocked.*

28 Then Samſon called vnto the Lord, and ſayd, O Lord God, I pray thee, thinke vpon me: O God, I beſeech thee, ſtrengthen me at this time onely, that I may be † at once [n] auenged of the Philiſtims for my two eyes.

† *Ebr. take one vengeance.*

[n] According to my vocation which is to execute Gods iudgements vpon the wicked.

29 And Samſon layd hold on the two middle pillars wherevpon the houſe ſtood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then ſaid Samſon, [o] Let mee loſe my life with the Philiſtims: and hee bowed him with all his might, and the houſe fell vpon the princes, and vpon all the people that were therein: ſo the dead which he ſlew at his death, were more then they which he had ſlaine in his life.

[o] He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

31 Then his brethren, and all the houſe of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow, made her ſonne two idols. 5 He made his ſonne a Prieſt for his idoles, 10 and after he hired a Leuite.

THere [a] was a man of mount Ephraim, whoſe name was Michah.

[a] Some thinke this hiſtory was in the time of Othniel, or as Ioſephus writeth, immediately after Ioſhua.

2 And he ſayd vnto his mother, The eleuen hundreth *ſhekels* of ſiluer that were taken from thee, for ÿ which thou curſedſt, and ſpakeſt it, euen in mine hearing, behold, the ſiluer *is* with me, I tooke it. Then his mother ſayd, Bleſſed be my ſonne of the Lord.

3 And when he had reſtored the eleuen hundreth *ſhekels* of ſiluer to his mother, his mother ſayd, I had dedicate the ſiluer to the Lord of mine hand for my ſonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

[b] Contrary to the commandement of God and true religion practiſed vnder Ioſhua, they forſooke the Lord & fell to idolatrie.

4 And when he had reſtored the money vnto his mother, his mother tooke two hundreth *ſhekels* of ſiluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, and made an * [c] Ephod, and * [d] Teraphim, and † conſecrated one of his ſonnes, who was his Prieſt.

* *Chap.8.27.*

[c] He would ſerue both God and Idoles.

* *Gen.31.19. Hoſea.3.4.*

[d] By Teraphim ſome vnderſtande certaine idoles, hauing the likeneſſe of a man, but others vnderſtand thereby all maner of things and inſtruments belonging vnto thoſe, who ſought for any anſwer at Gods hands, as Chap.18.5,6.

† *Ebr. filled the hand of one.*

6 * In thoſe dayes there was no [e] King in Iſrael, *but* euery man did that which was good in his owne eyes.

* *Chap.21.25.*

[e] For where there is no Magiſtrate fearing God, there can be no true religion, or order.

7 ¶ There was alſo a yong man out of Bethlehem Iudah, [f] of the familie of Iudah: who was a Leuite, and ſoiourned there.

[f] Which Bethlehem was in the tribe of Iudah.

8 And the man departed out of the city, *euen* out of Bethlehem Iudah, to dwell where he could finde *a place*: and as hee iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſayd vnto him, Whence commeſt thou? And the Leuite anſwered him, [g] I *come* from Beth-lehem Iudah, and goe to dwell where I may finde *a place*.

[g] For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto.

10 Then Michah ſayd vnto him, Dwell with me, and bee vnto me a father and a Prieſt, and I will giue thee ten *ſhekels* of ſiluer by yeere, and a ſute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwell with the man, and the yong man was vnto him as one of his owne ſonnes.

[h] Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne belly.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will be [i] good vnto me, ſeeing I haue a Leuite to my Prieſt.

[i] Thus the idolaters perſwade themſelues of Gods fauour, when indeede he doth deteſt them.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the ſixe hundreth and take the gods, and the Prieſt of Michah away. 27 They deſtroy Laiſh, 28 They build it againe. 30 And ſet vp Idolatrie.

IN thoſe dayes there was no [a] king in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for vnto that time *all* their inheritance had not fallen vnto them among the tribes of Iſrael.

[a] Meaning, no ordinary Magiſtrate to puniſh vice according to Gods word.

2 Therefore the children of Dan ſent of their familie, fiue men out of their coaſtes, *euen* men expert in warre, out of Zorah and Eſhtaol to view the land, and ſearch it out, and ſayd vnto them, [b] Goe, *and* ſearch out the land. Then they came to mount Ephraim to the houſe of Michah, and lodged there.

[b] For the portion which Ioſhua gaue them, was not ſufficient for all their tribe.

3 When they were in the houſe of Michah, they knew the [c] voyce of the yong man the Leuite: and being turned in thither, they ſayd vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou *to doe* here?

[c] They knew him by his ſpeech that he was a ſtranger there.

4 And he anſwered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Prieſt.

5 Againe they ſayd vnto him, Aske counſell now of God, that wee may know whether the way which we goe, ſhall be proſperous.

6 And the Prieſt ſayd vnto them, [d] Goe in peace: for the Lord guideth your way which yee goe.

[d] Thus God graunteth the idolaters ſometime their requeſts to their deſtruction that delight in errors.

7 Then the fiue men departed, and came to Laiſh, and ſaw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man † made any trouble in the land, or vſurped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with *other* men.

† *Ebr. made them aſhamed.*

8 ¶ So they came againe vnto their brethren to Zorah and Eſhtaol: and their brethren ſayd vnto them, What haue ye *done*?

9 And they anſwered, Ariſe, that we may goe vp againſt them: for we haue ſeene the land, and ſurely it is very good, and [e] doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

[e] Loſe ye this good occaſion through your ſlouthfulneſſe?

10 (If ye will goe, ye ſhall come vnto a careleſſe people, and the countrey *is* large) for God hath giuen it into your hand. *It is* a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fa-

milie of the Danites,from Zorah and from Eſhtaol, ſixe hundreth men appointed with inſtruments of warre.

12 And they went vp,and pitched in Kiriath-iearim in Iudah: wherefore they called that place ‖ Mihaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

‖ Or, the tents of Dan.

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then anſwered the fiue men that went to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, [f] Know yee not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Now therefore conſider what ye haue to doe.

[f] Becauſe they before had had good ſucceſſe,they would that thier brethren ſhould be encouraged by hearing the ſame tidings.

15 And they turned thitherward, and came to the houſe of the yong man the Leuite, *euen* vnto the houſe of Michah, and ſaluted him peaceably.

16 And the ſixe hundreth men appointed with their weapons of war, which were of the children of Dan,ſtood by the entring of the gate.

17 Then the fiue men that went to ſpie out the land,went in thither, *and* tooke the [g]grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſixe hundred men that were appointed with weapons of warre.

[g] So ſuperſtition blinded them that they thought Gods power was in theſe idoles,and that they ſhould haue good ſucceſſe by them, though by violence & robbery they did take them away.

18 And the other went into Michahs houſe, and fet the grauen image, the Ephod and the Teraphim,and the molten image. Then ſaid the Prieſt vnto them, What doe ye?

19 And they anſwered him, [f]Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Prieſt. Whether is it better that thou ſhouldeſt be a Prieſt vnto yͤ houſe of one man, or that thou ſhouldeſt be a Prieſt vnto a tribe and to a family in Iſrael?

20 And the Prieſts heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the [h] people.

[h] With the ſixe hundreth men.

21 And they turned and departed,and put the children, and the cattell, and the ſubſtance [i] before them.

[i] Suſpecting them that did purſue. them.

22 ¶ When they were farre off from the houſe of Michah, yͤ men that were in the houſes neere to Michahs houſe, gathered together, and purſued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and ſaid vnto Michah, What ayleth thee that thou makeſt an outcry?

24 And he ſaid, Ye haue taken away my [k] gods, which I made, and the Prieſt, and go your wayes: and what haue I more? how then ſay yee vnto me, What ayleth thee?

[k] This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan ſayd vnto him, Let not thy voice be heard among vs, leſt † angry fellowes runne vpon thee, and thou loſe thy life with the liues of thine houſhold.

† Ebr. who haue their heart bitter.

26 So the children of Dan went their wayes: and when Michah ſaw that they were too ſtrong for him, hee turned and went backe vnto his houſe.

27 And they tooke the [l] things which Michah had made, and the Prieſt which he had, and came vnto Laiſh, vnto a quiet people, and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the citie with fire:

[l] Meaning, the idoles, as verſ.18.

28 And there was none to ‖ helpe, becauſe [m] Laiſh was farre from Zidon, and they had no buſineſſe with *other* men: alſo it was in the valley that lieth by Beth-rehob. After,they built the citie, and dwelt therein,

‖ Or, deliuer them.

[m] Which after was called Ceſarea Philippi.

29 * And called the name of the city Dan,after the name of Dan their father,which was borne vnto Iſrael: howbeit the name of the citie was Laiſh at the beginning.

* Ioſh.19.47.

30 Then the children of Dan ſet them vp the [n] grauen image: and Ionathan the ſonne of Gerſhon, the ſonne of Manaſſeh, and his ſonnes were the Prieſts in the tribe of the Danites, vntill the day of the [o] captiuity of the land.

[n] Thus in ſtead of giuing glory to God,they attributed the victory to their idoles,and honoured them therefore.

[o] That is, till the Arke was taken, 1.Sam.5.1.

31 So they ſet them vp the grauen image,which Michah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot forſooke her husband, and hee tooke her againe. 25 At Gibeah ſhe was moſt villanouſly abuſed to the death. 29 The Leuite cutteth her in pieces, and ſendeth her to the twelue tribes.

ALſo in thoſe dayes, when there was no king in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

* Chap.17.6. and 18.1. Gene.25.6.

2 And his concubine played the whore † there, and went away from him vnto her fathers houſe to Beth-lehem Iudah, and there continued the ſpace of foure moneths.

† Ebr. beſides him, to wit,with others.

3 And her husband aroſe and went after her, to ſpeake † friendly vnto her,&to bring her againe: *he had* alſo his ſeruant with him,and a couple of aſſes: and ſhe brought him vnto her fathers houſe, and when the young womans father ſaw him,he reioyced ‖ of his comming.

† Ebr. to her heart.

‖ Or, at his meeting.

4 And his father in law, the yong womans father receiued him: and he abode with him three dayes: ſo they did eat and drinke,& lodged there.

5 ¶ And when the fourth day came, they aroſe early in yͤ morning, and † hee prepared to depart: then the yong womans father ſaid vnto his ſonne in law, ‖ Comfort thine heart with a morſell of bread, and then goe your way.

† Ebr. roſe vp.

‖ Or, ſtrengthen.

6 So they ſate downe and did eate and drinke, both of them together. And the [a] yong womans father ſaid vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

[a] That is, his concubines father.

7 And when the man roſe vp to depart, his father in law ‖ was earneſt: therefore he returned,and lodged there.

‖ Or, compelled him.

8 And hee aroſe vp early the fifth day to depart,and the young womans father ſaid, [b] Comfort thine heart,I pray thee: and they taried vntill after midday, and they both did eate.

[b] Meaning, that he ſhould refreſh himſelfe with meate, as verſe 5.

9 Afterward when the man aroſe to depart with his concubine and his ſeruant,his father in law,the yong womans father ſaid vnto him, Behold now, the day † draweth toward euen: I pray you,tary all night: hehold, ‖ yͤ ſunne goeth to reſt: lodge here, that thine heart may bee merrie, and to morrow get you early vpon your way, and goe to the [c] tent.

† Ebr. is weake.

‖ Or, the day lodgeth.

[c] To wit, to the towne or citie where he dwelt.

10 But the man would not tary, but aroſe,and departed, and came ouer againſt Iebus, (which is Ieruſalem) and his two aſſes laden, and his concubine *vvere* with him.

11 When they were neere Iebus, the day ‖ was ſore ſpent, and the ſeruant ſaid vnto his maſter, Come, I pray thee, and let vs turne vnto this citie of the Iebuſites, and lodge all night there.

‖ Or, went downe.

12 And his maſter anſwered him, [d] Wee will not turne into the city of ſtrangers that are not

[d] Though in theſe dayes there were moſt horrible corruptions, yet very neceſſity could not compell them, to haue to doe with them that profeſſed not the true God.

of the children of Iſrael, but we will goe foorth to Gibeah.

13 And he ſaid vnto his ſeruant, Come, and let vs drawe neere to one of theſe places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah,which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gebeah: and when he came, he ſate him downe in a ſtreet of the city: for there was no man that ∥ tooke them into his houſe to lodging.

16 And behold there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

17 And when he had lift vp his eyes, he ſaw a ∥ wayfaring man in the ſtreets of the citie: then this olde man ſaide, Whither goeſt thou, and whence cameſt thou?

18 And hee anſwered him, Wee came from Beth-lehem Iudah, vnto the ſide of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah,and goe *novv* to the [f] houſe of the Lord:and no man receiueth me to houſe,

19 Although we haue ſtrawe and prouender for our aſſes, and alſo bread and wine for me and thine handmaid, and for the boy that is with thy ſeruant: we lacke nothing.

20 And the old man ſaid,∥ Peace be with thee: as for all that thou lackeſt, *ſhalt thou finde* with me: onely abide not in the ſtreet all night.

21 ¶ So hee brought him into his houſe, and gaue fodder vnto the aſſes: and they waſhed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, † wicked men beſet the houſe round about, and [g] ſmote at the doore, and ſpeake to this olde man the maſter of the houſe, ſaying, Bring foorth the man that came into thine houſe that we may know him.

23 And * this man the maſter of the houſe went out vnto them, and ſaid vnto them, Nay my brethren, doe not ſo wickedly, I pray you, ſeeing that this man is come into mine houſe, doe not this villenie.

24 Behold, *here is* my daughter, a virgine,and his concubine: them will I bring out now, [h] and humble them, and doe with them what ſeemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abuſed her all the night vnto the morning and when the day began to ſpring,they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans houſe where her lord was, till the light day.

27 And her ∥ lord aroſe in the morning, and opened the doores of the houſe, and went out to goe his way, and beholde, the woman his concubine *vvas* ∥ dead at the doore of the houſe,and her hands *lay* vpon the threſhold.

28 And hee ſaid vnto her, vp, and let vs goe: but ſhe anſwered not. Then he tooke her vp vpon the aſſe, and the man roſe vp, and went vnto his [k] place.

29 And when hee was come to his houſe, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts,and ſent her through all quarters of Iſrael.

30 And all that ſaw it,ſaid,There was no [l] ſuch thing done or ſeene ſince the time that the children of Iſrael came vp from the land of Egypt vnto this day: conſider the matter, conſult and giue ſentence.

∥ Or,gathered them.

[e] That is,of the tribe of Beniamin.

∥ Or, a man walking.

[f] To Shiloh of Mizpeh were the Arke was.

∥ Or,be of good comfort.

† Ebr.men of Belial,that is,giuen to all wickedneſſe.

[g] To the intent they might breake it.

* Gen.19,6.

[h] That is,abuſe them.as Gen.19.8.

[i] She fell downe dead,as verſe 27.

∥ Or,husband.

∥ Or,fallen.

[k] Meaning,home vnto mount Ephraim.

[l] For this was like the ſinne of Sodom for the which God rained downe fire and brimſtone from heauen.

GHAP. XX.

1 The Iſraelites aſſemble at Mizpeh, to whom the Leuite declareth his wrong. 13 They ſent for them that did the villenie. 45 The Iſraelites are twiſe ouercome, 46 And at length get the victorie.

THen * all the children of Iſrael went out, and the Congregation was gathered together as [a] one man, from Dan to Beerſheba, with the land of Gilead,vnto the [b] Lord in Mizpeh.

2 And the † chiefe of all the people, *and* all the tribes of Iſrael aſſembled in the Congregation of the people of God foure hundreth thouſand footmen that [c] drew ſword.

3 (Now the children of Beniamin heard that the children of Iſrael were gone vp to Mizpeh) Then, the children of Iſrael [d] ſaid, How is this wickedneſſe committed?

4 And the ſame Leuite, the womans husband that was ſlaine, anſwered and ſaid, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ∥ men of Gibeah aroſe againſt me, and beſet the houſe round about vpon mee by night, thinking to haue ſlaine mee, and haue forced my concubine that ſhe is dead.

6 Then I tooke my concubine, and cut her in pieces, and ſent [e] her thorowout all the countrey of the inheritance of Iſrael: for they haue committed abomination and villeny in Iſrael.

7 Behold, yee are all children of Iſrael, giue your aduiſe,and counſell herein.

8 Then all the people aroſe as one man, ſaying, There ſhall not a man of vs goe to his tent, neither any turne into his [f] houſe.

9 But now this is that thing which wee will doe to Gibeah: *vve vvill goe vp* by lot againſt it.

10 And we will talke ten men of the hundreth throughout all the tribes of Iſrael, and an hundreth of the thouſand, and a thouſand of ten thouſand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin)according to all the villenie,that it hath done in Iſrael.

11 ¶ So all the men of Iſrael were gathered againſt the city,knit together as one man.

12 And the tribes of Iſrael ſent men thorow all the [h] tribe of Beniamin, ſaying, What wickedneſſe is this that is committed among you?

13 Now therefore deliuer vs thoſe wicked men which are in Gibeah, that wee may put them to death,and put away euill from Iſrael: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Iſrael.

14 But the children of Beniamin gathered themſelues together out of the cities vnto Gibeah, to come out and fight againſt the children of Iſrael.

15 ¶ And the children of Beniamin were numbred at that time, out of the cities, ſixe & twenty thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeuen hundreth choſen men.

16 Of all this people *vvere* ſeuen hundreth choſen men, being * left handed: all theſe could ſling ſtones at an haire breadth, and not faile.

17 ¶ Alſo the men of Iſrael beſide Beniamin, were nombred foure hundreth thouſand men that

* Hoſ.10.9.

[a] That is,*all* with one conſent.

[b] To aske counſell.

† Ebr.corners.

[c] Meaning,men able to handle their weapons.

[d] To the Leuite.

∥ Or,chiefe,or lord.

[e] That is,her pieces, to euery tribe a piece,Chap.19,29.

[f] Before we haue reuenged this wickedneſſe.

[g] Theſe onely ſhould haue the charge to prouide for vitaile for the reſt.

[h] That is,euery familie of the tribe.

[i] Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelues to maintaine them in their euill,and therefore were all iuſtly puniſhed.

* Chap.3.15.

that drew ſword, euen all men of warre.

18 And the children of Iſrael aroſe, and went vp[k] to the houſe of God, and asked of God, ſaying, Which of vs ſhall goe vp firſt to fight againſt the children of Beniamin? and the Lord ſaid, Iudah *ſhall be* firſt

19 Then the children of Iſrael roſe vp earely and camped againſt Gibeah.

20 And the men of Iſrael went out to battell againſt Beniamin, and the men of Iſrael put themſelues in aray to fight againſt them beſide Gibeah.

21 And the children of Beniamin came out of Gibeah, and ſlew downe to the ground of the Iſraelites that day[l] two and twenty thouſand men.

22 And the people, the men of Iſrael plucked vp their hearts, and ſet their battel againe in aray in the place where they put them in aray the firſt day.

23 (For the children of Iſrael had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, ſaying, Shall I goe againe to battell againſt the children of Beniamin my brethren? and the Lord ſaid, Goe vp againſt them.)

24 ¶ Then the children of Iſrael came neere againſt the children of Beniamin the ſecond day.

25 Alſo the ſecond day Beniamin came forth to meete them out of Gibeah, and ſlew downe to the ground of the children of Iſrael againe eighteene thouſand men: † all they could handle the ſword.

26 Then all the children of Iſrael went vp, and all the people came alſo vnto the houſe of God, and wept, and ſate there before the Lord, and faſted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Iſrael asked the Lord (for[m] there *vvas* the Arke of the Couenant of God in thoſe dayes.

28 And Phinehas the ſonne of Eleazar, the ſonne of Aaron[n] ſtood before it at that time) ſaying, Shall I yet goe any more to battell againſt the children of Beniamin my brethren, or ſhall I ceaſe? And the Lord ſaid, Goe vp: for to morrow I will deliuer them into your hand.

29 And Iſrael ſet men to lie in wait roundabout Gibeah.

30 And the children of Iſrael went vp againſt the children of Beniamin the third day, and put themſelues in aray againſt Gibeah, as at other times.

31 Then the children of Beniamin comming out againſt the people, were[o] drawen from the citie: and they began to ſmite of the people and kill as at other times, *euen* by the wayes in the field (whereof one goeth vp to the houſe of God, and the other to Gibeah) vpon a thirty men of Iſrael.

32 (For the children of Beniamin ſayd, They are fallen before vs, as at the firſt. But the children of Iſrael ſaid, Let vs flee and plucke them away from the citie vnto the hie[p] wayes.)

33 And all the men of Iſrael roſe vp out of their place, and put themſelues in aray at Baaltamar: and the men that lay in wait of the Iſraelites came foorth of their place, *euen* out of the medowes of Gibeah.

34 And they came ouer againſt Gibeah, tenne thouſand choſen men of all Iſrael, and the battell was ſore: for they knew not that the[q] euill was neere them.

35 ¶ And the Lord ſmote Beniamin before Iſrael, and the children of Iſrael deſtroyed of the Beniamites the ſame day fiue and twentie thouſand and an hundreth men: all they could handle the ſword.

36 So the children of Beniamin ſaw that they were ſtriken downe: for the men of Iſrael[r] gaue place to the Beniamites, becauſe they truſted to the men that lay in wait, which they had laid beſide Gibeah.

37 And they that lay in wait haſted, and brake forth toward Gibeah, and the ambuſhment ‖ drew themſelues along, and ſmote all the citie with the edge of the ſword.

38 Alſo the men of Iſrael had appointed a certaine time with the ambuſhments, that they ſhould make a great flame *and* ſmoke ariſe vp out of the citie.

39 And when the men of Iſrael retired in the battell, Beniamin began to[s] ſmite and kill of the men of Iſrael about thirtie perſons: for they ſaid, Surely they are ſtriken downe before vs, as in the firſt battell.

40 But when the flame began to riſe out of the citie *as* a pillar of ſmoke, the Beniamites looked backe, and beholde, the flame of the citie began to aſcend vp to heauen.

41 Then the men of Iſrael turned[t] againe, and the men of Beniamin were aſtonied: for they ſaw that euill was neere vnto them.

42 Therefore they fled before the men of Iſrael vnto the way of the wilderneſſe, but the battell ouertooke them: alſo they which *came out* of the cities, ſlew them[u] among them.

43 *Thus* they compaſſed the Beniamites about, *and* ‖ chaſed them at eaſe, and ouerran them, euen ouer againſt Gibeah on the Eaſt ſide.

44 And there were ſlaine of Beniamin eighteene thouſand men, which were all men of war.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the *Iſraelites*[x] glained of them by the way fiue thouſand men, and purſued after them vnto Gidom, and ſlew two thouſand men of them.

46 So that all that were ſlaine that day of Beniamin, were[y] fiue and twenty thouſand men that drew ſword, which were all men of warre.

47 * But ſixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Iſrael turned vnto the children of Beniamin, and ſmote them with the edge of the ſword, from the men of the city vnto the beaſts, and all that came to hand: alſo they ſet on fire all the[z] cities that they could come by.

CHAP. XXI.

1 The Iſraelites ſweare that they will not marry their daughters to the Beniamites. 10 They ſlay them of Iabeſh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Iſrael[a] ſware in Mizpeh, ſaying, None of vs ſhall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houſe of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And ſaid, O Lord God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhould want?

4 ¶ And on the morrow the people roſe vp and made there an[b] altar, and offered burnt offerings and peace offerings.

[k] That is, to the Arke, which was in Shiloh ſome thinke in Mizpeh, as verſe 1.

[l] This God permitted, becauſe the Iſraelites partly in their ſtrength, and partly God would by this meanes puniſh their ſinnes.

† *All they drawing the ſword.*

[m] To wit, in Shiloh.

[n] Or ſerued in the Prieſts office at thoſe dayes: for the Iewes write, that he liued three hundreth yeeres.

[o] By the policie of the children of Iſrael.

[p] Meaning, croſwayes or pathes to diuers places.

[q] They knew not that Gods iudgement was at hand to deſtroy them.

[r] Retired to draw them after.

‖ *Or, made a long ſound with a trumpet.*

[s] For they were waxen hardie by the two former victories.

[t] And withſtood their enemies.

[u] For they were compaſſed in on euery ſide.

‖ *Or, droue them from their reſt.*

[x] They ſlew them by one and one, as they were ſcattered abroad.

[y] Beſides eleuen hundreth that had bene ſlaine in the former battels.

* *Chap.* 21.13.

[z] If they belonged to the Beniamites.

[a] This othe came of raſhneſſe, and not of iudgement: for after they brake it, in ſhewing ſecretly the meanes to marry with certaine of their daughters.

[b] According to their cuſtome, when they would conſult with the Lord.

5 Then the children of Iſrael ſaid, Who is he among all the tribes of Iſrael, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh,ſaying,Let him die the death.

6 And the children of Iſrael [c] were ſory for Beniamin their brother, and ſaide, There is one tribe cut off from Iſrael this day.

[c] Or, repented that they had deſtroyed their brethren,as appeareth verſe 15.

7 How ſhall wee doe for wiues to them that remaine,ſeeing we have ſworne by the Lord,that we will not giue them of our daughters to wiues?

8 Alſo they ſaid,is there any of the tribes of Iſrael that [d] came not vp to Mizpeh to the Lord? & behold, there came none of Iabeſh Gilead vnto the hoſte,*and* to the Congregation.

[d] Condemning them to be fauours of vice,which would not put their hand to puniſh it.

9 For when the people were viewed, behold, none of the inhabitants of Iabeſh Gilead were there.

10 Therefore the Congregation ſent thither twelue thouſand men of the † moſt valiant, and commanded them, ſaying, Goe and ſmite the inhabitants of Iabeſh Gilead with the edge of the ſword,both women and children.

† *Ebr.children of ſtrength.*

11 * And this is it that ye ſhall doe: ye ſhall vtterly deſtroy all the males, and all the women that haue lien by men.

* *Num.*31.17.

12 And they found among the inhabitants of Iabeſh Gilead foure hundreth maides, virgins yͤ had knowen no man by lying with any male: and they brought them vnto the hoaſte to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] ſent and ſpake with the children of Beniamin that were in the rocke of Rimmon,& called ‖ peaceably vnto them:

[e] To wit,about foure moneths after the diſcomfiture, Chap.40,47.

‖ Or,*friendly*.

14 And Beniamin came againe at that time, and they gaue them wiues which they had ſaued aliue of the women of Iabeſh Gilead: but they had not [f] ſo ynough for them.

[f] For there lacked two hundreth.

15 And the people were ſory for Beniamin, becauſe the Lord had made a breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſaid, How ſhall we doe for wiues to the remnant? for the women of Beniamin are deſtroyed.

17 And they ſaide, *There muſt be* [g] an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

[g] Beniamin muſt be reſerued to haue the twelfth portion in the inheritance of Iaakob.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Iſrael had ſworne, ſaying,Curſed be he that giueth a wife to Beniamin.

19 Therefore they ſaid,Behold,there is a feaſt of the Lord euery yere in Shiloh, *in a place*,which is on the [h] Northſide of Beth-el, and on the Eaſtſide of the way that goeth vp from Beth-el to Shechem,and on the South of Lebonah.

[h] He deſcribeth the place where the maides vſed yeerely to daunce as the maner then was, and to ſing Pſalmes and ſongs of Gods workes among them.

20 Therefore they commanded yͤ children of Beniamin,ſaying, Goe,& lie in wait in the vineyards.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, wee will ſay vnto them, Haue pitie on them for our ſakes, becauſe we reſerued not to each man his wife in the war, and becauſe ye haue not giuen vnto them hitherto,ye haue ſinned.

[i] Though they thought hereby to perſwade men that they kept their othe,yet before God it was broken.

23 And the children of Beniamin did ſo, and tooke wiues of them that daunced according to their [k] number: which they tooke, and went away, and returned to their inheritance,and repaired the cities and dwelt in them.

[k] Meaning, two hundreth.

24 So the children of Iſrael departed thence at that time,euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In thoſe dayes there was no king in Iſrael, *but* euery man did yͤ which was good in his eyes.

* *Chap.*17.6. *and* 13.1. *and* 19.1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis Booke is intituled after the name of Ruth: vvhich is the principall perſon ſpoken of in this treatiſe. VVherein alſo figuratiuely is ſet foorth the ſtate of the Church vvhich is ſubiect to manifold afflictions, and yet at length God giueth good and ioyfull iſſue, teaching vs to abide vvith patience till God deliuer vs out of troubles. Herein alſo is deſcribed hovv Ieſus Chriſt, vvho according to the fleſh ought to come of Dauid, proceeded of Ruth, of vvhom the Lord Ieſus did vouchſafe to come, notvvithſtanding ſhee vvas a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould bee ſanctified by him, and ioyned vvith his people, and that there ſhould be but one ſheepefold, and one ſhepheard. And it ſeemeth that this hiſtorie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his ſonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges † ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to ſoiourne in the countrey of Moab,hee,and his wife,and his two ſonnes.

† *Ebr.iudged.*

[a] In the land of Canaan.

[b] In the tribe of Iudah,which was alſo called Beth-lehem Ephrathah, becauſe there was another city ſo called in the tribe of Zebulun.

2 And the name of the man *vvas* Elimelech, and the name of his wife, Naomi, and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab,they continued there.

3 Then Elimelech the husband of Naomi died,and ſhe remained with her two ſonnes.

4 Which tooke them wiues of the [c] Moabites: the ones name *vvas* Orpah,and the name of the other Ruth: and they dwelled there about ten yeeres.

[c] By this wonderfull prouidence of God Ruth be came one of Gods houſehold,of whom Chriſt came.

5 And Mahlon and Chilion dieth alſo both twaine: ſo the woman was left, *deſtitute* of her two ſonnes,and of her husband.

6 ¶ Then ſhee aroſe with her daughters in law,and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lord had [d] viſited his people, and giuen them bread.

[d] By ſending them plentie againe.

7 Wherefore ſhee departed out of the place where ſhe was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſaid vnto her two daughters

in law, Goe, returne eche of you vnto her owne mothers houſe: the Lord ſhew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde [e] reſt, either of you in the houſe of her husband. And when ſhee kiſſed them, they lift vp their voyce and wept.

[e] Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath reſpect to ẏ eaſe of the body, then to the comfort of the ſoule.

10 And they ſaid vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi ſaid, Turne againe my daughters: for what cauſe will ye goe with mee? are there any more ſonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I ſhould ſay, I haue hope, *and* if I had an husband this night: yea, and if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your ſakes that the hande of the Lord is gone out againſt me.

‖ *Or, more then you.*

14 Then they lift vp their voyce and wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

[f] When ſhee toke leaue and departed.

15 And *Naomi* ſaid, Behold, thy ſiſter in lawe is gone backe vnto her people, and vnto her gods: [g] returne thou after thy ſiſter in law.

[g] No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

16 And Ruth anſwered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people *ſhall be* my people, and thy God my God.

17 ¶ Where thou dieſt, will I die, and there will I be buried. The Lord do ſo to me and more alſo, if *ought* but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them through all the citie, and they ſaid, Is not this Naomi?

[h] Whereby appeareth that ſhe was of a great familie of good reputation.

20 And ſhe anſwered them, Call me not ‖ Naomi, *but* call me ‖ Mara: for the Almightie hath giuen me much bitterneſſe.

‖ *Or, beautifull.*
‖ *Or, bitter.*

21 I went out full, and the Lord hath cauſed me to returne empty: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almightie hath brought me vnto aduerſitie?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

[i] Which was in the moneth Niſan, that conteineth part of March and part of Aprill.

CHAP. II.

1 Ruth gathered corne in the fields of Boaz. 8 The gentleneſſe of Boaz toward her.

THen Naomis husband had a kinſman, one of great [a] power of the family of Elimelech, and his name *was* Boaz.

[a] Both for vertue, authoritie, and riches.

2 And Ruth the Moabiteſſe ſaid vnto Naomi, I pray thee, let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

[b] This her humilitie declareth her great affection toward her mother in law, for aſmuch as ſhe ſpareth no painefull diligence to get both their liuings.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered, and ſaid, It is the Moabitiſh maid, that came with Naomi out of the countrey of Moab:

7 And ſhee ſaid vnto vs, I pray you, let mee gleane and gather after the reapers ‖ among the ſheaues: ſo ſhee came, and hath continued from that time in the morning vnto now, ſaue that ſhe taried a little in the houſe.

‖ *Or, certaine handfuls.*

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 [c] Let thine eyes be on the field that they do reape, and go thou after the *maidens*. Haue I not charged the ſeruants, that they touch thee not? Moreouer when thou art athirſt, go vnto the veſſels, and drinke of that which the ſeruants hath drawen.

[c] That is, take heede in what field they doe reape.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſaid vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt know me, ſeeing I am a [d] ſtranger?

[d] Euen of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered and ſaid vnto her, All is tolde and ſhewed me that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

[e] Signifying, that ſhe ſhall neuer want any thing, if ſhe put her truſt in God, and liue vnder his protection.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted mee, and ſpoken comfortably vnto thy maid, though I be not like to one of thy maides.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morſell in the vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhe did eate, and was ſufficed, and [f] left thereof.

[f] Which ſhee brought home to her mother in law.

15 ¶ And when ſhee aroſe to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall *ſome* of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhee threſhed that ſhee had gathered, and it was about an * Ephah of barley.

* *Exod.16.36.*

18 ¶ And ſhe tooke it vp, and went into the city, and her mother in law ſaw what ſhe had gathered: Alſo ſhe [g] tooke forth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

[g] To wit, of her bagge, as is in the Chalde text.

19 Then her mother in law ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhee ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law, Bleſſed be he of the Lord: for hee ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſaid vnto her, The man is neere vnto vs, and of our affinitie.

[h] To my husband and children, when they were aliue, and now to vs.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely vnto me, Thou ſhalt be with my ſeruants, vntill they haue ended all mine harueſt.

22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt, my daughter, that thou goe

out with his maides, that they ‖ meet thee not in another field.

‖ *Or, fall vpon thee.*

23 Then ſhe kept her by the maids of Boaz, to gather vnto the end of barley harueſt, and of wheat harueſt, and ‖ dwelt with her mother in law.

‖ *Or, returned to her mother in law.*

CHAP. III.

1 Naomi giueth Ruth counſell. 8 Shee ſleepeth at Boaz feete. 12 He acknowledgeth himſelfe to be her kinſeman.

AFterward Naomi her mother in law ſaid vnto her, My daughter, ſhall not I ſeeke [a] reſt for thee, that thou mayeſt proſper?

[a] Meaning, that ſhe would prouide her of an husband, with whome ſhe might liue quietly.

2 Now alſo is not Boaz our kinſeman, with whoſe maides thou waſt? Behold, he winoweth barley to night in the ‖ floore.

‖ *Or, in the barne.*

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the [b] man know of thee, vntill he haue left eating and drinking.

[b] Boaz, nor yet any other.

4 And when hee ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and [c] cheared his heart, hee went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, and vncouered the place of his feete, and lay downe.

[c] That is, had refreſhed himſelfe among his ſeruants.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feete.

‖ *Or, turned himſelfe from one ſide to another.*

9 Then he ſaid, Who art thou? And ſhee anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then he ſaid, Bleſſed be thou of the Lord, my daughter: thou haſt [d] ſhewed more goodnes in the latter end, then at the beginning, in as much as thou followedſt not young men, were they poore or rich.

[d] Thou ſheweſt thy ſelfe from time to time more vertuous.

11 And now, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he [e] will doe the duetie of a kinſman vnto thee, well, let him doe the kinſmans duetie: but if hee will not doe the kinſemans part, then will I doe the duetie of a kinſeman, as the Lord liueth: ſleepe vntill the morning.

[e] If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

14 ¶ And ſhee lay at his feete vntill the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floore.

15 Alſo he ſaid, Bring the ‖ ſheet that thou haſt vpon thee, and hold it. And when ſhe held it, hee meaſured ſixe *meaſures* of barley, and layed them on her, and ſhe went into the citie.

‖ Or, *mantile.*

16 And when ſhee came to her mother in law, ſhe ſaid, [f] Who art thou, my daughter? And ſhe told her all that the man had done to her.

[f] Perceiuing by her comming home, that hee had not taken her to his wife, ſhe was aſtonied.

17 And ſaid, Theſe ſixe *meaſures* of barley gaue he mee: for hee ſaid to mee, Thou ſhalt not come emptie vnto thy mother in law.

18 Then ſaid ſhe, My daughter, ſit ſtill, vntill thou know how the thing will fall: for the man will not be in reſt, vntill he hath finiſhed ẏͤ matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſeman touching her marriage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, and ſate there, and beholde, the kinſeman, of whom Boaz had ſpoken, came by: and he ſaid, [b] Ho, ſuch one, come, ſit downe heere. And hee turned, and ſate downe.

[a] Which was the place of judgement.

[b] The Hebrewes here vſe two words which haue no proper ſignification, but ſerue to note a certaine perſon, as we ſay, Ho ſirray, or ho, ſuch a one.

2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit yee downe here. And they ſate downe.

3 And he ſaid vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Buy it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none [c] beſides thee to redeeme it, and I am after thee. Then he anſwered, I will redeeme it.

‖ Or, *inhabitants.*

[c] For thou art the next of the kin.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtir vp the name of the dead, vpon his [d] inheritance.

[d] That his inheritance might beare his name that is dead.

6 And the kinſeman anſwered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing for to ſtabliſh all things: a man did plucke off his ſhoe, and gaue it his neighbour: and this was a ſure [e] witneſſe in Iſrael.

[e] That he had reſigned his right, Deut. 25.9.

8 Therefore the kinſeman ſaid to Boaz, Buy it for thee: and he drew of his ſhoe.

9 And Boaz ſaid vnto the Elders and vnto all the people, Yee are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe the wife of Mahlon, haue I bought to be my wife, to ſtir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witneſſes this day.

[f] Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders ſaid, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel and like Leah, which twain did build the houſe of Iſrael: and that thou mayeſt doe worthily in [g] Ephrathah, and be famous in Beth-lehem.

[g] Ephrathah & Bethlehem are both one.

12 And that thine houſe bee like the houſe of Pharez (*whō Thamar bare vnto Iudah) of ẏͤ ſeed which ẏͤ Lord ſhall giue thee of this yong woman.

* *Gen.* 38.29.

13 ¶ So Boaz tooke Ruth, and ſhee was his wife: and when hee went in vnto her, the Lord gaue that ſhe conceiued, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſeman, and [h] his name ſhallbe continued in Iſrael.

[h] He ſhall leaue continuall poſteritie.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhe is better to thee then [i] ſeuen ſonnes.

[i] Meaning, many ſonnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nourſe vnto it.

17 And *the vvoman* her neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called the name thereof Obed: the ſame was the father of Iſhai, the father of Dauid.

18 ¶ Theſe now are the generations of * [k] Pharez: Pharez begate Hezron.

* 1.*Chron*.2.4. *Mat* 1.3.

[k] This genealogy is brought in, to prooue that Dauid by ſucceſſion came of the houſe of Iudah.

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahſhon, and Nahſhon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iſhai, and Iſhai begate Dauid.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordained, Deut. 17. 14. that vvhen the Iſraelites ſhould bee in the land of Canaan, he vvould appoint them a king: ſo here in the firſt booke of Samuel is declared the ſtate of this people vnder their firſt king Saul, vvho not content vvith that order vvhich God had for a time appointed for the gouernment of his Church, demaunded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerue God, as being vnder the ſafegard of him vvhich did repreſent Ieſus Chriſt the true deliuerer, therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne that the perſon of a king is not ſufficient to defend them, except God by his povver preſerue and keepe them. And therefore hee puniſheth the ingratitude of his people, and ſendeth them continuall vvarres both at home and abroad. And becauſe Saul, vvhom of nothing God had preferred to the honour of a king, did not acknovvledge Gods mercie tovvard him, but rather diſobeyed the vvord of God, and vvas not zealous of his glory, he vvas by the voyce of God put dovvne from his eſtate, and Dauid the true figure of Meſſiah placed in his ſtead, vvhoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friends, and diſſembling flatterers, are left to the Church and to euery member of the ſame, as a paterne and example to beholde their ſtate and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hanna was barren, and prayed to the Lord. 15 Her anſwere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whoſe name *vvas* Elkanah the ſonne of Ieroham, the ſonne of Elihu, the ſonne of Tohu, the ſonne of Zuph, an Ephrathite.

[a] There were two Ramatus, ſo that in this city in mount Ephraim were Zophim, that is, the learned men and Prophets.

2 And hee had two wiues: the name of one *vvas* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worſhip and to ſacrifice vnto the Lord of hoſtes in [b] Shiloh, where were the two ſonnes of Ely, Hophni, and Phinehas, Prieſts of the Lord.

* *Deut*.16.16.

[b] For the Arke was there at that time.

4 And on a day, when Elkanah ſacrificed, he gaue to Peninnah his wife and to all her ſonnes and daughters portions,

5 But vnto Hannah he gaue a worthy [c] portion: for hee loued Hannah, and the Lord had made her barren.

[c] Some reade, a portion with an hearty cheere.

6 ¶ And her aduerſarie vexed her ſore, foraſmuch as ſhe vpbraided her, becauſe the Lord had made her barren.

7 (And ſo did he yeere by yeere) *and* as oft as ſhee went vp to the houſe of the Lord, thus ſhee vexed her, that ſhe wept and did not eat.

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee then ten [d] ſonnes?

[d] Let this ſuffice thee, that I loue thee no leſſe, then if thou hadſt many children.

9 So Hannah roſe vp after that they had eaten and drunke in Shiloh (and Eli the Prieſt ſate vpon a ſtoole by one of the poſtes of the [e] Temple of the Lord)

[e] That is of the houſe where the Arke was.

10 And ſhee was troubled in her minde, and prayed vnto the Lord, and wept ſore:

11 Alſo ſhe vowed a vow, and ſaid, O Lord of hoſtes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there ſhall no raſor come vpon his head.

* *Numb*.6.5. *Iudg*.13.5.

12 And as ſhee continued praying before the Lord, Eli marked her mouth.

13 For Hannah ſpake in her heart: her lips did mooue onely, but her voyce was not heard: therefore Eli thought ſhe had beene drunken.

14 And Eli ſaid vnto her, How long wilt thou be drunkẽ? Put away † thy drunkenneſſe from thee.

† *Ebr. thy wine.*

15 Then Hannah anſwered, and ſaid, Nay my Lord, *but* I am a woman † troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke, but haue * powred out my ſoule before the Lord.

† *Ebr. of an hard ſpirit.*

* *Pſal* 42.5.

16 Count not thine handmaide † for a wicked woman: for of the abundance of my complaint and my griefe haue I ſpoken hitherto.

† *Ebr. for a daughter of Belial.*

17 Then Eli anſwered, and ſaid, Goe in peace, and the God of Iſrael grant thy petition that thou haſt asked of him.

18 She ſaid againe, Let thine handmaid finde [f] grace in thy ſight: ſo the woman went her way and did eate, and looked no more ſad.

[f] That is, pray vnto the Lord for me.

19 ¶ Then they roſe vp early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah. Now Elkanah knew Hannah, his wife, and the Lord [g] remembred her.

[g] According to her petition.

20 For in proceſſe of time Hannah conceiued and bare a ſon, and ſhee called his name Samuel, Becauſe, *ſaid ſhe*, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah, and all his houſe, went vp to offer vnto the Lord the yeerely ſacrifice and his vow:

[h] This Elkanah was a Leuite, 1. Chron.6.27. and as ſome write once a yeere they accuſtomed to appeare before the Lord with their families.

22 But Hannah went not vp: for ſhe ſaid vnto her husband, *I vvill tarie* vntill the childe be weined, then I will bring him that hee may appeare before the Lord and there abide for euer

23 And Elkanah her husband ſaid vnto her,

Doe what ſeemeth thee beſt : tary vntill thou haſt weined him : onely the Lord accompliſh his [i] word. So the woman abode, and gaue her ſon ſucke vntill ſhe weined him.

[i] Becauſe her prayer tooke effect, therefore it was called the Lords promiſe.

24 ¶ And when ſhe had weined him, ſhe took him with her with three bullocks and an * Ephah of floure and a bottle of wine, and brought him vnto the houſe of the Lord in Shiloh, and the childe was † yong.

* *Exod.16.36.*

† *Ebr. a childe.*

25 And they ſlew a bullocke, and brought the childe to Eli.

26 And ſhe ſayd, Oh my lord, as thy [k] ſoule liueth, my lord, I am the woman that ſtood with thee here praying vnto the Lord.

[k] That is, moſt certainely.

27 I prayed for this childe, and the Lord hath giuen me my deſire which I asked of him.

28 Therefore alſo I haue † giuen him vnto the Lord: as long as he liueth he ſhall be giuen vnto the Lord: and he [l] worſhipped the Lord there.

† *Ebr. lent.*

[l] Meaning, Eli gaue thanks to God for her.

CHAP. II.

The ſong of Hannah. 12 The ſonnes of Eli, wicked. 13 The new cuſtome of the Prieſts. 18 Samuel miniſtreth before the Lord. 20 Eli bleſſeth Elkanah *and his wife. 23 Eli reproueth his ſonnes. 27 God ſendeth a Prophet to* Eli. *31 Eli is menaced for not chaſtiſing his children.*

And Hannah [a] prayed, and ſayd, Mine heart reioyceth in the Lord, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, becauſe I reioyce in thy ſaluation.

[a] After that ſhe had obtained a ſonne by prayer, ſhe gaue thanks.

[b] I haue recouered ſtrength and glory by the benefite of the Lord.

[c] I can anſwere them that reproue my barrenneſſe.

2 There is none holy as the Lord: yea, there is none beſides thee, & there is no god like our God.

3 Speake [d] no more preſumptuouſly: let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him enterpriſes are eſtabliſhed.

[d] In that yee condemne my barrenneſſe, ye ſhew your pride againſt God.

4 The bow *and* the mighty men are broken, and the weake haue girded themſelues with ſtrength.

5 They that were full, are hired foorth for [e] bread, and the hungry are no more *hired*, ſo that the barren hath borne ‖ ſeuen: and ſhee that had many children is feeble.

[e] They ſell their labours for neceſſary foode.

‖ *Or, many.*

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiſeth vp.

* *Deut.32.39. wiſd.16.13. tob.13.2.*

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiſeth vp the poore out of the duſt, and lifteth vp the begger from ẏ dunghill, to ſet *them* among [f] princes, and to make them inherit the ſeat of glory: for the pillars of the earth are the [g] Lord: and he hath ſet the world vpon them.

* *Pſal.113.7.*

[f] He preferreth to honour, and putteth downe according to his owne will, though mans iudgement be contrary.

[g] Therefore he may diſpoſe all things according to his will.

9 He will keepe the feet of his Saints, and the wicked ſhall keepe ſilence in darkeneſſe: for in *his owne* might ſhall no man be ſtrong.

10 The Lords aduerſaries ſhall be deſtroyed, and out of heauen ſhall he * thunder vpon them: the Lord ſhall iudge the ends of the world, and ſhall giue power vnto his [h] King, and exalt the horne of his Anointed.

* *Chap.7.10.*

[h] She grounded her prayer on Ieſus Chriſt which was to come.

11 And Elkanah went to Ramah to his houſe, and the childe did miniſter vnto the [i] Lord before Eli the Prieſt.

[i] In all that Eli commanded him.

12 ¶ Now the ſonnes of Eli *were* wicked men, *and* [k] knew not the Lord.

[k] That is, they neglected his ordinance.

13 For the Prieſts cuſtome toward the people *was this*: when any man offred ſacrifice, ẏ Prieſts ‖ boy came, while the fleſh was ſeething, and a fleſhhooke with three teeth in his hand,

‖ *Or, ſonne.*

14 And thruſt it into the kettle, or into the caldron, or into the panne, or into the pot: [l] all that the fleſhhooke brought vp, the Prieſt tooke for himſelfe: thus they did vnto all the Iſraelites, that came thither to Shiloh.

[l] Tranſgreſſing the order appointed in the Law, Leu.7.31. for their bellies ſake.

15 Yea, before they burnt the [m] fat, the Prieſts boy came and ſaid vnto the man that offered, Giue me fleſh to roſt for the Prieſt: for he will not haue ſodden fleſh of thee, but raw.

[m] Which was commanded firſt to haue bene offered to God.

16 And if any man ſayd vnto him, Let them burn the fat according to the ‖ cuſtome, then take as much as thine heart [n] deſireth: then we would anſwere, No, but thou ſhalt giue it now: and if thou wilt not, I will take it by force.

‖ *Or, Lawe.*

[n] Not paſſing for their owne profit, ſo that God might be ſerued aright.

17 Therefore the ſinne of the yong men was very great before the Lord: for men [o] abhorred the offering of the Lord.

[o] Seeing the horrible abuſe thereof.

18 ¶ Now Samuel being a young childe miniſtred before the Lord, girded with a linnen * Ephod.

* *Exod.28.4.*

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when ſhe came vp with her husband, to offer the yeerely ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſayd, The Lord giue thee ſeed of this woman, for ‖ the petition that ſhe asked of the Lord: and they departed vnto their place.

‖ *Or, for the thing that ſhe hath lent to the Lord: to wit, Samuel.*

21 And the Lord viſited Hannah, ſo that ſhee conceiued, and bare three ſonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his ſonnes did vnto all Iſrael, and how they lay with the women that [p] aſſembled at the doore of the Tabernacle of the Congregation.

[p] Which was (as the Ebrews write) after their trauaile, when they came to be purified, reade Exod.38.8. Leuit.12.6.

23 And hee ſayd vnto them, Why doe ye ſuch things? for of all this people I heare euill reports of you.

24 *Doe* no *more*, my ſonnes: for it is no good report that I heare, *which is*, that yee make the Lords people to [q] treſpaſſe.

[q] Becauſe they contemne their duety to God, verſe 17.

25 If one man ſinne againſt another, the Iudge ſhall iudge it: but if a man ſinne againſt the Lord, who will plead for him? Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord [r] would ſlay them.

[r] So that to obey good admonitions is Gods mercy, and to diſobey them is his iuſt iudgement for ſinne.

26 ¶ (Now the childe Samuel profited, and grew, and was in fauour both with the Lord and alſo with men.)

27 And there came a man of God vnto Eli, and ſaid vnto him, Thus ſaith the Lord, Did not I plainly appeare vnto the houſe of thy [ſ] father, when they were in Egypt in Pharaohs houſe?

[ſ] To wit, Aaron.

28 And I choſe him out of all the tribes of Iſrael to be my Prieſt, to offer vpon my altar, and to burne incenſe, and to weare an Ephod before me, and * I gaue vnto the houſe of thy father all the offerings made by fire of the children of Iſrael.

* *Leuit.10.14.*

29 Wherefore haue you [t] kicked againſt my ſacrifice and mine offering, which I commanded in my Tabernacle, and honoureſt thy children aboue me, to make your ſelues fat of the firſt fruits of all the offerings of Iſrael my people?

[t] Why haue you contemned my ſacrifices, and as it were trode them vnder foote?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid, that thine houſe, and the houſe of thy father ſhould walke before mee for euer: but now the Lord ſaith, [u] It ſhall not be ſo: for them that honour me, I will honour, and they that deſpiſe me, ſhall be deſpiſed.

[u] Gods promiſes are only effectuall to ſuch as he giueth conſtancie vnto, to feare and obey him.

31 Behold, the dayes come, that I will cut off thine [x] arme, and the arme of thy fathers houſe, that there ſhall not be an old man in thine houſe.

[x] Thy power and authoritie.

32 And thou [y] ſhalt ſee *thine* enemie in the habitation *of the Lord* in all things wherewith *God* ſhall bleſſe Iſrael, and there ſhall not be an

[y] Thy poſteritie ſhall ſee the glory of the chiefe Prieſt tranſlated to another, whom they ſhall enuie, 1.King.2.27.

old man in thine houſe for euer.

33 Neuertheleſſe, I will not deſtroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall ‖ die *vvhen they be* men

34 And this ſhallbe a ſigne vnto thee, that ſhall come vpon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre me vp a [z] faithfull Prieſt, that ſhall do according to mine heart, and according to my mind: and I wil build him a ſure houſe, and he ſhall walke before mine Anointed for euer.

36 And all that are left in thine houſe, ſhall come and [a] bow downe to him for a piece of ſiluer and a morſell of bread, and ſhall ſay, Appoint me, I pray thee, to one of the Prieſts offices, that I may eate a morſell bread.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lord calleth Samuel three times, 11 And ſheweth what ſhall come vpon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOw the childe Samuel miniſtred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in thoſe dayes: for there was no manifeſt viſion.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not ſee.

3 And yet the [d] light of God went out, Samuel ſlept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he ſaid, Here I am.

5 And he ranne vnto Eli, and ſaid, Here am I, for thou calledſt me. But he ſaid, I called thee not: goe againe *and* ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt call me. And he anſwered, I called thee not my ſonne: goe againe *and* ſleepe.

7 Thus *did* Samuel, before hee knewe [f] the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called me. Then Eli [g] perceiued that the Lord had called the child.

9 Therefore Eli ſaid vnto Samuel, Goe *and* ſleepe: and if he call thee, then ſay, Speake Lord, for thy ſeruant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſeruant heareth.

11 ¶ Then the Lord ſaid vnto Samuel, Behold, I will doe a thing in Iſrael, whereof whoſoeuer ſhall heare, his two *eares ſhall [h] tingle.

12 In that day I will raiſe vp againſt Eli all things which I haue ſpokeẽ concerning his houſe: when I begin, I will alſo make an end.

13 And I haue told him that I will iudge his houſe for euer, for the iniquitie which he knoweth, becauſe his ſonnes ran into a ſlaunder, and hee ſtayed them not.

14 Now therefore I haue ſworne vnto the houſe of Eli, that the wickednes of Elis houſe ſhall not be purged with ſacrifice nor offring for [i] euer.

15 Afterward Samuel ſlept vntill the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that *the Lord* ſaid vnto thee? I pray thee hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſayd vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he ſaid, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words [l] fall to the ground.

20 And all Iſrael from Dan to Beer-ſheba knew ‖ that faithfull Samuel *vvas* the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled himſelfe to Samuel in Shiloh by † his word.

CHAP. IV.

1 Iſrael is ouercome by the Philiſtims. 4 They doe fet the Arke, wherefore the Philiſtims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phineas the ſonne of Eli.

ANd Samuel ſpake vnto all Iſrael: † and Iſrael went out againſt the Philiſtims to battell, and pitched beſide ‖ Eben-ezer: and the Philiſtims pitched in Aphek.

2 And the Philiſtims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlewe of the armie in the fielde about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, [a] Wherefore hath the Lord ſmitten vs this day before the Philiſtims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: and there *vvere* yͤ two ſonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoſte, all Iſrael ſhouted a mighty ſhoute, ſo that the earth rang againe.

6 And when the Philiſtims heard the noiſe of the ſhoute, they ſaid, What meaneth the ſound of this mighty ſhout in the hoſt of the Ebrewes? and they vnderſtood, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afraid, and ſayd, God is come in the hoſte: therefore ſayd they, [c] Woe vnto vs: for it hath not beene ſo heretofore.

8 Wo vnto vs, who ſhall deliuer vs out of the hand of theſe mightie Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants vnto the Ebrewes, *as they haue ſerued you: be vailiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter, for there fell of Iſrael [e] thirty thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the army, and came to Shiloh the ſame day with his clothes [f] rent, and earth vpon his head.

13 And when he came, loe, Eli ſate vpon a

‖ *Or, when they come to mans age.*

[z] Meaning Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

[a] That is, ſhall be inferiour vnto him.

[a] The Chalde text readeth, whiles Eli liued.

[b] Becauſe there were very few Prophets to declare it.

[c] In the Court next to the Tabernacle.

[d] That is, the lampes which burnt in the night.

[e] Ioſephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

[f] By viſion.

[g] Such was the corruption of thoſe times that the chiefe Prieſt was become dull and negligent to vnderſtand the Lords appearing.

* 2. *King* 21.12.

[h] God declareth what ſudden feare ſhall come vpon men, when they ſhall heare that the Arke is taken, and alſo ſee Elies houſe deſtroyed.

[i] Meaning that his poſteritie ſhould neuer enioy the chiefe Prieſts office.

[k] God puniſh thee after this and that ſort, except thou tell me truth, Ruth 1.17.

[l] The Lord accompliſhed whatſoeuer hee had ſayd.

‖ *Or, that Samuel was the faithfull Prophet of the Lord.*

† *Ebr. by the word of the Lord.*

† From the departure of the Iſraelites out of Egypt, vnto the time of Samuel, are about 397. yeere.

‖ *Or, ſtone of helpe, chap. 7.12.*

[a] For it may ſeeme that this warre was vndertaken by Samuels commandement.

[b] For he vſed to appeare to the Iſraelites betweene the cherubims ouer the Arke of the couenant, Exod. 25. verſ. 17.

[c] Before wee fought againſt men, and now God is come to fight againſt vs.

[d] For in the red ſea in the wilderneſ the Egyptians were deſtroyed, which was the laſt of all his plagues.

* *Iug.* 13.1.

[e] Dauid alluding to this place, Pſal. 78.63. ſaith they were conſumed with fire: meaning they were ſuddenly deſtroyed.

[f] In token of ſorowe and mourning.

ſeat by the way ſide,waiting: for his heart [g] feared for the Arke of God : and when the man came into the citie to tell it,all the citie cried out.

[g] Leaſt it ſhould be taken of ẏ enemies.

14 And when Eli heard the noiſe of the crying, he ſayd, What meaneth this noiſe of the tumult? and the man came in haſtily, and told Eli.

15 (Now Eli *vvas* foureſcore and eighteene yeere old, and * his eyes were dim that hee could not ſee.)

* *Chap.3.2.*

16 And the man ſaid vnto Eli, I came from the armie, and I fled this day out of the hoſte : and he ſaid, What thing is done,my ſonne ?

17 Then the meſſenger anſwered, and ſaid, Iſrael is fled before the Philiſtims, and there hath been alſo a great ſlaughter among the people: and moreouer thy two ſonnes, Hophni and Phinehas [h] are dead, and the Arke of God is taken.

[h] According as God had afore ſayd.

18 ¶ And when he had made mention of the Arke of God , *Eli* fell from his ſeate backward by the ſide of the gate, and his necke was broken,and he died : for hee was an old man and heauie : and he had ‖ iudged Iſrael fourtie yeeres.

‖ *Or, gouerned.*

19 And his daughter in law,Phinehas wife,was with child,*neere* ‖ her trauaile:and when ſhe heard the report that the Arke of God was taken , and that her father in law and her husband were dead, ſhe [i] bowed her ſelfe,and trauailed : for her paines came vpon her.

‖ *Or, to crie out.*

[i] And ſetled her body toward her trauaile.

20 And about the time of her death, the women that ſtood about her,ſayd vnto her, Feare not: for thou haſt borne a ſonne : but ſhe anſwered not, nor regarded it.

21 And ſhe named the childe ‖ Ichabod, ſaying,The glory is departed from Iſrael, becauſe the Arke of God was taken, and becauſe of her father in law and her husband.

‖ *Or, No glory, or where is the glory?*

22 Shee ſayd againe, [k] The glory is departed from Iſrael: for the Arke of God is taken.

[k] She vttered her great ſorow by repeating her words.

CHAP. V.

2 The Philiſtims bring the Arke into the houſe of Dagon, which idole fell downe before it. 6 The men of Aſhdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

THen the Philiſtims tooke the Arke of God,and caried it from Eben-ezer vnto [a] Aſhdod.

[a] Which was one of the fiue principall cities of the Philiſtims.

2 Euen the Philiſtims tooke the Arke of God, and brought it into the houſe of [b] Dagon,and ſet it by Dagon.

[b] Which was their chiefe idole , and as ſome write,from the nauill downeward was like a fiſh, and vpward like a man.

3 And when they of Aſhdod roſe the next day in the morning , behold , Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and ſet him in his place againe.

4 Alſo they roſe vp early in the morning the next day , and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *vvere* cut off vpon the threſhold : onely the ſtumpe of Dagon was left to him.

5 Therefore the Prieſts of Dagon, and all that come into Dagons houſe , [c] tread not on the threſhold of Dagon in Aſhdod, vnto this day.

[c] Thus in ſtead of acknowledging the true God by this miracle, they fall to a farther ſuperſtition.

6 But the hand of the Lord was heauie vpon them of Aſhdod , and deſtroyed them , and ſmote them with the * emerods , *both* Aſhdod , and the coaſts thereof.

* *Pſal.78.66.*

7 And when the men of Aſhdod ſaw this , they ſayd , Let not the Arke of the God of Iſrael abide with vs : for his hand is ſore vpon vs and vpon Dagon our god.

8 They ſent therefore , and gathered all the princes of the Philiſtims vnto them , and ſayde, [d] What ſhall wee doe with the Arke of the God of Iſrael ? And they anſwered, Let the Arke of the God of Iſrael bee caried about vnto Gath: and they caried the Arke of the God of Iſrael about.

[d] Though they had felt Gods power, and were afraid thereof , yet they would farther try him , which thing God turned to their deſtruction and his glory.

9 And when they had caried it about , the hand of the Lord was againſt the citie with a very great deſtruction, and hee ſmote the men of the citie both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the Arke of God to Ekron : and aſſoone as the Arke of God came to Ekron,the Ekronites cried out,ſaying, They haue brought the Arke of the God of Iſrael to vs to ſlay vs and our people.

11 Therefore they ſent,and gathered together all the princes of the Philiſtims, and ſayd, Send [e] away the Arke of the God of Iſrael, and let it returne to his owne place, that it ſlay vs not and our people : for there was a deſtruction *and* death thorowout all the citie, *and* the hand of God was very ſore there.

[e] The wicked when they feele the hand of God, grudge and reiect him , where the godly humble themſelues, and crie for mercy.

12 And the men that dyed not , were ſmitten with the emerods : and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philiſtims, which they ſent againe with a gift. 12 It commeth to Bethſhemeſh. 17 The Philiſtims offer golden emerods. 19 The men of Bethſhemeſh are ſtricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philiſtims [a] ſeuen moneths.

[a] They thought by continuance of time the plague would haue ceaſed , and ſo, would haue kept the Arke ſtill.

2 And the Philiſtims called the Prieſts and the Soothſayers , ſaying, What ſhall we doe with the Arke of the Lord ? tell vs wherewith we ſhall ſend it home againe.

3 And they ſayd,If you ſend away the Arke of the God of Iſrael , ſend it not away emptie , but giue vnto it [b] a ſinne offering : then ſhall yee bee healed , and it ſhall bee knowen to you , why his hand departeth not from you.

[b] The idolaters confeſſe there is a true God,who puniſheth ſinne iuſtly.

4 Then ſayd they,What ſhall be the ſinne offering , which wee ſhall giue vnto it ? And they anſwered , Fiue golden emerods , and fiue golden miſe , according to the number of the princes of the Philiſtims: for one plague *vvas* on you all,and on your princes.

5 Wherefore ye ſhall make the ſimilitudes of your emerods, and ẏ ſimilitudes of your miſe that deſtroy the land : ſo yee ſhall giue glory vnto the God of Iſrael , that hee may take his hand from you , and from your [c] gods , and from your land.

[c] This is Gods iudgement vpon the idolaters, that knowing the true God, they worſhip him not a right.

6 Wherefore then ſhould yee harden your hearts , as the Egyptians and Pharaoh hardened their hearts , when hee wrought wonderfully among them, * did they not let them goe, and they departed ?

* *Exod.12.31.*

7 Now therefore make a new cart , and take two milch kine , on whom there hath come no yoke : and tie the kine to the cart , and bring the calues home from them.

8 Then take the Arke of the Lord , and ſet it vpon the cart , and put the [d] iewels of gold which ye giue it for a ſinne offring in a coffer by the ſide thereof, and ſend it away, that it may goe.

[d] Meaning, the golden emerods and the golden miſe.

9 And take heede , if it goe vp by the way of his owne coaſt to Beth-ſhemeſh,it is [e] hee that did vs this great euill ; but if not, we ſhall know then, that it is not his hand that ſmote vs , *but* it was a [f] chance that happened vs.

[e] The God of Iſrael.

[f] The wicked attribute allmoſt all things to fortune and chance, whereas indeed there is nothing done without Gods prouidence and decree.

10 And the men did ſo: for they tooke two kine that gaue milke, and tied them to the cart, and ſhut the calues at home.

11 So they ſet the Arke of the Lord vpon the cart, and the coffer with the miſe of golde, and with the ſimilitudes of their emerods.

12 And the kine went the ſtraight way to Beth-ſhemeſh, and kept one path, and lowed as they went, and turned neither to yͤ right hand nor to the left: alſo the princes of the Philiſtims went after [g] them vnto the borders of Beth-ſhemeſh.

[g] For the triall of the matter.

13 Now they of Beth-ſhemeſh were reaping their wheat harueſt in the valley, and they lift vp their eyes, and ſpied the Arke, and reioyced when they ſaw it.

14 ¶ And the cart came into the field of Ioſhua a Beth-ſhemite, and ſtood ſtill there. There was alſo a great ſtone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

[h] To wit, the men of Bethſhemeſh, which was Iſraelites.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great ſtone, and the men of Beth-ſhemeſh offered burnt offering, and ſacrificed ſacrifices that ſame day vnto the Lord.

16 And when the fiue princes of the Philiſtims had ſeene it, they returned to Ekron the ſame day.

17 ¶ So theſe are the golden emerods, which the Philiſtims gaue for a ſinne offering to the Lord: for [i] Aſhdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

18 And golden miſe, according to the number of all the cities of the Philiſtims, *belonging* to the fiue princes, both of walled townes, and of townes vnwalled vnto the great *ſtone* of ‖ Abel, whereon they ſet the Arke of the Lord: *vvhich ſtone remaineth* vnto this day in the field of Ioſhua the Beth-ſhemite.

[i] Theſe were the fiue principall cities of the Philiſtims, which were not all conquered vnto the time of Dauid.

‖ *Or, the plaint, or lamentaion.*

19 And he ſmote of the men of Beth-ſhemeſh, becauſe they [k] had looked in the Arke of the Lord: he ſlew euen among the people fiftie thouſand men and threeſcore and ten men: and the people lamented, becauſe the Lord had ſlaine the people with ſo great a ſlaughter.

[k] For it was not lawfull to any either to touch or to ſee it, ſaue onely to Aaron and his ſonnes, Numb 4.15.20.

20 Wherefore the men of Beth-ſhemeſh ſayd, Who is able to ſtand before this holy Lord God? and to whom ſhall he goe from vs?

21 And they ſent meſſengers to the inhabitants of Kiriath-iearim, ſaying, The Philiſtims haue brought againe the Arke of the Lord: come ye downe, *and* take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forſake their ſinnes, and turne to the Lord. 10 The Philiſtims fight againſt Iſrael, and are ouercome. 16 Samuel iudgeth Iſrael.

THen the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the houſe of Abinadab in the hill: and they ſanctified Eleazar his ſonne, to keepe the Arke of the Lord.

[a] A citie in the tribe of Iudah, called alſo Kiriath-baal, Ioſh. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the houſe of Iſrael lamented [b] after the Lord.

[b] Lamented for their ſinnes, and followed the Lord.

3 ¶ Then Samuel ſpake vnto all the houſe of Iſrael, ſaying, If ye be come againe vnto the Lord with all your heart, * put away the ſtrange gods from among you, and * Aſhtaroth, and direct your hearts vnto the Lord, and ſerue him * onely, and he ſhall deliuer you out of the hand of the Philiſtims.

* *Ioſh.*24.15.23.
* *Iudg.*2.13.
* *Deut.* 6,4. *matt.* 4.19.

4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerued the Lord onely.

* *Iudg.*2.12,13.

5 And Samuel ſaid, Gather all Iſrael to [c] Mizpeh, and I will pray for you vnto the Lord.

[c] For Shiloh was now deſolate, becauſe the Philiſtims had taken thence the Arke.

6 And they gathered together to Mizpeh, and [d] drew water, and powred it out before the Lord, and faſted the ſame day, and ſaid there, We haue ſinned againſt the Lord. And Samuel iudged the children of Iſrael in Mizpeh.

[d] The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their ſinnes.

7 When the Philiſtims heard that the children of Iſrael were gathered together to Mizpeh, the Princes of the Philiſtims went vp againſt Iſrael: and when the children of Iſrael heard that, they were afraid of the Philiſtims.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to [e] crie vnto the Lord our God for vs, that hee may ſaue vs out of the hand of the Philiſtims.

[e] Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a ſucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Iſrael, and the Lord heard him.

10 And Samuel offered the burnt offering, the Philiſtims came to fight againſt Iſrael: but the Lord [f] thundered with a great thunder that day vpon the Philiſtims, and ſcattered them: ſo they were ſlaine before Iſrael.

[f] According to the prophecie of Hannah Samuels mother, Chap. 2.10.

11 And the men of Iſrael went from Mizpeh, and purſued the Philiſtims, and ſmote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a ſtone, and pitched it betweene Mizpeh and [g] Shen, and called the name thereof Eben-ezer, and he ſaid, Hitherto hath the Lord holpen vs.

[g] Which was a great rocke ouer againſt Mizpeh.

13 ¶ So the Philiſtims were brought vnder, and they came no more againe into the coaſts of Iſrael: and the hand of the Lord was againſt the Philiſtims all the dayes of Samuel.

14 Alſo the cities which the Philiſtims had taken from Iſrael, were reſtored to Iſrael, from Ekron euen to Gath: and Iſrael deliuered the coaſts of the ſame out of the hands of the Philiſtims: and there was a peace betweene Iſrael and the [h] Amorites.

[h] Meaning, the Philiſtims.

15 And Samuel iudged Iſrael all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgall, and Mizpeh, and iudged Iſrael in all thoſe places.

17 Afterward he returned to Ramah: for there was his houſe, and there he iudged Iſrael: alſo he built an [i] altar there vnto the Lord.

[i] Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his ſonnes Iudges ouer Iſrael, who follow not his ſtepps. 5 The Iſraelites aske a King. 11 Samuel declareth in what ſtate they ſhould be vnder the King. 19 Notwithſtanding, they aske one ſtill, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become olde, hee [a] made his ſonnes Iudges ouer Iſrael,

[a] Becauſe he was not able to beare the charge.

2 (And the name of his eldeſt ſonne was [b] Ioel, and the name of the ſecond Abiah) *euen* Iudges in Beer-ſheba.

[b] Who was alſo called Vaſhni, 1.Chro.6.28.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, and * tooke rewards, and peruerted the iudgement.

* *Deut.*16.19.

4 ¶ Wherefore all the Elders of Iſrael gathered them together, and came to Samuel vnto [c] Ramah.

[c] For there his houſe was, Chap. 7.17.

5 And ſaid vnto him, Behold, thou art olde,

and thy ſonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

6 But the thing [d] diſpeaſe Samuel, when they ſayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord ſaid vnto Samuel, Heare the voyce of the people in all that they ſhall ſay vnto thee: for they haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this day, (and haue forſaken me, and ſerued other gods) euen ſo doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit, yet [e] teſtifie vnto them, and ſhew them the maner of the king that ſhall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee ſaid, This ſhall bee the [f] maner of the king that ſhall reigne ouer you: he will take your ſonnes, and appoint them to his charets, and to be his horſemen, and *ſome* ſhall runne before his charet.

12 Alſo he will make them his captaines ouer thouſands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make inſtruments of warre, and the things that ſerue for his charets.

13 He will alſo take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your beſt Oliue trees, and giue them to his ſeruants.

15 And hee will take the tenth of your ſeede, and of your vineyards, and giue it to his ‖ Eunuches, and to his ſeruants.

16 And hee will take your men-ſeruants, and your maid-ſeruants, and the chiefe of your yong men, and your aſſes, and put them to his worke.

17 He will take the tenth of your ſheepe, and ye ſhall be his ſeruants.

18 And ye ſhall cry out at that day, becauſe of your king, whom ye haue choſen you, and the Lord will not [g] heare you at that day.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhall bee a king ouer vs.

20 And we alſo will bee like all *other* nations, and our king ſhall iudge vs, and goe out before vs and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, ‖ Hearken vnto their voyce, and make them a king. And Samuel ſaid vnto the men of Iſrael, Goe euery man vnto his citie.

* *Hoſe 13.10. Acts.13.21.*

[d] Becauſe they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

[e] To prooue if they will forſake their wicked purpoſe.

[f] Not that kings haue this authoritie by their office, but that ſuch as reigne in Gods wrath ſhould vſurpe this ouer their brethren, contrary to the law, Deut.17.20.

‖ *Or, chiefe officers.*

[g] Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelues willingly.

‖ *Or, graunt their requeſt.*

CHAP. IX.

3 Saul ſeeking his fathers aſſes, by the counſell of his ſeruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feaſt.

THere was now a man of Beniamin, [a] mighty in power, named * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorath, the ſonne of Aphiah, the ſonne of a man of Iemini.

2 And he had a ſonne called Saul, a [b] goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then hee: from the ſhoulders vpward, he was higher then any of the people.

[a] That is, both valiant and rich.

* *Chap.14.15. 1.Chron.8.33.*

[b] So that it might ſeeme that God approued their requeſt in appointing out ſuch a perſon.

3 And the aſſes of Kiſh, Sauls father, were loſt: therefore Kiſh ſaid to Saul his ſonne, Take now one of the ſeruants with thee, and ariſe, goe and [c] ſeeke the aſſes.

4 So he paſſed through mount Ephraim, and went thorow the lande of Shaliſhah, but they found them not. Then they went thorow the land of Shalim, and *there they were* not: hee went alſo thorow yͤ land of Iemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul ſayd vnto his ſeruant that was with him, Come and let vs returne, leſt my father leaue *the care* of aſſes, and take thought for vs.

6 And he ſaid vnto him, Behold now, in this city is a man of God, and he is an honorable man: all that he ſaith commeth to paſſe: let vs now goe thither, if ſo be that he can ſhew vs what way we may goe.

7 Then ſaide Saul to his ſeruant, Well then, let vs goe: but what ſhall we bring vnto the man? For the ‖ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what haue wee?

8 And the ſeruant anſwered Saul againe, and ſaid, Behold, I haue found about mee the fourth part of a [e] ſhekell of ſiluer; that will I giue the man of God, to tell vs our way.

9 (Beforetime in Iſrael when a man went to ſeeke an anſwere of God, thus he ſpake, Come, and let vs goe to the [f] Seer: for *he that is called* now a Prophet, was in the old time called a Seer)

10 Then ſaid Saul to his ſeruant, Well ſayde, come, let vs go; ſo they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maids that came out to draw water, and ſaide vnto them, Is there here a Seer?

12 And they anſwered them, and ſaide, Yea, loe, *he is* before you; make haſte now, for hee came this day to the citie; for there is an [g] offering of the people this day in the high place.

13 When ye ſhall come into the citie, ye ſhall find him ſtraight way yet he come vp to the high place to eate, for the people will not eate vntill he come, becauſe hee will [h] bleſſe the ſacrifice; and then eate they that bee bidden to the feaſt: now therefore goe vp, for euen now ſhall ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out againſt them, to goe vp to the hie place.

15 ¶ * But the Lord had reuealed to Samuel † ſecretly (a day before Saul came) ſaying,

16 To morrow about this time I will ſend thee a man out of the land of Beniamin, him ſhalt thou anoint to bee gouernour ouer my people Iſrael, that he may [i] ſaue my people out of the hand of the Philiſtims; for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore ſaw Saul, the Lord anſwered him, See, this is the man whom I ſpake to thee of, he ſhall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and ſaid, Tell me, I pray thee, where the Seers houſe is.

19 And Samuel anſwered Saul, and ſaid, I am the Seer; goe vp before me vnto the high place; for ye ſhall eate with me to day, and to morow I will let thee goe, and will tell thee all that is in thine [k] heart.

[c] All theſe circumſtãces were meanes to ſerue vnto Gods prouidence, whereby Saul (though not approued of God) was made king.

[d] Where was Ramath Zophim, the citie of Samuel.

‖ *Or, vitailes.*

[e] Which is about fiue pence, reade Gen.23.15.

[f] So called becauſe he foreſaw things to come.

[g] That is, a feaſt after the offering, which ſhould be kept in an high place of the citie appointed for that vſe.

[h] That is, giue thanks and diſtribute the meat according to their cuſtome.

* *Chap.15.1. Acts 13.21.*

† *Ebr. in his eare.*

[i] Notwithſtanding their wickednes, yet God was euer mindfull of his inheritance.

[k] Meaning all that thou deſireſt to know.

20 And as for thine aſſes that were loſt three dayes ago, care not for them: for they are found: and [l] on whom *is ſet* all the deſire of Iſrael? is it not vpon thee, and on all thy fathers houſe?

[l] Whom doeth Iſrael deſire to be their King, but thee?

21 ¶ But Saul anſwered and ſaid, Am not I the ſonne of Iemini of the ſmalleſt tribe of Iſrael? and my familie *is* the leaſt of all the families of the tribe of Beniamin. Wherefore then ſpeakeſt thou ſo to me?

22 And Samuel tooke Saul and his ſeruant, and brought them into the [m] chamber, and made them ſit in the chiefeſt place among them that were bidden: which were about thirtie perſons.

[m] Where the feaſt was.

23 And Samuel ſaide vnto the cooke, Bring forth the portion which I gaue thee, *and* whereof I ſaid vnto thee, Keepe it with thee.

24 And the cooke tooke vp the ſhoulder, and that which was [n] vpon it, and ſet it before Saul. And *Samuel* ſaid, Behold, that which is left, ſet it before thee, *and* eate: for hitherto hath it beene kept for thee, ſaying, Alſo I [o] haue called the people. So Saul did eat with Samuel that day.

[n] That is, the ſhoulder with the breaſt, which the Prieſt had for his family in all peace offerings, Leuit. 10.14.

[o] That both by the aſſembling of the people, and by the meate prepared for thee, thou mighteſt vnderſtand that I knew of thy comming.

25 And when thy were come downe from the high place into the citie, he communed with Saul vpon the top of the houſe.

26 And when they aroſe early about the ſpring of the day, Samuel called Saul to the [p] top of the houſe, ſaying, Vp, that I may ſend thee away. And Saul aroſe, and they went out, both he, and Samuel.

[p] To ſpeake with him ſecretly: for the houſes were flat aboue.

27 And when they were come downe to the end of the citie, Samuel ſaid to Saul, Bid the ſeruant goe before vs, (and he went) but ſtand thou ſtill now, that I may ſhewe thee [q] the worde of God.

[q] Gods commandement as concerning thee.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel aſſembleth the people, and ſheweth them their ſinnes. 21 Saul is choſen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kiſſed him, and ſaid, Hath not the Lord anointed thee to be gouernor ouer his inheritance?

[a] In the Law this anointing ſignified the gifts of the holy Ghoſt; which were neceſſary for them that ſhould rule.

2 When thou ſhalt depart from me this day, thou ſhalt find two men by * Rahels ſepulchre in the border of Beniamin, euen at Zelzah, and they will ſay vnto thee, The [b] aſſes which thou wenteſt to ſeeke, are found, and loe, thy father hath left the care of the aſſes, and ſoroweth for you, ſaying, What ſhall I doe for my ſonne?

* *Gen. 35.20.*

[b] Samuel confirmeth him by theſe ſignes, that God hath appoynted him king.

3 Then ſhalt thou go forth from thence, and ſhalt come to the ‖ plaine of Tabor, and there ſhall meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

‖ *Or, okes.*

4 And they will aſke thee † if all be well, and will giue thee the two *leaues of* bread, which thou ſhalt receiue of their hands.

† *Ebr. of peace.*

5 After that ſhalt thou come to the [c] hill of God, where is the gariſons of the Philiſtims: and when thou art come thither to the citie, thou ſhalt meete a companie of Prophets comming downe from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they ſhall propheſie.

[c] Which was an high place in the citie Kiriath-iearim, where the Arke was, chap. 7.1.

6 Then the ſpirit of the Lord will come vpon thee, and thou ſhalt prophecie with them, and ſhalt be turned into another man.

7 Therefore when theſe ſignes ſhall come vnto thee, doe as occaſion ſhall ſerue: for God *is* with thee.

8 And thou ſhalt goe downe before mee to Gilgal: and I alſo will come downe vnto thee to offer burnt offerings, and to ſacrifice ſacrifices of peace. * Tarie for me ſeuen dayes, till I come to thee, and ſhew thee what thou ſhalt doe.

* *Chap. 13.8.*

9 And when he had turned his † backe to go from Samuel, God gaue him another [d] heart; and all thoſe tokens came to paſſe that ſame day.

† *Ebr. ſhoulder.*

[d] He gaue him ſuch vertues as were meet for a King.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and he ‖ prophecied among them.

‖ *Or, ſang praiſes.*

11 Therefore all the people that knew him before, when they ſaw that hee prophecied among the Prophets, ſayd ech to other, What is come vnto the ſonne of Kiſh? * is Saul alſo among the Prophets?

* *Chap. 19.24.*

12 And one of the ſame place anſwered, and ſayd, But who is their [e] father? Therefore it was a prouerbe, Is Saul alſo among the [f] Prophets?

[e] Meaning, that prophecie commeth not by ſucceſſion, but is giuen to whom it pleaſeth God.

[f] Noting thereby him that from low degree commeth ſuddenly to honour.

13 And when he had made an end of Prophecying, he came to the high place.

14 And Sauls vncle ſayd vnto him, and to his ſeruant, Whither went ye? And he ſaid, To ſeeke the aſſes: and when wee ſaw that they were no where, we came to Samuel.

15 And Sauls vncle ſaid, Tell me, I pray thee, what Samuel ſaid vnto you.

16 Then Saul ſaid vnto his vncle, He tolde vs plainly that the aſſes were found: but concerning the kingdome whereof Samuel ſpake, tolde he him not.

17 ¶ And Samuel [g] aſſembled the people vnto the Lord in Mizpeh.

[g] Both to declare vnto them their fault in asking a King, and alſo to ſhew Gods ſentence therein.

18 And hee ſayd vnto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I haue brought Iſrael out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye haue this day caſt away your God, who onely deliuereth you out of all your aduerſities and tribulations: and ye ſaid vnto him, *No*, but appoint a king ouer vs. Now therefore ſtand ye before the Lord according to your tribes, and according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Beniamin was [h] taken.

[h] That is, by caſting of lot.

21 Afterward hee aſſembled the tribe of Beniamin, according to their families, and the familie of Matri was taken. So Saul the ſonne of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they asked the Lord againe, if that man ſhould yet come thither. And the Lord anſwered, Beholde, he [i] hath hid himſelfe among the ſtuffe.

[i] As though he were vnworthy and vnwilling.

23 And they ranne, and brought him thence: and when he ſtood among the people, hee was higher then any of the people from the ſhoulders vpward.

24 And Samuel ſayd to all the people, See yee not him, whom the Lord hath choſen, that there is none like him among all the people? and all the people ſhowted and ſaid, † God ſaue the King.

† *Ebr. let the king liue.*

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and

[k] As it is written in Deut. chap. 17. 15. &c.

layed it vp before the Lord, and Samuel ſent all the people away euery man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſaid, How ſhall he ſaue vs? So they deſpiſed him, and brought him no preſents: but he [l] held his tongue.

[l] Both to auoyde ſedition, and alſo to win them by patience.

CHAP. XI.

1 Nahaſh the Ammonite warreth againſt Iabeſh Gilead, who asketh helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlaine. 14 The kingdome is renewed.

THen Nahaſh the Ammonite [a] came vp, and beſieged Iabeſh Gilead: and all the men of Iabeſh ſaid vnto Nahaſh, Make a couenant with vs, and we will be thy ſeruants.

[a] After that Saul was choſen king: for feare of whom they asked a king, as Chap.12.12.

2 And Nahaſh the Ammonite anſwered them, On this condition I will make a couenant with you, that I may thruſt out all your [b] right eyes, and bring that ſhame vpon all Iſrael.

[b] This declareth that the more neere the tyrants are to their deſtruction, the more cruell they are.

3 To whom the Elders of Iabeſh ſayd, Giue vs ſeuen dayes reſpit, that wee may ſend meſſengers vnto all the coaſtes of Iſrael, and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and tolde theſe tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold Saul came following the cattell out of the field, and Saul ſaid, What aileth this people that they weepe? And they told him the tidings of the men of Iabeſh.

6 Then the Spirit of God [c] came vpon Saul, when hee heard thoſe tidings, and hee was exceeding angry,

[c] God gaue him the ſpirit of ſtrength and courage to goe againſt this tyrant.

7 And tooke a yoke of oxen, and hewed them in pieces, and ſent them thorowout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoeuer commeth not foorth after Saul, and after [d] Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lord fell on the people, and they came out † with one conſent.

[d] He addeth Samuel becauſe Saul was not yet approoued of all.

† Ebr. as one man.

8 And when he nombred them in Bezek, the children of Iſrael were three hundreth thouſand men, and the men of Iudah thirty thouſand.

9 Then [e] they ſayd vnto the meſſengers that came, So ſay vnto the men of Iabeſh Gilead, To morow by then the Sunne be hote, yee ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Iabeſh, which were glad.

[e] Meaning, Saul and Samuel.

10 Therefore the men of Iabeſh ſaid, To morow we will come out vnto [f] you, and ye ſhall doe with vs all that pleaſeth you.

[f] That is, to the Ammonites, diſſembling that they had hope of ayde.

11 ¶ And when thee morow was come, Saul put the people in three bands, and they came in vpon the hoſte in the morning watch, and ſlewe the Ammonites vntill the heate of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſaid vnto Samuel, [g] Who is he that ſaid, Shall Saul reigne ouer vs? bring thoſe men that we may ſlay them.

[g] By this victory the Lord wonne the hearts of the people to Saul.

13 But Saul ſayd, There ſhall no man [h] die this day. for to day the Lord hath ſaued Iſrael.

[h] By ſhewing mercy he thought to ouercome their malice.

14 ¶ Then ſaid Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offred [i] peace offrings before the Lord: and there Saul and all the men of Iſrael reioyced exceedingly.

[i] In ſigne of thankeſgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reprooueth their ingratitude. 19 God by miracle cauſeth the people to confeſſe their ſinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then ſaid vnto all Iſrael, Behold, I haue [a] hearkened vnto your voyce in all that yee ſayd vnto mee, and haue appointed a King ouer you.

[a] I haue granted your petition.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my ſonnes *are* with you: and I haue walked before you from my childehood vnto this day.

[b] To gouerne you in peace and warre.

3 Behold, here I am: * beare record of me before the Lord, and before his anoynted, [c] Whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe, to blinde mine eyes therewith, and I will reſtore it you?

* *Ecclus* 46.19.

[c] God would that this confeſſion ſhould bee a paterne for all them that haue any charge or office.

4 Then they ſayd, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſaid vnto them, The Lord is witneſſe againſt you, and his [d] Anoynted is witneſſe this day, that ye haue found nought in mine handes. And they anſwered, *He is* witneſſe.

[d] Your King, who is anoynted by the commandement of of the Lord.

6 Then Samuel ſaid vnto the people, It is the Lord that || made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

|| *Or, exalted.*

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord according to all the || righteouſneſſe of the Lord, which he ſhewed to you and to your fathers.

|| *Or, benefits.*

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * ſent Moſes and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* *Gene.*46.5.6.

* *Exod.*4.16.

9 * And when they forgat the Lord their God, he ſold them into the hand of Siſera [e] captaine of the hoſte of Hazor, and into the hand of the Philiſtims, and into the hand of the king of Moab, and they fought againſt them.

* *Iudg.*4.2.

[e] Captaine of Iabins hoſt King of Hazor.

10 And they cried vnto the Lord, and ſaid, We haue ſinned, becauſe wee haue forſaken the Lord, and haue ſerued Baalim and Aſhtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will ſerue thee.

11 Therefore the Lord ſent Ierubbaal [f] and Bedan and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery ſide, and ye dwelled ſafe.

[f] That is, Samſon. Iudg.13.25.

* *Iudg.*11.1.

* *Chap* 4.1.

12 Notwithſtanding when you ſaw, that Nahaſh the king of the children of Ammon came againſt you, ye ſaid vnto me, [g] No, but a King ſhall reigne ouer vs: when yet the Lord your God was your King.

[g] Leauing God to ſeeke the helpe of man, Chap.8.5.

13 Now therefore behold the King whom ye haue choſen, *and* whom ye haue deſired: loe therefore, the Lord hath ſet a King ouer you.

14 If ye will feare the Lord and ſerue him, and heare his voyce, and not diſobey the word of the Lord, both yee, and the king that reigneth ouer you, ſhall [h] follow the Lord your God.

[h] Yee ſhall be preſerued as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be vpon you, and on your [i] fathers.

[i] Meaning, the gouernours.

16 Now alſo ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harueſt? I will call vnto the Lord, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, how that your wickednes is [k] great, which ye haue done in the ſight of the Lord in asking you a king.

[k] In that ye haue forſaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayd vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that wee die not: for wee haue ſinned in asking vs a King, beſide [l] all our *other* ſinnes.

[l] Not onely at other times, but now chiefly.

20 ¶ And Samuel ſaid vnto the people, Feare not, (ye haue indeede done all this wickedneſſe, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

[m] He ſheweth that there is no ſinne ſo great, but it ſhalbe forgiuen, if the ſinner turne againe to God.

21 Neither turne ye backe: for that *ſhould bee* after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

[n] Of his free mercy, and not of your merits, and therefore he will not forſake you.

23 Moreouer God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

[o] Vnfainedly, and without hypocriſie.

25 But if ye doe wickedly, ye ſhall periſh, both ye and your King.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commaundement, is ſhewed of Samuel that he ſhall not reigne. 19 The great ſlauery, wherein the Philiſtims kept the Iſraelites.

SAul now had beene King [a] one yeere, and hee reigned [b] two yeeres ouer Iſrael.

[a] Whiles theſe things were done.

[b] Before he tooke vpon him the ſtate of a King.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blew the [d] trumpet throughout all the land, ſaying, Heare, O yee Ebrewes.

[c] Of Kiriath-iearim, were the Arke was. Chap. 10.5.

[d] That euery one ſhould prepare themſelues to warre.

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims. wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charets, and ſixe thouſand horſemen: for the people *vvas* like the ſand which is by the ſeas ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from [e] Beth-auen.

[e] Which was alſo called Beth-el, in the tribe of Beniamin.

6 And when the men of Iſrael ſaw that they were in a ſtrait (*for the people vvere in diſtreſſe*) the people hid themſelues in caues, and in holds, and in rocks, and in towers, and in pits.

7 And *ſome* of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

[f] Where the two tribes and the halfe remained.

8 And he taried ſeuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

[g] Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

9 And Saul ſayd, Bring a burnt offering to me and peace offrings: and he offered a burnt offering.

10 And aſſoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went foorth to meete him, to † ſalute him.

† *Ebr. bleſſe him.*

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [h] ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, the Philiſtims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

[h] Though theſe cauſes ſeeme ſufficient in mans iudgement: yet becauſe they had not the word of God, they turned to his deſtruction.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy [i] God, which hee commannded thee: for the Lord had now ſtabliſhed thy kingdome vpon Iſrael for euer.

[i] Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a [k] man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

[k] That is, Dauid,

15 ¶ And Samuel aroſe, and gate him vp from Gilgal in [l] Gibeach of Beniamin: and Saul numbred the people that were found with him, about ſixe hundreth men.

[l] And went to his city Ramah.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‖ three bands to deſtroy, one band turned vnto the way of Ophrah vnto the land of Shuall,

‖ *Or, the deſtroyer: to wit, the captains came out with three bands.*

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh toward the valley of Zeboim, toward the wilderneſſe.

[m] So that to mans iudgement theſe three armies would haue ouerrunne the whole countrey.

19 Then there was no ſmith found thorowout all the land of Iſrael: for the Philiſtims ſaid, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore, all the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pike-forks, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

[n] To declare that the victory onely came of God, and not by their force.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIV.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an oth, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him

THen on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, [a] Come and let vs goe ouer toward the Philiſtims gariſon, that is yonder on the other ſide, but hee told not his father.

[a] By this example God would declare to Iſrael that the victory did not conſiſt in multitude or armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *vvere* about ſixe hundred men.

3 And Ahiah the ſonne of Ahitub, * Ichabods brother, the ſonne of Phinehas, the ſonne of Eli, *vvas* the Lords Prieſt in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

* *Chap.*4.21.

4 ¶ Now in the way whereby Ionathan ſought to go ouer to the Philiſtims gariſon, there was a ‖ ſharpe rocke on the one ſide, and a ſharpe rocke on the other ſide: the name of the one *vvas* called Bozez, and the name of the other Seneh.

‖ *Or, like a tooth.*

5 The one rocke ſtretched from the North toward Michmas, and the other *vvas* from the South toward Gibeah.

6 And Ionathan ſayd to the young man that bare his armour, Come, and let vs goe ouer vnto the gariſon of theſe [b] vncircumciſed: it may bee that the Lord will worke with vs: for it is ‖ not hard to the Lord * to ſaue with many, or with few.

[b] To wit, the Philiſtims.

‖ *Or, none can let the Lord.*

* 2.*Chron.*14.11.

7 And he that bare his armour, ſaid vnto him, Doe all that is in thine heart: goe where it pleaſeth thee: behold, [c] I am with thee as thine heart deſireth.

[c] I will follow thee whitherſoeuer thou goeſt.

8 Then ſaid Ionathan, Behold, we goe ouer vnto thoſe men, and will ſhew our ſelues vnto them.

9 [d] If they ſay on this wiſe to vs, Tarie vntill we come to you, then wee will ſtand ſtill in our place, and not goe vp to them.

[d] This he ſpake by the ſpirit of prophecie, foraſmuch hereby God gaue him aſſurance of the victory.

10 But if they ſay, Come vp vnto vs, then we will go vp: for * the Lord hath deliuered them into our hand: and this ſhallbe a ſigne vnto vs.

* 1.*Mac.*4.30.

11 So they both ſhewed themſelues vnto the gariſon of the Philiſtims: and the Philiſtims ſaid, See, the Ebrewes come out of the [e] holes wherein they had hid themſelues.

[e] Thus they ſpake contemptuouſly and by deriſion.

12 And the men of the gariſon anſwered Ionathan and his armour bearer, and ſaid, Come vp to vs: for we will ſhew you a thing. Then Ionathan ſaid vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Iſrael.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and *ſome* fell before Ionathan, and his armour bearer ſlew *others* after him.

[f] That is, he crept vp, or went vp with all haſte.

14 So the [g] firſt ſlaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two *oxen plovv*.

[g] The ſecond was when they ſlewe one another, and the third when the Iſraelites chaſed them.

15 And there was a feare in the hoſte, *and* in the field, and among all the people: the gariſon alſo, and they that went out to ſpoile, were afraid themſelues: and the earth [h] trembled: for it was *ſtricken* with feare by God.

[h] In that the inſenſible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance ſhallbe againſt his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin ſaw: and behold, the multitude was diſcomfited, and ſmitten as they went.

17 Therefore ſayd Saul vnto the people that were with him, Search now, and ſee, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul ſaid vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Iſrael)

19 ¶ And while Saul talked vnto the Prieſt, the noyſe that was in the hoſte of the Philiſtims, ſpread farther abroad, and increaſed: therefore Saul ſaid vnto the Prieſt, [i] Withdraw thine hand.

[i] Let the Ephod alone: for I haue no leaſure now to aske counſell of God, Num.27.21.

20 And Saul was aſſembled with all the people that were with him, and they came to the battell: and behold, * euery mans ſword was againſt his fellow, *and* there was a very great diſcomfiture.

* *Iudg.*7.21.22. 1.*Chron.*20.23.

21 Moreouer, the Ebrewes that were with the Philiſtims before time, and were come with them into all parts of the hoſt, euen they alſo turned to bee with the [k] Iſraelites that were with Saul and Ionathan.

[k] Though before for feare of the Philiſtims they declared themſelues as enemies to their brethren.

22 Alſo all the men of Iſrael which had hid themſelues in mount Ephraim, when they heard that the Philiſtims were fled, they followed after them in the battell.

23 And ſo the Lord ſaued Iſrael that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Iſrael were preſſed *vvith hunger*: for Saul charged the people with an othe, ſaying, [l] Curſed be the man that eateth † foode till night, that I may bee auenged of mine enemies: ſo none of the people taſted *any* ſuſtenance.

[l] Such was his hypocriſie and arrogancie, that hee thought to attribute to his policie that which God had giuen by the hand of Ionathan.

† *Ebr. bread.*

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man mooued his hand to his mouth: for the people feared the [m] othe.

[m] That is, the puniſhment, if they breake their othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued ſight.

[n] Which were dimme before for wearineſſe and hunger.

28 Then anſwered one of the people, and ſaid, Thy father made the people to ſweare, ſaying, Curſed bee the man that eateth ſuſtenance this day: and the people were ‖ faint.

‖ *Or, weary.*

29 Then ſaid Ionathan, My father hath [o] troubled the land: ſee now how mine eyes are made cleare, becauſe I haue taſted a little of this hony:

[o] By making this cruell law.

30 How much more, if the people had eaten to day of the ſpoile of their enemies which they found? for had there not beene now a greater ſlaughter among the Philiſtims?

31 ¶ And they ſmote the Philiſtims that day, from Michmas to Aiialon: and the people were exceeding faint.

32 So the people turned to the ſpoyle, and tooke ſheepe, and oxen, and calues and ſlew them on the ground, and the people did eat them * with the blood.

* *Leuit* 7.26.*and* 19.26.*deut.*12.16.

33 Then men tolde Saul, ſaying, Behold, the people ſinne againſt the Lord, in that they eate with the blood. And he ſaid, Ye haue treſpaſſed: [p] roule great ſtone vnto me this day.

[p] That the blood of the beaſt that ſhallbe ſlaine, may be preſſed out vpon it.

34 Againe Saul ſaid, Goe abroad among the people, & bid them bring me euery man his oxe, and euery man his ſheepe, and ſlay them here, and eate, and ſin not againſt the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and ſlew them there.

35 Then Saul made an altar vnto the Lord, *and* that ‖ was the firſt altar that hee made vnto the Lord.

‖ *Or, of that ſtone began he to build an altar.*

36 ¶ And Saul ſaid, Let vs goe downe after the Philiſtims by night, and ſpoile them vntill the morning ſhine, and let vs not leaue a man of them. And they ſaid, Doe whatſoeuer thou thinkeſt beſt. Then ſaid the Prieſt, Let vs [q] draw

[q] To aske counſell of him.

neere hither vnto God.

37 So Saul asked of God, *ſaying*, Shall I goe downe after the Philiſtims? wilt thou deliuer them into the hands of Iſrael? But he anſwered him not at that time.

38 ¶ And Saul ſaid, * All † yee chiefe of the people, come ye hither, and know, and ſee by whome this ſinne is done this day.

* *Iudg.20.2.*
† *Ebr. corners.*

39 For as the Lord liueth, which ſaueth Iſrael, though it be *done* by Ionathan my ſonne, he ſhall die the death. But none of all the people anſwered him.

40 Then he ſaid vnto all Iſrael, Be ye on one ſide, and I and Ionathan my ſonne will be on the other ſide. And the people ſaid vnto Saul, Doe what thou thinkeſt beſt.

41 Then Saul ſaid vnto the Lord God of Iſrael, Giue [r] a perfect *lot*. And Ionathan and Saul were taken, but the people eſcaped.

[r] Cauſe the lot to fall on him that hath broken the othe: but he doeth not conſider his preſumption in commanding the ſame othe.

42 And Saul ſayd, Caſt *lot* betweene mee and Ionathan my ſonne. And Ionathan was taken.

43 Then Saul ſaid to Ionathan, Tell me what thou haſt done. And Ionathan told him, and ſaid, I taſted a little hony with the end of the rod, that was in mine hand, and loe, I muſt die.

44 Againe Saul anſwered, God do ſo and more alſo, vnleſſe thou die the death, Ionathan.

45 And the people ſaid vnto Saul, [ſ] Shall Ionathan die, who hath ſo mightily deliuered Iſrael? God forbid. As the Lord liueth, there ſhall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

[ſ] The people thought it their duety to reſcue him, who of ignorance had but broken a raſh law, and by whom they had receiued ſo great a benefite.

46 Then Saul came vp from the Philiſtims, and the Philiſtims went to their owne place.

47 ¶ So Saul held the kingdome ouer Iſrael, and fought againſt all his enemies on euery ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the Kings of Zobah, and againſt the Philiſtims: and whitherſoeuer he went, he ‖ handled them as wicked men.

‖ *Or, ouercame them.*

48 Hee gathered alſo an hoſte, and ſmote [t] Amalek, and deliuered Iſrael out of the hands of them that ſpoyled them.

[t] As the Lord had commanded, Deut.25.17.

49 Now the ſonnes of Saul were Ionathan, [u] and Iſhui, and Malchiſhua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

[u] Called alſo Abinadab, chap.31.2.

[x] Which was the Wife of Dauid, Chap.18.27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the ſonne of Ner, Sauls vncle.

[y] Whom Ioab the captaine of Dauid ſlew, 2.Sam.3.27.

51 And Kiſh *vvas* Sauls father: and Ner the father of Abner *vvas* the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtims all the dayes of Saul: *and* [z] whoſoeuer Saul ſaw to bee a ſtrong man, and meete for the warre, he tooke him vnto him.

[z] As Samuel had forewarned, chap.8.11.

CHAP. XV.

3 Saul is commaunded to ſlay Amalek. 9 Hee ſpareth Agag, and the beſt things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his Kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel ſaid vnto Saul, * The Lord ſent me to anoynt thee King ouer his people, ouer Iſrael: now therefore [a] obey the voice of the words of the Lord.

* *Chap.9.16.*

[a] Becauſe he hath preferred thee to this honour, thou art bound to obey him.

2 Thus ſaith the Lord of hoſtes, I remember what Amalek did to Iſrael, * how they laid *vvaite* for them in the way, as they came vp from Egypt.

* *Exod.17.14. Numb.24.20.*

3 Now *therefore* goe, and ſmite Amalek, and deſtroy ye all that perteineth vnto them, and haue no compaſſion on them, but [b] ſlay both man and woman, both infant and ſuckling, both oxe, and ſheepe, both camell, and aſſe.

[b] That this might be an example of Gods vengeance againſt them that deale cruelly with his people.

4 ¶ And Saul aſſembled the people, and ‖ nombred them in Telaim, two hundreth thouſand footemen, and ten thouſand men of Iudah.

‖ *Or, knew their number by the lambes, which they brought.*

5 And Saul came to a citie of Amalek, and ‖ ſet watch at the riuer.

‖ *Or, fought in the valley.*

6 And Saul ſaid vnto the [c] Kenites, Goe, depart, *and* get you downe from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed [d] mercy to all the children of Iſrael, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

[c] Which were the poſterity of Iethro Moſes father in law.

[d] For Iethro came to viſit them, and gaue them good counſell, Exod.18.19.

7 So Saul ſmote the Amalekites from Hauilah, as thou commeſt to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the better ſheepe, and the oxen, and the fat beaſts, and the lambes, and all that was good, and they would not deſtroy them; but euery thing that was vile and nought worth, that they deſtroyed.

10 ¶ Then came the word of the Lord vnto Samuel, ſaying,

11 It [e] repenteth mee that I haue made Saul King; for he is turned from me, and hath not performed my commandements. And Samuel was mooued, and cryed vnto the Lord all night.

[e] God in his eternall counſell neuer changeth nor repenteth, as verſe 29. though he ſeemeth to vs to repent when any thing goeth contrary to his temporall election.

12 And when Samuel aroſe early to meete Saul in the morning, one told Samuel, ſaying, Saul is gone to Carmel; and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul ſaid vnto him, Bleſſed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

[f] This is the nature of hypocrites to be impudent againſt the trueth, to condemne others, and iuſtifie themſelues.

14 But Samuel ſayd, What meaneth then the bleating of the ſheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul anſwered, They haue brought them from the Amalekites; for the people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice them vnto the Lord thy God, and the remnant haue we deſtroyed.

16 Againe Samuel ſaid to Saul, Let me tell thee what the Lord hath ſaid to me this night. And he ſaid vnto him, Say on.

17 Then Samuel ſaid, When thou waſt [g] litle in thine owne ſight, waſt thou not made the head of the tribes of Iſrael? for the Lord anointed thee King ouer Iſrael.

[g] Meaning, of baſe condition, as chap. 9.21.

18 And the Lord ſent thee on a iourney, and ſaid, Goe, and deſtroy thoſe ſinners the Amalekites, and fight againſt them, vntill thou deſtroy them.

19 Now, wherefore haſt thou not obeyed the voice of the Lord, but haſt turned to the pray, and haſt done wickedly in the ſight of the Lord?

20 And Saul ſaid vnto Samuel, Yea, [h] I haue obeyed the voyce of the Lord, and haue gone the way which the Lord ſent mee, and haue brought Agag the king of Amalek, and haue deſtroyed the Amalekites.

[h] Hee ſtandeth moſt impudently in his owne defence both againſt God and his owne conſcience.

21 But the people tooke of the ſpoile, ſheepe, and oxen, and the chiefeſt of the things which ſhould haue beene deſtroyed, to offer vnto the

Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when the voyce of ẏ Lord is obeyed? behold,* to obey is better then ſacrifice, and to hearken *is better* then the fat of rammes.

* *Ecclеſ*.4.17. *hoſe*.6.6.7. *matth*.9.13. *and* 12.7.

23 For [i] rebellion *is as* the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and idolatry. Becauſe thou haſt caſt away the word of the Lord, therefore hee hath caſt away thee from being king.

[i] God hateth nothing more then the diſobedience of his Commandement, though the intent ſeeme neuer ſo good to man.

24 Then Saul ſaid vnto Samuel, I haue ſinned: for I haue tranſgreſſed the Commaundement of the Lord, and thy words, becauſe I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my [k] ſinne, and turne againe with mee, that I may worſhip the Lord.

[k] This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

26 But Samuel ſaid vnto Saul, I will not returne with thee: for thou haſt caſt away the worde of the Lord, and the Lord hath caſt away thee, that thou ſhalt not be King ouer Iſrael.

27 And as Samuel turned himſelfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel ſaid vnto him, The Lord hath rent the kingdome of Iſrael from thee this day, and hath giuen it to thy [l] neighbour, that is better then thou.

[l] That is, to Dauid.

29 For indeed the [m] ſtrength of Iſrael will not lye nor repent: for he is not a man that he ſhould repent.

[m] Meaning, God, who maintaineth and preferreth his.

30 Then hee ſaid, I haue ſinned: but honour mee, I pray thee, before the Elders of my people, and before Iſrael, and turne againe with me, that I may worſhip the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worſhipped the Lord.

32 Then ſaid Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleaſantly, and Agag ſayd, Truely the [n] bitterneſſe of death is paſſed.

‖ *Or, in bonds.*

[n] He ſuſpected nothing leſſe then death, or as ſome write, he paſſed not for death.

33 And Samuel ſaid, * As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

* *Exod*.17.11. *num*.14.45.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his houſe to Gibeah of Saul.

[o] Where his houſe was.

35 And Samuel came no more to [p] ſee Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that hee made Saul King ouer Iſrael.

[p] Though Saul came were Samuel was, Chap.19.2.

[q] As verſe 11.

CHAP. XVI.

1 Samuel is reprooued of God, and is ſent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked Spirit is ſent vpon Saul. 19 Saul ſendeth for Dauid.

THe Lord then ſaid vnto Samuel, How long wilt thou mourne for Saul, [a] ſeeing I haue caſt him away from reigning ouer Iſrael? fill thine horne with oyle and come, I will ſend thee to Iſhai the Bethlehemite: for I haue prouided me a King among his ſonnes.

[a] Signifying, that we ought not to ſhew our ſelues more pitifull then God, nor to lament them whom hee caſteth out.

2 And Samuel ſaid, How can I go? for if Saul ſhall heare it, he will kill me. Then the Lord anſwered, Take an heifer † with thee, and ſay, I am come [b] to doe ſacrifice to the Lord.

† *Ebr. in thine hand.*

[b] That is, to make a peace offering, which might be done though the Arke was not there.

3 And call Iſhai to the ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne were [c] aſtonied at his comming, and ſaid, Commeſt thou peaceably?

[c] Fearing, leſt ſome grieuous crime had beene committed, becauſe the Prophet was not went to come thither.

5 And he anſwered, Yea: I am come to doe ſacrifice vnto the Lord: ſanctifie your ſelues, and come with me to the ſacrifice. And hee ſanctified Iſhai and his ſonnes, and called them to the ſacrifice.

6 And when they were come, hee looked on Eliab, and ſaid, Surely the Lords [d] Anointed is before him.

[d] Thinking that Eliab had beene appointed of God to be made King.

7 But the Lord ſaid vnto Samuel, Looke not on his countenance, nor on the height of his ſtature, becauſe I haue refuſed him: for *God ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

* 1. *Chron*.28.9. *iere*.11.20. *and* 17.10. *and* 20.12. *pſal*.7.10.

8 Then Iſhai called Abinadab, and made him come before Samuel. And he ſaid, Neither hath the Lord choſen this.

9 Then Iſhai made Shammah come. And hee ſaid, Neither yet hath the Lord choſen him.

10 Againe Iſhai made his ſeuen ſons to come before Samuel, and Samuel ſaid vnto Iſhai, The Lord hath choſen none of theſe.

11 Finally, Samuel ſaid vnto Iſhai, † Are there no more children *but theſe*? And he ſaid, There remaineth yet a litle one behinde, that keepeth the ſheepe. Then Samuel ſaid vnto Iſhai, * Send and fet him: for we will not ſit downe, till he be come hither.

† *Ebr. are the children ended?*

* 2. *Sam* 7.8. *pſal*.78.71. *and* 89.21.

12 And hee ſent, and brought him in: and he was ruddy, and of a good countenance, and comly viſage. And the Lord ſaid, Ariſe, *and* anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel roſe vp, and went to Ramah.

* *Actes* 7.46. *and* 13.22.

‖ *Or, proſpered.*

14 ¶ But the Spirit of the Lord departed from Saul, and an [e] euill ſpirit *ſent* of the Lord, vexed him.

[e] The wicked ſpirits are at Gods commandement to execute his will againſt the wicked.

15 And Sauls ſeruants ſaid vnto him, Behold now, the euill ſpirit of God vexeth thee.

16 Let our Lord therefore command thy ſeruants *that are* before thee, to ſeeke a man that is a cunning player vpon the harpe: that when the euill ſpirit of God commeth vpon thee, hee may play with his hand, and thou mayeſt be eaſed.

17 Saul then ſaid vnto his ſeruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then anſwered one of his ſeruants, and ſaid, Behold, I haue ſeene a [f] ſonne of Iſhai, a Bethlehemite, that can play, and is ſtrong, valiant, and a man of warre, and wiſe in matters, and a comely perſon, and the Lord is with him.

[f] Though Dauid was now anointed King by the Prophet, yet God would exerciſe him in ſundry ſorts before hee had the vſe of his kingdome.

19 ¶ Wherefore Saul ſent meſſengers vnto Iſhai, and ſaid, Send me Dauid thy ſonne, which is with the ſheepe.

20 And Iſhai tooke an aſſe *laden* with bread and a flagon of wine and a kid, and ſent them by the hand of Dauid his ſonne vnto Saul.

21 And Dauid came to Saul, and ‖ ſtood before him: and he loued him very well, and he was his armour bearer.

‖ *Or, ſerued him.*

22 And Saul ſent to Iſhai, ſaying, Let Dauid now remaine with me: for he hath found fauour in my ſight.

23 And ſo when the *euill* ſpirit of God came vpon Saul, Dauid tooke an harpe and played with

his hand, and Saul was [g] refreſhed and was eaſed: for the euill ſpirit departed from him.

CHAP. XVII.

1 The Philiſtims make warre againſt Iſrael. 10 Goliath defieth Iſrael. 19 Dauid is ſent to his brethren. 34 The ſtrength and boldneſſe of Dauid. 47 The Lord ſaueth not by ſworde nor ſpeare. 50 Dauid killeth Goliath, and the Philiſtims flee.

NOw the Philiſtims gathered their armies to battell, and came together to Shochoh which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coaſt of Dammim.

2 And Saul, and the men of Iſrael aſſembled and pitched in the valley ‖ of Elah, and put themſelues in battell aray to meet the Philiſtims.

3 And the Philiſtims ſtood on a mountaine on the one ſide, and Iſrael ſtood on a mountaine on the other ſide: ſo a valley *vvas* betweene them.

4 ¶ Then came a man betweene them [a] both out of the tents of the Philiſtims, named Goliath of Gath: his height *vvas* ſixe cubites and an hand breadth,

5 And had an helmet of braſſe vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine *vvas* fiue thouſand [b] ſhekels of braſſe.

6 And he had ‖ boots of braſſe vpon his legs, and a ſhield of braſſe vpon his ſhoulders.

7 And the ſhaft of his ſpeare *vvas* like a weauers beame: and his ſpeare head *vveighed* ſixe hundreth ſhekels of yron: and one bearing a ſhielde went before him.

8 And he ſtood, and cried againſt the hoſte of Iſrael, and ſaid vnto them, Why are ye come to ſet your battell in aray? am not I a Philiſtim, and you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your ſeruants: but if I ouercome him, and kill him, then ſhall ye bee our ſeruants, and ſerue vs.

10 Alſo the Philiſtims ſaid, I defie the hoſt of Iſrael this day: giue me a man, that we may fight ‖ together.

11 When Saul and all Iſrael heard thoſe words of ẏ Philiſtim, they were diſcouraged, and greatly afraid.

12 ¶ Now this Dauid *vvas* the * ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and ‖ this man was taken for an old man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battell: and the names of his three ſonnes that went to battell *vvere* Eliab the eldeſt, and the next Abinadab, and the thirde Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo [c] went, but hee returned from Saul to feede his fathers ſheepe in Beth-lehem.

16 And the Philiſtim drew neere in the morning, and euening, and continued fourtie dayes.

17 And Iſhai ſayd vnto Dauid his ſon, [d] Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and run to the hoſte to thy brethren.

18 Alſo carie theſe ten freſh cheeſes vnto the captaine, and looke how thy brethren fare, and receiue their [e] pledge.

19 (Then Saul and they, and all the men of Iſrael *vvere* in the valley of Elah, fighting with the Philiſtims.)

20 ¶ So Dauid roſe vp early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commaunded him, and came within the compaſſe of the hoſte: and the hoſte went out in aray, and ſhouted in the battell.

21 For Iſrael and the Philiſtims had put themſelues in aray, armie againſt armie.

22 And Dauid left the things which he bare, vnder the hands of the keeper of the † cariage, and ranne into the hoſt, and came, and asked his brethren † how they did.

23 And as he talked with them, beholde, the man *that vvas* betweene the two *armies*, came vp, (whoſe name *vvas* Goliath the Philiſtim of Gath) out of the ‖ army of the Philiſtims, and ſpake [f] ſuch words, and Dauid heard them.

24 And all the men of Iſrael when they ſawe the man, ranne away from him, and were ſore afraide.

25 For euery man of Iſrael ſaid, Saw yee not this man that commeth vp? euen to reuile Iſrael is hee come vp: and to him that killeth him, will the King giue great riches, and will giue him his * daughter, yea, and make his fathers houſe [g] free in Iſrael.

26 ¶ Then Dauid ſpake to the men that ſtood with him, and ſayd, What ſhall be done to the man that killeth this Philiſtim, and taketh away the [h] ſhame from Iſrael? for who is this vncircumciſed Philiſtim, that hee ſhould reuile the hoſte of the liuing God?

27 And the people anſwered him after this maner, ſaying, Thus ſhall it bee done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was very angry with Dauid, and ſayd, Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to ſee the battell.

29 Then Dauid ſaid, What haue I now done? Is there not a [i] cauſe?

30 And hee departed from him into the preſence of another, and ſpake of the ſame maner, and the people anſwered him according to the former words.

31 ¶ And they that heard the wordes which Dauid ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So Dauid ſayd to Saul, Let no mans heart faile him, becauſe of him: thy ſeruant will goe, and fight with this Philiſtim.

33 And Saul ſaid to Dauid, Thou art not [k] able to goe againſt this Philiſtim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And Dauid anſwered vnto Saul, Thy ſeruant kept his fathers ſheepe, and there came a [l] lyon, and likewiſe a beare, and tooke a ſheepe out of the flocke,

35 And I went out after him and ſmote him, and tooke it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſeruant ſlew both the lyon, and the beare: therefore this vncircumciſed Philiſtim ſhall bee as one of them, ſeeing he hath railed on the hoſte of the liuing God.

[g] God would that Saul ſhould receiue this benefit as at Dauids hand: that his condemnation might be the more euident, for his cruell hate toward him.

‖ Or, in Epheſdammim.

‖ Or, *of the oke.*

[a] Betweene the two campes.

‖ Or, *coate of plate.*

[b] That is, 156. lib. 4. ounces after halfe an ounce the ſhekel: and 600. ſhekels weight amounteth to 18. lib. 3. quarters.

‖ Or, *greaues.*

† *Ebr. ſmite me.*

‖ Or, *hand to hand.*

* Chap. 16. 1.

‖ *Or, he was counted among them that bare office.*

[c] To ſerue Saul, as chap. 16. verſ. 19.

[d] Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another end.

[e] If they haue laid any thing to gage for their neceſſity, redeeme it out.

† *Ebr. veſſels.*

† Ebr. *of peace.*

‖ Or, *valley.*

[f] As are aboue rehearſed, ver. 8. and 9.

* *Ioſh. 15. 15.*

[g] From taxes and payments.

[h] This diſhonour that he doeth to Iſrael.

[i] For his fathers ſending was a iuſt occaſion, and alſo he felt himſelfe inwardly mooued by Gods Spirit.

[k] Here Satan proueth Dauids faith, by the infidelity of Saul.

[l] Dauid by the experience that he hath had in time paſt of Gods help, nothing doubteth to ouercome this danger, ſeeing he was zealous for Gods honour.

37 ¶ Moreouer Dauid ſaid, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philiſtim. Then Saul ſaid vnto Dauid, [m] Goe, and the Lord be with thee.

[m] For by theſe examples he ſawe that the power of God was with him.

38 And Saul put his raiment vpon Dauid, and put an helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his ſword vpon his raiment, and ‖ began to go: for he neuer prooued it: and Dauid ſaide vnto Saul, I cannot goe with theſe: for I am not accuſtomed. Wherefore Dauid put them off him.

‖ *Or, aſſayed.*

40 Then tooke he his [n] ſtaffe in his hand, and choſe him fiue ſmoothe ſtones out of a brooke, & put them in his ſhepheards bagge or ſcrippe, and his ſling *vvas* in his hand, and hee drew neere to the Philiſtim.

[n] To the intent that by theſe weake meanes, God might onely be knowen to be the authour of this victorie.

41 ¶ And the Philiſtim came and drew neere vnto Dauid, and the man that bare the ſhield *vvent* before him.

42 Now when the Philiſtim looked about and ſawe Dauid, hee diſdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philiſtim ſaid vnto Dauid, Am I a dog, that thou commeſt to me with ſtaues? And the Philiſtim [o] curſed Dauid by his gods.

[o] He ſware by his gods that hee would deſtroy him.

44 And the Philiſtim ſaid to Dauid, Come to me, and I will giue thy fleſh vnto the foules of the heauen, and to the beaſts of the field.

45 ¶ Then ſaid Dauid to the Philiſtim, Thou commeſt to me with a ſword, and with a ſpeare, and with a ſhield, but I come to thee in the Name of the Lord of hoſtes, the God of the hoſte of Iſrael, whom thou haſt rayled vpon.

46 This [p] day ſhall the Lord cloſed thee in mine hand, and I ſhall ſmite thee, and take thine head from thee, and I will giue the carkeiſes of the hoſt of the Philiſtims this day vnto the foules of the heauen, and to the beaſts of the earth, that all the world may know that Iſrael hath a God,

[p] Dauid being aſſured both of his cauſe and of his calling prophecieth of the deſtruction of the Philiſtims.

47 And that all this aſſembly may know, that the Lord ſaueth not with ſword nor with ſpeare, (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philiſtim aroſe to come and draw neere vnto Dauid, Dauid [q] haſted and ran to fight againſt the Philiſtim.

[q] Being moued with a feruent zeale to be reuenged vpon this blaſphemer of Gods name.

49 And Dauid put his hand in his bagge, and tooke out a ſtone, and ſlang it, and ſmote the Philiſtim in his forehead, that the ſtone ſticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philiſtim with a ſling and with a ſtone, and ſmote the Philiſtim, and ſlew him, when Dauid had no ſword in his hand.

* *Ecclus.*7.4. 1.*mach.*4.30.

51 Then Dauid ran, and ſtood vpon the Philiſtim, and tooke his ſword and drew it out of his ſheat, and ſlewe him, and cut off his head therewith. So when the Philiſtims ſaw that their champion was dead, they fled.

52 And the men of Iſrael and Iudah aroſe, and ſhouted, and followed after the Philiſtims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philiſtims fell down wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ *Or, Gai the city.*

53 And the children of Iſrael returned from purſuing the Philiſtims, and ſpoiled their tents.

54 And Dauid tooke the head of the Philiſtim, and brought it to Ieruſalem, and put his armour in his ‖ tent.

‖ Or *houſe* at Bethlehem.

55 ¶ When Saul ſaw Dauid goe forth againſt the Philiſtim, he ſaid vnto Abner the captaine of his hoſt, Abner, [r] whoſe ſonne is this yong man? and Abner anſwered, As thy ſoule liueth, O king, I cannot tell.

[r] That is, of what family and tribe is he? or els hee had forgotten Dauid, albeit he had receiued ſo great a benefit by him.

56 Then the King ſaid, Enquire thou whoſe ſonne this yong man is.

57 And when Dauid was returned from the ſlaughter of the Philiſtim, then Abner tooke him and brought him before Saul with the head of the Philiſtim in his hand.

58 And Saul ſaide to him, Whoſe ſonne art thou, thou yong man? And Dauid anſwered, I am the ſonne of thy ſeruant Iſhai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praiſe that the women gaue him. 11 Saul would haue ſlaine Dauid. 17 He promiſeth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philiſtims. 29 Saul feareth Dauid, ſeeing that the Lord is with him.

AND when hee had made an end of ſpeaking vnto Saul, the [a] ſoule of Ionathan was knit with the ſoule of Dauid, and Ionathan loued him, as his owne ſoule.

[a] His affection was fully bent toward him.

2 And Saul tooke him that day, and would not let him returne to his fathers houſe.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne ſoule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his ſword, and to his bow, and to his girdle.

5 And Dauid went out whitherſoeuer Saul ſent him, *and* behaued himſelfe [b] wiſely: ſo that Saul ſet him ouer the men of warre, and hee was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſeruants.

[b] That is, he proſpered in all his doings.

6 ¶ When they came againe, and Dauid returned from the ſlaughter of the [c] Philiſtim, the women came out of all cities of Iſrael ſinging and dancing to meete king Saul, with timbrels, with *inſtruments of* ioy, and with rebeckes.

[c] To wit, Goliath.

7 And the women † ſang by courſe in their play, and ſaid, * Saul hath ſlaine his thouſand, and Dauid his ten thouſand.

† *Ebr. anſwered, playing.*

* *Chap.*21.11.*and* 29.5. *ecclus.*47.6.7

8 Therefore Saul was exceeding wroth, and the ſaying diſpleaſed him, and he ſaid, They haue aſcribed vnto Dauid ten thouſand, and to me they haue aſcribed *but* a thouſand, *and vvhat can hee haue* more ſaue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

[d] Becauſe he bare him enuie and hatred.

10 ¶ And on the morowe, the euill ſpirit of God came vpon Saul, and hee [e] prophecied in the middes of the houſe: and Dauid played with his hand like as at other times, and there *vvas* a ſpeare in Sauls hand.

[e] That is, ſpake as a man beſide himſelfe: for ſo the people abuſed this word, when they could not vnderſtand.

11 And Saul tooke the ſpeare, and ſaid, I will ſmite Dauid *through* to the wall. But Dauid auoided twiſe out of his preſence.

12 And Saul was afraid of Dauid, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thouſand, and he went [f] out and in before the people.

[f] Meaning, he was captaine ouer the people.

14 And Dauid behaued himſelfe wiſely in all his wayes: for the Lord *vvas* with him.

15 Wherefore when Saul ſaw that he was very wiſe, he was afraid of him.

16 For all Iſrael and Iudah loued Dauid, becauſe he went out and in before them.

17 ¶ Then Saul ſaid to Dauid, Beholde mine eldeſt daughter Merab, her I will giue thee to wife: only be a valiant ſonne vnto mee, and [g] fight the Lords battels: for Saul thought, Mine hand ſhall not be vpon him, but the hand of the Philiſtims ſhall be vpon him.

[g] Fight againſt them that warre againſt Gods people.

18 And Dauid anſwered Saul, What am I? and what is my life, *or* the family of my father in Iſrael, that I ſhould be ſonne in law to the King?

19 Howbeit when Merab Sauls daughter ſhould haue beene giuen to Dauid, [h] ſhe was giuen vnto Adriel a Meholathite to wife.

[h] By whom hee had fiue ſonnes which Dauid put to death at the requeſt of the Gibeonites. 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they ſhewed Saul, and the thing pleaſed him.

21 Therefore Saul ſaid, I will giue him her, that ſhe may be a [i] ſnare to him, and that the hand of the Philiſtims may bee againſt him. Wherefore Saul ſaid to Dauid, Thou ſhalt this day bee my ſonne in law in the *one* of the twaine.

[i] So his hypocriſie appeareth: for vnder pretence of fauour he ſought his deſtruction.

22 And Saul commanded his ſeruants, Speake with Dauid ſecretly, and ſay, Behold, the king hath a fauour to thee, and all his ſeruants loue thee: be now therefore the Kings ſonne in law.

23 And Sauls ſeruants ſpake theſe wordes in the eares of Dauid. And Dauid ſaid, [k] Seemeth it to you a light thing to be a kings ſonne in law, ſeeing that I am a poore man and of ſmall reputation?

[k] Meaning, that hee was not able to endow his wife with riches.

24 And then Saul ſeruants brought him word againe, ſaying, Such words ſpake Dauid.

25 And Saul ſaid, This wiſe ſhall ye ſay to Dauid, The king deſireth no dowrie, but an hundred foreskinne of the Philiſtims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the hand of the Philiſtims.

26 And when his ſeruants tolde Dauid theſe wordes, it pleaſed Dauid well, to bee the [l] Kings ſonne in law: and the dayes were not expired.

[l] Becauſe hee thought himſelfe able to compaſſe the Kings requeſt.

27 Afterward Dauid aroſe with his men, and went and ſlewe of the Philiſtims two hundreth men: and Dauid brought their foreskinnes, and [m] they gaue them wholly to the King that hee might be the Kings ſonne in law: therefore Saul gaue him Michal his daughters to wife.

[m] Meaning, Dauid and his ſouldiers.

28 Then Saul ſawe, and vnderſtood that the Lord *vvas* with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid [n] of Dauid, and Saul became allway Dauids enemie.

[n] To be depriued of his kingdome.

30 And when the Princes of the Philiſtims went forth, at their going forth [o] Dauid behaued himſelfe more wiſely then all the ſeruants of Saul, ſo that his name was much ſet by.

[o] That is, Dauid had better ſucceſſe againſt the Philiſtims then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpoſe of Saul. 11 Michal his wife ſaueth him. 18 Dauid commeth to Samuel. 23 The Spirit of prophecie commeth on Saul.

THen Saul ſpake to Ionathan his ſonne, and to all his ſeruants, that they ſhould [a] kill Dauid: but Ionathan Sauls ſonne had a great fauour to Dauid.

[a] Before Saul ſought Dauids life ſecretly, but now his hypocriſie burſteth to open crueltie.

2 And Ionathan told Dauid, ſaying, Saul my father goeth about to ſlay thee: now therefore, I pray thee, take heed vnto thy ſelfe vnto the morning, and abide in a ſecret *place*, and hide thy ſelfe.

3 And I will goe out and ſtand by my father in the field where thou [b] art, and will commune with my father of thee, and I will ſee what *hee ſaith*, and will tell thee.

[b] That I may giue thee warning what to doe.

4 ¶ And Ionathan ſpake good of Dauid vnto Saul his father, and ſaid vnto him, Let not the king ſinne againſt his ſeruant, againſt Dauid: for hee hath not ſinned againſt thee, but his workes haue beene to thee very good.

5 For hee † did * put his life in danger, and ſlew the Philiſtim, and the Lord wrought a great ſaluation for all Iſrael: thou ſaweſt it, and thou reioycedſt: wherefore then wilt thou ſinne againſt innocent blood, and ſlay Dauid without a cauſe?

† *Ebr. hee put his ſoule in his hand.*
* *Iudg. 12. 3. 1. ſam. 28. 21. pſal. 119. 109.*

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul [c] ſware, As the Lord liueth, he ſhall not die.

[c] Whatſoeuer he pretended outwardly, yet his heart was full of malice.

7 So Ionathan called Dauid, and Ionathan ſhewed him all thoſe words, and Ionathan brought Dauid to Saul, and hee was in his preſence as in times paſt.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philiſtims, and ſlew them with a great ſlaughter, and they fled from him.

9 ¶ And the euill ſpirit of the Lord was vpon Saul, as hee ſate in his houſe hauing his ſpeare in his hand, and Dauid [d] played with his hand.

[d] He played on his harpe to mitigate the rage of the euill ſpirit, as Chap. 16. 23.

10 And Saul intended to ſmite Dauid to the wall with the ſpeare: but hee turned aſide out of Sauls preſence, and he ſmote the ſpeare againſt the wall: but Dauid fled, and eſcaped the ſame night.

11 Saul alſo ſent meſſengers vnto Dauids houſe, to watch him, and to ſlay him in the morning: and Michal Dauids wife told it him, ſaying, If thou ſaue not thy ſelfe this night, to morrow thou ſhalt be ſlaine.

12 So Michal [e] let Dauid downe through a window: and he went, and fled, and eſcaped.

[e] Thus God moued both the ſonne and daughter of this tyrant to fauour Dauid againſt their father.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow ſtuffed with goats *haire* vnder the head of it, and couered it with a cloth.

14 And when Saul ſent meſſengers to take Dauid, ſhe ſaid, He is ſicke.

15 And Saul ſent the meſſengers againe to ſee Dauid, ſaying, Bring him to me in the [f] bed, that I my ſlay him.

[f] Behold, how the tyrants to accompliſh their rage, neither regard oath nor friendſhip, God nor man.

16 And when the meſſengers were come in, behold, an image *vvas* in the bed with a pillowe of goats *haire* vnder the head of it.

17 And Saul ſaid vnto Michal, Why haſt thou mocked me ſo, and ſent away mine enemie, that hee is eſcaped? And Michal anſwered Saul, Hee ſaid vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

[g] Naioth was a ſchoole where the word of God was ſtudieth, neere to Ramah.

19 But one told Saul, ſaying, Behold, Dauid *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid, and when they ſaw a company of Prophets prophecying, & Samuel ſtanding [h] as appointed ouer them, the Spirit of God fell vpon the meſſengers of Saul, and they alſo [i] prophecied.

[h] Being their chiefe inſtructer.

[i] Changed their mindes and praiſed God.

21 And when it was told Saul, he ſent other meſſengers, and they prophecied likewiſe: againe Saul ſent the third meſſengers, and they prophecied alſo.

22 Then went hee himſelfe to Ramah, & came to a great well that is in Sechu, and hee asked, and ſaid, Where are Samuel and Dauid? And one ſaid, Behold, *they be* at Naioth in Ramah.

23 And hee [k] went thither, *euen* to Naioth in Ramach, and the Spirit of God came vpon him alſo, and hee went prophecying vntill hee came to Naioth in Ramah,

[k] With a minde to perſecute them.

24 And he ſtript off his [l] clothes, and hee prophecied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

[l] His kingly apparell.
[m] He humbled himſelfe as other did.
* *Chap.10.11.*

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

AND Dauid [a] fled from Naioth in Ramah, and came and ſaid before Ionathan, What haue I done? what *is* mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

[a] For Saul was ſtayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to eſcape.

2 And hee ſaid vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but hee will † ſhew it me: and why ſhould my father hide this thing from me? he will not doe it.

† *Ebr. reueale it in mine eare.*

3 And Dauid ſware againe, and ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not know it, leaſt he be ſorie: but indeed, as the Lord liueth, and as thy ſoule liueth, there is but a [b] ſtep betweene mee and death.

[b] I am in great danger of death.

4 Then ſaid Ionathan vnto Dauid, Whatſoeuer thy ſoule † requireth, that will I doe vnto thee.

† *Ebr. ſaith.*

5 And Dauid ſaid vnto Ionathan, Behold, to morow is the [c] firſt day of the moneth, and I ſhould ſit with the king at meate: but let me goe, that I may hide my ſelfe in the fieldes vnto the third *day* at euen.

[c] At what time there ſhould be a ſolemne ſacrifice, Num.28.11. to the which they added peace offerings and feaſts.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of me, that hee might goe to Bethlehem to his owne citie: for there is a [d] yeerely ſacrifice for all that family.

[d] Reade Chap.1.21.

7 And if hee ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickedneſſe is concluded of him.

8 So ſhalt thou ſhew mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in mee iniquitie, ſlay thou mee? for why ſhouldeſt thou bring me to thy father?

* *Chap.18.3.and 23.18.*

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knew that wickedneſſe were [e] concluded of my father to come vpon thee, would not I tell it thee?

[e] That he were fully determined.

10 Then ſaid Dauid to Ionathan, Who [f] ſhall tell me? how *ſhall I know*, if thy father anſwere thee cruelly?

[f] If thy father doe fauour me.

11 And Ionathan ſaid to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan ſaid to Dauid, O Lord God of Iſrael, when I haue groped my fathers mind to morow at this time, *or* within this three dayes, and if it be well with Dauid, and I then ſend not vnto thee, and ſhew it thee,

13 The Lord [g] doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath beene with my father.

[g] The Lord puniſh me moſt grieuouſly.

14 Likewiſe *I require* not whiles I liue: *for I doubt not* but thou wilt ſhew me the mercy of the Lord, [h] *that I die not*.

[h] I know that if thou wereſt now preferred to the Kingdome, thou wouldeſt not deſtroy mee, but ſhew thy ſelfe friendly to my poſteritie.

15 But *I require* that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, *ſaying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule.)

18 Then ſaid Ionathan to him, To morow is the firſt day of the moneth: and thou ſhalt bee ‖ looked for, for thy place ſhall be emptie.

‖ *Or, mentioned.*

19 Therefore thou ſhalt hide thy ſelfe three dayes, *then* thou ſhalt goe downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone † Ezel.

† *Ebr. of the way, becauſe it ſerued as a ſigne to ſhew the way to them that paſſed by.*

20 And I will ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, *ſaying*, Goe ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is † well with thee, and no hurt, *as* the Lord liueth.

† *Ebr. peace.*

22 But if I ſay thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [i] Lord hath ſent thee away.

[i] The Lord is the authour of thy departure.

23 As touching the thing which thou and I haue ſpoken of, behold, the Lord *be* betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeate, euen vpon his ſeat by the wall: and Ionathan aroſe, and Abner ſate by Sauls ſide, but Dauids place was emptie.

26 And Saul ſaid nothing that day: for hee thought, Some thing hath befallen him, though he were [k] cleane, *or elſe* becauſe hee was not purified.

[k] Yet he might haue ſome buſineſſe to let him.

27 But on the morow, which was the ſecond day of the moneth, Dauids place was emptie againe: and Saul ſaid vnto Ionathan his ſonne, Wherefore commeth not [l] the ſonne of Iſhai to meate, neither yeſterday nor to day?

[l] Thus he ſpeaketh contemptuouſly of Dauid.

28 And Ionathan anſwered vnto Saul, Dauid required of me, *that hee might goe* to Beth-lehem.

29 For he ſaid, Let me goe, I pray thee: for our familie *offereth* [m] a ſacrifice in the citie, and my brother hath ſent for me: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and ſee my [n] brethren: this is the cauſe that hee commeth not vnto the kings table.

[m] That is, a peace offering.
[n] Meaning, all his kinſefolke.

30 Then was Saul angry with Ionathan, and ſaid vnto him, Thou [o] ſonne of the wicked rebellious woman, doe not I know, that thou haſt choſen the ſonne of Iſhai to thy confuſion, and to the confuſion *and* ſhame of thy mother?

[o] Thou art euer countrary vnto mee as thy mother is.

31 For as long as the ſonne of Iſhai liueth vpon the earth, thou ſhalt not be eſtabliſhed, nor thy kingdome: wherefore now ſend and fet him vnto me, for he † ſhall ſurely die.

† *Ebr. ſonne of death.*

32 And Ionathan anſwered vnto Saul his father, and ſaid vnto him, Wherefore ſhall he [p] die? what hath he done?

[p] For it were too great tyrannie to put one to death and not to ſhew the cauſe why.

33 And Saul caſt a ſpeare at him to hit him, whereby Ionathan knew, that it was determined of his father to ſlay Dauid.

34 ¶ So Ionathan aroſe from the table in a great anger, and did eate no meat the ſecond day of the moneth: for he was ſory for Dauid, *and* becauſe his father had reuiled him.

35 On the next morning therefore Iona-

than went out into the field, [q] at the time appointed with Dauid, and a little boy with him.

[q] For this was the third day, as it was agreed vpon, verſe 5.

36 And he ſaid vnto his boy, Runne now, ſeeke the arrowes which I ſhoote: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had ſhot, Ionathan cryed after the boy, and ſaid, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, [r] Make ſpeede, haſt *and* ſtand not ſtill: and Ionathans boy gathered vp the arrowes, and came to his maſter,

[r] By theſe words he admoniſhed Dauid what hee ought to doe.

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and ſaid vnto him, Goe, carie them into the citie.

† *Ebr. inſtruments.*

41 ¶ Aſſoone as the boy was gone, Dauid aroſe out of a place that was toward the [s] South, and fell on his face to the ground, and bowed himſelfe three times: and they kiſſed one another, and wept both twaine, till Dauid exceeded.

[s] It ſeemeth that he had ſhot on the Northſide of the ſtone, leaſt the boy ſhould haue eſpyed Dauid.

42 Therefore Ionathan ſaid to Dauid, Goe in peace: that which we haue [t] ſworne both of vs in the name of the Lord, ſaying, The Lord bee betweene me and thee, and betweene my ſeede and betweene thy ſeed, *let it ſtand* for euer.

[t] Which othe he calleth in the eight verſe, the couenant of the Lord.

43 And hee aroſe and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Prieſt. 6 Hee getteth of him the ſhewbread to ſatiſfie his hunger. 7 Doeg Sauls ſeruant was preſent. 10 Dauid fleeth to King Achiſh, 13 and there faineth himſelfe mad.

THen came Dauid to [a] Nob to Ahimelech the Prieſt, and Ahimelech was ſtoniſhed at the meeting of Dauid, and ſaid vnto him, Why art thou alone, and no man with thee?

[a] Where the arke then was to aske counſel of the Lord.

2 And Dauid ſaid to Ahimelech the Prieſt, The [b] King hath commanded me a certaine thing, and hath ſaid vnto me, Let no man know whereabout I ſent thee, and what I haue commaunded thee: and I haue appointed my ſeruants to ſuch *and* ſuch places.

[b] Theſe infirmities that we ſee in the Saints of God, teach vs that none hath his iuſtice in himſelfe, but receiueth it of Gods mercie.

3 Now therefore if thou haſt ought vnder thine hand, giue mee fiue *cakes* of bread, or what commeth to hand.

4 And the Prieſt anſwered Dauid, and ſaid, There is no common bread vnder mine hand, but heere is * halowed bread, if the young men haue kept themſelues, at leaſt from [c] women.

* *Exod. 25. 30. Leuit. 24. 5. Mat. 12. 3, 4.*

[c] If they haue not accompanied with their wiues.

5 Dauid then anſwered the Prieſt, and ſaid vnto him, Certainely women haue beene ſeparate from vs theſe two or three dayes ſine I came out: and the [d] veſſels of the young men were holy, though the way were prophane, and how much more then ſhall *euery one* [e] bee ſanctified this day in the veſſell?

[d] That is, their bodies.

[e] Shall be more carefull to keepe his veſſel holy, when he ſhall haue eaten of this holy food?

6 So the Prieſt gaue him halowed *bread*: for there was no bread there, ſaue the ſhewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefeſt of Sauls heardmen.)

[f] Tarying to worſhip before the Arke.

‖ *Or, maiſter of them that kept Sauls cattell.*

8 And Dauid ſaid vnto Ahimelech, Is there not here vnder thine hand a ſpeare or a ſword? for I haue neither brought my ſword nor mine harneſſe with me, becauſe the kings buſineſſe required haſte.

9 And the Prieſt ſaid, The ſword of Goliath the Philiſtim, whom thou ſleweſt in the * valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other ſaue that here: and Dauid ſaid, There is none to that, giue it me.

* *Chap. 17. 2.*

[g] Behinde that place, where the high Prieſts garment lay.

10 And Dauid aroſe and fledde the ſame day from the [h] preſence of Saul, and went to Achiſh the king of Gath.

[h] That is, out of Sauls dominion.

11 And the ſeruants of Achiſh ſaid vnto him, Is not this Dauid the * King of the land? did they not ſing vnto him in dances, ſaying, * Saul hath ſlaine his thouſand, and Dauid his ten thouſand?

* *Chap. 17. 9.*
* *Chap. 18. 7. and 29. 5. ecclus. 47. 6.*

12 And Dauid † conſidered theſe words, and was ſore afraid of Achiſh the king of Gath.

† *Ebr. put theſe words in his heart.*

13 And hee changed his behauiour before them, and fained himſelfe mad in their hands, and [i] ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

[i] By making marks and toyes.

14 Then ſaid Achiſh vnto his ſeruants, Lo, ye ſee the man is beſide himſelfe, wherefore haue ye brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the mad man in my preſence? [k] ſhall he come into mine houſe?

[k] Is he meete to be in a kings houſe?

CHAP. XXII.

1 Dauid hideth himſelfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiather eſcapeth.

DAuid therefore departed thence, and ſaued himſelfe in the caue [a] of Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

[a] Which was in the tribe of Iudah, and neere to Bethlehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundreth men.

‖ *Or, captaine.*

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and ſaid vnto the King of Moab, I pray thee, let my father and my mother come *and abide* with you, till I know what God will doe for me.

[b] For there was another ſo called in Iudah.

4 And he [c] brought them before the King of Moab, and they dwelt with him all the while that Dauid was in [d] the hold.

[c] For he feared the rage of Saul againſt his houſe.

[d] That is, in Mizpeh, which was a ſtrong hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the hold, *but* depart and goe into the land of Iudah. Then Dauid departed and came into the forreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] diſcouered, and the men ẏ were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

[e] That a great bruit went on him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes [f] of Iemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds:

[f] Ye that are of my tribe and linage.

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you ẏ is ſorie for me, or ſheweth mee, that my [g] ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as *appeareth* this day?

[g] Hereby hee would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite, (who

was appointed over the ſervants of Saul) and ſaid, I ſaw the ſonne of Iſhai, when hee came to Nob, to Ahimelech the ſonne of Ahitub,

10 Who asked counſell of the Lord for him, and gave him victuals, and he gave him alſo the ſword of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt the ſonne of Ahitub, and all his fathers houſe, *to vvit*, [h] the Prieſts that were in Nob: and they came all to the King.

[h] Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaid, Heare now thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid unto him, Why have yee conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt given him victuall, and a ſword, and haſt asked counſell of God for him, that hee ſhould riſe againſt me, and lie in waite as appeareth this day?

14 And Ahimelech anſwered the King, and ſaid, Who is ſo faithfull among all thy ſervants as David, *beeing* alſo the kings ſonne in law, and goeth at thy commandement, and is honourable in thine houſe?

15 [i] Have I this day firſt begun to aske counſell of God for him? be it farre from me, let not the king impute any thing unto his ſervant, nor to all the houſe of my father: for thy ſervant knew nothing of all this, leſſe nor more.

[i] Have I not at other times alſo, when he had great affaires, conſulted with the Lord for him?

16 Then the King ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 And the King ſayd unto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hand alſo is with David, and becauſe they knew when he fledde, and ſhewed it not to me. But the ſervants of the King [k] would not moove their hands to fall upon the Prieſts of the Lord.

‖ *Or, footmen.*

[k] For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

18 Then the king ſaid to Doeg, Turne thou and fall upon the Prieſts. And Doeg the Edomite turned, and ranne upon the Prieſts, and ſlew that ſame day fourescore and five perſons, that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſts ſmote hee with the edge of the ſword, both man and woman, both child and ſuckling, both oxe and aſſe, and ſheepe with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub (whoſe name *vvas* Abiathar) [l] eſcaped and fled after David.

[l] This was Gods providence, who according to his promiſe preſerved ſome of the houſe of Eli, Chap. 2, 33.

21 And Abiathar ſhewed David, that Saul had ſlaine the Lords Prieſts.

22 And David ſaid unto Abiathar, I knew it the ſame day, when Doeg the Edomite *vvas* there, that he would tell Saul. I am the cauſe *of the death* of all the perſons of thy fathers houſe.

23 Abide thou with mee, *and* feare not: for ‖ he that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

‖ *Or, he that taketh thy life, ſhall take mine alſo.*

CHAP. XXIII.

5 David chaſeth the Philiſtims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderneſſe of Ziph. 16 Ionathan comforteth David. 28 Sauls enterpriſe is broken in purſuing David.

THen they tolde David, ſaying, Behold, the Philiſtims fight againſt [a] Keilah, and ſpoile the barnes.

[a] Which was a city in the tribe of Iudah, Ioſh. 15, 44.

2 Therefore David asked counſell of the Lord, ſaying, Shall I goe and ſmite theſe Philiſtims? And the Lord anſwered David, Go and ſmite the Philiſtims, and ſave Keilah.

3 And Davids men ſaid unto him, See, we be afraid here in [b] Iudah, how much more if wee come to Keilah againſt the hoſte of the Philiſtims?

[b] That is, in the mids of Iudah, much more when we come to the borders againſt our enemies.

4 Then David asked counſell of the Lord againe. And the Lord anſwered him, and ſaid, Ariſe, goe downe to Keilah: for I will deliver the Philiſtims into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philiſtims, and brought away their cattell, and ſmote them with a great ſlaughter: thus David ſaved the inhabitants of Keilah.

6 (And when Abiathar the ſonne of Ahimelech * fled to David to Keilah, he brought an [c] Ephod † with him.)

* *Chap. 22. 20.*

[c] By Gods providence the Ephod was preſerved and kept with David the true king.

† *Ebr. in his hand.*

7 ¶ And it was told Saul that David was come to Keilah, and Saul ſaid, God hath delivered him into mine hand: for hee is ſhut in, ſeeing hee is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to beſiege David and his men.

9 ¶ And David having knowledge that Saul imagined miſchiefe againſt him, ſaid to Abiathar the Prieſt, [d] Bring the Ephod.

[d] To conſult with the Lord by Vrim and Thummim.

10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath heard, that Saul is about to come to Keilah to deſtroy the city for my ſake.

11 Will the lords of Keilah deliver me up into his hand? and will Saul come downe as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come downe.

12 Then ſaid David, Will the ‖ lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord ſaid, They will deliver thee up.

‖ *Or, governours.*

13 ¶ Then David and his men, which were about ſix hundreth, aroſe and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

‖ *Or, to and fro, as having no certaine place to go to.*

14 And David abode in the wilderneſſe in the ‖ holdes, and remained in a mountaine in the wilderneſſe of Ziph. And Saul ſought him every day, but God [e] delivered him not into his hand.

‖ *Or, ſtrong places.*

[e] No power nor policie can prevaile againſt Gods children, but when he appointeth the time.

15 And David ſaw that Saul was come out for to ſeeke his life: and David *vvas* in the wilderneſſe of Ziph in the wood.

16 ¶ And Ionathan Sauls ſonne aroſe and went to David into the wood, and comforted † him in God,

† *Ebr. his hand.*

17 And ſaid unto him, Feare not: for the hand of Saul my father ſhall not finde thee, and thou ſhalt be [f] king over Iſrael, and I ſhall be next unto thee: and alſo Saul my father knoweth it.

[f] Ionathan aſſureth David, that God will accompliſh his promiſe, and that his father ſtriveth againſt his owne conſcience.

18 So they twaine made a covenant before the Lord: and David did remaine in the wood: but Ionathan went to his houſe.

19 ¶ Then came up the Ziphims to Saul to Gibeah, ſaying, Doeth not David hide himſelfe by us in holdes, in the wood in the hill of Hachilah, which is on the right ſide ‖ of Ieſhimon?

‖ *Or, of the wilderneſſe.*

20 Now therefore, O king, come downe according to all that thine heart can deſire, and our part *ſhall bee* to deliver him into the Kings hands.

21 Then Saul ſaid, [g] Be ye bleſſed of the Lord: for ye have had compaſſion on me.

[g] The Lord recompenſe this friendſhip.

22 Goe, I pray you, and prepare ye yet better: know and ſee his place where he † haunteth, *and*

† *Ebr. where his foot hath beene.*

who hath ſeene him there: for it is ſaid to me, He is ſubtill, and craftie.

23 See therefore and know all the ſecret places where he hideth himſelfe, and come ye againe to me with the certainty, and I will go with you: and if hee be in the [h] land, I will ſearch him out throughout all the thouſands of Iudah.

24 Then they aroſe and went to Ziph before Saul, but Dauid and his men *vvere* in the wilderneſſe of Maon, in the plaine on the right hand of Ieſhimon.

25 Saul alſo and his men went to ſeeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wilderneſſe of [i] Maon. And when Saul heard that, hee followed after Dauid in the wilderneſſe of Maon.

26 And Saul and his men went on the one ſide of the mountaine: and Dauid and his men on the other ſide of the mountaine: and Dauid made haſte to get from the preſence of Saul: for Saul and his men compaſſed Dauid and his men round about, to take them.

27 But there came a [k] meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtims haue inuaded the land.

28 Wherefore Saul returned from purſuing Dauid, and went againſt the Philiſtims. Therefore they called that place, [l] Sela-hammahlekoth.

CHAP. XXIV.

1 Dauid hid in a caue ſpareth Saul. 10 Hee ſheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee cauſeth Dauid to ſweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philiſtims, they tolde him, ſaying, Behold, Dauid *is* in the wilderneſſe of [b] Engedi.

3 Then Saul tooke three thouſand choſen men out of all Iſrael, and went to ſeeke Dauid and his men vpon the rocks *among* the wild goates.

4 And hee came to the ſheepe coates by the way where there was a caue, and Saul went in † to doe his eaſement: and Dauid and his men ſate in the † inward parts of the caue.

5 And the men of Dauid ſaid vnto him, See, the day is [c] come, whereof the Lord ſaid vnto thee, Behold, I wil deliuer thine enemie into thine hand, and thou ſhalt doe to him as it ſhall ſeeme good to thee. Then Dauid aroſe and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, becauſe hee had cut off the lap which was on Sauls *garment*.

7 And he ſaid vnto his men, The Lord keepe mee from doing that thing vnto my maſter the Lords anoynted, to lay mine hand vpon him, for he is the Anoynted of the Lord.

8 So Dauid ouercame his ſeruants with theſe words, and ſuffered them not to ariſe againſt Saul: for Saul roſe vp out of the caue and went away.

9 ¶ Dauid alſo aroſe afterward, and went out of the caue, and cryed after Saul, ſaying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And Dauid ſaid to Saul, [e] Wherefore giueſt thou an eare to mens wordes, that ſay, Behold, Dauid ſeeketh euill againſt thee?

11 Behold, this day thine eyes haue ſeene, that the Lord had deliuered thee this day into mine hand in the caue, and ſome bade me kill thee: but I had compaſſion on thee, and ſaid, I will not lay mine hand on my maſter: for he is the Lords Anoynted.

12 Moreouer my father, behold: behold, I ſay, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderſtand and ſee, that there is neither euill nor wickedneſſe in mee, neither haue I ſinned againſt thee, yet thou hunteſt after my ſoule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ‖ olde prouerbe ſayeth, Wickedneſſe proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Iſrael come out? after whom doeſt thou purſue? after a dead dogge, *and* after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and ſee, and pleade my cauſe, and † deliuer me out of thine hand.

17 When Dauid had made an end of ſpeaking theſe words to Saul, Saul ſaid, [f] Is this thy voyce, my ſonne Dauid? and Saul lift vp his voyce, and wept,

18 And ſaid to Dauid, Thou art more reighteous then I: for thou haſt rendred me good, and I haue rendred thee euill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: foraſmuch as when the Lord had cloſed me in thine hands, thou killedſt me not.

20 For who ſhall find his enemie, and let him depart † free? wherefore the Lord render thee good for that thou haſt done vnto me this day.

21 For now behold, I [g] know that thou ſhalt be king, and that the kingdome of Iſrael ſhall be ſtabliſhed in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not deſtroy my ſeede after me, and that thou wilt not aboliſh my name out of my fathers houſe.

23 So Dauid ſware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his [a] owne houſe at Ramah. And Dauid aroſe and went downe to the wilderneſſe of Paran.

2 Now in [b] Maon *vvas* a man, who had his poſſeſſion in Carmel, & ẏ man was exceeding mightie, and had three thouſand ſheepe, and a thouſand goats, and he was ſhearing his ſheepe in Carmel.

3 The name alſo of the man *vvas* Nabal, and the name of his wife Abigail, and ſhee was a woman of ſingular wiſedome, and beautifull, but the man *vvas* churliſh, and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderneſſe, that Nabal did ſheare his ſheepe.

5 Therefore Dauid ſent ten young men, and Dauid ſaid vnto the young men, Goe vp to Carmel, and goe to Nabal, and aske him in my name † how he doeth.

6 And thus ſhall ye ſay [c] † for ſalutation, Both thou, and thine houſe, and all that thou haſt, bee in peace, wealth and proſperitie,

---

[h] In your countrey of Ziph, which is in Iudah.

[i] Which was alſo in the tribe of Iudah, Ioſh.15.55.

[k] Thus the Lord can pull backe the bridle of the tyrants and deliuer his out of the lyons mouth.

[l] That is, ſtone of diuiſion, becauſe there they diuided themſelues one from another.

[a] That is, in ſtrong places, which were defenced by nature.

[b] A city of Iudah, Ioſh 15.62.

† *Ebr. to couer his feete.*

† *Ebr. in the ſides.*

[c] Here wee ſee how ready we are to haſten Gods promiſe, if the occaſion ſerue neuer ſo little.

[d] For ſeeing it was his owne priuate cauſe, he repented that hee had touched his enemie.

[e] Countrary to the falſe report of them that ſaid, Dauid was Sauls enemy, he prooueth himſelfe to be his friend

‖ *Or, the prouerbe of an ancient man.*

† *Ebr. iudge.*

[f] Though he was a moſt cruell enemie to Dauid, yet by his great gentleneſſe his conſcience compelled him to yeeld.

† *Ebr. a good way.*

[g] Though this tyrant ſaw and confeſſed the fauour of God toward Dauid, yet he ceaſeth not to perſecute him againſt his owne conſcience.

* *Chap.28.3. ecclus.46.13.20.*

[a] That is, among his owne kinred.

[b] Moan and Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

† *Ebr. of peace.*

[c] Some reade, ſo mayeſt thou liue in proſperitie the next yeere, both thou, &c.

† *Ebr. for life.*

7 Behold, I haue heard, that thou haſt ſhearers: now thy ſhepheards were with vs, and wee did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aske thy ſeruants, and they will ſhewe thee. Wherefore let theſe young men finde fauour in thine eyes: (for wee come in a good ſeaſon) giue, I pray thee, whatſoeuer [d] commeth to thine hand vnto thy ſeruants, and to thy ſonne Dauid.

[d] Whatſoeuer thou haſt ready for vs.

9 ¶ And when Dauids yong men came, they told Nabal all thoſe wordes in the name of Dauid, and held their peace.

10 Then Nabal anſwered Dauids ſeruants, and ſayd, Who is Dauid? and who is the [e] ſonne of Iſhai? there bee many ſeruants now a dayes, that breake away euery man from his maſter.

[e] Thus the couetous wretches in ſtead of relieuing the neceſſity of Gods children, vſe to reuile their perſons and condemne their cauſe.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came and told him all thoſe things.

13 And Dauid ſaid vnto his men, Gird euery man his ſword *about him*. And they girded euery man his ſword. Dauid alſo girdid his ſword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the † cariage.

† *Ebr. veſſel.*

14 Now one of the ſeruants told Abigail Nabals wife, ſaying, Behold, Dauid ſent meſſengers out of the wilderneſſe to ſalute our maſter, and he † railed on them.

† *Ebr. droue them away.*

15 Notwithſtanding, the men were very good [f] vnto vs, and we had no diſpleaſure, neither miſſed we any thing as long as wee were conuerſant with them, when we were in the fields.

[f] When we kept our ſheepe in the wilderneſſe of Paran.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping ſheepe.

17 Now therefore take heed, & ſee what thou ſhalt doe: for euill † will ſurely come vpon our maſter, and vpon all his family: for he is ſo wicked, that a man cannot ſpeake to him.

† *Ebr. is accompliſhed.*

18 ¶ Then Abigail made haſte, and tooke two hundreth † cakes, and two bottels of wine, & fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, and an hundreth ‖ frailes of raiſins, and two hundreth of figs, and laded them on aſſes.

† *Ebr. bread.*

‖ *Or, cluſters.*

19 Then ſhe ſaid vnto her ſeruants, Go ye before me: behold, I will come after you: yet ſhee told not her [g] husband Nabal.

[g] Becauſe ſhee knew his crooked nature, that he would rather haue periſhed, then conſented to her enterpriſe.

20 And as ſhe rode on her aſſe, ſhe came down by a ſecret place of the mountaine, and behold, Dauid and his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, In deed I haue kept all in vaine that this fellow had in the wilderneſſe, ſo that nothing was miſſed of all that pertained vnto him: for he hath required me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid: *for* ſurely I will not leaue of all that he hath by the dawning of the day, *any* that [h] piſſeth againſt the wall.

[h] Meaning by this prouerbe, that he would deſtroy both ſmall and great.

23 And when Abigail ſaw Dauid, ſhe haſted and lighted off her aſſe, and fell before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feete, and ſayd, Oh, my lord, I *haue committed* the iniquity, and I pray thee, let thine handmaid ſpeake † to thee, and heare thou the words of thine handmaid.

† *Ebr. in thine eares.*

25 Let not my lord, I pray thee, regard this wicked man, Nabal: for as his name is, ſo is hee: ‖ Nabal *is* his name, and folly *is* with him: but I thine handmaid ſawe not the young men of my lord whom thou ſenteſt.

‖ *Or, foole.*

26 Now therefore, my lord, as the Lord liueth, and as thy ſoule liueth (the Lord, *I ſay*, that hath withholden thee from comming to *ſhed* blood, and that thine [i] hand ſhould *not* ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to doe my lord euill.

[i] That is, that thou ſhouldeſt not be reuenged of thine enemie.

27 And now this ‖ bleſſing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men that † follow my lord.

‖ *Or, preſent.*

† *Ebr. walke at the feete.*

28 I pray thee, forgiue the treſpaſſe of thine handmaide: for the Lord will make my lord a [k] ſure houſe, becauſe my lord fighteth the battels of the Lord, and none euill hath beene found in thee † in all thy life.

[k] Confirme his Kingdome to his poſterity.

† *Ebr. from thy dayes.*

29 Yet [l] a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall bee bound in the [m] bundle of life with the Lord thy God: and the ſoule of thine enemies ſhall *God* caſt out, as out of the middle of a ſling.

[l] To wit Saul.

[m] God ſhall preſerue thee long in his ſeruice, and deſtroy thine enemies.

30 And when the Lord ſhall haue done to my lord all the good that he hath promiſed thee, and ſhall haue made thee ruler ouer Iſrael,

31 Then ſhall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not ſhed blood cauſeleſſe, nor that my lord hath [n] *not* preſerued himſelfe: and when the Lord ſhall haue dealt well with my lord, remember thine handmayd.

[n] That he hath not auenged himſelfe, which things would haue tormented his conſcience.

32 Then Dauid ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meete me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to *ſhed* blood, [o] and that mine hand hath *not* ſaued me.

[o] Reade verſe 26.

34 For in deed, as the Lord God of Iſrael liueth, [p] who hath kept mee backe from hurting thee, except thou haddeſt haſted and met mee, ſurely there had not been left vnto Nabal by the dawning of the day, *any* that piſſeth againſt the wall.

[p] He attributeth it to the Lords mercie, and not to himſelfe that hee was ſtayed.

35 Then Dauid receiued of her hand that which ſhe had brought him, and ſaid to her, Goe vp in peace to thine houſe: behold, I haue heard thy voyce, and haue † granted thy petition.

† *Ebr. receiued thy face.*

36 ¶ So Abigail came to Nabal, and behold, hee made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was mery within him, for hee was very drunken: wherefore ſhee told him [q] nothing, neither leſſe nor more, vntill the morning aroſe.

[q] For he had no reaſon either to conſider, or to giue thanks for this great benefit of deliuerance.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart dyed within him, and he was like [r] a ſtone.

[r] For feare of the great danger.

38 And about ten dayes after, the Lord ſmote Nabal, that he dyed.

39 ¶ Now when Dauid heard that Nabal was dead, he ſaid, Bleſſed be the Lord, that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickednes of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail, to [ſ] take her to his wife.

‖ *Or, reuenged.*

[ſ] For he had experience of her great godlineſſe, wiſedome and humility.

40 And when the ſeruants of Dauid were come

to Abigail to Carmel, they ſpake vnto her, ſaying, Dauid ſent vs to thee, to take thee to his wife.

41 And ſhe aroſe, and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaid be a ſeruant to waſh the feete of the ſeruants of my Lord.

42 Abd Abigail haſted, and aroſe, and rode vpon an aſſe, and her fiue maids † followed her, and ſhe went after the meſſengers of Dauid, and was his wife.

† Ebr. went at her feete.

43 Dauid alſo tooke Ahinoam of * Izreel, and they were both his wiues.

* Ioſh.15.56.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the ſonne of Laiſh, which was of [t] Gallim.

* 2.Sam.3.14.15.

[t] Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was diſcouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls ſpeare, and a pot of water that ſtood at his head. 21 Saul confeſſeth his ſinne.

AGaine the Ziphims came vnto Saul to Gibeah, ſaying, * Doeth not Dauid hide himſelfe ‖ in the hill of Hachilah before ‖ Ieſhimon?

* Chap.23.19.

‖ Or, in Gibeah.

‖ Or, the wilderneſſe.

2 Then Saul aroſe, and went downe to the wildernes of Ziph, hauing three thouſand [a] choſen men of Iſrael with him, for to ſeeke Dauid in the wildernes of Ziph.

[a] That is, of the moſt ſkilfull and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which is before Ieſhimon by the way ſide. Now Dauid abode in the wilderneſſe, and hee ſaw that Saul came after him into the wilderneſſe.

4 (For Dauid had ſent out ſpies, and vnderſtood that Saul was come ‖ in very deed.)

‖ Or, to a certaine place.

5 Then Dauid aroſe, and came to the place where Saul had pitched, and *vvhen* Dauid beheld the place where Saul lay, and * Abner the ſonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

* Chap.14.50. and 17.55.

6 Then ſpake Dauid, and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Ioab, ſaying, Who will goe downe with me to Saul to the hoſte? Then Abiſhai ſaid, I will goe downe with thee.

[b] Who was a ſtranger, and not an Iſraelite.

[c] Who afterward was Dauids chiefe captaine.

7 So Dauid and Abiſhai came downe to the people by night: and behold, Saul lay ſleeping within the fort, and his ſpeare did ſticke in the ground at his ‖ head: and Abner and the people lay round about him.

‖ Or, bolſter.

8 ¶ Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: now therefore I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him [d] againe.

[d] Meaning, hee would make him ſure at one ſtroke.

9 And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lords anointed, and be guiltleſſe?

[e] To wit, in his owne priuate cauſe: for Iehu ſlew two Kings at Gods appointment, 2 King. 9.24.

10 Moreouer Dauid ſayd, As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battell, and periſh.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the ſpeare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the ſpeare and the pot of water from Sauls head: and they gate them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleepe: for † the Lord had ſent a dead ſleepe vpon them.

† Ebr. the heauie ſleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other ſide, and ſtood on the top of an hill afarre off, a great ſpace being betweene them.

14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaying, † Heareſt thou not, Abner? Then Abner anſwered and ſayd, Who art thou that crieſt to the King?

† Ebr. Anſwereſt.

15 ¶ And Dauid ſaid to Abner, Art not thou a [f] man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy Lord the King? for there came one of the folke in to deſtroy the king thy lord.

[f] Eſteemed moſt valiant and meete to ſaue the King?

16 This is not well done of thee: as the Lord liueth, yee are † worthy to die, becauſe yee haue not kept your maſter the Lords anointed: and now ſee where the Kings ſpeare is, and the pot of water that was at his head.

† Ebr. ſonnes of death.

17 And Saul knew Dauids voyce, and ſayd, Is this thy voyce, [g] my ſonne Dauid? and Dauid ſayd, It is my voyce, my lord, O King.

[g] Hereby it appeareth, that the hypocrite perſecuted Dauid againſt his owne conſcience, and contrary to his promiſe.

18 And he ſaid, Wherefore doeth my lord thus perſecute his ſeruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beſeech thee, let my Lord the King heare the words of his ſeruant. If the Lord haue ſtirred thee vp againſt me, [h] let him ſmel the ſauour of a ſacrifice: but if the children of men *haue done it*, curſed bee they before the Lord: for they haue caſt mee out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerue [i] other gods.

[h] Let his anger toward vs be pacified by a ſacrifice.

[i] As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in the mountaines.

21 Then ſaid Saul, I haue ſinned: Come againe, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: behold, I haue done fooliſhly, and haue erred exceedingly.

[k] Becauſe thou ſauedſt my life this day.

22 Then Dauid anſwered, and ſayd, Behold the Kings ſpeare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteouſneſſe and faithfulneſſe: for the Lord had deliuered thee into *mine* hands this day, but I would not lay mine hand vpon the Lords anointed.

[l] Thus he proteſteth his innocencie toward Saul, not defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, *Pſal.14.3. and* 130.3.

24 And behold, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul ſayd to Dauid, Bleſſed art thou, my ſonne Dauid: for thou ſhalt doe great things, and alſo preuaile. So Dauid went his way, and Saul returned to his [m] place.

[m] To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achiſh King of Gath, who giueth him Ziklag. 8 Dauid deſtroyeth certaine of the Philiſtims. 10 Achiſh is deceiued by Dauid.

ANd Dauid ſaid in his heart, I ſhall now [a] periſh one day by the hand of Saul: is it not better for mee that I ſaue my ſelfe in the land of the Philiſtims, and that Saul may haue no hope of mee to ſeeke mee any more in all the coaſts of Iſrael, and *ſo* eſcape out of his hand?

[a] Dauid diſtruſteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore aroſe, and he, and the ſixe hundreth men that were with him, went vnto Achiſh the ſonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achiſh at Gath, hee, and his men, euery man with his houſhold,

[b] Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their neceſſity.

David with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: ſo he ſought no more for him.

5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, [c] let them give mee a place in ſome *other* city of the countrey, that I may dwell there: for why ſhould thy ſervant dwell in the *head*-city of the kingdome with thee?

[c] Let thine officers appoint me a place.

6 Then Achiſh gave him Ziklag that ſame day: therefore Ziklag pertaineth unto the kings of Iudah unto this day.

7 ¶ And † the time that David dwelt in the countrey of the Philiſtims, was foure moneths and certaine dayes.

† *Ebr. the number of the dayes.*

8 Then David and his men went up, and invaded the [d] Geſhurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the vvay,* as thou goeſt to Shur, even unto the land of Egypt.

[d] Theſe were the wicked Canaanites, whom God had appointed to be deſtroyed.

9 And David ſmote the land, and left neither man nor woman alive, and tooke ſheepe, and oxen, and aſſes, and camels, and apparell, and returned and came to Achiſh.

10 And Achiſh ſayd, ‖ Where have yee been a roving this day? And David anſwered, Againſt the South of Iudah, and againſt the South of the [e] Ierahmeelites, and againſt the South of the Kenites.

‖ *Or, againſt whom.*

[e] Which were a family of the tribe of Iudah, 1.Chron.2.9.

11 And David ſaved neither man nor woman alive, to bring them to Gath, ſaying, Leaſt they ſhould tell on us, and ſay, So did David, and ſo *vvill be* his maner all the while that hee dwelleth in the countrey of the Philiſtims.

12 And Achiſh beleeved David, ſaying, ‖ Hee hath made his people of Iſrael utterly to abhorre him: therefore he ſhalbe my ſervant for ever.

‖ *Or, he doeth ſurely abhorre his people.*

CHAP. XXVIII.

1 David hath the chiefe charge promiſed about Achiſh. 8 Saul conſulteth with a witch, and ſhee cauſeth him to ſpeake with Samuel, 18 Who declareth his ruine.

NOw at that time the Philiſtims aſſembled their bands and armie to fight with Iſrael: therefore Achiſh ſaid to David, [a] Be ſure, thou ſhalt go out with me to the battell, thou, and thy men.

[a] Albeit it was a great griefe to David to fight againſt the people of God, yet ſuch was his infirmitie, he durſt not deny him.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can doe. And Achiſh ſaid to David, Surely I will make thee keeper of mine head for ever.

3 (* Samuel was then dead, and all Iſrael had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the ſorcerers, and the Soothſayers out of the land.)

* *Chap.25.1.*

[b] According to the commandement of God, Exod. 22,18. and Deut.18.10,11.

4 Then the Philiſtims aſſembled themſelves, and came and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſaw the hoſte of the Philiſtims, he was afraid, & his heart was ſore aſtonied.

6 Therefore Saul asked counſell of the Lord, and the Lord anſwered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

[c] Meaning, the hie Prieſt. Exod. 28.30.

7 ¶ Then ſaid Saul unto his ſervants, Seeke me a woman that hath a familiar ſpirit, that I may goe to her, and aske of her. And his ſervants ſaid to him, Behold, there is a woman at En-dor that hath a familiar ſpirit.

8 Then Saul [d] changed himſelfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he ſaid, I pray thee, conjecture unto mee by the familiar ſpirit, and bring mee him up whom I ſhall name unto thee.

[d] He ſeeketh not to God in his miſery, but is let by Satan to unlawfull means, which in his conſcience he condemneth.

9 And the woman ſaid unto him, Beholde, thou knoweſt what Saul hath done, how he hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take me in a ſnare to cauſe me to die?

10 And Saul ſware to her by the Lord, ſaying, As the Lord liveth, no ‖ harme ſhall come to thee for this thing.

‖ *Or, puniſhment.*

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And hee anſwered, Bring mee up [e] Samuel.

[e] He ſpeaketh according to his groſſe ignorance, nor conſidering the ſtate of the Saints after this life, and how Satan hath no power over them.

12 And when the woman ſaw Samuel, ſhee cried with a loud voyce, and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou art Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw ‖ gods aſcending out of the earth.

‖ *Or, an excellent perſon.*

14 Then he ſaid unto her, What faſhion is hee of? And ſhe anſwered, An olde man commeth up lapped in a mantle: and Saul knew that it was [f] Samuel, and he inclined his face to the ground, and bowed himſelfe.

[f] To his imagination, albeit it was Satan, who to blind his eyes tooke upon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted mee, to bring me up? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt mee, and God is departed from mee, and anſwereth mee no more, neither † by Prophets, neither by dreames: therefore I have called thee, that thou mayeſt tell me, what I ſhall doe.

† *Ebr. by the hand of Prophets.*

16 Then ſaid Samuel, Wherefore then doeſt thou aske of mee, ſeeing, the Lord is gone from thee, and is thine enemie?

17 Even the Lord hath done to [g] him, as hee ſpake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hand, and give it thy neighbour David.

[g] That is, to David.

* *Chap.15.28.*

‖ *Or, miniſtery.*

18 Becauſe thou obeyedſt not the voyce of the Lord, nor executedſt his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day.

19 Moreover the Lord will deliver Iſrael with thee into the hands of the Philiſtims: [h] and to morrow ſhalt thou and thy ſonnes bee with mee, and the Lord ſhall give the hoſte of Iſrael into the hands of the Philiſtims.

[h] Yee ſhall bee dead, Chap.31.6.

20 Then Saul fell ſtraightway all along on the earth, and was ſore [i] afraide becauſe of the words of Samuel, ſo that there was no ſtrength in him: for he had eaten no bread all the day nor all the night.

[i] The wicked, when they heare Gods judgements, tremble and deſpaire, but cannot ſeeke for mercy by repentance.

21 Then the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, See, thine handmaid hath obeyed thy voyce, and I [k] have put my ſoule in mine hand, and have obeyed thy words which thou ſaideſt unto me.

[k] I have ventured my life.

22 Now therefore, I pray thee, hearken thou alſo unto the voyce of thine handmaid, and let mee ſet a morſell of bread before thee, that thou mayeſt eate and get thee ſtrength, and goe on thy journey.

23 But he refuſed and ſaid, I will not eate: but his ſervants and the woman together compelled him, and he obeyed their voyce: ſo he aroſe from the earth, and ſate on the bed.

24 Now the woman had a fat calfe in the houſe, and ſhe haſted, and killed it, and tooke floure, and kneaded it, and baked of it [l] unleavened *bread,*

[l] Becauſe it required haſte.

25 Then ſhe brought them before Saul, and before his ſeruants: and when they had eaten, they ſtood vp, and went away the ſame night.

CHAP. XXIX.

4 The princes of the Philiſtims cauſe Dauid to be ſent backe from the battell againſt Iſrael, becauſe they diſtruſted him.

SO the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‖ by the fountaine, which is in Izreel.

‖ *Or, in Ain.*

2 And the ‖ princes of the Philiſtims went forth by [a] hundreths and thouſands: but Dauid and his men came behinde with Achiſh.

‖ *Or, captaines.*

[a] According to their bands, or enſignes.

3 Then ſaid the Princes of the Philiſtims, What *doe* theſe Ebrewes *here*? And Achiſh ſayd vnto the princes of the Philiſtims, Is not this Dauid the ſeruant of Saul the King of Iſrael, who hath beene with me theſe dayes, [b] or theſe yeeres, and I haue found nothing in him, ſince he † dwelt with me vnto this day?

[b] Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.

† *Ebr. fell, as Gen.* 25.18.

4 But the princes of the Philiſtims were wroth with him, and the princes of the Philiſtims ſayd vnto him, * Send this fellow backe, that hee may go againe to his place which thou haſt appointed him, and let him not goe downe with vs to battell, leaſt that in the battel he be an aduerſary to vs: for wherewith ſhould hee obtaine the fauour of his maſter? ſhould it not be with the [c] heads of theſe men?

* 1. *Chron.* 12.19.

[c] Would not Saul receiue him to fauour, if he would betray vs?

5 Is not this Dauid, of whom they ſang in daunces, ſaying, * Saul ſlew his thouſand, & Dauid his ten thouſand?

* *Chap.* 18.7. *and* 21.11.

6 ¶ Then Achiſh called Dauid, and ſaid vnto him, As the Lord liueth, thou haſt beene vpright and good in my ſight, when thou [d] wenteſt out and in with mee in the hoſte, neither haue I found euill with thee, ſince thou cameſt to mee vnto this day, but † the princes doe not fauour thee.

[d] That is, waſt conuerſant with me.

† *Ebr. thou art not good in the eye of the princes.*

7 Wherefore now returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And Dauid ſaid vnto Achiſh, But what haue I done? and what haſt thou found in thy ſeruant as long as I haue beene with thee vnto this day, that I may [e] not go and fight againſt the enemies of my Lord the King?

[e] This diſſimulation cannot be excuſed: for it grieued him to goe againſt the people of God.

9 Achiſh then anſwered and ſayd to Dauid, I know thou pleaſeſt me as an Angel of God: but the princes of the Philiſtims haue ſayd, Let him not goe vp with vs to battell.

10 Wherefore now riſe vp early in the morning with thy [f] maſters ſeruants that are come with thee: and when ye be vp early, as ſoone as ye haue light, depart.

[f] With them that fled vnto thee from Saul.

11 So Dauid and his men roſe vp early to depart in the morning, and to returne into the land of the Philiſtims: and the Philiſtims went vp to Izreel.

CHAP. XXX.

3 The Amalekites burne Ziklag. 5 Dauid two wiues are taken priſoners. 6 The people would ſtone him. 8 He asketh counſell of the Lord, and purſuing his enemies recouereth the pray. 24 He diuideth it equally. 26 And ſendeth part to his friends.

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] ſmitten Ziklag, and burnt it with fire,

[a] After that hee departed from Achiſh.

[b] That is, deſtroyed the citie

2 And had taken the women that were therein, priſoners, both ſmall and great, *and* ſlew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, and their [c] wiues and their ſonnes, and their daughters were taken priſoners.

[c] For theſe onely remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken priſoners alſo, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great ſorrow: for the people [d] intended to ſtone him, becauſe the hearts of all the people were vexed euery man for his ſonnes and for his daughters: but Dauid comforted himſelfe in the Lord his God.

[d] Thus we ſee that in troubles and aduerſitie we doe not conſider Gods prouidence, but like raging beaſts forget both our owne duety, and contemne Gods appointment ouer vs.

7 ¶ And Dauid ſaid vnto Abiathar the Prieſt Ahimelechs ſonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counſell of the Lord, ſaying, Shall I follow after this company? ſhall I ouertake them? And he anſwered him, Follow: for thou ſhalt ſurely ouertake them, and [e] recouer all.

[e] Though God ſeeme to leaue vs for a time, yet if we truſt in him, we ſhalbe ſure to find comfort.

9 ¶ So Dauid and the ſixe hundreth men that were with him, went, and came to the riuer Beſor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behind, being too weary to goe ouer the riuer Beſor.)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread, and hee did eate, and they gaue him water to drinke.

[f] God by his prouidence both prouided for the neceſſity of this poore ſtranger, and made him a guide to Dauid to accompliſh his enterpriſe.

12 Alſo they gaue him a few figges, and two cluſters of raſins: and when hee had eaten, his ſpirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid ſaid vnto him, To whome belongeſt thou? and whence art thou? And hee ſaid, I am a yong man of Egypt, and ſeruant to an Amalekite: and my maſter left me three dayes agoe becauſe I fell ſicke.

14 We roued vpon the South of Chereth, and vpon the *coaſt* belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid ſaide vnto him, Canſt thou bring me to this company? And he ſaid, [g] Sweare vnto me by God, that thou will neither kill mee, nor deliuer me into the hands of my maſter, and I will bring thee to this company.

[g] For othes were in all ages had in moſt reuerence, euen among the heathen.

16 ¶ And when he had brought him thither, behold, they lay ſcattered abroad vpon all the earth, [h] eating and drinking, and dauncing, becauſe of all the great pray that they had taken out of the land of the Philiſtims, and out of the land of Iudah.

[h] The wicked in their pompe and pleaſures conſider not the iudgement of God, which is then at hand to ſmite them.

17 And Dauid ſmote them from the twilight euen vnto thee euening [i] of the next morowe, ſo that there eſcaped not a man of them, ſaue foure hundreth yong men, which rode vpon camels, and fled.

[i] Some reade, and vnto the morow of the two *euenings*: that is, three dayes.

18 And Dauid recouered all that the Amalekites had taken: alſo Dauid reſcued his two wiues.

19 And they lacked nothing, ſmall or great, ſonne or daughter, or of the ſpoile of all that they had taken away: Dauid recouered them all,

20 Dauid alſo tooke all the ſheepe, and the oxen, *and* they draue them before his cattell, and ſaid, This is Dauids [k] pray.

[k] Which the Amalekites had taken of others, and Dauid from them, beſides the goods of Ziklag.

21 ¶ And Dauid came to the two hundreth men that were too wearie for to follow Dauid: whom they had made alſo to abide at the riuer Beſor: and they came to meet Dauid, and to meet the people that were with him: ſo when Dauid came neere to the people, hee ſaluted them.

22 Then anſwered all the euill and wicked of the men that went with Dauid, and ſayd, Becauſe they went not with vs, therefore will wee giue them none of the praye that wee haue recouered, ſaue to euery man his [l] wife and his children: therefore let them cary them away and depart.

[l] Vnder theſe are comprehended the cattell and goods, which appertained to euery man.

23 Then ſaid Dauid, Yee ſhall not doe ſo, my brethren, with that which the Lord hath giuen vs, who hath preſerued vs, and deliuered the company that came againſt vs, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battell, ſo *ſhall* his part *be*, that tarieth by the ſtuffe: they ſhall part alike.

25 [m] So from that day forward he made it a ſtatute and a law in Iſrael, vntill this day.

[m] Some referre theſe words to Dauid, that hee alledged an olde cuſtome and law, as if it were written, it is both now, and hath beene euer.

26 ¶ When Dauid therefore came to Ziklag, hee ſent of the pray vnto the Elders of Iudah and to his friends, ſaying, See, *there is* a bleſſing for you of the ſpoile of the enemies of the Lord.

27 He ſent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-aſhan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

[n] Shewing himſelfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himſelfe. 6 His children are ſlaine in the battell. 12 The men of Iabeſh tooke downe his body, which was hanged on the wall.

NOw * the Philiſtims fought againſt Iſrael, and the men of Iſrael fledde away from the Philiſtims, and they fell downe ‖ wounded in mount Gilboa.

* 1. *Chron.* 10. 1.

‖ *Or, ſlaine.*

2 And the Philiſtims preaſſed ſore vpon Saul and his ſonnes, and ſlewe Ionathan, and Abinadab, and Malchiſhua Sauls ſonnes.

3 And when the battell went ſore againſt Saul, the archers and bowmen † hit him, and hee was ſore ‖ wounded of the archers.

† *Ebr. found him.*

‖ *Or, afraid.*

4 Then ſaid Saul vnto his armour bearer, [a] Draw out thy ſword, and thruſt mee through therewith, leſt the vncircumciſed come and thruſt me through and mocke me: but his armour bearer would not, for hee was ſore afraid. Therefore Saul tooke a ſword and fell vpon it.

[a] So we ſee that his cruell life hath a deſpearate end: as is commonly ſeene in them that perſecute the children of God.

5 And when his armour bearer ſaw that Saul was dead, he fell likewiſe vpon his ſword, and died with him.

6 So Saul died and his three ſonnes, and his armour bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [b] valley, and they of the other ſide [c] Iorden ſawe that the men of Iſrael were put to flight, and that Saul and his ſonnes were dead, then they left the cities, and ranne away: and the Philiſtims came and dwelt in them.

[b] Neere to Gilboa.

[c] The Tribes of Reuben and Gad, and halfe the tribe of Manaſſeh.

8 ¶ And on the morow when the Philiſtims were come to ſpoile them that were ſlaine, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtims on euery ſide, that they ſhould [d] publiſh it in the temple of their idoles, and among the people.

[d] In tooken of victorie & triumph.

10 And they layed vp his armour in the houſe of Aſhtaroth, but they hanged vp his body on the wall of Beth-ſhan.

11 ¶ When the inhabitants of [e] Iabeſh Gilead heard, what the Philiſtims had done to Saul,

[e] Whom he had deliuered from their enemies, cha. 11. 11.

12 Then they aroſe (as many as were ſtrong men) and went all night, and tooke the body of Saul, and the bodies of his ſonnes, from the wall of Beth-ſhan, and came to Iabeſh, and * burnt them there,

* *Ierem.* 34. 5.

13 And tooke their bones * and buried them vnder a tree at Iabeſh, and [f] faſted ſeuen dayes.

* 2. *Sam.* 2. 4.

[f] According to the cuſtome of mourners.

THE SECOND BOOKE of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they containe the conception, natiuitie and the vvhole courſe of his life, and alſo the liues and actes of tvvo Kings, to vvit, of Saul and Dauid, vvhom he anoynted and conſecrated Kings by the ordinance of God. And as the firſt booke containeth thoſe things, vvhich God brought to paſſe among this people vnder the gouernment of Samuel and Saul . ſo this ſecond booke declareth the noble actes of Dauid, after the death of Saul, vvhen hee began to reigne, vnto the end of his kingdome: and hovv the ſame by him vvas vvonderfully augmented: alſo his great troubles and dangers, vvhich he ſuſtained both vvithin his houſe and vvithout. vvhat horrible and dangerous inſurrections, vproares, and treaſons vvere vvrought againſt him, partly by falſe counſellers, fained friends and flatterers and partly by ſome of his ovvne children and people: and hovv by Gods aſſiſtance he overcame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt Ieſus the chiefe King. vvho came of Dauid according to the fleſh, and vvas perſecuted on euery ſide vvith outvvard and invvard enemies, as vvell in his ovvne perſon, as in his members, but at length hee ouercommeth all his enemies, and giueth his Church victorie againſt all povver both ſpirituall and temporall: and ſo reigneth vvith them, King for euermore.

CHAP.

CHAP. I.

4 It was tolde David of Sauls death. 15 He cauſeth him to be ſlaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when David was returned from the * ſlaughter of the Amalekites, and had beene two dayes in Ziklag,

* *1.Sam.30.17.*

2 Beholde, a man came the third day out of the hoſte from Saul with [a] his cloathes rent, and earth upon his head: and when he came to David, hee fell to the earth, and did obeiſance.

[a] Seeming to lament the overthrow of the people of Iſrael.

3 Then David ſaid unto him, Whence commeſt thou? And hee ſaid unto him, Out of the hoſte of Iſrael I am eſcaped.

4 And David ſaid unto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are overthrowen, and dead, and alſo Saul and Ionathan his ſonne are dead.

5 And David ſaid unto the young man that tolde it him, How knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the young man that told him, anſwered, [b] As I came to mount Gilboa, behold, Saul leaned upon his ſpeare, and loe, the charets and ‖ horſemen followed hard after him.

[b] As I fled in the chaſe.

‖ *Or, captaines.*

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid unto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

[c] He was an Amalekite borne, but renounced his countrey, and joyned with the Iſraelites.

9 Then ſaid he unto me, I pray thee, † come upon me, and ſlay mee: for anguiſh is come upon me, becauſe my [d] life is yet whole in me.

† *Ebr. ſtand upon.*

[d] I am ſory, becauſe I am yet alive.

10 So † I came upon him, and ſlew him, and becauſe I was ſure that hee could not live, after that he had fallen, I tooke the crowne that was upon his head, and the bracelet that was on his arme, and brought them hither unto my lord.

† *Ebr. I ſtood upon him.*

11 Then David tooke holde on his clothes, * and rent them, and likewiſe all the men that were with him.

* *Chap.3.31. and 13,31.*

12 And they mourned and wept, and faſted untill even, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ [e] Afterward David ſaid unto the young man that tolde it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

[e] After the lamentation, hee examined him againe.

14 And David ſaid unto him, * How waſt thou not afraid, to put foorth thine hand to deſtroy the Anoynted of the Lord?

* *Pſal.105,15.*

15 Then David called one of his young men, and ſaid, Goe neere, and fall upon him. And hee ſmote him that he died.

16 Then ſaid David unto him, [f] Thy blood be upon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I have ſlaine the Lords Anoynted.

[f] Thou art juſtly puniſhed for thy fault.

17 ¶ Then David mourned with this lamentation over Saul, and over Ionathan his ſonne,

18 (Alſo hee bade them teach the children of Iuda to [g] ſhoote, as it is written in the booke of * ‖ Iaſher.)

[g] That they might be able to match their enemies the Philiſtims in that arte.

* *Ioſh.10,13.*

‖ *Or, righteous.*

19 O noble Iſrael, [h] he is ſlaine upon thy hie places: how are the mighty overthrowen!

[h] Meaning, Saul.

20 * Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leaſt the daughters of the Philiſtims rejoyce, leaſt the daughters of the uncircumciſed triumph.

* *Micha.1.10.*

21 Ye mountaines of Gilboa, upon you *be* neither dewe nor raine, nor [i] *be there* fieldes of offerings: for there the ſhield of the mightie is caſt downe, the ſhield of Saul, as though he had not beene anoynted with oyle.

[i] Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bow of Ionathan never turned backe, neither did the ſword of Saul returne empty from the blood of the ſlaine, and from the fatte of the mightie.

23 Saul and Ionathan were lovely and pleaſant in their lives, and in their deaths they were not [k] divided: they were ſwifter then eagles, they were ſtronger then lions.

[k] They died both together in Gilboa.

24 Ye daughters of Iſrael, weepe for Saul, which clothed you in ſkarlet, [l] with pleaſures, and hanged ornaments of gold upon your apparell.

[l] As rich garments and coſtly jewels.

25 How were the mighty ſlaine in the middes of the battell! O Ionathan, thou waſt ſlaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde haſt thou beene unto me: thy love to me was wonderfull, paſſing the love of [m] women: how are the mighty overthrowen, and the weapons of warre deſtroyed!

[m] Either toward their husbands, or their children.

CHAP. II.

1 David is anoynted King in Hebron. 9 Abner maketh Iſh-boſheth King over Iſrael. 15 The battell of the ſervants of David and Iſh-boſheth. 32 The buriall of Aſahel.

AFter this, David [a] asked counſell of the Lord, ſaying, Shall I goe up into any of the cities of Iudah? And the Lord ſaid unto him, Goe up. And David ſaid, Whither ſhall I goe? Hee then anſwered, Unto [b] Hebron.

[a] By the meanes of the hie Prieſt, as 1.Sam. 23,2. and 2.Sam 5.19.

[b] Which city was alſo called Kiriath-arba, Ioſh. 14.15.

2 So David went up thither, and his two wives alſo, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And David brought up the men that were with [c] him, every man with his houſhold, and they dwelt in the cities of Hebron.

[c] In the time of his perſecution.

4 ¶ Then the men of Iudah came, and there they anoynted David King over the houſe of Iudah. And they told David, ſaying, * that the men of Iabeſh Gilead buried Saul.

* 1.Sam.31,13.

5 And David ſent meſſengers unto the men of Iabeſh Gilead, and ſaid unto them, Bleſſed are yee of the Lord, that yee have ſhewed ſuch kindneſſe unto your lord Saul, that you have buried him.

6 Therefore now the Lord ſhewe mercy and [d] trueth unto you: and I will recompenſe you this benefit, becauſe ye have done this thing.

[d] According to his promiſe, which is to recompenſe them that are mercifull.

7 Therefore now let your hands bee ſtrong, and be you valiant: albeit your maſter Saul bee dead, yet nevertheleſſe the houſe of Iudah hath anoynted me [e] King over them.

[e] So that you ſhall not want a Captaine and a defender.

8 ¶ But Abner the ſonne of Ner that was captaine of Sauls hoſte, tooke Iſh-boſheth the ſonne of Saul, and brought him to Mahanaim,

9 And made him King over Gilead, and over the Aſhurites, and over Izreel, and over Ephraim, and over Benjamin, and over [f] all Iſrael.

[f] Over the eleven tribes.

10 Iſh-boſheth Sauls ſonne was fourtie yeere old when he began to reigne over Iſrael, and reigned two yeere: but the houſe of Iudah followed David.

11 (And the time which David reigned in Hebron over the houſe of Iudah, *was* ſeven yeere and ſixe [g] moneths.)

[g] After this time was expired, he reigned over all the countrey 33 yeares, Chap.5,5.

12 ¶ And Abner the ſonne of Ner, and the ſervants of Iſh-boſheth the ſonne of Saul went

out of Mahanaim to Gibeon.

13 And Ioab the ſonne of Zeruiah, and the ſeruants of Dauid went out and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſaid to Ioab, Let the young men now ariſe, and [h] play before vs. And Ioab ſaid, Let them ariſe.

15 Then there aroſe and went ouer twelue of Beniamin by number, which perteined to Iſh-boſheth the ſonne of Saul, and twelue of the ſeruants of Dauid.

16 And euery one caught his [i] fellow by the head, and *thruſt* his ſword in his fellowes ſide, ſo they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding ſore that ſame day: for Abner and the men of Iſrael [k] fell before the ſeruants of Dauid.

18 And there were three ſonnes of Zeruiah there, Ioab, and Abiſhai, and Aſahel. And Aſahel was as light on foote as a wilde roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, Yea.

21 Then Abner ſaid, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his ‖ weapons: but Aſahel would not depart from him.

22 And Abner ſaid to Aſahel, Depart from mee: [l] wherefore ſhould I ſmite theee to the ground? how then ſhould I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the ſpeare ſmote him vnder the [m] fift *rib*, that the ſpeare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Aſahel fell downe, and dyed, ſtood ſtill.

24 Ioab alſo and Abiſhai purſued after Abner: and the ſunne went downe when they were come to the hill Ammah, that lieth before Giah by the way of the wilderneſſe of Gibeon.

25 And the children of Beniamin gathered themſelues together after Abner, and were on an heape, and ſtood on the top of an hill.

26 Then Abner called to Ioab, and ſaid, Shall the [n] ſword deuoure for euer? knoweſt thou not, that it will be bitterneſſe in the latter end? how long then ſhall it bee, or thou bid the people returne from following their brethren?

27 And Ioab ſaid, As God liueth, if thou hadſt not [o] ſpoken, ſurely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went ouer Iorden, and paſſed through all Bithron till they came ‖ to Mahanaim.

30 Ioab alſo returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids ſeruants nineteene men, and Aſahel.

31 But the ſeruants of Dauid had ſmitten of Beniamin, and of Abners men, *ſo that* three [p] hundreth and threeſcore men dyed.

[h] Let vs ſee how they can handle their Weapons.

[i] Meaning, his aduerſary.

‖ *Or, the field of ſtrong men.*

[k] After that theſe foure and twenty were ſlaine.

‖ *Or, ſpoile.*

[l] Why doeſt thou prouoke me to kill thee?

[m] Some reade, in thoſe partes, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

[n] Shall we not make an end of murthering?

[o] If thou hadſt not prouoked them to battell, as verſe 14.

‖ *Or, wilderneſſe.*

‖ *Or, to the tents.*

32 And they tooke vp Aſahel, and buried him in the ſepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and *vvhen they came* to Hebron, the day aroſe.

[p] Thus God would confirme Dauid in his kingdome by the deſtruction of his aduerſaries.

CHAP. III.

1 Long warre betweene the houſes of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the houſe of Saul and the houſe of Dauid: but Dauid waxed ſtronger, and the houſe of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldeſt ſonne was Ammon of Ahinoam the Izreelite,

3 And his ſecond, *vvas* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maachah the daughter of Talmai the king of Geſhur,

4 And the fourth, Adonijah the ſonne of Haggith: and the fifth, Shephatiah the ſonne of Abital:

5 And the ſixt, Ithream by Eglah Dauids wife: theſe were borne to Dauid in [c] Hebron.

6 ¶ Now while there was warre betweene the houſe of Saul and the houſe of Dauid, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And *Iſh-boſheth* ſayd to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, Am I a [d] dogs head, which againſt Iudah do ſhew mercy this day vnto the houſe of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargeſt mee this day with a fault concerning this woman?

9 [e] So doe God to Abner, and more alſo, except, as the Lord hath ſworne to Dauid, euen ſo I doe to him,

10 To remooue the kingdom from the houſe of Saul, that the throne of Dauid may bee ſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beer-ſheba.

11 And hee durſt no more anſwere to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to Dauid ‖ on his behalfe, ſaying, Whoſe is the land? who ſhould *alſo* ſay, Make couenant with me, and behold, mine hand *ſhall be* with thee, to bring all Iſrael vnto thee.

13 Who ſaid, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 ¶ Then Dauid ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliuer me my wife Michal, which I married for * an hundreth foreſkins of the Philiſtims.

15 And Iſh-boſheth ſent, and tooke her from her husband * Phaltiel the ſonne of Laiſh.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then ſaid Abner vnto him, Goe, *and* returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Iſrael, ſaying, Ye ſought for Dauid

[a] That is, without intermiſſion enduring two yeeres, which was the whole reigne of Iſh-boſheth.

[b] Who is called alſo Daniel, 1.Chron.3.1.

[c] Within ſeuen yeeres and ſixe moneths.

[d] Doeſt thou eſteeme me no more then a dog, for all my ſeruice done to thy fathers houſe?

[e] We ſee how the wicked can not abide to be admoniſhed of their faults, but ſeeke their diſpleaſure, which goe about to bring them from their wickednes.

‖ *Or, ſecretly.*

* *1.Sam.*18.25.27.

* *1.Sam.*25.44.

[f] Rather for malice that he bare toward Iſhboſheth, then for loue he bare to Dauid.

in times paſt, that he might be your King.

18 Now then doe it: for the Lord hath ſpoken of Dauid, ſaying, By the hand of my ſeruant Dauid I will ſaue my people Iſrael out of the hands of the Philiſtims, and out of the hands of all their enemies.

19 Alſo Abner ſpake † to Beniamin, and afterward Abner went to ſpeake with Dauid in Hebron, *concerning* all that Iſrael was content with, and the whole [g] houſe of Beniamin.

† *Ebr. in the eares of Beniamin.*

[g] Who chalenged the Kingdom, becauſe of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſaid vnto Dauid, I will riſe vp, and goe gather all Iſrael vnto my lord the King, that they may make a couenant with thee, *and* that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And behold, the ſeruants of Dauid and Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had ſent him away, and he departed in peace.)

[h] From warre againſt the Philiſtims.

23 When Ioab, and all the hoſt that was with him were come, men told Ioab, ſaying, Abner the ſonne of Ner came to the King, and hee hath ſent him away, and he is gone in peace.

24 Then Ioab came to the King, and ſayd, [i] What haſt thou done? behold, Abner came vnto thee, why haſt thou ſent him away, and hee is departed?

[i] Here appeareth the malicious mind of Ioab, who would haue had the King to ſlay Abner for his priuate grudge.

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doeſt.

26 ¶ And when Ioab was gone out from Dauid, hee ſent meſſengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aſide in the gate to ſpeake with him ‖ peaceably, and ſmote him vnder the fift *rib*, that hee dyed, for the blood of * Aſahel his brother.

* *1.King.2.5.*
‖ *Or, ſecretly.*
* *Chap.2.23.*

28 ¶ And when afterward it came to Dauids eare, he ſaid, I and my Kingdome are [k] guiltleſſe before the Lord for euer, concerning the blood of Abner the ſonne of Ner.

[k] The Lord knoweth that I did not conſent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab be neuer without ſome that haue running iſſues, or leper, or that leaneth on a ſtaffe, or that doeth fall on the ſword, or that lacketh bread.

30 (So Ioab and [l] Abiſhai his brother ſlew Abner, becauſe hee had ſlaine their brother Aſahel at Gibeon in battel.)

[l] Abiſhai is ſaid to ſlay him with Ioab, becauſe he conſented to the murther.

31 And Dauid ſayd to Ioab, and to all the people that were with him, Rent your clothes, and put on ſackecloth, and mourne [m] before Abner: and King Dauid himſelfe followed the beare.

[m] Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and ſaid, Dyed Abner [n] as a foole dyeth?

[n] He declareth that Abner dyed not as a wretch or vile perſon, but as a valiant man might doe, being traiterouſly deceiued by the wicked.

34 Thine hands were not bound, nor thy feete tyed in fetters of braſſe: *but* as a man falleth before wicked men, *ſo* diddeſt thou fall. And all the people wept againe for him.

35 Afterward all the people came to cauſe Dauid eate [o] meate while it was yet day, but Dauid ſware, ſaying, So doe God to mee and more alſo, if I taſte bread, or oughr els till ẏ ſunne be downe.

[o] According to their cuſtome, which was to banquet at burials.

36 And all the people knew it, and it [p] pleaſed them: as whatſoeuer the King did, pleaſed all the people.

[p] It is expedient ſometime not onely to conceiue inward ſorow, but alſo that it may appeare to others, to the intent that they may be ſatisfied.

37 For all the people and all Iſrael vnderſtood that day, how that it was not the Kings deed that Abner the ſonne of Ner was ſlaine.

38 And the King ſaid vnto his ſeruants, Know ye not, that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day weake and *newly* anoynted King: and theſe men the ſonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickedneſſe.

‖ *Or, cruell.*

CHAP. IIII.

5 Baanah and Rechab ſlay Iſh-boſheth the ſonne of Saul. 12 Dauid commandeth them to be ſlaine.

AND when Sauls [a] ſonne heard that Abner was dead in Hebron, then his hands were [b] feeble, and all Iſrael was afraid,

[a] That is, Iſh-boſheth.

[b] Meaning, that he was diſcouraged.

2 And Sauls ſonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon, a Beerothite of the children of Beniamin: (for [c] Beeroth was reckoned to Beniamin,

[c] This city Beeroth was in the tribe of Beniamin, Ioſh.18.25.

3 Becauſe the Beerothites fled to [d] Gittaim, and ſoiourned there, vnto this day.)

[d] After the death of Saul, for feare of the Philiſtims.

4 And Ionathan Sauls ſonne had a ſonne that was lame on his feete: he was fiue yeere olde when the tidings came of Saul and Ionathan out of Iſrael: then his nourſe tooke him, and fled away. And as ſhee made haſte to flee, the child fell, and began to halte, and his name was Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone.)

6 And behold, Rechab and Baanah his brother came into the middes of the houſe, *as* they [e] would haue wheate, and thy [f] ſmote him vnder the fift *rib*, and fled.

[e] They diſguiſed themſelues as marchants, which came to buy wheate.

[f] There is nothing ſo vile and dangerous, which the wicked will not enterpriſe in hope of lucre and fauour.

7 For when they came into the houſe, hee ſlept on his bed in his bed chamber; & they ſmote him, and ſlew him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

‖ *Or, wilderneſſe.*

8 And they brought the head of Iſh boſheth vnto Dauid to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth Sauls ſonne thine enemie, who ſought after they life: and the Lord hath auenged my Lord the King this day of Saul, and of his ſeede.

9 Then Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lord liueth, who hath deliuered my ſoule out of all aduerſitie,

10 When one * tolde mee, and ſayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

* *Chap.1.15.*

11 How [g] much more when wicked men haue ſlaine a righteous perſon in his owne houſe, *and*

[g] Foraſmuch as neither the example of him that ſlew Saul, nor duetie to their maſter, nor the innocency of the perſon, nor reuerence of the place, nor time did mooue them, they deſerued moſt grieuous puniſhment.

vpon his bed? ſhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his young men, & they ſlew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-boſheth, and burieth it in the ſepulchre of * Abner in Hebron.

* *Chap* 3.32.

CHAP. V.

3 Dauid is made King ouer all Iſrael. 7 Hee taketh the fort of Zion. 19 He asketh counſell of the Lord. 23 And ouercommeth the Philiſtims twiſe.

THen * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Beholde, we are thy [a] bones and thy fleſh.

* 1.*Chron*.11.1.

[a] Wee are of thy kinred, and moſt neere ioyned vnto thee.

2 And in time paſt when Saul was our King, thou leddeſt Iſrael in and out: and the Lord hath ſaid to thee, * Thou ſhalt feede me people Iſrael, and thou ſhalt be a captaine ouer Iſrael.

* *Pſal*.78.71.

3 So all the Elders of Iſrael came to the king to Hebron: and King Dauid made a couenant with them in Hebron [b] before the Lord, and they anoynted Dauid King ouer Iſrael.

[b] That is, taking the Lord to witneſſe: for the Arke was as yet in Abinadabs houſe.

4 ¶ Dauid *vvas* thirtie yeere olde when he began to reigne: *and* he reigned fortie yeere.

5 In Hebron hee reigned ouer Iudah * ſeuen yeere, and ſixe moneths: and in Ieruſalem hee reigned thirty and three yeeres ouer all Iſrael and Iudah.

* *Chap* 2.11.

6 ¶ The King alſo and his men went to Ieruſaſalem vnto the Iebuſites, the inhabitants of the land: who ſpake vnto Dauid, ſaying, Except thou take away the [c] blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither:

[c] The children of God called idoles blinde and lame guides: therefore the Iebuſites meant that they ſhould prooue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſaid the ſame day, Whoſoeuer ſmitteth the Iebuſites, and getteth vp to the gutters and *ſmiteth* the lame and blinde, which Dauids ſoule hateth, *I vvill preferre him*: * therefore they ſaid, The blinde and the lame ſhall not [d] come into that houſe.

* 2.*Chron*.11.6.

[d] The idoles ſhould enter no more into that place.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from [e] Millo, and inward.

[e] He built from the towne houſe round about to his owne houſe, 1.Chron.11.8.

10 And Dauid proſpered and grewe: for the Lord God of hoſtes *vvas* with him.

11 ¶ Hiram alſo king of † Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they built Dauid an houſe.

† *Ebr. Zor.*

12 Then Dauid knew that the Lord had ſtabliſhed him King ouer Iſrael, and that he had exalted his kingdome for his people Iſraels ſake.

13 And Dauid tooke him moe * concubines and wiues out of Ieruſalem, after hee was come from Hebron, and moe ſonnes and daughters were borne to Dauid.

* 1.*Chron*.3.9.

14 * And theſe be the names of the ſonnes, that were borne vnto him in Ieruſalem, Shammua, and Shobab, and Nathan, and Salomon,

* 1.*Chron*.3.5.

15 And Ibhar, and Eliſhua, and Nepheg, and Iaphia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ * But when the Philiſtims heard that they had anoynted Dauid king ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid: and when Dauid heard, he went downe to a fort.

* 1.*Chron*.14.8. *and* 11.16.

18 But the Philiſtims came, and ſpread themſelues in the valley of Rephaim.

19 Then Dauid [f] asked counſell of the Lord, ſaying, Shall I go vp to the Philiſtims? wilt thou deliuer them into mine hands? And the Lord anſwered Dauid, Goe vp: for I will doubtleſſe deliuer the Philiſtims into thine hands.

[f] By Abiathar the Prieſt.

20 ¶ * Then Dauid came to Baal-perazim, and ſmote them there, and ſaid, The Lord hath diuided mine enemies aſunder before me, as waters be diuided aſunder: therefore he called the name of that place, ‖ Baal-perazim.

* *Iſa*.28.21.

‖ *Or, the plaine of diuiſions.*

21 And there they left their images, and Dauid and his men * burnt them.

* 1.*Chron*.14.12.

22 Againe the Philiſtims came vp, and ſpread themſelues in the valley of [g] Rephaim.

[g] Meaning, the valley of giants, which Dauid called Baalperazim, becauſe of his victorie.

23 And when Dauid asked counſell of the Lord, hee anſwered, Thou ſhalt not goe vp, *but* turne about behinde them, and come vpon them ouer againſt the mulberie trees.

24 And when thou heareſt the noiſe of one going in the tops of the mulberie trees, then remooue: for then ſhall the Lord go out before thee to ſmite the hoſte of the Philiſtims.

25 Then Dauid did ſo as the Lord had commanded him, and ſmote the Philiſtims from Geba, vntill thou come to [h] Gazer.

[h] Which was in the tribe of Beniamin, but the Philiſtims did poſſeſſe it.

CHAP. VI.

3 The Arke is brought forth of the houſe of Abinadab. 7 Vzzah is ſtricken, and dieth. 14 Dauid daunceth before it, 16 and is therefore deſpiſed of his wife Michal

AGaine Dauid gathered together all the ‖ choſen men of Iſrael, *euen* thirtie thouſand

‖ *Or, chiefe.*

2 * And Dauid aroſe, and went with all the peopele that were with him from [a] Baale of Iudah, to bring vp from thence the Arke of God, whoſe Name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

* 1.*Chron*.13.5.6.

[a] This was a city in Iudah called alſo Kiriath-iearim, Ioſh.15.9.

3 And they put the Arke of God vpon a new cart, and brought it out of the houſe of Abinadab, that was in [b] Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did driue the new cart.

[b] Which was an hie place of the city of Baale.

4 And when they brought the Arke of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Arke.

* 1. *Sam*.7,1.

5 And Dauid and all the houſe of Iſrael [c] played before the Lord on all *inſtruments* made of firre, and on harpes,, and on Pſalteries, and on timbrels, and on cornets, and on cymbals.

[c] Prayſed God, and ſang Pſalmes.

6 ¶ * And when they came to Nachons threſhing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did ſhake it.

* 1.*Chron*.13.10.

7 And the Lord was very wroth with Vzzah, and God [d] ſmote him in the ſame place for his fault, and there he dyed by the Arke of God,

[d] Here were ſee what danger it is to follow good intentions, or, to doe any thing in Gods ſeruice without his expreſſe word.

8 And Dauid was diſpleaſed becauſe the Lord had † ſmitten Vzzah: and he called the name of the place, ‖ Perez-Vzzah vntill this day.

† *Ebr. made a breach.*

‖ *Or the diuiſion of Vzzah.*

9 Therefore Dauid that day feared the Lord, and ſaid, How ſhall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the houſe of Obed-edom [e] a Gittite.

[e] Who was a Leuite, and had dwelt in Gittaim, 1.Chron. 15.21.

11 And the Arke of the Lord continued in the houſe of Obed-edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 And one tolde King Dauid, ſaying, * The Lord hath bleſſed the houſe of Obed-edom, and all that hee hath, becauſe of the Arke of God:

* 1.*Chron*.15.25.

therefore Dauid went and [f] brought the Arke of God from the houſe of Obed-edom, into the citie of Dauid with gladneſſe.

[f] Meaning, he cauſed the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lord had gone ſixe paces, he offered an oxe, and a fat beaſt.

14 And Dauid danced before the Lord with all his might, & was girded with a linnen [g] Ephod.

[g] With a garment like to the Prieſts garment.

15 So Dauid & all the houſe of Iſrael brought the Arke of the Lord with ſhouting, and ſound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and ſawe King Dauid leape, and dance before the Lord, and ſhe [h] deſpiſed him in her heart.

[h] The worldlings are not able to comprehend the motions that moue the children of God to praiſe God by all maner of meanes.

17 And when they had brought in the Arke of the Lord, they ſet it in his place, in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And aſſoone as Dauid had made an ende of offering burnt offerings and peace offerings, he * bleſſed the people in the Name of the Lord of hoſtes,

* 1. *Chron.* 16.2.

19 And gaue among all the people, *euen* among the whole multitude of Iſrael, aſwell to the women as men, to euery one a cake of bread, and a piece of fleſh, and a bottell *of vvine:* ſo all the people departed euery one to his houſe.

20 ¶ Then Dauid returned to [i] bleſſe his houſe, & Michal the daughter of Saul came out to meete Dauid, and ſaid, O how glorious was the King of Iſrael this day, which was vncouered to day in the eyes of the maidens of his ſeruants, as a ‖ foole vncouereth himſelfe!

[i] That is, to pray for his houſe, as he had done for the people.

‖ Or, *vaine man.*

21 Then Dauid ſayd vnto Michal, [k] *It vvas* before the Lord, which choſe me rather then thy father, and all his houſe, and commaunded mee to bee ruler ouer the people of the Lord, *euen* ouer Iſrael: and therefore will I play before the Lord,

[k] It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

22 And will yet bee more vile then thus, and will bee low in mine owne ſight, and of the very ſame maid ſeruants, which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

[l] Which was a puniſhment becauſe ſhe mocked the ſeruant of God.

CHAP. VII.

2. Dauid would build God an houſe, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefits. 12 He promiſeth continuance of his kingdome and poſteritie.

AFterward * when the King ſate in his houſe, and the Lord had giuen him reſt round aboud from all his enemies,

* 1. *Chron.* 17.2.

2 The King ſaid vnto Nathan the Prophet, Behold, now I dwell in an houſe of cedar trees, and the Arke of God remaineth within the [a] curtaines.

[a] Within the Tabernacle couered with skinnes, Exod. 26.7.

3 Then Nathan ſaid vnto the king, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the ſame night the word of the Lord came vnto Nathan, ſaying,

5 Goe and tell my ſeruant Dauid, Thus ſaith the Lord, [b] Shalt thou build mee an houſe for my dwelling?

[b] Meaning, hee ſhould not: yet Nathan ſpeaking according to mans iudgement and not by the ſpirit of prophecie, permitted him.

6 For I haue dwelt in no houſe ſince the time that I brought the children of Iſrael out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the *places* wherein I haue walked with all the children of Iſrael, ſpake I one [c] word with any of the tribes of Iſrael when I commanded *the Iudges* to feed my people Iſrael? or ſaid I, Why build ye not me an houſe of cedar trees?

[c] As concerning building of an houſe: meaning, that without Gods expreſſe word, nothing ought to be attempted.

8 Now therefore ſo ſay vnto my ſeruant Dauid, Thus ſaith the Lord of hoſtes, * I tooke thee from the ſheepe-coate following the ſheepe, that thou mighteſt bee ruler ouer my people, ouer Iſrael.

* 1. *Sam.* 16.12. *pſal.* 78.70.

9 And I was with thee whereſoeuer thou haſt walked, and haue deſtroyed all thine enemies out of thy ſight, and haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

[d] I haue made thee famous through all the world.

10 (Alſo I will appoint a place for my people Iſrael, and will plant it, that they may dwell in a place of their own, and mooue [e] no more, neither ſhall wicked people trouble them any more as beforetime,

[e] He promiſeth them quietneſſe, *if* they will walke in his feare and obedience.

11 And ſince the time that I ſet Iudges ouer my people of Iſrael) and I will giue thee reſt from all thine enemies: alſo the Lord telleth thee, that he will make thee an houſe.

12 * And when thy dayes be fulfilled, thou ſhalt ſleepe with thy fathers, and I will ſet vp thy ſeede after thee, which ſhall proceede out of thy body, and will ſtabliſh his kingdome.

* 1. King. 8.20.

13 * Hee ſhall build an houſe for my Name, and I will ſtabliſh the throne of his kingdome for euer.

* 1. *King.* 5.5. *and* 6,12. 1. *chron.* 22.10.

14 * I will be his father, and he ſhall bee my ſonne: and if he * ſinne, I will chaſten him with the [f] rod of men, and with the plagues of the children of men.

* *Hebr.* 1,5.

* *Pſal.* 89.31.32.

[f] That is, gently, as fathers vſe to chaſtiſe their children.

15 But my mercy ſhall not depart away from him, and I tooke it from Saul whom I haue put away before thee.

16 And thine houſe ſhalbe ſtabliſhed and thy kingdome for euer before thee, *euen* thy throne ſhalbe [g] ſtabliſhed for euer.

[g] This was begun in Salomon, as a figure, but accompliſhed in Chriſt.

17 According to all theſe wordes, and according to all this viſion, Nathan ſpake thus vnto Dauid.

18 ¶ Then King Dauid went in, and ſate before the Lord, and ſaid, Who am I, O Lord God, and what is mine houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God, therefore thou haſt ſpoken alſo of thy ſeruants houſe for a great while: but † doeth this appertaine to [h] man, O Lord God?

† *Ebr. is this the law of man?*

[h] Commeth not this rather of thy free mercy, then of any worthineſſe that can be in man?

20 And what can Dauid ſay more vnto thee? for thou, Lord God, knoweſt thy ſeruant.

21 For thy words ſake, and according to thine owne heart haſt thou done all theſe great things, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſide thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Iſrael? whoſe God went and redeemed them to himſelfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for [k] thy land, O Lord, *euen* for thy people, whom thou redeemedſt to thee out of Egypt *from* the [l] nations, and their gods?

* *Deut.* 4.7.

[i] O Iſrael.

[k] And inheritance, which is Iſrael.

[l] From the Egyptians and their idoles.

24 For thou haſt [m] ordeined to thy ſelfe thy

[m] He ſheweth that Gods free election is the onely cauſe, why the Iſraelites were choſen to be his people.

people Iſrael to be thy people for ever: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou haſt ſpoken concerning thy ſervant and his houſe, and doe as thou haſt ſaid.

26 And let thy Name bee magnified for ever by them that ſhall ſay, The Lord of hoſtes *is* the God over Iſrael, and let the [n] houſe of thy ſervant David be ſtabliſhed before thee.

[n] This prayer is moſt effectuall, when we chiefly ſeeke Gods glory, and the accompliſhment of his promiſe.

27 For thou, O Lord of hoſtes, God of Iſrael, haſt revealed unto thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant † bene bold to pray this prayer unto thee.

† *Ebr. fund his heart diſpoſed.*

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou haſt tolde this goodneſſe unto thy ſervant.)

29 Therefore now let it pleaſe thee to bleſſe the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt [o] ſpoken it: and let the houſe of thy ſervant be bleſſed for ever with thy bleſſing.

[o] Therefore I firmely beleeve it ſhall come to paſſe.

CHAP. VIII.

1 David overcommeth the Philiſtims, and other ſtrange nations, and maketh them tributaries to Iſrael.

AFter * this now, David ſmote the Philiſtims and ſubdued them, and David tooke ‖ the bridle of bondage out of the [a] hand of the Philiſtims.

* 1.Chro.18.1. *pſal.60.2.*

‖ *Or, Methegammah.*

[a] So that they payde no more tribute.

2 And hee ſmote Moab, and meaſured them with a cord, and caſt them downe to the ground: he meaſured them with [b] two cords to put them to death, and with one full cord to keepe them alive: ſo became the Moabites Davids ſervants, and brought gifts.

[b] Hee ſlew two parts as it pleaſed him, and reſerved the third.

3 ¶ David ſmote alſo Hadadezar the ſonne of Rehob king of Zobah, as hee went to ‖ recover his border at the river † Euphrates.

‖ *Or, enlarge.*

† *Ebr. Perath.*

4 And David tooke of them a thouſand and ſeven hundreth horſemen, and twentie thouſand footemen, and David ‖ deſtroyed all the charets, but he reſerved an hundreth charets of them.

‖ *Or, hought the horſes of the charets.*

5 ¶ Then came the ‖ Aramites of ‖ Dammeſek to ſuccour Hadadezer king of Zobah, but David ſlewe of the Aramites two and twentie thouſand men.

‖ *Or, the Syrians.*

‖ *Or, of Damaſcus, that is, which dwelt neare Damaſcus.*

6 And David put a gariſon in [c] Aram of Dammeſek: and the Aramites became ſervants to David, [d] and brought gifts. And the Lord ſaved David whereſoever he went.

[c] In that part of Syria, where Damaſcus was.

[d] They payed yeerely tribute.

7 And David tooke the ſhields of golde that belonged to the ſervants of Hadadezer, & brought them to [e] Ieruſalem.

[e] For the uſe of the Temple.

8 And out of Betah, and Berothai (cities of Hadadezer) king David brought exceeding much braſſe.

9 ¶ Then Toi king of ‖ Hamath heard how David had ſmitten all the hoſte of Hadadezer,

‖ *Or, Antiochia.*

10 Therefore Toi ſend Ioram his ſonne unto king David, † to ſalute him, and to † [f] rejoyce with him, becauſe he had fought againſt Hadadezer, and beaten him (for Hadadezer had warre with Toi) who † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſſe.

† *Ebr. to aske peace.*

† *Ebr. bleſſe him.*

[f] For ſeeing David victorious, hee was glad to intreat of peace.

† *Ebr. in his hand.*

11 And king David dedicate them unto the Lord with the ſilver and gold that he had dedicate of all the nations, which he had ſubdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philiſtims, and of Amalek, and of the ſpoyle of Hadadezer the ſonne of Rehob king of Zobah.

‖ *Or, Syria, or Cœloſyria.*

13 So David gate a name after that hee returned, and had ſlaine of the Aramites in the ‖ valley of ſalt eighteene thouſand men.

‖ *Or, in Gemelah.*

14 And he put a gariſon in Edom: throughout all Edom put he ſouldiers, and all they of Edom became Davids ſervants: and the Lord kept David ‖ whitherſoever he went.

‖ *Or, in all his enterpriſes.*

15 Thus David reigned over all Iſrael, and executed [g] judgement and juſtice unto all his people.

[g] Hee gave judgement in controverſies, and was mercifull toward the people.

16 And Ioab the ſonne of Zeruiah *was* over the hoſte, and Ioſhaphat the ſonne of Ahilud was ‖ Recorder.

‖ *Or, writter of Chronicles.*

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of Abiathar *were* the Prieſtes, and Seraiah the Scribe.

18 And Benaiah the ſonne of Iehoiada ‖ and the [h] Cherethites and the Pelethites, and Davids ſonnes were chiefe rulers.

‖ *Or, was over the Cherethites.*

[h] The Cherethites and Pelethithes were as the kings guard, and had charge of his perſon.

CHAP. IX.

5 David reſtoreth all the lands of Sauls to Mephiboſheth the ſonne of Ionathan. 10 He appointeth Ziba to ſee to the profit of his lands.

ANd David ſaid, Is there yet any man left of the houſe of Saul, that I may ſhew him mercie for [a] Ionathans ſake?

[a] Becauſe of mine othe and promiſe made to Ionathan. 1.Sam.10.15.

2 And there was of the houſhold of Saul a ſervant whoſe name was Ziba, and when they had called him unto David, the king ſaid unto him, Art thou Ziba? And he ſaid, I thy ſervant *am he.*

3 Then the King ſaid, Remaineth there yet none of the houſe of Saul, on whom I may ſhew the [b] mercie of God? Ziba then anſwered the King, Ionathan hath yet a ſonne * lame of his feete.

[b] Such mercie as ſhall be acceptable to God.

* *Chap.4.4.*

4 Then the King ſaid unto him, Where is he? And Ziba ſaid unto the king, Behold, he is in the houſe of Machir the ſonne of Ammiel of Lodebar.

5 ¶ Then king David ſent, and tooke him out of the houſe of Machir the ſonne of [c] Ammiel of Lo-debar.

[c] Who was alſo called Eliam the father of Bath-sheba Davids wife.

6 Now when Mephiboſheth the ſonne of Ionathan the ſonne of Saul was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth? And hee anſwered, Behold thy ſervant.

7 Then David ſaid unto him, Feare not: for I will ſurely ſhew thee kindnes for Ionathan thy fathers ſake, and will reſtore thee all the ‖ fields of Saul thy father, and thou ſhalt eat bread at my table continually.

‖ *Or, lands.*

8 And he bowed himſelfe, and ſaid, What is thy ſervant, that thou ſhouldeſt looke upon ſuch [d] a dead dog as I am?

[d] Meaning, a deſpiſed perſon.

9 Then the king called Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ‖ ſon all that pertained to Saul and to all his houſe.

‖ *Or, nephew.*

10 Thou therefore and [e] thy ſonnes and thy ſervants ſhall till the land for him, and bring in that thy maſters ſonne may have foode to eate. And Mephiboſheth thy maſters ſonne ſhall eate bread alway at my table (now Ziba had fifteene ſonnes, and twenty ſervants.)

[e] Be ye provident overſeers and governours of his lands, that they may be profitable.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commaunded his ſervant, ſo ſhall thy ſervant doe, [f] that Mephiboſheth may eat at my table, as one of ỳ kings ſons.

[f] That Mephiboſheth may have all things at commandement, as becommeth a kings ſonne.

12 Mephiboſheth alſo had a young ſonne named Micha, and all that dwelled in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 And Mephiboſheth dwelt in Ieruſalem: for

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The meſſengers of David are villanouſly entreated of the king of Ammon. 7 Ioab is ſent againſt the Ammonites.

AFter this the * King of the children of Ammon died, and Hanun his ſonne reigned in his ſtead.

* 1.Chron.19.2.

2 Then ſaide David, I will ſhewe kindneſſe unto Hanun the ſonne of Nahaſh, as his father [a] ſhewed kindneſſe unto mee. And David ſent his ſervants to comfort him for his father. So Davids ſervants came into the lande of the children of Ammon.

[a] The children of God are not unmindfull of a benefit received.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters to thee? hath not David *rather* ſent his ſervants unto thee, [b] to ſearch the city, and to ſpie it out, and to overthrow it?

† *Ebr. in thine eyes doeth David.*

[b] Their arrogant malice would not ſuffer them to ſee the ſimplicitie of Davids heart: therefore their counſell turned to the deſtruction of their countrey.

4 Wherefore Hanun tooke Davids ſervants, and ſhaved off the halfe of their beard, and cut off their garments in the middle, even to their buttocks, and ſent them away.

5 ¶ When it was tolde unto David, he ſent to meete them (for the men were exceedingly aſhamed) and the king ſaid, Tary at Iericho, untill your beards be growen, then returne.

6 ¶ And when the children of Ammon ſawe that they [c] ſtanke in the ſight of David, the children of Ammon ſent and hired the ‖ Aramites of the houſe of Rehob, and the Aramites of Zoba, twentie thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

[c] That they had deſerved Davids diſpleaſure, for the injurie done to his ambaſſadours.

‖ *Or, Syrians.*

7 And when David heard of it, he ſent Ioab, and all the hoſte of the ſtrong men.

8 And the children of Ammon came out and put their armie in aray at the entring in of the gate, and the Aramites of [d] Zoba, and of Rehob, and of Iſh-tob, and of Maacah *vvere* by themſelves in the field.

[d] Theſe were divers parts of the countrey of Syria, whereby appeareth that the Syrians ſerved where they might have entertainment, as now the Sweitzers doe.

9 When Ioab ſaw that the front of the battell was againſt him before and behind, he choſe of all the choiſe of Iſrael, and put them in aray againſt the Aramites.

10 And the reſt of the people, he delivered into the hand of Abiſhai his brother, that hee might put them in aray againſt the children of Ammon.

11 And he ſaid, If the Aramites be ſtronger then I, thou ſhalt helpe me: and if the children of Ammon be too ſtrong for thee, I will come and ſuccour thee.

12 Be ſtrong and let us be valiant for [e] our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

[e] Here is declared wherefore warre ought to be undertaken: of the defence of true religion and Gods people.

13 Then Ioab, and the people that was with him, joyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon ſawe that the Aramites fled, they fled alſo before Abiſhai, and entred into the city. So Ioab returned from the children of Ammon, and came to Ieruſalem.

15 ¶ And when the Aramites ſaw that they were ſmiten before Iſrael, they gathered them together.

16 And ‖ Hadadezer ſent, and bought out the Aramites that were beyond the ‖ River: and they came to Helam, and Shobach the captaine of the hoſte of Hadadezer *vvent* before them.

‖ *Or, Hadarezer.*

‖ *Or, Euphrates.*

17 When it was ſhewed David, then he gathered [f] all Iſrael together, and paſſed over Iorden, and came to Helam: and the Aramites ſet themſelves in aray againſt David, and fought with him:

[f] Meaning, the greateſt part.

18 And the Aramites fled before Iſrael: and David deſtroyed [g] ſeven hundreth charets of the Aramites and fourtie thouſand horſemen, and ſmote Shobach the captaine of his hoſte, who died there.

[g] Which were the chiefeſt and moſt principall: for in all he deſtroyed 7000, as 1.Chron.19.18. or the ſouldiers which were in 700. charets.

19 And when all the kings, *that vvere* ſervants to Hadadezer, ſaw that they fell before Iſrael, they made peace with Iſrael, and ſerved them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The city Rabbah is beſieged. 4 David committeth adulterie. 17 Vriah is ſlaine. 27 David marrieth Bathſheba.

ANd when the yeare was [a] expired in the time when kings goe foorth *to battell*, David ſent * Ioab, and his ſervants with him, and all Iſrael, who deſtroyed the children of Ammon, and beſieged Rabbah: but David remained in Ieruſalem.

[a] The yeare following about the ſpring-time.

* 1.*Chron*.20.1.

2 And when it was evening-tide, David aroſe out of his [b] bed, and walked upon the roofe of the kings palace: and from the roofe hee ſawe a woman waſhing her ſelfe: and the woman was very beautifull to looke upon.

[b] Whereupon he uſed to reſt at after noone, as was read of Iſh-boſheth, Chap 4.7.

3 And David ſent and inquired what woman it was: and *one* ſaid, Is not this Bath-ſheba the daughter of Eliam, wife to Uriah the [c] Hittite?

[c] Who was not an Iſraelite borne, but converted to the true religion.

4 Then David ſent meſſengers, and tooke her away: and ſhee came unto him and hee lay with her: (now ſhee was * purified from her uncleanneſſe) and ſhe returned unto her houſe.

* *Levit*.15.1,9. *and* 18.19.

5 And the woman conceived: therefore ſhee ſent and [d] told David, and ſaid, I am with childe.

[d] Fearing leaſt ſhe ſhould be ſtoned according to the Law.

6 ¶ Then David ſent to Ioab, *ſaying*, Send me Uriah the Hittite. And Ioab ſent Uriah to David.

7 And when Uriah came unto him, David demanded him how Ioab did, and how the people fared, and how the warre proſpered.

8 Afterward David ſaide to Uriah, [e] Goe downe to thine houſe, and waſh thy feet. So Uriah departed out of the kings place, and the king ſent a preſent after him.

[e] David thought that if Vriah lay with his wife, his fault might be cloked.

9 But Uriah ſlept at the doore of the kings palace with all the ſervants of his lord, and went not downe to his houſe.

10 Then they told David, ſaying, Uriah went not downe to his houſe: and David ſayd unto Uriah, Commeſt thou not from thy journey? why didſt thou not goe downe to thine houſe?

11 Then Uriah anſwered David, [f] The Arke and Iſrael, and Iudah dwell in tents: and my lord Ioab and the ſervants of my lord abide in the open fields: ſhall I then goe into mine houſe to eat and drinke, and lie with my wife? *by* thy life, and *by* the life of thy ſoule, I will not doe this thing.

[f] Hereby God would touch Davids conſcience, that ſeeing the fidelitie and religion of his ſervant, he would declare himſelfe ſo forgetfull of God, and injurious to his ſervant.

12 Then David ſaid unto Uriah, Tary yet this day, and to morow I will ſend thee away. So Uriah abode in Ieruſalem that day, and the morrow.

13 Then David called him, and he did eate and drinke before him, and he made him [g] drunke: and at even he went out to lie on his couch with the ſervants of his lord, but went not downe to his houſe.

[g] He made him drinke more liberally then he was woont to doe, thinking hereby he would have lien by his wife.

14 And on the morow David wrote a letter to Ioab, and ſent it by the hand of Uriah,

15 And he wrote † thus in the letter, [h] Put yee Uriah in the forefront of the ſtrength of the battell, and recule yee backe from him, that he may be ſmitten, and die.

16 ¶ So when Ioab beſieged the city, hee aſſigned Uriah unto a place, where hee knew that ſtrong men *vvere*.

17 And the men of the city came out, and fought with Ioab: and there fell of the people of the ſervants of David, and Uriah the Hittite alſo dyed.

18 Then Ioab ſent and tolde David all the things concerning the warre.

19 ¶ And hee charged the meſſenger, ſaying, When thou haſt made an ende of telling all the matters of the warre unto the King,

20 ‖ And if the kings anger ariſe, ſo that he ſay unto thee, Wherefore approached ye unto the city to fight? knew ye not that they would hurle from the wall?

21 Who ſmote Abimelech ſonne of [i] Ierubeſheth? did not a woman caſt a piece of a milſtone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then ſay thou, Thy ſervant Uriah the Hittite is alſo dead.

22 So the meſſenger went, and came and ſhewed David all that Ioab had ſent him for.

23 And the meſſenger ſaid unto David, Certainly the men prevailed againſt us, and came out unto us into the field, but we † purſued them unto the entring of the gate.

24 But the ſhooters ſhot from the wall againſt thy ſervants, and *ſome* of the kings ſervants bee dead: and thy ſervant Uriah the Hittite is alſo dead.

25 Then David ſayde unto the meſſenger, [k] Thus ſhalt thou ſay unto Ioab, Let not this thing trouble thee: for the ſword devoureth † one as well as another: make thy battell more ſtrong againſt the city, and deſtroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, ſhee mourned for her husband.

27 So when the mourning was paſt, David ſent and tooke her into his houſe, and ſhe became his wife, and bare him a ſonne: but the thing that David had done, † diſpleaſed the Lord.

CHAP. XII.

1 David reproved by Nathan, confeſſeth his ſinne. 18 The childe conceived in adultery, dieth. 24 Salomon is borne. 20 Rabbah is taken. 31 The citizens are grievouſly puniſhed.

THen the Lord ſent [a] Nathan unto David, who came to him, and ſaid unto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many ſheepe and oxen:

3 But the poore had none at all, ſave one little ſheepe which he had bought and nouriſhed up: and it grew up with him, and with his children alſo, and did eate of his owne morſels, and dranke of his owne cup, and ſlept in his boſome, and was unto him as his daughter.

4 Now there came a ‖ ſtranger unto the rich man, who ‖ refuſed to take of his owne ſheepe, and of his owne oxen to dreſſe for the ſtranger that was come unto him, but tooke the poore mans ſheepe, and dreſſed it for the man that was come to him,

5 Then † David was exceeding wroth with the man, and ſaid unto Nathan, As the Lord liveth the man that hath done this thing, † ſhall ſurely die,

6 And hee ſhall reſtore the lambe * foure fold, becauſe he did this thing, and had no pitie thereof.

7 Then Nathan ſaid to David, Thou art the man. Thus ſaith the Lord God of Iſrael, * I anoynted thee King over Iſrael, and delivered thee out of the hand of Saul.

8 And gave thee thy lords [b] houſe, and thy lords [c] wives into thy boſome, and gave thee the houſe of Iſrael, and of Iudah, and would moreover (if *that had beene* too little) have given thee [d] ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandement of the Lord, to doe evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlaine him with the ſword of the [e] children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaid the Lord, Behold, I will raiſe up evil againſt thee out of thine owne houſe, and will * take thy wives before thine eyes, and give them unto thy neighbour, and he ſhall lie with thy wives in the ſight of his [f] ſinne.

12 For thou diddeſt it ſecretly: but I will doe this thing before all Iſrael, and before the ſunne.

13 Then David ſaid unto Nathan, * I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath [g] put away thy ſinne, thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt cauſed the enemies of the Lord to [h] blaſpheme, the childe that is borne unto thee, ſhall ſurely die.

15 ¶ So Nathan departed unto his houſe: and the Lord ſtroke the childe that Uriahs wife bare unto David, and it was ſicke.

16 David therefore beſought God for the child, and faſted, and [i] went in, and lay all night upon the earth.

17 Then the Elders of his houſe aroſe *to come* unto him, and to cauſe him to riſe from the ground: but he would not, neither did hee eate [k] meate with them.

18 So on the ſeventh day the childe died: and the ſervants of David feared to tell him that the childe was dead: for they ſaid, Behold, while the childe was alive, we ſpake unto him, and he would not hearken unto our voyce: how then ſhall wee ſay unto him, The childe is dead, † to vexe *him* more?

19 But when David ſaw that his ſervants whiſpered, David perceived that the childe was dead: therefore David ſaid unto his ſervants, Is the childe dead? And they ſayd, He is dead.

20 Then David [l] aroſe from the earth, and waſhed and anoynted himſelfe, and changed his apparell, and came into the houſe of the Lord, and worſhipped, and afterward came to his own houſe, and bade that they ſhould ſet bread before him, and he did eate.

21 Then [m] ſayd his ſervants unto him, What thing is this that thou haſt done? thou diddeſt faſt and weepe for the childe while it was alive, but when the childe was dead, thou diddeſt riſe up, and eate meate,

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† *Ebr. ſaying.*

[h] Except God continually uphold us with his mightie ſpirit, the moſt perfect fall headlong into all vice and abomination.

‖ *Or, thou ſhalt doe this, if.*

[i] Meaning, Gideon, Iudg. 9. 52, 53.

† *Ebr. were againſt them.*

[k] He diſſembleth with the meſſenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be eſpied.

† *Ebr. ſo and ſo.*

† *Ebr. was evill in the eyes of the Lord.*

[a] Becauſe David lay now drowned in ſinne, the loving mercie of God, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude, and bringeth him to repentance.

‖ *Or, wayfaring man.*

‖ *Or, ſpared.*

† *Ebr. the anger of David was kindled.*

† *Ebr. is the childe of death.*

* *Exod. 22. 1.*

* *1. Sam. 16. 13.*

[b] For David ſucceeded Saul in his kingdome.

[c] The Iewes underſtand this of Eglah and Michal, or of Rizpah and Michal.

[d] That is, greater things then theſe: for Gods love and benefits increaſe toward his, if by their ingratitude they ſtay him not.

[e] Thou haſt moſt cruelly given him into the hands of Gods enemies.

* *Deut. 28. 30. Chap. 16. 22.*

[f] Meaning, openly, as at noone-dayes.

* *Ecclus. 47. 11.*

[g] For the Lord ſeeketh but that the ſinner would turne to him.

[h] In ſaying, that the Lord hath appointed a wicked man to reigne over his people.

[i] To wit, to his privie chamber.

[k] Thinking by his inſtant prayer that God would have reſtored his child, but God hath otherwiſe determined.

† *Ebr. and he will doe himſelfe evill.*

[l] Shewing that our lamentations ought not to be exceſſive, but moderate: and that we muſt prayſe God in all his doings.

[m] As they which conſidered not that God granteth many things to the ſobs and teares of the faithfull.

22 And hee ſaid, While the childe was yet aliue, I faſted, and wept: for I ſaid, Who can tell *vvhether* God wil haue mercy on me, that the child may liue?

23 But now being dead, wherefore ſhould I now faſt? [n] Can I bring him againe any more? I ſhall goe to him, but he ſhall not returne to mee.

[n] By this conſideration he appeaſed his ſorrow.

24 ¶ And Dauid comforted Bath-ſheba his wife, and went in vnto her, and lay with her, * and ſhee bare a ſonne, and [o] hee called his name Salomon: alſo the Lord loued him.

25 For *the Lord* had ſent † by Nathan the [p] Prophet: therefore [q] * he called his name Iedidiah, becauſe the Lord *loued him.*

* *Matth 1.6.*

[o] To wit, the Lord, 1 Chron. 22.9.

† *Ebr. by the hand of.*

[p] To call him Salomon.

[q] Meaning, Dauid.

* 1. *Chron.* 22.9.

26 ¶ Then Ioab fought againſt Rabbah of the children of Ammon, and tooke the ‖ citie of the Kingdome.

‖ *Or the chiefe citie.*

27 Therefore Ioab ſent meſſengers to Dauid, ſaying, I haue fought againſt Rabbah, and haue taken the citie of [r] waters.

[r] That is, the chiefe citie and where all the conduits are, is as good as taken.

28 Now therefore, gather the reſt of the people together, and beſiege the citie, that thou maieſt take it, leaſt † the victorie be attributed to me.

† *Ebr. my name be called vpon it.*

29 So Dauid gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a [ſ] talent of gold, with precious ſtones) and it was *ſet* on Dauids head: and hee brought away the ſpoile of the citie in exceeding great abundance.

* 1. *Chron* 20.2.

[ſ] That is: threeſcore pound after the weight of the common talent.

31 And hee carried away the people that was therein, and put them vnder [t] ſawes, and vnder yron harrowes, and vnder axes of yron, and caſt them into the tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ieruſalem.

[t] Signifying that as they were malicious enemies of God, ſo he put them to cruell death.

CHAP. XIII.

14 Ammon Dauids ſonne defileth his ſiſter Tamar. 20 Tamar is comforted by her brother Abſalom. 29 Abſalom therefore killeth Ammon.

NOw after this, ſo it was, that Abſalom the ſonne of Dauid hauing a fayre ſiſter, whoſe name *vvas* [a] Tamar, Amnon the ſonne of Dauid loued her.

[a] Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

2 And Amnon was ſo ſore vexed, that he fell ſicke for his ſiſter Tamar: for ſhe was a [b] virgin, and it ſeemed hard to Amnon to doe any thing to her.

[b] And therefore kept in her fathers houſe, as virgins were accuſtomed.

3 But Amnon had a friend called Ionadab, the ſonne of Shimeah Dauids brother: and Ionadab was a very ſubtill man.

4 Who ſaid vnto him, Why *art* thou, the kings ſonne, ſo leane from day to day? wilt thou not tell me? Then Amnon anſwered him, I loue Tamar my brother Abſaloms ſiſter.

5 And Ionadab ſaid vnto him, [c] Lie downe on thy bed, and make thy ſelfe ſicke: and when thy father ſhall come to ſee thee, ſay vnto him, I pray thee let my ſiſter Tamar come, and giue mee meat, and let her dreſſe meat in my ſight, that I may ſee it, and eat it of her hand.

[c] Here we ſee that there is no enterpriſe ſo wicked that can lacke counſell to further it.

6 ¶ So Amnon lay downe, and made himſelfe ſicke: and when the king came to ſee him, Amnon ſaid vnto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may receiue meat at her hand.

[d] Meaning, ſome delicate and daintie meate.

7 Then Dauid ſent home to Tamar, ſaying, Goe now to thy brother Amnons houſe, and dreſſe him meate.

8 ¶ So Tamar went to her brother Amnons houſe, and he lay downe: and ſhee tooke ‖ floure, and knead it, and made cakes in his ſight, and did bake the cakes.

‖ *Or, paſte.*

9 And ſhee tooke a pan, and [e] powred them out before him, but he would not eat. Then Amnon ſaid, Cauſe yee euery man to goe out from [f] mee: ſo euery man went out from him.

[e] That is, ſhe ſerued them on a diſh.

[f] For the wicked are aſhamed to do that before men, which they are not afraide to commit in the ſight of God.

10 Then Amnon ſaid vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eat, hee tooke her, and ſaid vnto her, Come, lie with mee, my ſiſter.

12 But ſhe anſwered him, Nay, my brother, doe not force mee: for no ſuch thing * ought to be done in Iſrael: commit not this folly.

* *Leuit.* 18.9.

13 And I, ‖ whither ſhall I cauſe my ſhame to goe? and thou ſhalt be as one of [g] the fooles in Iſrael: now therefore I pray thee ſpeake to the king, for hee will not denie me vnto thee.

‖ *Or, how ſhall I put away my ſhame?*

[g] As a lewde and wicked perſon.

14 Howbeit hee would not hearken vnto her voice, but being ſtronger then ſhee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith hee hated her, was greater then the loue wherewith hee had loued her: and Amnon ſaid vnto her, Vp, get thee hence.

16 And ſhe anſwered him, ‖ There *is* no cauſe: this euill (to put me away) is greater then ỿ other that thou diddeſt vnto me: but hee would not heare her.

‖ *Or, for this cauſe.*

17 But called his ‖ ſeruant that ſerued him, and ſaid, Put this woman now out from me, and locke the doore after her.

‖ *Or, boy.*

18 (And ſhee had a garment of [h] diuers colours vpon her: for with ſuch garments were the Kings daughters that were virgins, apparelled) Then his ſeruant brought her out, and locked ỿ doore after her.

[h] For that which was of diuers colours or pieces, in thoſe dayes was had in great eſtimation, Gen. 37.3. iudg. 5.30

19 And Tamar put aſhes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way crying.

20 And Abſalom her brother ſayd vnto her, Hath Amnon thy brother beene with thee? Now yet bee [i] ſtill, my ſiſter: hee is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

[i] For though hee conceiued ſudden vengeance in his heart, yet hee diſſembled it till occaſion ſerued, and comforted his ſiſter.

21 ¶ But when King Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſaid vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had ſheepeſhearers in ‖ Baal-hazor, which is beſide Ephraim, and [k] Abſalom called all the kings ſonnes.

‖ *Or, in the plaine of Hazor.*

[k] To wit, to a banket, thinking thereby to fulfill his wicked purpoſe.

24 And Abſalom came to the King, and ſaid, Behold now, thy ſeruant hath ſheepeſhearers: I pray thee, that the king with his ſeruants would goe with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leaſt wee be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit hee would not goe, but † thanked him.

† *Ebr. bleſſed.*

26 Then ſaid Abſalom, But, I pray thee, ſhall

not my brother [l] Amnon goe with us? And the king anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant upon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſervants, ſaying, Marke now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, kill him, feare not, for have not [m] I commaunded you? be bold therefore, and play the men.

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: and all the kings ſonnes aroſe, and every man gate him up upon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, ſaying, Abſalom hath ſlaine all the Kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the [n] ground, and all his ſervants ſtood by with their cloathes rent.

32 And Ionadab the ſonne of Shimeah Davids brother anſwered and ſaid, Let not my lord ſuppoſe that they have ſlaine all the young men the Kings ſonnes: for Amnon onely is dead, † becauſe Abſalom had reported *ſo*, ſince hee forced his ſiſter Tamar.

33 Now therefore let not my lord the King ‖ take the thing ſo grievouſly; to thinke that all the Kings ſonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the yong man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill ſide ‖ behind him.

35 And Ionadab ſaid unto the king, Behold, the kings ſonnes come: as thy ſervant ſaid, [o] ſo it is.

36 And aſſoone as hee had left ſpeaking, behold, the kings ſonnes came, and lift up their voyces, and wept: and the king alſo and all his ſervants wept exceedingly ſore.

37 But Abſalom fled away, and went to [p] Talmai the ſonne of Ammihur king of Geſhur: and *David* mourned for his ſonne every day.

38 So Abſalom fled, and went to Geſhur, and was there three yeares.

39 And king David ‖ deſired to go forth unto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

[l] Pretending to the king that Amnon was moſt deare unto him.

[m] Such is the pride of the wicked maſters, that in all their wicked commandements they think to be obeyed.

[n] Lamenting, as he that felt the wrath of God upon his houſe, Chap. 12.10.

† *Ebr. becauſe it was put in Abſaloms mouth.*

‖ *Or, take it to heart.*

‖ *Or, but.*

‖ *Or, one after another.*

[o] That onely Amnon is dead.

[p] For Maachah his mother was the daughter of this Talmai, Chap. 3.3.

‖ *Or, ceaſed,*

CHAP. XIV.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the Kings face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

THen Ioab the ſonne of Zeruiah perceived, that the kings [a] heart was toward Abſalom,

2 And Ioab ſent to Tekoah, and brought thence a ‖ ſubtill woman, and ſaid unto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparell, and [b] anoynt not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this manner unto him, (for Ioab † taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake unto the king, and fell downe on her face to the ground, and did obeiſance, and ſaid, † Helpe, O King.

5 Then the king ſaid unto her, What aileth thee? And ſhe anſwered, I am indeed a † widow, and mine huſband is dead:

6 And thine handmaid had two [c] ſonnes, and they two ſtrove together in the field, (and there was none to part them) ſo the one ſmote the other, and ſlew him.

[a] That the king favoured him.

‖ *Or, wiſe.*

[b] In tooken of mourning: for they uſed anoynting to ſeeme cheerefull.

† *Ebr: put words in her mouth.*

† *Ebr. Save.*

† *Ebr. a widow-woman.*

[c] Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

7 And behold the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him for the [d] ſoule of his brother whom hee ſlewe, that wee may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leave to mine huſband neither name nor poſteritie upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give a charge for thee.

9 Then the woman of Tekoah ſaid unto the King, My lord, O King, this [e] treſpaſſe *be* on me, and on my fathers houſe, and the King and his throne *be* ‖ guiltleſſe.

10 And the King ſaid, Bring him to me that ſpeaketh againſt thee, and he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the Lord thy God, that thou wouldeſt not ſuffer many revengers of blood to deſtroy, leaſt they ſlay my ſonne. And he anſwered, As the Lord liveth, there ſhall not one haire of thy ſonne fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmayd ſpeake a word to my lord the King. And he ſaid, Say on.

13 Then the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? or *vvhy* doeth the King, as one which is faultie, ſpeake this thing, that hee will not bring againe his baniſhed?

14 For we muſt needs die, and *vve are* as water ſpilt on the ground, which cannot be gathered up againe: neither doeth God ‖ ſpare any perſon, yet doeth hee appoint [h] meanes, not to caſt out from him, him that is expelled.

15 Now therefore, that I am come to ſpeake of this thing unto my lord the King, *the cauſe is* that the people [i] have made me afraid: therefore thine handmayd ſaid, Now will I ſpeake unto the King: it may be that the king will performe the requeſt of his handmayd.

16 For the king will heare, to deliver his handmayd out of the hand of the man that would deſtroy mee, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmayd ſaid, The word of my lord the king ſhall now be † comfortable: for my lord the King is even as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king anſwered, and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king now ſpeake.

19 And the king ſaid, Is not [l] the hand of Ioab with thee in all this? Then the woman anſwered, and ſaid, As thy ſoule liveth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath ſpoken: for even thy ſervant Ioab bade me, and he put all theſe words in the mouth of thine handmayd.

20 For to the intent that I [m] ſhould change the forme of ſpeech, thy ſervant Ioab hath done this thing, but ‖ my lord is wiſe according to the wiſdome of an Angel of God, to underſtand all things that are in the earth.

21 ¶ And the king ſaid unto Ioab, Behold

[d] Becauſe he hath ſlaine his brother he ought to be ſlaine according to the Law, Gen. 9.6. Exod. 21.12.

[e] As touching the breach of the Law which puniſheth blood, let me beare the blame.

‖ *Or, innocent.*

[f] Sweare that they ſhall not revenge the blood, which are many in number.

[g] Why doeſt thou give contrary ſentence in thy ſonne Abſalom?

‖ *Or, accept.*

[h] God hath provided wayes (as ſanctuaries) to ſave them oft times, whom man judgeth worthy death.

[i] For I thought they would kill this mine heire.

† *Ebr. reſt*

[k] Is of great wiſdome to diſcerne right from wrong.

[l] Haſt not thou done this by the counſell of Ioab?

[m] By ſpeaking rather in a parable then plainely.

‖ *Or, none can hide ought from the King.*

now, I have [n] done this thing, goe then,and bring the yong man Abſalom againe.

22 And Ioab fell to the ground on his face,and bowed himſelfe and † thanked the King. Then Ioab ſaid , This day thy ſervant knoweth, that I have found grace in thy ſight, my lord the king,in that the king hath fulfilled the requeſt of his ſervant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſaid , Let him [o] turne to his owne houſe,and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beauty as Abſalom : from the ſole of his foote even to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at every yeares end he polled it : becauſe it was too heavy for him, therefore hee polled it) hee weighed the haire of his head at two hundreth [p] ſhekels by the kings weight.

27 And Abſalom had three ſonnes , and one daughter named Tamar , which was a faire woman to looke upon.

28 ¶ So Abſalom dwelt the ſpace of two yeares in Ieruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſend for Ioab to ſend him to the King, but he would not come to him : and when he ſent againe, he would not come.

30 Therefore he ſaid unto his ſervants,Behold, Ioab hath a ‖ fielde by my place , and hath barley therein : go and ſet it [q] on fire : and Abſaloms ſervants ſet the field on fire.

31 Then Ioab aroſe, and came to Abſalom unto his houſe,and ſayd unto him, Wherefore have thy ſervants burnt my field with fire ?

32 And Abſalom anſwered Ioab, Behold,I ſent for thee, ſaying, Come thou hither,and I will ſend thee to the king, for to ſay, Wherefore am I come from Geſhor ? It had bene better for me to have bene there ſtill : now therefore let mee ſee the kings face : and [r] if there be any treſpaſſe in mee, let him kill mee.

33 Then Ioab came to the king,and told him: and hee called for Abſalom,who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

[n] I have granted thy requeſt.

† Ebr. bleſſed.

[o] Covering hereby his affection, and ſhewing ſome part of juſtice to pleaſe the people.

[p] Which weyed 6. li.4. ounces after halfe an ounce the ſhekel,

‖ Or, poſſeſsion.

[q] The wicked are impatient in their affections, and ſpare no unlawfull meanes to compaſſe them.

[r] If I have offended by revenging my ſiſters diſhonour : thus the wicked juſtifie themſelves in their evill.

CHAP. XV.

1 The practiſes of Abſalom to aſpire to the kingdome. 14 David and his flee. 31 Davids prayer. 34 Huſhai is ſent to Abſalom to diſcover his counſell.

AFter this, Abſalom † prepared him charets,and horſes, and fifty men to [a] runne before him.

2 And Abſalom roſe up early , and ſtood hard by the entring in of the gate : and every man that had any ‖ matter , and came to the king for judgement , him did Abſalom call unto him, and ſayde, Of what city art thou? And hee anſwered,Thy ſervant *is* of one of the [b] tribes of Iſrael.

3 Then Abſalom ſayd unto him, See,thy matters are good and righteous , but there is no man *deputed* of the king to heare thee.

4 Abſalom ſaid moreover , [c] Oh that I were made Iudge in the land , that every man which hath any matter of controverſie , might come to mee, that I might doe him juſtice.

5 And when any man came neare to him, and did him obeyſance , hee put foorth his hand , and tooke him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael, that came to the King for judgement : ſo Abſalom [d] ſtale the hearts of the men of Iſrael.

† Ebr. made him.

[a] Which were as a gard to ſet forth his eſtate.

‖ Or, controverſie.

[b] That is, noting of what city or place he was.

[c] Thus by ſlander, flatterie and faire promiſes the wicked ſeeke preferment.

7 ¶ And after [e] fourtie yeares , Abſalom ſaid unto the King, I pray thee, let mee go to Hebron, and render my vowe which I have vowed unto the Lord.

8 For thy ſervant vowed a vowe when I remained at Geſhur , in Aram , ſaying, If the Lord ſhall bring mee againe indeed to Ieruſalem, I will [f] ſerve the Lord.

9 And the King ſaid unto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpyes throughout all the tribes of Iſrael , ſaying, When yee heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Ieruſalem,that were [g] called : and they went in their ſimplicitie, knowing nothing.

12 Alſo Abſalom ſent for Ahithophel the Gilonite Davids counſeller , from his city Giloh, while hee offered ſacrifices : and the treaſon was great : for the people † encreaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to David, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then David ſaid unto all his ſervants that were with him at Ieruſalem Up, and let us flee : for wee ſhall not eſcape from [h] Abſalom : make ſpeede to depart , leaſt he come ſuddenly and take us , and bring evil upon us , and ſmite the city with the edge of the ſword.

15 And the kings ſervants ſaid unto him , Behold , thy ſervants *are ready to do* according to all that my lord the king ſhall † appoint

16 So the king departed and all his houſhold † after him , and the king left ten concubines to keepe the houſe.

17 And the king went foorth and all the people after him, and taried in a ‖ place [i] farre off.

18 And all his ſervants went about him , and all the [k] Cherethites and all the Pelethites, and all the Gittites , *even* ſixe hundreth men which were come after him from Gath, went before the king.

19 Then ſaid the King to [l] Ittai the Gittite, Wherefore commeſt thou alſo with us ? Returne and abide with the King , for thou art a ſtranger, depart thou therefore to thy place.

20 Thou cameſt yeſterday, and ſhould I cauſe thee to wander to day and goe with us ? I will go whither I can : therefore returne thou , and cary againe thy [m] brethren : mercie and [n] trueth *be* with thee.

21 And Ittai anſwered the King, and ſaid, As the Lord liveth, and as my lord the king liveth, in what place my lord the king ſhall be , whether in death or life,even there ſurely will thy ſervant be.

22 Then David ſaid to Ittai , Come , and goe forward. And Ittai the Gittite went , and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce , and [o] all the people went forward, but the King paſſed over the brooke Kidron : and all the people went over toward the way of the wilderneſſe.

24 ¶ And loe,Zadok alſo *was there*,and all the Levites with him, [p] bearing the Arke of the covenant of God: and they ſet downe the Arke of God: and Abiathar went [q] up untill the people were all come out of the city.

[d] By entiſing them from his father to himſelfe.

[e] Counting from the time that the Iſraelites had asked a King of Samuel.

[f] By offering a peace-offering, which was lawfull to doe in any place.

[g] And bid to his feaſt in Hebron.

† Ebr. went and increaſed.

[h] Whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leave no miſchiefe unattempted.

† Ebr. chuſe.

† Ebr. at his feete.

‖ Or, houſe.

[i] To wit, from Ieruſalem.

[k] Theſe were as the kings gard, or as ſome write, his counſellers.

[l] Who as ſome write was the kings ſonne of Gath.

[m] Meaning , them of his family.

[n] God require thee thy friendſhip and fidelitie,

[o] To wit, the ſixe hundreth men.

[p] Which was the charge, of the Kohathites, Num.4.4.

[q] To ſtand by the Arke.

25 Then the King ſaid vnto Zadok, Cary the Arke of God againe into the citie: if I ſhall finde fauour in the eyes of the Lord, he will bring mee againe, and ſhew me *both* it and the ‖ Tabernacle thereof.

‖ *Or, his tabernacle.*

26 But if he thus ſay, I haue no delight in thee, behold,[r] here am I, let him doe to me as ſeemeth good in his eyes.

[r] The faithfull in all their afflictions ſhew themſelues obedient to Gods will.

27 The King ſaid againe vnto Zadok the Prieſt, Art not thou a * Seer? returne into the citie in peace, and your two ſonnes with you, *to vvit*, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

* *1.Sam.9.9.*

28 Behold, I will tarie in the fields of the wilderneſſe, vntill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And Dauid went vp to the mount of oliues, and wept as hee went vp, and had his head[s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

[s] With aſhes and duſt in ſigne of ſorow.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaid, O Lord, I pray thee, turne the[t] counſell of Ahithophel into fooliſhneſſe.

[t] The counſell of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the top of the mount where he worſhipped God: and behold, Huſhai the Archite came againſt him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid ſayd, If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy[u] ſeruant, O King (as I haue beene in time paſt thy fathers ſeruant, ſo will I now be thy ſeruant) then thou mayeſt bring me the counſell of Ahithophel to nought.

[u] Though Huſhai diſſembled here at the Kings requeſt, yet may we not vſe this example to excuſe our diſſimulation.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſts? therefore whatſoeuer thou ſhalt heare out of the Kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Beholde, there are with them their two ſonnes: Ahimaaz Zadoks *ſonne*, and Ionathan Abiathars *ſonne*: by them alſo ſhall yee ſend mee euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curſeth Dauid. 16 Huſhai commeth to Abſalom. 21 The counſell of Ahithophel for the concubines.

WHen Dauid was a little paſt the[a] top *of the hill*, behold, Ziba the ſeruant of Mephiboſheth met him with a couple of aſſes ſadled, and vpon them two hundreth *cakes* of bread, and an hundreth bunches of raiſins, and an hundreth of † dried figges, and a bottle of wine.

[a] Which was the hill of oliues, Chap.15.30.

† *Or, figge cakes.*

2 And the King ſaid vnto Ziba, What meaneſt thou by theſe? and Ziba ſaid, They be[b] aſſes for the kings houſhold to ride on, and bread, and dried figges for the yong men to eate, and wine, that the faint may drinke in the wilderneſſe.

[b] Commonly there are no viler traitors then they, which vnder pretence of friendſhip accuſe others.

3 And the King ſaid, But where is thy maſters ſonne? Then Ziba anſwered the King, Behold, he remaineth in Ieruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore mee the kingdome of my father.

4 Then ſaid the King to Ziba, Behold thine are all that *pertained* vnto Mephiboſheth. And Ziba ſaid, † I beſeech thee, let me finde grace in thy ſight, my lord, O King.

† *Ebr. I worſhip.*

5 ¶ And when King Dauid came to[c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei, the ſonne of Gera: and he came out and curſed.

[c] Which was a citie in the tribe of Beniamin.

6 And he caſt ſtones at Dauid, and at all the ſeruants of King Dauid: and all the people, and all the men of warre *vvere* on his[d] right hand, and on his left.

[d] That is, round about him.

7 And thus ſayd Shimei when he curſed, Come forth, come forth thou † murtherer, and † wicked man.

† *Ebr. man of blood.*
† *Ebr. man of Belial.*

8 The Lord hath brought vpon thee all the[e] blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath deliuered thy kingdome into the hand of Abſalom thy ſonne: and behold, thou art *taken* in thy wickedneſſe, becauſe thou art a murtherer.

[e] Reproaching him, as though by his meanes Iſhboſheth and Abner were ſlaine.

9 Then ſaid Abiſhai the ſonne of Zeruiah vnto the King, Why doth * this dead dog curſe my lord the King: let me goe, I pray thee, and take away his head.

* *1.Sam.24.15. and Chap.3.8.*

10 ¶ But the King ſayd, What haue I to doe with you, yee ſonnes of Zeruiah? for he curſeth euen becauſe the Lord hath[f] bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

[f] Dauid felt that this was the iudgement of God for his ſinne, and therefore humbleth himſelfe to his rod.

11 And Dauid ſaid to Abiſhai, and to all his ſeruants, Behold, my ſonne which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Iemini? Suffer him to curſe: for the Lord hath bidden him.

12 It may bee that the Lord will looke on ‖ mine affliction, and[g] doe me good for his curſing this day.

‖ *Or, my teares.*

[g] Meaning, that the Lord will ſend comfort to his, when they are oppreſſed.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as he went, and threw ſtones againſt him, and caſt duſt.

14 Then came the King and all the people that were with him weary, and refreſhed themſelues[h] there.

[h] To wit, at Bahurim.

15 ¶ And Abſalom, and all the people the men of Iſrael, came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, Dauids friend, was come vnto Abſalom, Huſhai ſayd vnto Abſalom, † God ſaue the King, God ſaue the King.

† *Ebr. let the king liue.*

17 Then Abſalom ſayd to Huſhai, Is this thy kindneſſe to thy[i] friend? Why wenteſt thou not with thy friend?

[i] Meaning, Dauid.

18 Huſhai then anſwered vnto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with them will I dwell.

19 And † moreouer, vnto whome ſhall I doe ſeruice? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

† *Ebr. the ſecond time.*

20 ¶ Then ſpake Abſalom to Ahitophel, Giue counſell what we ſhall doe.

21 And[k] Ahitophel ſayd vnto Abſalom, Go in to thy fathers concubines, which hee hath left to keepe the houſe: and when all Iſrael ſhall heare that thou art abhorred of thy father, the hands of all that are with thee, ſhall be ſtrong.

[k] Suſpecting the change of the Kingdome, and ſo his owne ouerthrow, he giueth ſuch counſell as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in higheſt authority.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael,

23 And the counſell of Ahithophel which he counſelled in thoſe dayes, was like as one had aſked [l] counſell at the oracle of God: ſo *vvas* all the counſell of Ahithophel both with David and with Abſalom.

[l] It was ſo eſteemed for the ſucceſſe thereof.

CHAP. XVII.

9 Ahithophels counſell is overthrowne by Huſhai. 14 The Lord had ſo ordained. 19 The Prieſts ſonnes are hidde in the well. 22 David goeth over Iorden. 23 Ahithophel hangeth himſelfe. 27 They bring victuals to David.

MOreover, Ahithophel ſaid to Abſalom, [a] Let me chuſe out now twelve thouſand men, and I will up and follow after David this night.

[a] The wicked are ſo greedy to execute their malice, that they leave none occaſion, that may further the ſame.

2 And I will come upon him: for he is weary, and weake handled: ſo I will feare him, and all the people that are with him ſhall flee, and I will ſmite the king onely,

3 And I will bring againe all the people unto thee, *and* when all ſhall returne, ([b] the man whom thou ſeekeſt *being ſlaine*) all the people ſhall be in peace.

[b] Meaning, David.

4 And the ſaying † pleaſed Abſalom well, and all the Elders of Iſrael.

† *Ebr. was right in the eyes of Abſalom.*

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us heare likewiſe † what hee ſaith.

† *Ebr. what is in his mouth.*

6 So when Huſhai came to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ‖ ſpoken thus: ſhall we doe after his ſaying, or no? tell thou.

‖ *Or, given ſuch counſell.*

7 Huſhai then anſwered unto Abſalom, The counſell that Ahithophel hath given, is not [c] good at this time.

[c] Huſhai ſheweth himſelfe faithfull to David, in that hee reproveth this wicked counſell and purpoſe.

8 For, ſaid Huſhai, thou knoweſt thy father, and his men, that they be ſtrong men, and are chafed in minde as a beare robbed of her whelps in the field: alſo thy father is a valiant warriour, and will not ‖ lodge with the people.

‖ *Or, tary all night.*

9 Behold, hee is hid now in ſome cave, or in ſome place: and though ſome of them be overthrowne at the firſt, yet the *people* ſhall heare, and ſay, The people that follow Abſalom, † be overthrowne.

† *Ebr. have a breach of ruine.*

10 Then he alſo that is valiant, whoſe heart is as the heart of a lion, ſhall † ſhrinke and faint: for all Iſrael knoweth that thy father is valiant, and they which be with him, ſtout men.

† *Ebr. melt.*

11 Therefore my counſell is, that all Iſrael be gathered unto thee, from Dan even to Beer-ſheba as the ſand of the Sea in number, and that thou go to battell in thine owne perſon.

12 So ſhall wee come upon him in ſome place, where we ſhall find him, and ‖ wee will upon him as the dew falleth on the ground: and of all the men that are with him, wee will not leave him one.

‖ *Or we will campe against him.*

13 Moreover, if he be gotten into a city, then ſhall all the men of Iſrael bring ropes to that city, and we will draw it into the river, untill there be not one ſmall ſtone found there.

14 ¶ Then Abſalom and all the men of Iſrael ſaid, The counſell of Huſhai the Archite, is better, then the counſell of Ahithophel: for the Lord had ‖ determined to deſtroy the [d] good counſell of Ahithophel, that the Lord might [e] bring evill upon Abſalom.

‖ *Or, commanded.*

[d] That counſell which ſeemed good at the firſt to Abſalom, verſ. 4.

[e] For by the counſell of Huſhai, hee went to the battell, where he was deſtroyed.

15 Then ſaid Huſhai unto Zadok and to Abiathar the Prieſts, Of this and that manner did Ahithophel and the Elders of Iſrael counſell Abſalom: and thus and thus have I counſelled.

16 Now therefore ſend quickely, and ſhew David, ſaying, Tarie not this night in the fields of the wilderneſſe, but rather get thee [f] over, leaſt the king be devoured, and all the people that are with him.

[f] That is, over Iorden.

17 ¶ Now Ionathan and Ahimaaz aboade by ‖ En-rogel: (for they might not be ſeene to come into the city) and a maid went, and told [g] them, and they went and ſhewed king David.

‖ *Or, the well of Rogel.*

[g] Meaning, the meſſage from their fathers.

18 Nevertheleſſe, a young man ſaw them, and told it to Abſalom. Therefore they both departed quickly, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and ſpread a covering over the wells mouth, and ſpread grounde corne thereon, that the thing ſhould not be knowen.

[h] Thus God ſendeth ſuccour to his, in their greateſt dangers.

20 And when Abſaloms ſervants came to the wife into the houſe, they ſaid, Where is Ahimaaz and Ionathan? And the woman anſwered them, They bee gone over the [i] brooke of water. And when they had ſought them, and could not finde them, they returned to Ieruſalem.

[i] The Chaldee text readeth: Now they have paſſed the Iorden.

21 And aſſoon as they were departed, the other came out of the well, and went and tolde king David, and ſaid unto him, Up, and get you quickly over the water: for [k] ſuch counſell hath Ahithophel given againſt you.

[k] To wit, to purſue thee with all haſte.

22 Then David aroſe, and all the people that were with him, and they went over Iorden [l] untill the dawning of the day, ſo that there lacked not one of them, that was not come over Iorden.

[l] They travelled all night, and by morning had all their company paſſed over.

23 ¶ Now when Ahithophel ſaw that his counſell was not followed, hee ſadled his aſſe, and aroſe, and hee went home unto his city, and put his houſhold in order, and [m] hanged himſelfe, and died, and was buried in his fathers grave.

[m] Gods juſt vengeance even in this life is powred on them which are enemies, traitours, or perſecutours of his Church.

24 ¶ Then David came to Mahanaim. And Abſalom paſſed over Iorden, hee, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captaine of the hoſte in the ſtead of Ioab: which Amaſa was a mans ſonne named Ithra, an Iſraelite, that went in to Abigail the daughter of [n] Nahaſh, ſiſter to Zeruiah Ioabs mother.

[n] Who was alſo called Iſhai Davids Father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel,

28 [o] *Brought* beds, and baſens, and earthen veſſels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

[o] God ſheweth himſelfe moſt liberall to his, when they ſeeme to be utterly deſtitute.

29 And they brought hony, and butter, and ſheepe, and cheeſe of kine for David, and for the people that were with him, to eat: for they ſaid, The people is hungry, and wearie, and thirſtie in the wilderneſſe.

CHAP. XVIII.

2 David divideth his armie into three parts. 9 Abſalom is hanged, ſlaine, and caſt into a pit. 33 David lamenteth the death of Abſalom.

THen David [a] numbred the people that were with him, and ſet over them captaines of thouſands, and captaines of hundreds.

[a] For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the inſolencie of the ſonne againſt the father, and therefore ioyned with David.

2 And David ſent foorth the third part of the people under the hand of Ioab, and the third

part vnder the hand of Abiſhai Ioabs brother, the ſon of Zeruiah: and the *other* third part vnder the hand of Ittai the Gittite. And the King ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou art [b] now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

[b] Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather looſe their liues, then that ought ſhould come vnto him.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commanded Ioab and Abiſhai, and Ittai, ſaying, *Entreate* the yong man Abſalom gently for my ſake. And all the people heard when the King gaue all the Captains charge concerning Abſalom.

6 So the people went out into the fielde to meete Iſrael, and the battell was in the [c] wood of Ephraim:

[c] So called, becauſe the Ephraimites (as ſome ſay) fed their cattell beyond Iorden in this wood.

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, *euen* of twentie thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his heade caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

‖ This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oke.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou indeed ſeene? why then diddeſt not thou there ſmite him to the ground, and I would haue giuen thee ten * *ſhekels* of ſiluer, and a girdle?

* *Gen.23.15.*

12 Then the man ſaid vnto Ioab, Though I ſhould † receiue a thouſand *ſhekels* of ſiluer in mine hand, yet would I not lay mine hand vpon the Kings ſonne: for in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any *touch* the yong man Abſalom.

† *Ebr. weigh vpon mine hand.*

13 If I had done it, *it had beene* † the danger of my life: for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt haue beene againſt me.

† *Ebr. a lie againſt my ſoule.*

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet a liue in the mids of the oke.

† *Ebr. in the heart of* Abſalom.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlewe him.

16 Then Ioab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

[d] For he had pity of the people, which was ſeduced by Abſaloms flattery.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and laid a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

[e] Thus God turned his vaine glory to ſhame.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale: for he ſaid, I haue no [f] ſonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

* *Gen.14.17.*

[f] It ſeemed that God had puniſhed him in taking away his children, Chap. 14. 27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let mee runne and beare the King tidings that the Lord hath † deliuered him out of the hand of his enemies.

† *Ebr. iudged.*

20 And Ioab ſayd vnto him, Thou [g] ſhalt not bee the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the Kings ſonne is dead.

[g] For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

21 Then ſayd Ioab to Cuſhi, Go tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and behold, a man came running alone.

[h] He ſate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king. And the King ſayd, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

† *Ebr. tidings are in his mouth.*

26 And the watchman ſaw another man running, and the watchman called vnto the potter, and ſayd, Behold, *another* man runneth alone. And the King ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the foremoſt *is* like the running of Ahimaaz the ſonne of Zadok. Then the King ſayd, Hee is a [i] good man, and commeth with good tidings.

† *Ebr. I ſee the running.*

[i] Hee had experience of his fidelity Chap. 17.21.

28 And Ahimaaz called, and ſayd vnto the King, Peace *be vvith thee*: and he fell downe to the earth vpon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the men that lift vp their hands againſt my Lord the King.

‖ *Or, deliuered vp.*

29 And the King ſayd, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings [k] ſeruant, and *me* thy ſeruant, I ſaw a great tumult, but I knew not what.

[k] To wit, Cuſhi, who was an Ethiopian.

30 And the King ſayd vnto him, Turne aſide, *and* ſtand here: ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſayd, † Tidings my lord the King: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

† *Ebr. tidings is brought.*

32 Then the King ſayd vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, be as that young man is.

33 And the King was [l] mooued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

[l] Becauſe he conſidereth both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Behold, the King weepeth and mourneth for Abſalom:

2 Therefore the † victory of that day was turned into mourning to all the people: for the people heard ſay that day, The King ſoroweth for his ſonne.

† *Ebr. ſaluation, or deliuerance.*

3 And the people went that day into the citie ‖ ſecretly, as people confounded hide themſelues when they flee in battell.

4 So the King [a] hid his face, and the king cried with a loud voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

5 ¶ Then Ioab came into the [b] houſe to the King, and ſayd, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes, nor ſeruants: therefore this day I perceiue, that if Abſalom had liued, and we all had died this day, that then it would haue † pleaſed thee well.

7 Now therefore vp, come out, and ſpeake † comfortably vnto thy ſeruants: for I ſweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worſe vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king aroſe, and ſate in the [c] gate: and they told vnto all the people, ſaying, Behold, the king doeth ſit in the gate: and all the people came before the king: for Iſrael had fled euery man to his tent.

9 ¶ Then all the people were at [d] ſtrife thorowout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and hee deliuered vs out of the hande of the Philiſtims, and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anoynted ouer vs, is dead in battell: therefore why are ye ſo ſlow to bring the king againe?

11 But King Dauid ſent to Zadok and to Abiathar the [e] Prieſts, ſaying, Speake vnto the Elders of Iudah, and ſay, Why are yee behinde to bring the King againe to his houſe (for the ſaying of all Iſrael is come vnto the King, *euen* to his houſe.)

12 Ye are my brethren: my bones and my fleſh are ye: Wherefore then are ye the laſt that bring the King againe?

13 Alſo ſay yee to Amaſa, Art thou not my bone and my fleſh? God doe ſo to mee, and more alſo, if thou be not captaine of the hoaſte to me for euer in the [f] roome of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſeruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgall, for to goe to meete the king, *and* to conduct him ouer Iorden.

16 ¶ And [g] Shimei the ſonne of Gera, the ſonne of Iemini, which was of Bahurim, haſted and came downe with the men of Iudah to meete king Dauid,

17 And a thouſand men of Beniamin with him, and * Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twenty ſeruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to cary ouer the kings houſhold, and to do him pleaſure. Then Shimei the ſonne of Gera fell before the king, when he was come ouer Iorden,

19 And ſaid vnto the king, Let not my lord impute * wickednes vnto mee, nor remember the thing that thy ſeruant did [h] wickedly when my lord the King departed out of Ieruſalem, that the king ſhould take it to his heart.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore behold, I am the firſt this day of all the houſe of [i] Ioſeph that am come to goe downe to meete my lord the king.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſaid, Shall not Shimei die for this, becauſe he curſed the Lords anoynted?

22 And Dauid ſaid, What haue I to doe with you, ye ſonnes of Zeruiah, that this day ye ſhould be aduerſaries vnto me? ſhall there any man die this day in Iſrael? for doe not I know that I am this day king ouer Iſrael?

23 Therefore the king ſaid vnto Shimei, Thou ſhalt not [k] die, and the king ſware vnto him.

24 ¶ And Mephiboſheth the ſonne of Saul came downe to meete the king, and had neither waſhed his feete, nor dreſſed his beard, nor waſhed his clothes from the time the king departed, vntill he returned in peace.

25 And when [l] he was come to Ieruſalem, and met the king, the king ſaid vnto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord the King, my ſeruant deceiued me: for thy ſeruant ſaid, I would haue mine aſſe ſadled to ride thereon, for to goe with the king, becauſe thy ſeruant *is* lame.

27 And he hath * accuſed thy ſeruant vnto my lord the king: but my lord the king *is* as an [m] angel of God: doe therefore thy pleaſure.

28 For all my fathers houſe were [n] but dead men before my lord the king, yet diddeſt thou ſet thy ſeruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king ſaid vnto him, Why ſpeakeſt thou any more of thy matters? I haue ſaid, Thou, and Ziba, diuide the [o] lands.

30 And Mephiboſheth ſaide vnto the king, Yea, let him take all, ſeeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euen* foureſcore yeere olde, and hee had prouided the king of ſuſtenance, while hee lay at Mahanaim; for hee was a man of very great ſubſtance.

33 And the king ſaid vnto Barzillai, Come ouer with mee, and I will feede thee with mee in Ieruſalem.

34 And Barzillai ſaid vnto the king, † Howe long haue I to liue, that I ſhould goe vp with the king to Ieruſalem?

35 I am this day foureſcore yeere olde; and can I diſcerne betweene good or euill? Hath thy ſeruant any taſte in that I eat, or in that I drinke? Can I heare any more the voyce of ſinging men and women? wherefore then ſhould thy ſeruant be any more a [p] burthen vnto my lord the king?

36 Thy ſeruant will goe a little way ouer Iorden with the king, and why will the king recompenſe it me with ſuch a reward?

37 I pray thee, let thy ſeruant turne backe againe, that I may die in mine owne citie, and *be buried* in the graue of my father and of my mother; but behold thy ſeruant [q] Chimham, let him goe with my lord the King, and doe to him what ſhall pleaſe thee.

38 And the king anſwered, Chimham ſhall go

‖ *Or, by ſtealth.*

[a] As they do that mourne.

[b] At Mahanaim.

‖ *Or, captaines.*

† *Ebr. bene right in thine eyes.*

† *Ebr. to the heart of thy ſeruant.*

[c] Where the moſt reſort of the people haunted.

[d] Euery one blamed another and ſtroue who ſhould firſt bring him home.

[e] That they ſhould reprooue the negligence of the Elders, ſeeing the people were ſo forward.

[f] By this policie Dauid thought that by winning of the captaine, he ſhould haue the hearts of all the people.

[g] Who had before reuiled him, Chap.16.13.

* *Chap.16.2.*

* *Chap.16.15.*

[h] For in his aduerſitie he was his moſt cruell enemie, and now in his proſperitie, ſeeketh by flattery to creepe into fauour.

[i] By Ioſeph hee meaneth Ephraim, Manaſſeh and Beniamin (whereof he was) becauſe theſe three were vnder one ſtandard, Num.2.18.

[k] By my hands, or during my life, as reade 1.King.2.8.9.

[l] When Mephiboſheth being at Ieruſalem had met the King.

* *Chap.16.3.*

[m] Able for his wiſdom to iudge in all matters.

[n] Worthy to die for Sauls cruelty toward thee.

[o] Dauid did euill in taking his lands from him before he knew the cauſe, but much worſe, that knowing the trueth, he did not reſtore them.

† *Ebr. how many dayes are the yeeres of my life?*

[p] He thought it not meete to receiue benefits of him to whom he was not able to do ſeruice againe.

[q] My ſonne.

with mee, and I will doe to him that thou ſhalt be content with: and whatſoever thou ſhalt ‖ require of mee, that I will doe for thee.

‖ Or, chuſe.

39 So all the people went over Iorden: and the king paſſed over: and the king kiſſed Barzillai and ‖ bleſſed him, and he returned unto his owne place.

‖ Or, bade him fare well.

40 ¶ Then the King went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and alſo halfe the people of [ſ] Iſrael.

[r] Where the tribe of Iudah taried to receiue him.

[ſ] Which had taken part with the King.

41 And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Iudah ſtollen thee away, and have brought the king and his houſhold, and all Davids men with him over [t] Iorden?

[t] Toward Ieruſalem.

42 And all the men of Iudah anſwered the men of Iſrael, Becauſe the king is neare of kinne to us: and wherefore now be ye angry for this matter? have we eaten of the kings *coſt*, or have we taken any bribes?

43 And the men of Iſrael anſwered the men of Iudah, and ſaid, Wee have ten parts in the king, and have alſo more *right* to David then yee: why then did yee diſpiſe us ‖ that our adviſe ſhould not be firſt had in reſtoring our king? And the words of the men of Iudah were fiercer then the words of the men of Iſrael.

‖ *Or, have not we firſt ſpoken to bring home the King? verſe 11.*

CHAP. XX.

1 Sheba raiſeth Iſrael againſt David. 10 Ioab killeth Amaſa traiterouſly. 22 The head of Sheba is delivered to Ioab. 23 Davids chiefe officers.

THen there was come [a] thither a wicked man (named Sheba the ſonne of Bichri, a man of Iemini) and hee blew the trumpet, and ſaid, Wee have no part in [b] David, neither have we inheritance in the ſonne [c] of Iſhai: every man to his tents, O Iſrael.

[a] Where the ten tribes contended againſt Iudah.
[b] As they of Iudah ſay.
[c] Hee thought by ſpeaking contemptuouſly of the king, to ſtirre the people rather to ſedition, or elſe by cauſing Iſrael to depart, thought that they of Iudah would haue leſſe eſteemed him.

2 So every man of Iſrael went from David and followed Sheba the ſonne of Bichri: but the men of Iudah cleave faſt unto their King, from [d] Iorden even to Ieruſalem.

[d] From Gilgal, which was neere Iorden.

3 When David then came to his houſe to Ieruſalem, the king tooke the ten women *his* * concubines, that he had left behind him to keepe the houſe, and put them in ward, and fed them, but lay no more with them: but they were encloſed unto the day of their death, living in widowhood.

* Chap. 16, 22.

4 ¶ Then ſaid the King to [e] Amaſa, Aſſemble mee the men of Iudah within three dayes, and be thou here preſent.

[e] Who was his chiefe captaine in Ioabs roome, Chap. 19, 13.

5 So Amaſa went to aſſemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then David ſaid to Abiſhai, Now ſhall Sheba the ſonne of Bichri do us more harme then *did* Abſalom: take thou *therefore* thy [f] lords ſervants and follow after him, leaſt he get him walled cities, and eſcape us.

[f] Either them which had beene vnder Ioab or Davids men.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mighty men: and they departed out of Ieruſalem, to follow after Sheba the ſonne of Bichri.

* Chap. 8, 18.

8 When they were at the great ſtone, which is in Gibeon, Amaſa went before them, and Ioabs [g] garment that he had put on, was girded unto him, and upon it was a ſword girded, which hanged on his loynes in the ſheath, and as he went, it uſed to fall out.

[g] Which was his coate, that he vſed to weare in the warres.

9 And Ioab ſayde to Amaſa, Art thou in † health, my brother? and Ioab tooke Amaſa by the beard with the right hand to kiſſe him.

† *Ebr. peace.*

10 But Amaſa tooke no heede to the ſword that was in Ioabs hand: for therewith hee ſmote him in the fifth *rib*, and ſhed out his bowels to the ground, and † ſmote him not the ſecond time: ſo he died: then Ioab and Abiſhai his brother followed after Sheba the ſonne of Bichri.

† *Ebr. doubled not his ſtroke.*

11 And one of Ioabs men [h] ſtood by him, and ſaid, Hee that favoureth Ioab, and hee that is of Davids part, *let him goe* after Ioab.

[h] He ſtood by Amaſa at Ioabs appointment.

12 And Amaſa wallowed in blood in the mids of the way: and when the man ſaw that all the people ſtood ſtill, he remooved Amaſa out of the way into the field, and caſt a cloath upon him, becauſe he ſaw that every one that came by him, ſtood ſtill.

13 ¶ When he was remooved out of the way, every man went after Ioab, to follow after Sheba the ſonne of Bichri.

14 And hee went through all the tribes of Iſrael unto Abel, and [i] Bethmaachah and all *places* of Berim: and they gathered together, and went alſo after him.

[i] Vnto the citie Abel, which was neere to Bethmaachah.

15 So they came, and beſieged him in Abel, *neare to* Bethmaachah, and they caſt up a mount againſt the city, and the people thereof ſtood on the ramper, and all the people that was with Ioab, [k] deſtroyed and caſt downe the wall.

[k] That is, hee went about to overthrow it.

16 Then cryed a wiſe woman out of the city, Heare, heare, I pray you, ſay unto Ioab, Come thou hither, that I may ſpeake with thee.

17 And when he came neare unto her, the woman ſaid, Art thou Ioab? And he anſwered, Yea. And ſhee ſaid to him, Heare the words of thine handmaid. And he anſwered, I doe heare.

18 Then ſhee ſpake thus, [l] They ſpake in the old time, ſaying, They ſhould aske of Abel: and ſo they have continued.

19 I am [m] *one* of them that are peaceable, *and* faithfull in Iſrael: and thou goeſt about to deſtroy a city, and a mother in Iſrael: why wilt thou devoure the inheritance of the Lord?

[l] She ſheweth that the olde cuſtome was not to deſtroy a citie before peace was offered, Deut. 20, 10, 11.
[m] Shee ſpeaketh in the name of the citie.

20 And Ioab anſwered, and ſaid, God forbid, God forbid it mee, that I ſhould devoure or deſtroy it.

21 The [n] matter is not ſo, but a man of mount Ephraim (Sheba the ſonne of Bichri by name) hath lift up his hand againſt the king, *even* againſt David: deliver us him onely, and I will depart from the city. And the woman ſaid unto Ioab, Behold, his head ſhallbe throwen to thee over the wall.

[n] Hearing his fault told him, hee gave place to reaſon, and required onely him that was author of the treaſon.

22 Then the woman went unto all the people with her wiſedome, and they cut off the head of Sheba the ſonne of Bichri, and caſt it to Ioab: then he blew the trumpet, and † they retired from the city, every man to his tent: and Ioab returned to Ieruſalem unto the King.

† *Ebr. they were ſcattered.*

23 ¶ * Then Ioab *was* over all the hoaſte of Iſrael, and Benaiah the ſonne of Iehoiada over the Cherethites, and over the Pelethites.

* Chap. 8, 16.

24 And Adoram over the tribute, and Ioſhaphat the ſonne of Ahilud the Recorder,

25 And Sheia *was* Scribe, and Zadok and Abiathar the Prieſts

26 And alſo Ira the Iairite *was* [o] chiefe about David.

[o] Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeares. 9 The vengeance of the ſinnes of Saul lighteth on his ſeven ſonnes, which are hanged. 15 Foure great battels, which David had againſt the Philiſtims.

THen there was a famine in the dayes of David three yeares † together: and David † asked counſell of the Lord, and the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the [a] Gibeonites.

† *Ebr. yeare after yeare.*
† *Ebr. ſought the face of the Lord.*
[a] Thinking to gratifie the people, becauſe theſe were not of the ſeede of Abraham.

2 Then the King called the Gibeonites, and ſaid unto them, (Now the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, unto whom the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale toward the children of Iſrael and Iudah)

* *Ioſh.*9.3.16.17.

3 And David ſayde unto the Gibeonites, [b] What ſhall I doe for you, and wherewith ſhall I make the atonement, that ye may bleſſe the inheritance of the Lord?

[b] Wherewith may your wrath be appeaſed, that you may pray to God to remoove this plague from his people?

4 The Gibeonites then anſwered him, Wee will have no ſilver nor golde of Saul nor of his houſe, neither for us ſhalt thou kill [c] any man in Iſrael. And he ſaid, What ye ſhall ſay that will I doe for you.

[c] Save onely of Sauls ſtocke.

5 Then they anſwered the king, The man that conſumed us, and that imagined evill againſt us, *ſo that* wee are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeven men of his [d] ſonnes be delivered unto us, and wee will hang them up [e] unto the Lord in Gibeah of Saul, the Lords choſen, And the king ſaid, I will give them.

[d] Of Sauls kinſmen.
[e] To pacifie the Lord.

7 But the king had compaſſion on Mephiboſheth the ſonne of Ionathan the ſonne of Saul, becauſe of the * Lords oath, that was betweene them, *even* betweene David and Ionathan the ſonne of Saul.

* 1.*Sam.* 18.3. *and* 20.8,42.

8 But the king tooke the two ſonnes of Rizpah the daughter of Aiah, whom ſhee bare unto Saul, *even* Armoni and Mephiboſheth, and the five ſonnes of [f] Michal, the daughter of Saul, whom ſhee bare to Adriel the ſonne of Barzillai the Meholathite.

[f] Here Michal is named for Merab Adriels wife, as appeareth, 1.Sam. 18.19. for Michal was the wife of Paltiel, 1.Sam.25. 44. and never had childe, 2.Sam.6.23.

9 And hee delivered them unto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they † died *all* ſeven together: and they were ſlaine in the time of harveſt: in the [g] firſt *dayes*, and in the beginning of barley harveſt.

‖ *Ebr. fell.*
[g] Which was in the moneth Abib or Niſan, which contained part of March and part of April.

10 Then Rizpah the daughter of Aiah tooke [h] ſackecloth and hanged it up for her upon the rocke, from the beginning of harveſt, untill [i] water dropped upon them from the heaven, and ſuffered neither the birds of the aire to ‖ light on them by day, nor beaſts of the field by night.

[h] To make her a tent wherein ſhe prayed to God to turne away his wrath.
[i] Becauſe drought was the cauſe of this famine, God by ſending of rein ſhewed that hee was pacified.
‖ *Or, reſt.*

11 ¶ And it was tolde David, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And David went and tooke the bones of Saul and the bones of Ionathan his ſonne from the citizens of Iabeſh Gilead, which had ſtollen them from the ſtreet of Beth-ſhan, where the Philiſtims had * hanged them, when the Philiſtims had ſlaine Saul in Gilboa.

* 1.*Sam.*31.10.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his ſonne buried they in the countrey of Benjamin in Zelah, in the grave of Kiſh his father: and when they had performed all that the King had commanded, God was then [k] appeaſed with the land.

[k] For where the magiſtrate ſuffreth faults unpuniſhed, there the plague of God lieth upon the land.

15 ¶ Againe the Philiſtims hath warre with Iſrael: and David went downe, and his ſervants withhim, and they fought againſt the Philiſtims, and David fainted.

16 Then Iſhi-benob which was of the ſonnes of [l] Haraphah (*the head* of whoſe ſpeare weighed three hundreth [m] ſhekels of braſſe) *even* he being girded with a new *ſword*, thought to have ſlaine David.

[l] That is, of the race of gyants.
[m] Which amount to nine pound three quarters.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Davids men ſware unto him, ſaying, Thou ſhalt go no more out with us to battell, leaſt thou quench the [n] light of Iſrael.

[n] For the glory and wealth of the countrey ſtandeth in the preſervation of the godly magiſtrate.

18 ¶ And after this alſo there was a battell with the Philiſtims at [o] Gob, then Sibbechai the Huſhathite ſlew Saph, which was one of the ſonnes of Haraphah.

[o] Called Gezer, and Saph is called Sippai, 1.Chron.20,4.

19 And there was yet *another* battell in Gob with the Philiſtims, where Elhanah the ſonne of Iaare-oregim, a Bethlemite ſlewe [p] Goliath the Gittite: the ſtaffe of whoſe ſpeare *was* like a weavers beame.

[p] That is, Lahmi the brother of Goliath, whom David ſlew, 1.Chron.20,5.

20 Afterward there was alſo a battell in Gath, where was a man of *a great* ſtature, and had on every hand ſixe fingers, and on every foote ſixe toes, foure and twentie in number: who was alſo the ſonne of Haraphah.

21 And when he reviled Iſrael, Ionathan the ſonne of * Shima the brother of David ſlew him.

* 1 *Sam.*16,9.

22 Theſe foure were borne to Haraphah in Gath, and died by the hand of David, and by the hands of his ſervants.

CHAP. XXII.

1 David after his victories praiſeth God. 8 The anger of God toward the wicked. 44 Hee propheciеth of the rejection of the Iewes, and vocation of the Gentiles.

AND David ſpake the words of this [a] ſong unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.

[a] In tooken of the wonderfull benefits that he received of God.

2 And he ſaid, * The Lord is my [b] rocke and my fortreſſe, and he that delivereth mee.

* *Pſal.*18,2.
[b] By the diverſitie of theſe comfortable meanes, he ſheweth how his faith was ſtrengthened in all tentations.

3 God *is* my ‖ ſtrength, in him will I truſt: my ſhield, and the horne of my ſalvation, my hie tower *and* my refuge: my Saviour, thou haſt ſaved me from violence.

‖ *Or, rocke.*

4 I will call on the Lord, who is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

5 For the [c] pangs of death have compaſſed me: the floods of ungodlineſſe have made me afraid.

[c] As David (who was the figure of Chriſt) was by Gods power delivered from all dangers: ſo Chriſt and his Church ſhall overcome moſt grievous dangers, tyranny and death.

6 The ſorowes of the grave compaſſed mee about: the ſnares of death overtooke mee.

7 *But* in my tribulation did I call upon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked: the foundations of the heavens mooved and ſhooke, becauſe he was angry.

9 [d] Smoke went out at his noſtrels, and conſuming [e] fire out of his mouth: coales were kindled thereat.

[d] That is, clouds, and vapours.
[e] Lightening and thundring.

10 Hee [f] bowed the heavens alſo, and came downe, and darkneſſe *was* under his feete.

[f] So it ſeemeth when the aire is darke.

11 And he rode upon [g] Cherub and did flie, and he was ſeene upon the wings of the winde.

[g] To flie in a moment thorow the world.

12 And hee made darkeneſſe a Tabernacle round about him, *even* the gatherings of waters, *and* the cloudes of the aire.

13 At the brightneſſe of his preſence [h] the coles of fire were kindled.

[h] By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

14 The Lord thundred from heauen, and the moſt High gaue his voyce.

15 He ſhot arrowes alſo, and ſcattered them: *to vvit*, lightning, and deſtroyed them.

16 The [i] chanels alſo of the ſea appeared, *euen* the foundations of the world were diſcouered by the rebuking of the Lord, *and* at the blaſt of the breath of his noſtrels.

[i] He alludeth to the miracle of the red Sea.

17 Hee ſent from aboue, *and* tooke mee: hee drew me out of many waters.

18 Hee deliuered me from my ſtrong enemie, *and* from them that hated mee: for they were too ſtrong for mee.

19 They [k] preuented me in the day of my calamitie, but the Lord was my ſtay,

[k] I was ſo beſet, that all meanes ſeemed to faile.

20 And brought me forth into a large place: he deliuered me, becauſe he fauoured me.

21 The Lord rewarded mee according to my [l] righteouſneſſe: according to the pureneſſe of mine hands he recompenſed me.

[l] Toward Saul and mine enemies.

22 For I kept the wayes of the Lord, and did not [m] wickedly againſt my God.

[m] I attempted nothing without his commandement.

23 For all his Lawes *vvere* before me, and his ſtatutes: I did not depart therefrom.

24 I was vpright alſo toward him, and haue kept me from my wickedneſſe.

25 Therefore the Lord did reward me according to my righteouſnes, according to my pureneſſe before his eyes.

26 With the godly thou wilt ſhew thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.

27 With the pure thou wilt ſhew thy ſelfe pure, and with the [n] froward thou wilt ſhew thy ſelfe froward.

[n] Their wickedneſſe is cauſe that thou ſeemeſt to forget thy wonted mercy.

28 Thus thou wilt ſaue the poore people: but thine eyes *are* vpon the hautie, to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkeneſſe.

30 For by thee haue I broken thorow an hoſte, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.

[o] The maner that God vſeth to ſuccour his, neuer faileth.

32 For who is God beſides the Lord? and who is mighty, ſaue our God?

33 God is my ſtrength in battell, and maketh my way vpright.

34 He maketh my feete like [p] hindes *feete*, and hath ſet me vpon mine high places.

[p] He vſeth extraordinary meanes to make me win moſt ſtrong holds.

35 He teacheth mine hands to fight, ſo that a bowe ‖ of braſſe is broken with mine armes.

‖ *Or, ſteele.*

36 Thou haſt alſo giuen me the ſhield of thy ſaluation, and thy louing kindneſſe hath cauſed me to increaſe.

37 Thou haſt enlarged my ſteps vnder me, and mine heeles haue not ſlid.

38 I haue purſued mine enemies, and deſtroyed them, and haue not turned againe vntill I had conſumed them.

39 Yea, I haue conſumed them and thruſt them thorow, and they ſhall not ariſe, but ſhall fall vnder my feete.

40 For thou haſt [q] girded mee with power to battell, *and* them that roſe againſt mee, haſt thou ſubdued vnder me.

[q] He acknowledgeth that God was the author of his victories, who gaue him ſtrength.

41 And thou haſt giuen mee the neckes of mine enemies, that I might deſtroy them that hate me

42 They looked about, but there was none to ſaue *them*, *euen* vnto the [r] Lord, but he anſwered them not.

[r] The wicked in their neceſſity are compelled to flee to God, but it is too late.

43 Then did I beate them as ſmall as the duſt of the earth: I did tread them flat as the clay of the ſtreete, *and* did ſpread them abroad.

44 Thou haſt alſo deliuered me from the contentions of my [ſ] people: thou haſt preſerued mee to be the head ouer nations: the people which I knew not, doe ſerue me.

[ſ] Meaning, of the Iewes, who conſpired againſt me.

45 Strangers [t] ſhall be in ſubiection to me: aſſoone as they heare, they ſhall obey me.

[t] Not willingly obeying me, but diſſemblingly.

46 Strangers ſhall ſhrinke away, and feare in their priuie chambers.

47 Let the Lord liue, [u] and bleſſed bee my ſtrength: and God, *euen* the force of my ſaluation be exalted.

[u] Let him ſhew his power, that he is the gouernour of all the world.

48 *It is* God that giueth mee *povver* to reuenge me, and ſubdue the people vnder me,

49 And reſcueth me from mine enemies: (thou alſo haſt lift mee vp from them that roſe againſt me, thou haſt deliuered me from the cruell man.

50 Therefore I will praiſe thee, O Lord, among the * nations, and will ſing vnto thy Name.)

* *Rom.15.9.*

51 *Hee is* the tower of ſaluation for his King, and ſheweth mercy to his anoynted, *euen* to Dauid, and to his ſeede * for euer.

* *Chap.7.13.*

CHAP. XXIII.

1 The laſt words of Dauid. 6 The wicked ſhall bee pluckt vp as thornes. 8 The names and factes of his mighty men. 15 Hee deſired water, and would not drinke it.

Theſe alſo be the [a] laſt words of Dauid, Dauid the ſonne of Iſhai ſaith, euen the man who was ſet vp on high, the anoynted of the God of Iaakob, and the ſweete ſinger of Iſrael ſaith,

[a] Which he ſpake after that he had made the Pſalmes.

2 The Spirit of the Lord ſpake by me, and his word *vvas* in my [b] tongue.

[b] Meaning, hee ſpake nothing but by the motion of Gods Spirit.

3 The God of Iſrael ſpake to me, the ſtrength of Iſrael ſaid, *Thou ſhalt* beare rule ouer men, being iuſt, *and* ruling in the feare of God.

4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without clouds, *ſo ſhall mine houſe be, and not* as the [c] graſſe of the earth *is* by the bright raine.

[c] Which groweth quickely, and fadeth ſoone.

5 For ſo ſhall not mine houſe *bee* with God: for hee hath made with mee an euerlaſting couenant, perfect in all points, and ſure: therefore all mine health and whole deſire *is*, that hee will not make it [d] grow *ſo*.

[d] But that my kingdome may continue for euer according to his promiſe.

6 But the wicked *ſhalbe* euery one as thornes thruſt away, becauſe they cannot bee taken with hands.

7 But the man that ſhall touch them, muſt bee defenced with yron, or with the ſhaft of a ſpeare: and they ſhall bee burnt with fire in the ſame place.

8 ¶ Theſe *bee* the names of the mighty men whom Dauid hath: Hee that ſate in the ſeate of [e] wiſedome, being chiefe of the princes, was Adino of Ezni, he ſlew eight hundreth at one time.

[e] As one of yͤ Kings counſell.

9 And after him *vvas* * Eleazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philiſtims gathered there to battell, when yͤ men of Iſrael were [f] gone vp.

* *1.Chron.11.12.*

‖ *Or, aſſailed with danger of their liues.*

[f] Meaning, fled from the battell.

10 Hee aroſe and ſmote the Philiſtims, vntill his hand was wearie, and his [g] hand claue vnto the ſword: and the Lord gaue great victorie the ſame day, and the people returned after him

[g] By a crampe which came of wearineſſe and ſtraining.

him onely to ſpoile.

11 After him *vvas* * Shammah the ſonne of Age the Hararite : for the Philiſtims aſſembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philiſtims.

* 1.*Chron*.11.27.

12 But he ſtood in the middes of the field, and defended it, and ſlew the Philiſtims : ſo the Lord gaue [h] great victory.

[h] Which hath neither reſpect to many nor few, when he will ſhew his power.

13 ¶ Afterward three of the thirty captaines went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, and the hoſte of the Philiſtims pitched in the valley of ‖ Rephaim.

‖ *Or, giants.*

14 And Dauid *vvas* then in an holde, and the gariſon of the Philiſtims *vvas* then in Beth-lehem.

15 And Dauid [i] longed, and ſaid, Oh, that one would giue me to drinke of the water of the well of Bethlehem which is by the gate.

[i] Being ouercome with wearineſſe and thirſt.

16 Then the three mighty brake into the hoſt of the Philiſtims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drink thereof, but [k] powred it *for an offering* vnto the Lord,

[k] Brideling his affection, and alſo defiring God not to be offended for that raſh enterpriſe.

17 And ſaid, O Lord, be it farre from me, that I ſhould do this. *Is* not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it. Theſe things did theſe three mighty men.

18 ¶ * And Abiſhai the brother of Ioab, the ſonne of Zeruiah, was chiefe among the three, and hee lifted vp his ſpeare againſt three hundreth, † and ſlew them, and hee had the name among the three.

* 1.*Chron*.11.20.

† *Ebr. ſlaine.*

19 For he was moſt excellent of the three, and was their captaine, but hee attained not vnto *the firſt* three.

20 And Benaiah the ſonne of Iehoiada the ſonne of ‖ a valiant man, which had done many actes, *and vvas* of Kabzeel, ſlew two ſtrong men of Moab : he went downe alſo, and ſlew a lion in the mids of a pit in the time of ſnow.

‖ *Or, Iſh-hay.*

21 And he ſlew an Egyptian a ‖ man of great ſtature, and the Egyptian had a [l] ſpeare in his hand: but he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

‖ *Or, a comely man.*

[l] Which was as big as a weauers beame, 1.Chron.11.23.

22 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirty, but he attained not to the *firſt* three: and Dauid made him of his counſell.

[m] He was more valiant then the thirty that follow, and not ſo valiant as the ſixe before.

24 ¶ * Aſahel the brother of Ioab *vvas* one of the thirtie : Elhanan the ſonne of Dodo of Beth-lehem :

* *Chap*.2.18.

25 Shammah the Harodite : Elika the Harodite :

26 Helez the * ‖ Paltite : Ira the ſonne of Ikkeſh the Tekoite :

* 1.*Chron*.11.27.

‖ *Or, Pelenite.*

27 Abiezer the Anethothite : [n] Mebunnai the Huſathite :

[n] Diuers of theſe had two names, as appeareth 1.Chro.11. and alſo many more are there mentioned.

28 Zalmon an Ahohite : Maharai the Netophathite :

29 Heleb the ſonne of Baanah a Netophathite : Ittai the ſonne of Ribai of Gibeah of the children of Beniamin :

30 Benaiah the Pirathonite : Hiddai of the riuer of Gaaſh :

31 Abi-albon the Arbathite : Azmaueth the Barhumite :

32 Elihaba the Shaalbonite : *of* the ſonnes of Iaſhen, Ionathan :

33 Shammah the Hararite : Ahiam the ſonne of Sharar the Hararite :

34 Eliphelet the ſonne of Ahaſbi, the ſonne of Maachathi : Eliam the ſonne of Ahithophel the Gilonite :

35 Hezrai the Carmelite : Paarai the Arbite :

36 Igal the ſonne of Nathan of Zobah: Bani the Gadite :

37 Zelek the Ammonite : Naharai the Beerothite, the armour-bearer of Ioab the ſonne of Zeruiah :

38 Ira the Ithrite : Gareb the Ithrite :

39 Urijah the Hittite, [o] thirty and ſeuen in all.

[o] Theſe came to Dauid, and helped to reſtore him to his Kingdome.

CHAP. XXIIII.

1 Dauid cauſeth the people to be numbred. 10 He repenteth, and chuſeth to fall into Gods hands. 15 Seuentie thouſand periſh with the peſtilence.

AND the wrath of the Lord was [a] againe kindled againſt Iſrael, and [b] he mooued Dauid againſt them, in that he ſaid, Goe, number Iſrael and Iudah.

[a] Before they were plagued with famine, Chap.21.1.

[b] The Lord permitted Satan, as 1. Chron.21.1.

2 For the King ſayd to Ioab the captaine of the hoſte, which was with him, Go ſpeedily now through all the tribes of Iſrael, from Dan euen to Beer-ſheba, and number ye the people, that I may know the [c] number of the people.

[c] Becauſe he did this to trie his power, and ſo to truſt therein, it offended God, els it was lawfull to number the people, Exod.30.12.Numb.1.2.

3 And Ioab ſayd vnto the King, The Lord thy God increaſe the people an hundreth folde moe then they bee, and that the eyes of my lord the King may ſee it: but why doeth my lord the King deſire this thing?

4 Notwithſtanding the Kings word preuailed againſt Ioab and againſt the captaines of the hoſte: therefore Ioab and the captaines of the hoſte went out from the preſence of the King to number the people of Iſrael.

5 ¶ And they paſſed ouer Iorden, and pitched in Aroer at the right ſide of the city that is in the mids of the ‖ valley of Gad, and toward Iazer.

‖ *Or, riuer.*

6 Then they came to Gilead, and to ‖ Tahtim-hodſhi, ſo they came to Dan Iaan, and ſo about to Zidon,

‖ *Or, to the nether land newly inhabited.*

7 And came to the fortreſſe of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beerſheba.

‖ *Or, Zor.*

8 ¶ So when they had gone about all the land, they returned to Ieruſalem at the end of nine moneths and twenty dayes.

9 ¶ And Ioab deliuered the number *and* ſumme of the people vnto the King: and there were in Iſrael [d] eight hundreth thouſand ſtrong men that drew ſwords, and the men of Iudah were [e] fiue hundreth thouſand men.

[d] According to Ioabs count: for in all there were eleuen hundreth thouſand, 1.Chro.21.5.

[e] Concluding vnder them the Beniamites: for elſe they had but foure hundreth and ſeuenty thouſand. 1.Chron.21.5.

10 Then Dauids heart ſmote him, after that he had numbred the people: and Dauid ſaid vnto the Lord, I haue ſinned exceedingly, in that I haue done: therefore now, Lord, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, ſaying,

[f] Whom God had appointed for Dauid and his time.

12 Goe, and ſay vnto Dauid, Thus ſaith the Lord, I offer thee three things, chuſe thee which of them I ſhall doe vnto thee.

13 So Gad came to Dauid, and ſhewed him, and ſaid vnto him, Wilt thou that [g] ſeuen yeeres famine come vpon thee in thy lande, or wilt

[g] For three yeeres of famine were paſt for the Gibeonites matter: this was the fourth yeere to the which ſhould haue bene added other three yeeres more, 1.Chron.21.12.

thou flee three moneths before thine enemies, they following thee, or that there be three dayes peſtilence in my land? now aduiſe thee, and ſee, what anſwere I ſhall giue to him that ſent mee.

14 ¶ And Dauid ſaid vnto Gad, I am in a wonderfull ſtrait: let vs fall now into the hand of the Lord (for his mercies *are* great) and let mee not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael from the morning euen vnto the time appoynted: and there dyed of the people from [h] Dan euen to Beer-ſheba ſeuentie thouſand men.

[h] From the one ſide of the countrey to the other.

16 And when the Angel ſtretched out his hand vpon Ieruſalem to deſtroy it, the Lord * repented of the euill, and ſaid to the Angel, that deſtroyed the people, It is ſufficient, [i] holde nowe thine hand. And the Angel of the Lord was by the threſhing place of Araunah the Iebuſite.

* 1.Sam.15.11.

[i] The Lord ſpared this place, becauſe he had choſen it to build his Temple there.

17 And Dauid ſpake vnto the Lord (when he ſaw the Angel that ſmote the people) and ſaide, Behold, I haue ſinned, yea, I have done wickedly, but theſe ſheepe, what haue they [k] done? let thine hand, I pray, thee, be againſt mee and againſt my fathers houſe.

[k] Dauid ſaw not the iuſt cauſe why God plagued the people, and therefore he offereth himſelfe to Gods corrections as the onely cauſe of this euill.

18 ¶ So Gad came the ſame day to Dauid, and ſaid vnto him, Go vp, reare an altar vnto the Lord in the threſhing floore of Araunah the Iebuſite.

19 And Dauid (according to the ſaying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and ſawe the king and his ſeruants comming toward him, and Araunah went out, and bowed himſelfe before the King on his face to the ground.

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſeruant? Then Dauid anſwered, to buy the threſhing floore of thee for to build an altar vnto the Lord, that the plague may ceaſe from the people.

[l] Called alſo Ornan, 1.Chron.21.20.

22 Then Araunah ſaide vnto Dauid, Let my lord the King take and offer what ſeemeth him good in his eyes, behold the oxen for the burnt offering, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] *as* a king giue vnto the king: and Araunah ſaid vnto the king, The Lord thy God be fauorable vnto thee.)

[m] That is, abundantly: for as ſome write, he was King of Ieruſalem before Dauid wanne the tower.

24 Then the king ſaid vnto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doth coſt mee nothing. So Dauid bought the threſhing floore, and the oxen for [n] fiftie ſhekels of ſiluer.

[n] Some write that euery tribe gaue 50 which make 600. or that afterward he bought as much as came to 550 ſhekels, 1.Chron 21 25.

25 And Dauid built there an altar vnto the Lord, and offred burnt offrings & peace offrings, and the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

Becauſe the children of God ſhould looke for no continuall reſt and quietneſſe in this vvorld, the holy Ghoſt ſetteth before our eyes in this booke the varietie and change of things, vvhich came to the people of Iſrael from the death of Dauid, Salomon, and the reſt of the Kings, vnto the death of Ahab, declaring hovv that flouriſhing kingdomes, except they be preſerued by Gods protection, (vvho then fauoureth them vvhen his vvord is truely ſet forth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, vvhich before vvere but all one people, and novv by the iuſt puniſhment of God vvere made tvvo, vvhereof Iudah and Beniamin claue to Roboam, and this vvas called the kingdome of Iudah: and the other ten tribes held vvith Ieroboam, and this vvas called the kingdome of Iſrael. The King of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it vvas built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh, ſhould come of the ſtocke of Dauid, the genealogie of the Kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Iaſaphat, vvho raigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 *Abiſhag keepeth Dauid in his extreeme age.* 5 *Adonijah vſurpeth the kingdome.* 30 *Salomon is anoynted king,* 50 *Adonijah fleeth to the altar.*

NOw when King Dauid was [a] olde, and ſtriken in yeeres, they couered him with cloathes, but no [b] heate came vnto him.

[a] He was about 70 yeere olde, 2.Sam.5.4.

[b] For his naturall heate was worne away with trauels.

2 Wherefore his ſeruants ſayd vnto him, Let there be ſought for my lord the king a yong virgin, and let her ‖ ſtand before the king, and cheriſh him: and let her lie in thy boſome, that my lord the King may get heate.

‖ *Or, ſerue him.*

3 So they ſought for a faire yong maide thorowout all the coaſts of Iſrael, and found one Abiſhag [c] a Shunammite, and brought her to the king.

[c] Which city was in the tribe of Iſſachar, as Ioſh.19.18.

4 And the maid was exceeding faire, and cheriſhed the king, and miniſtred to him, but the king knew her not.

5 ¶ Then Adonijah the ſonne of Haggith, exalted himſelfe, ſaying, I will be king. And he gate him charets and horſemen, and [d] fifty men to run before him.

[d] Reade 2.Sam.15.1.

6 And his father would not diſpleaſe him from his † childhood, to ſay, Why haſt thou done ſo? And he was a very goodly man, and *his mother* bare him next after Abſalom.

† *Ebr. dayes.*

7 And he † tooke counſell of Ioab the ſonne of Zeruiah, and of Abiathar the Prieſt: and they [e] helped forward Adonijah.

† *Ebr. his wordes were with Ioab.*

[e] They tooke his part and followed him.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah ſacrificed ſheepe and oxen, & fat cattell by the ſtone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings ſons, and all the men of Iudah the kings ſeruants.

‖ Or, the fountaines.

10 But Nathan the Prophet, and Benaiah, and [f] the mighty men, and Salomon his brother hee called not.

[f] As the Cherethites and Pelethites.

11 Wherefore Nathan ſpake vnto Bath-ſheba the mother of Salomon, ſaying, Haſt thou not heard that Adonijah the ſonne * of Haggith doth reigne, and Dauid our lord knoweth it not?

* 1.Sam.3.4.

12 Now therefore come, *and* I will now giue thee counſell, how to ſaue thine owne [g] life, and the life of thy ſonne Salomon.

[g] For Adonijah will deſtroy thee and thy ſonne, if he reigne.

13 Goe, and get thee in vnto King Dauid, and ſay vnto him, Diddeſt not thou my lord, O King, ſweare vnto thine handmaid, ſaying, Aſſuredly, Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkeſt there with the King, I alſo will come in after thee, and [h] confirme thy words.

[h] By declaring ſuch things, as may further the ſame.

15 ¶ So Bath-ſheba went in vnto the King into the chamber, and the king was very olde, and Abiſhag the Shunammite miniſtred vnto the King.

16 And Bath-ſheba bowed and made obeyſance vnto the king. And the king ſayd, What is thy matter?

17 And ſhe anſwered him, My Lord, thou ſwareſt by the Lord thy God vnto thine handmayde, *ſaying*, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne.

18 And behold, now *is* Adonijah king, and now my Lord, O King, thou knoweſt [i] it not.

[i] The king being worne with age, could not attend to the affaires of the realme, and alſo Adonijah had many flatterers which kept it from the king.

19 And he hath offred many oxen, and fat cattell, and ſheepe, & hath called all the ſonnes of the King, and Abiathar the Prieſt, and Ioab the Captaine of the hoſte: but Salomon thy ſeruant hath he not bidden.

20 And thou, my lord, O King, *knovveſt* that the eyes of all Iſrael *are* on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lord the King after him.

21 For els when my lord the King ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe [k] reputed † vile.

[k] And ſo put to the death as wicked tranſgreſſors.

† *Ebr. ſinners.*

22 And lo, while ſhe yet talked with the king, Nathan alſo the Prophet came in.

23 And they told the King, ſaying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeyſance before the king vpon his face [l] to the ground.

[l] Acknowledging him to be the true and worthy King appointed of God, as the figure of his Chriſt.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reigne after me, and he ſhall ſit vpon my throne?

25 For hee is gone downe this day, and hath ſlaine many oxen, and fat cattell, and ſheepe, and hath called all the kings ſons, and the captaines of the hoſte, and Abiathar the Prieſt: and behold, they eate and drinke before him, and ſay, † God ſaue king Adonijah.

† *Ebr. let the king Adonijah liue.*

26 But mee thy ſeruant, and Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and thy ſeruant Salomon hath he not called.

27 Is this thing done by my lord the king, & thou haſt not ſhewed it vnto thy [m] ſeruant, who ſhould ſit on the throne of my lord the king after him?

[m] Meaning, that he ought in ſuch affaires enterpriſe nothing except he had conſulted with the Lord.

28 ¶ Then king Dauid anſwered and ſaid, Call me Bath-ſheba. And ſhe came in to the kings preſence, and ſtood before the King.

29 And the King ſware, ſaying, As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie,

30 That as I [n] ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne in my place, ſo will I certainely doe this day.

[n] Mooued by the Spirit of God ſo to doe, becauſe hee foreſaw that Salomon ſhould be the figure of Chriſt.

31 Then Bath-ſheba bowed her face to the earth, and did reuerence vnto the king, and ſaid, God ſaue my lord king Dauid for euer.

32 ¶ And king Dauid ſaid, Call me Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Iehoiada. And they came before the King.

33 Then the king ſaid vnto them, Take with you the [o] ſeruants of your lord, and cauſe Salomon my ſonne to ride vpon mine owne mule, and cary him downe to Gihon.

[o] Meaning, the kings ſeruants and ſuch as were of his guard.

34 And let Zadok the Prieſt and Nathan the Prophet anoynt him there king ouer Iſrael, and blow ye the trumpet, and ſay, God ſaue King Salomon.

35 Then come up after him, that he may come and ſit vpon my throne: and he ſhall be King in my ſtead: for I haue † appointed him to be prince ouer Iſrael, and ouer Iudah.

† *Ebr. commanded.*

36 Then Benaiah the ſonne of Iehoiada anſwered the king, and ſaid, So be it, *and* the Lord God of my lord the king † ratifie it.

† *Ebr. ſay ſo.*

37 As the Lord hath beene with my lord the king, ſo be he with Salomon, and exalt his throne about the throne of my lord king Dauid.

38 So Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Iehoiada, and the Cherethithes, and the Pelethites went downe and cauſed Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Prieſt tooke an horne of [p] oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people ſaid, God ſaue king Salomon.

[p] Wherewith they accuſtomed to anoynt the Prieſts and the holy inſtruments, Exod 30.23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, ſo that the earth † rang with the ſound of them

† *Ebr. brake.*

41 ¶ And Adonijah and all the gheſtes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the ſound of the trumpet, he ſaid, What meaneth this noiſe and vproare in the city?

42 And as he yet ſpake, behold, Ionathan the ſonne of Abiathar the Prieſt came: and Adonijah ſaid, Come in: for thou art a † worthy man, and bringeſt [q] good tidings.

† *Ebr. a man of power.*

[q] Hee praiſed Ionathan, thinking to haue heard comfortable newes but God wrought things contrary to his expectation, and ſo did beate downe his pride.

43 And Ionathan anſwered, and ſaid to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath ſent with him Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Iehoiada, and the Cherethites, & the Pelethites, & they haue cauſed him to ride vpon the kings mule.

45 And Zadok the Prieſt, and Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is moued: this is the noiſe that yee haue heard.

46 And Salomon alſo ſitteth on the throne of the kingdome.

47 And moreouer the kings ſeruants came [r] to bleſſe our lord king Dauid, ſaying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worſhipped vpon the [ſ] bed.

[r] To ſalute him, and to pray and prayſe God for him.

[ſ] He gaue God thankes for the good ſucceſſe.

48 And thus ſayd the king alſo, Bleſſed bee the Lord God of Iſrael, who hath made one to

ſit on my throne this day, euen in my ſight.

49 Then all the gheſtes that were with Adonijah, were afraid, and roſe vp, and went euery man his way.

50 ¶ And Adonijah fearing the preſence of Salomon, aroſe and went, and tooke hold on the hornes of the [t] altar.

[t] Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24, 25.

51 And one told Salomon, ſaying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, ſaying, Let King Salomon ſweare vnto me this day, that he will not ſlay his ſeruant with the ſword.

52 Then Salomon ſaid, If hee will ſhew himſelfe a worthy man, there ſhall not an haire of him fall to the earth, but if wickednes be found in him, he ſhall die.

53 Then king Salomon ſent, and they brought him from the altar, and hee came and did obeyſance vnto King Salomon. And Salomon ſayde vnto him, Goe to thine houſe.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abiſhag to wife. 25 He is ſlaine. 35 Zadok was placed in Abiathars roome.

THen the dayes of Dauid drew neere that hee ſhould die, and hee charged Salomon his ſonne, ſaying,

2 I goe the [a] way of all the earth: be ſtrong therefore, and ſhew thy ſelfe a man,

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his ſtatutes, and his commandements, and his iudgements, and his teſtimonies, as it is written in the Law of Moſes, that thou mayeſt * ‖ proſper in all that thou doeſt, and in euery thing wherevnto thou turneſt thee,

[a] I am ready to die as all men muſt.

[b] He ſheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.

* *Deut. 29, 9. ioſh. 1, 7.*

‖ *Or, doe wiſely.*

4 That the Lord may confirme his worde which he ſpake vnto me, ſaying, If thy ſonnes take heede to their way, that they walke before mee in [c] trueth, with all their hearts, and with all their ſoules, * † thou ſhalt not (ſaid he) want one of thy *poſteritie* vpon the throne of Iſrael.

[c] And without hypocriſie.

* *2. Sam. 7, 12.*

† *Ebr. a man ſhall not be cut off to thee from off the throne.*

5 Thou knoweſt alſo what Ioab the ſonne of Zeruiah did to mee, and what hee did to the two captaines to the hoaſtes of Iſrael, vnto * Abner the ſonne of Ner, and vnto * Amaſa the ſonne of Iether, whom he ſlew, and [d] ſhed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his ſhooes that were on his feet.

* *2. Sam. 3, 27.*

* *2. Sam. 29, 10.*

[d] He ſhed his blood in time of peace, as if there had bene warre.

[e] Hee put the bloody ſword into his ſheath.

6 Doe therefore according to thy wiſedome, and let thou not his hoare head go downe to the graue in peace.

7 But ſhew kindnes vnto the ſonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for ſo they came to mee when I fled from Abſalom thy brother.

* *2. Sam. 19. 31.*

[f] That is, they dealt mercifully with me.

8 ¶ And beholde, with thee * *is* Shimei the ſonne of Gera, the ſonne of Iemini, of Bahurim, which curſed mee with an horrible curſe in the day when I went to Mahanaim: but hee came downe to meet me at Iorden, and I ſware to him by the Lord, ſaying, * I will not ſlay thee with the ſword.

* *2. Sam. 16, 5.*

* *2. Sam. 19, 23.*

9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to doe vnto him: therefore thou ſhalt cauſe his hoare head to goe downe to the graue with [g] blood.

[g] Let him be puniſhed with death, looke verſe 46.

10 So * Dauid ſlept with his fathers, and was buried in the citie of Dauid.

* *Act. 2, 29. and 13, 36.*

11 And the dayes which Dauid * reigned vpon Iſrael, *vvere* fourtie yeeres: ſeuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ieruſalem.

* *2. Sam. 5, 4. and 1. chron. 29, 26, 27.*

12 ¶ * Then ſate Salomon vpon the throne of Dauid his father, and his kingdome was eſtabliſhed mightily.

* *1. Chron. 29, 23.*

13 And Adonijah the ſonne of Haggith came to Bath-ſheba the mother of Salomon: and ſhee ſaid, [h] Commeſt thou peaceably? and hee ſayd, Yea.

[h] For ſhe feared leaſt hee would worke treaſon againſt the king.

14 He ſaid moreouer, I haue a ſute vnto thee. And ſhe ſaid, Say on.

15 Then he ſaid, Thou knoweſt that the kingdome was mine, and that all Iſrael ſet [i] their faces on mee, that I ſhould reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

[i] In ſigne of their fauour and conſent.

16 Now therefore I aske thee one requeſt, † refuſe me not. And ſhe ſaid vnto him, Say on.

† *Ebr. cauſe not my face to turne away.*

17 And he ſaid, Speake, I pray thee, vnto Salomon the King, (for he will not ſay thee nay) that he giue me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeake for thee vnto the King.

19 ¶ Bath-ſheba therefore went vnto King Salomon, to ſpeake vnto him for Adonijah: and the king roſe to meete her, and [k] bowed himſelfe vnto her, and ſate downe on his throne: and hee cauſed a ſeate to be ſet for the kings mother, and ſhe ſate at his right hand.

[k] In token of reuerence, and that others by his example might haue her in greater honour.

20 Then ſhee ſaid, I deſire a ſmall requeſt of thee, ſay mee not nay. Then the King ſaid vnto her, Aske on, my mother: for I will not ſay thee nay.

21 She ſaid then, Let Abiſhag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon anſwered and ſaid vnto his mother, And why doeſt thou aske Abiſhag the Shunammite for Adonijah? aske for him the [l] kingdome alſo: for he is mine elder brother, and hath for him both Abiathar the Prieſt, and Ioab the ſonne of Zeruiah.

[l] Meaning, that if he ſhould haue granted Abiſhag, which was ſo deare to his father, hee would afterward haue aſpired to the kingdome.

23 Then King Salomon ſware by the Lord, ſaying, God doe ſo to me and more alſo, if Adonijah hath not ſpoken this worde againſt his owne life.

24 Now therefore as the Lord liueth, who hath eſtabliſhed me, and ſet mee on the throne of Dauid my father, who hath alſo made mee an houſe, as he * promiſed, Adonijah ſhall ſurely die this day.

* *2. Sam. 7, 12, 13.*

25 And King Salomon ſent by the hand of Benaiah the ſonne of Iehoiada, and hee ‖ ſmote him that he died.

‖ *Or, fell vpon him.*

26 ¶ Then the King ſaid vnto Abiathar the Prieſt, Go to Anathoth vnto thine owne ‖ fields: for thou art † worthy of death: but I will not this day kill thee, becauſe thou [m] bareſt the Arke of the Lord God before Dauid my father, and becauſe thou haſt ſuffered in all, wherein my father hath bene afflicted.

‖ *Or, poſſeſſions.*

† *Ebr. man of death.*

[m] When hee fled before Abſalom, 2. Sam, 15. 24.

27 So Salomon caſt out Abiathar from being Prieſt vnto the Lord, that hee might * fulfill the words of the Lord, which hee ſpake againſt the houſe of Eli in Shiloh.

* *1. Sam. 2, 31, 35.*

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adonijah, but hee turned not after Abſalom) and Ioab fled vnto the Taberna-

[n] He tooke Adoniiahs part when hee would haue vſurped the kingdome, Chap. 1. 7.

cle of the Lord, and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is* by the o altar. Then Salomon ſent Benaiah the ſonne of Iehoiada, ſaying, Goe, fall vpon him.

o Thinking to be ſaued by the holineſſe of the place.

30 And Benaiah came to the Tabernacle of the Lord, and ſaid vnto him, Thus ſaith the King, Come out. And he ſaid, Nay, but I will die here. Then Benaiah brought the king worde againe, ſaying, Thus ſaid Ioab, and thus he anſwered me.

31 And the king ſaid vnto him, Do as he hath ſaid, and p ſmite him, and bury him, that thou maieſt take away the blood, which Ioab ſhedde cauſeles, from me, & from the houſe of my father.

p For it was lawfull to take the willfull murtherer from the altar, Exod. 21, 14.

32 And the Lord ſhall bring his blood vpon his owne head, for he ſmote two men more righteous and better then he, and ſlew them with the ſword, and my father Dauid knew not: *to wit*, * Abner the ſonne of Ner, captaine of the hoaſt of Iſrael, and * Amaſa the ſonne of Iether captaine of the hoaſte of Iudah.

* 2.Sam.3,27.
* 2.Sam.20,7.

33 Their blood ſhall therefore returne vpon the q head of Ioab, and on the head of his ſeede for euer: but vpon Dauid, and vpon his ſeede, and vpon his houſe and vpon his throne ſhall there be peace for euer from the Lord.

q Ioab ſhallbe iuſtly puniſhed for the blood that he hath cruelly ſhed.

34 So Benaiah the ſonne of Iehoiada went vp, and ſmote him and ſlew him, and he was buried in his owne houſe in the wilderneſſe

35 And the King put Benaiah the ſonne of Iehoiada in his roume ouer the hoaſte: and the king ſet Zadok the r Prieſt in the roume of Abiathar.

r And ſo tooke the office of the hie Prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

36 ¶ Afterward the king ſent, and called Shimei and ſaide vnto him, Build thee an houſe in Ieruſalem, and dwell there, and depart not thence any whither.

37 For that day that thou goeſt out, and paſſeſt ouer the riuer of Kidron, know aſſuredly, that thou ſhalt die the death: thy blood ſhallbe vpon thine owne head.

38 And Shimei ſaid vnto the king, The thing is good: as my lord the king hath ſaid, ſo will thy ſeruant doe. So Shimei dwelt in Ieruſalem many dayes.

39 And after three yeeres two of the ſ ſeruants of Shimei fled away vnto Achiſh ſonne of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſeruants *be* in Gath.

ſ Thus God appoynteth the wayes and meanes to bring his iuſt iudgements vpon the wicked.

40 And Shimei aroſe, and ſadled his aſſe, and went to Gath to Achiſh, to ſeeke his ſeruants: and t Shimei went, and brought his ſeruants from Gath.

t His couetous mind moued him rather to venture his life, then to loſe his worldly profit, which he had by his ſeruants.

41 And it was tolde Salomon, that Shimei had gone from Ieruſalem to Gath, and was come againe.

42 And the King ſent and called Shimei, and ſaid vnto him, Did I not make thee to ſweare by the Lord, and proteſted vnto thee, ſaying, That day that thou goeſt out, and walkeſt any whither, knowe aſſuredly that thou ſhalt die the death? And thou ſaideſt vnto me, The thing is good, *that* I haue heard.

43 Why then haſt thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King ſaide alſo to Shimei, u Thou knoweſt all the wickedneſſe wherevnto thine heart is priuie, that thou diddeſt to Dauid my father: the Lord therefore ſhall bring thy wickedneſſe vpon thine owne head.

u For though thou wouldeſt denie, yet thine owne conſciencie would accuſe thee for reuiling and doing wrong to my father, 2.Sam.16,5.

45 And let king Salomon be bleſſed, and the throne of Dauid eſtabliſhed before the Lord for euer.

46 So the king commanded Benaiah the ſonne of Iehoiada: who went out and ſmote him that he died. And the * kingdome was x eſtabliſhed in the hand of Salomon.

* 2.Chron.1,1.
x Becauſe all his enemies were deſtroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wiſedome. 17 The pleading of the two harlots, and Salomons ſentence therein.

SAlomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill hee had made an ende of building his owne houſe, and the houſe of the Lord, and the wall of Ieruſalem round about.

* Chap.7.8.
a Which was Beth-lehem.

2 Onely the people ſacrificed in the b hie places, becauſe there was no houſe built vnto the Name of the Lord, vntill thoſe dayes.

b Where altars were appointed before the temple was built, to offer vnto the Lord.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely hee ſacrificed and offred incenſe in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap.2,3.

4 And the King went to d Gibeon to ſacrifice there, for that was the chiefe hie place: a thouſand burnt offrings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2.Chron.1, 3.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God ſaid, Aske what I ſhall giue thee.

6 And Salomon ſaid, Thou haſt ſhewed vnto thy ſeruant Dauid my father great mercy, ‖ when he walked before thee in trueth, and in righteouſneſſe, and in vprightneſſe of heart with thee: and thou haſt e kept for him this great mercie, and haſt giuen him a ſonne, to ſit on his throne, as *appeareth* this day.

‖ *Or, as he walked.*
e Thou haſt performed thy promiſe.

7 And now, O Lord my God, thou haſt made thy ſeruant king in ſtead of Dauid my father: and I am but a yong childe, and know not how to f goe out and in.

f That is, to behaue himſelfe in executing this charge of ruling.

8 And thy ſeruant *is* in the mids of thy people, which thou haſt choſen, euen a great people, which cannot be told nor numbred for multitude.

9 * Giue therefore vnto thy ſeruant an ‖ vnderſtanding heart, to iudge thy people: that I may diſcerne betweene good and bad: for who is able to iudge this thy g mighty people?

* 2.Chron.1,10.
‖ *Or, obedient.*
g Which are ſo many in number.

10 And this pleaſed the Lord well, that Salomon had deſired this thing.

11 And God ſaide vnto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelfe long life, neither haſt asked riches for thy ſelfe, nor haſt asked the life of thine h enemies, but haſt asked for thy ſelfe vnderſtanding to heare iudgement,

h That is, that thine enemie ſhould die.

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wiſe and vnderſtanding heart, ſo that there hath bene none like thee before thee, neither after thee ſhall ariſe the like vnto thee.

13 And I haue alſo * giuen thee that, which thou haſt not asked, both riches and honour, ſo that among the Kings there ‖ ſhall be none like vnto thee all thy dayes.

* *Matth.6, 33. wiſd.7.11.*
‖ *Or, hath bene none.*

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

* *Chap.15,5.*

15 And when Salomon awoke, behold it was [i] a dreame, and he came to Ieruſalem, and ſtood before the Arke of the couenant of the Lord, and offered burnt offerings, and made peace offrings, and made a feaſt to all his ſeruants.

[i] He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the king, and [k] ſtood before him.

‖ Or, *victuallers.*

[k] By this example it appeareth that God kept promiſe with Salomon in graunting him wiſedome.

17 And the one woman ſaid, Oh my lord, I and this woman dwell in one houſe, and I was deliuered of a childe with her in the houſe.

18 And the third day after that I was deliuered, this woman was deliuered alſo, and we were in the houſe together: no ſtranger *vvas* with vs in the houſe ſaue we twaine.

19 And this womans ſonne died in the night: for ſhe ouerlay him.

20 And ſhe aroſe at midnight, and [l] tooke my ſonne from my ſide, while thine handmaide ſlept, and layed him in her boſome, and layed her dead ſonne in my boſome.

[l] She ſtale the quicke childe away, becauſe ſhe might both auoide the ſhame and puniſhment.

21 And when I aroſe in the morning to giue my ſonne ſucke, behold, he was dead: and when I had well conſidered him in the morning, behold, it was not my ſonne, whom I had borne.

22 Then the other woman ſaid, Nay, but my ſonne liueth, and thy ſonne is dead. Againe ſhee ſaid, No, but thy ſonne is dead, and mine aliue: thus they ſpake before the king.

23 Then ſaid the king, She ſaith, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

24 Then the king ſaid, [m] Bring mee a ſword: and they brought out a ſword before the king.

[m] Except God giue Iudges vnderſtanding, the impudencie of the treſpaſſer ſhall ouerthrow the iuſt cauſe of the innocent.

25 And the king ſaid, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing child was, vnto the king, for her compaſſion was kindled toward her ſonne, and ſhee ſaid, Oh my lord, giue her the liuing child and [n] ſlay him not: but the other ſaid, Let it be neither mine nor thine, but diuide it.

[n] Her motherly affection herein appeareth that ſhe had rather indure the rigour of the Law, then ſee her childe cruelly ſlaine.

27 Then the king anſwered and ſaid, Giue her the liuing child, and ſlay him not: this is his mother.

28 And all Iſrael heard the iudgement which the king had iudged, and they feared the king: for they ſaw that the wiſedome of God was in him to doe iuſtice.

CHAP. IV.

2 The princes and rulers vnder Salomon. 22 The pur-ueyance for his victuals. 26 The number of his horſes. 32 His bookes and writings.

AND king Salomon was king ouer all Iſrael.

2 And theſe were [a] his princes, [b] Azariah the ſonne of Zadok the Prieſt,

[a] That is, his chiefe officers.

[b] Hee was the ſonne of Achimais and Zadoks nephew.

3 Elihoreph and Ahiah the ſonnes of Shiſha, Scribes, Iehoſhaphat the ſonne of Ahilud, the Recorder,

4 And Benaiah the ſonne of Iehoiada *vvas* ouer the hoaſte, and Zadok and [c] Abiathar, Prieſts,

[c] Not Abiather whom Salomon had put from his office, Chap.2.27. but another of that Name.

5 And Azariah the ſonne of Nathan *vvas* ouer the officers, & Zabud the ſonne of Nathan, Prieſt, *vvas* the kings friend,

6 And Ahiſhar was ouer the houſhold, and * Adoniram the ſonne of Abda *vvas* ouer the tribute.

* *Chap.5.14.*

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided victuals for the king and his houſhold: each man had a moneth in the yeere to prouide victuals.

8 And theſe are their names: the ſonne of Hur in mount Ephraim.

9 The ſonne of Dekar in Makaz, and in Shaalbim and Beth-ſhemeſh, and ‖ Elon *and* Beth-hanan:

‖ *Or, Elon in Beth-auen.*

10 The ſonne of Heſed in Aruboth, to whom perteined Shochoh, and all the land of Hepher:

11 The ſonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the ſonne of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean, which is by Zartanah beneath Izreel, from Beth-ſhean ‖ to Abelmeholah, euen till beyond ouer againſt Iokmeam.

‖ *Or, to the plaine.*

13 The ſonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the ſonne of Manaſſeh, which are in Gilead, and vnder him was the region of Argob, which is in Baſhan: threeſcore great cities with walles and barres of braſſe.

[d] Which townes bare Iairs name, becauſe hee tooke them of the Canaanites, Numb.32.41.

14 ¶ Ahinadab the ſonne of Iddo *had* to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Baſmath the daughter of Salomon to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehoſhaphat the ſonne of Paruah in [e] Iſſachar:

[e] Salomon obſerued not the diuiſion that Ioſhua made, but diuided it as might beſt ſerue for his purpoſe.

18 Shimei the ſonne of Elah in Beniamin:

19 Geber the ſonne of Vri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Baſhan, and was officer alone in the land.

20 Iudah and Iſrael *vvere* many, as the ſand of the ſea in number, [f] eating, drinking, and making merrie.

[f] They liued in all peace and ſecuritie.

21 * And Salomon reigned ouer all kingdomes, from the [g] Riuer *vnto* the land of the Philiſtims, and vnto the border of Egypt, and they brought preſents, and ſerued Salomon all the dayes of his life.

* *Ecclus.47.15.*

[g] Which is Euphrates.

22 And Salomons victuals for one day were thirtie † meaſures of fine floure, and threeſcore meaſures of meale:

† *Ebr. Corim.*

23 Ten fat oxen, and twentie oxen of the paſtures, and an hundred ſheepe, beſides harts, and buckes, and bugles, and fat foule.

24 For he ruled in all *the region* on ẏ other ſide of the Riuer, from Tiphſah euen vnto ‖ Azzah, ouer all the [h] kings on the other ſide the Riuer: and he had peace round about him on euery ſide.

‖ *Or, Gaza.*

[h] For they were all tributaries vnto him.

25 And Iudah and Iſrael dwelt without feare euery man vnder his vine, and vnder his fig-tree, from [i] Dan, euen to Beer-ſheba, all the dayes of Salomon.

[i] Throughout all Iſrael.

26 ¶ And Salomon had * fourtie thouſand ſtalles of horſes for his charets, and twelue thouſand horſemen.

* *2.Chron.9.25.*

27 And theſe officers prouided victuall for king Salomon, and for all that came to king Salomons table, euery man his moneth, *and* they ſuffered to lacke nothing.

28 Barley alſo and ſtraw for the horſes and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wiſedome and vnderſtanding exceeding much, & [k] a large heart, euen as the ſand that is on the ſea ſhore.

* *Ecclus.47.14. 15.16.*

[k] Meaning, great vnderſtanding and able to comprehend all things.

30 And Salomons wiſedome excelled the wiſdome of all the children of the [l] Eaſt, and all the wiſedome of Egypt.

31 For hee was wiſer then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon ſpake three thouſand [m] prouerbs: and his ſongs were a thouſand and fiue.

33 And hee ſpake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.

34 And there came of all people to heare the wiſedome of Salomon, from all kings of the earth, which had heard of his wiſedome.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 6 He prepareth the ſtuffe for the building. 13 The number of the workemen.

And Hiram king of ‖ Tyrus ſent his ſeruants vnto Salomon, (for hee had heard that they had anoynted him king in the roome of his father) becauſe Hiram had euer loued Dauid.

2 * And Salomon ſent him to Hiram, ſaying,

3 Thou knoweſt that Dauid my father could not build an houſe vnto the name of the Lord his God, for the warres which were about him on euery ſide, vntill the Lord had put ‖ them vnder the ſoles of his feete.

4 But now the Lord my God hath giuen me [a] reſt on euery ſide, *ſo that* there is neither aduerſarie, nor euill to reſiſt.

5 And beholde, I purpoſe to build an houſe vnto the Name of the Lord my God, * as the Lord ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, he ſhall build an houſe vnto my Name.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my ſeruants ſhall be with thy ſeruants, and vnto thee will I giue the [b] hire for thy ſeruants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among vs, that can hew timber like vnto the Sidonians.

7 ¶ And when [c] Hiram heard the wordes of Salomon, he reioyced greatly, and ſaid, Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne ouer this mightie people.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the which thou ſenteſt vnto me, and will accompliſh all thy deſire, concerning the cedar trees and firre trees.

9 My ſeruants ſhall bring them downe from Lebanon to the ſea: and I will conuey them by ſea ‖ in rafts vnto the place that thou ſhalt ſhew mee, and will cauſe them to be diſcharged there, and thou ſhalt receiue them: now thou ſhalt doe mee a pleaſure to miniſter food for [d] my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, *euen* his full deſire.

11 And Salomon gaue Hiram twenty thouſand † meaſures of wheate for foode to his houſhold, and twentie meaſures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wiſedome as hee * promiſed him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

[l] To wit, the Philoſophers and Aſtronomers, which were iudged moſt wiſe.

[m] Which for the moſt part are thought to haue periſhed in the captiuitie of Babylon.

[n] From the hieſt to the loweſt.

‖ Or, Zor.

* 2.Chron.2.3.

‖ Or, his enemies.

[a] He declareth that he was bound to ſet forth Gods glory, for as much as the Lord had ſent him reſt and peace.

* 2.Sam.7.13. 1.Chron.22.10.

[b] This was his equitie, that hee would not receiue a benefite without ſome recompence.

[c] In Hiram is prefigurate the vocation of the Gentiles, who ſhould helpe to build the Spirituall Temple.

‖ Or, flotes.

[d] While my ſeruants are occupied about thy buſineſſe.

† Ebr. Corim.

‖ Or, pure.

* Chap.3.12.

[e] As touching the furniture of wood and vitailes.

13 ¶ And King Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirtie thouſand men:

14 Whom hee ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* ouer the ſumme.

15 And Salomon had ſeuentie thouſand that bare burdens, and fourescore thouſand maſons in the mountaine,

16 Beſides the ‖ princes, whom Salomon appointed ouer the worke, *euen* three thouſand and three hundreth, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great ſtones and coſtly ſtones to make the foundations of the houſe, *euen* hewed ſtones.

18 And Salomons workemen, and the workmen of Hiram, and the [f] maſons hewed and prepared timber and ſtones for the building of the houſe.

CHAP. VI.

The building of the Temple and the forme thereof. 11 The promiſe of the Lord to Salomon.

And * in the foure hundreth and fourescore yeere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Iſrael, in the moneth [a] Zif, (which is the ſecond moneth) he built the [b] houſe of the Lord.

2 And the houſe which king Salomon built for the Lord, was threeſcore cubites long, and twentie broad, and thirtie cubites high.

3 And the [c] porch before the Temple of the houſe *was* twentie cubites long according to the breadth of the houſe, and ten cubites broad before the houſe.

4 And in the houſe he made windowes, ‖ broad *without*, and narrow *within*.

5 And by the wall of the houſe he made ‖ galleries round about, euen by the wals of the houſe round about the Temple and [d] the oracle, and made chambers round about.

6 And the nethermoſt gallery *was* fiue cubits broad, and the middlemoſt ſixe cubites broad, and the third ſeuen cubites broad: for hee made [e] reſts round about without the houſe, that *the beames* ſhould not be faſtened in the walles of the houſe.

7 And when the houſe was built, it was built of ſtone perfite, *before* it was brought, ſo that there was neither hammer, nor axe, nor any toole of yron heard in the houſe, while it was in building.

8 The doore of the middle ‖ chamber was in the right ſide of the houſe, and men went vp with winding ſtaires into the middlemoſt, and out of the middlemoſt into the third.

9 So he built the [f] houſe and finiſhed it, and ſieled the houſe, being vawted with ſieling of cedar trees.

10 And he built the galleries vpon all the *wall* of the houſe of fiue cubites height, and they were ioyned to the houſe with beames of cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, and execute my iudgments, & keepe all my commandements,

* Chap.4.6.

‖ Or, maſters of the worke.

[f] The Ebrew word is Giblim, which ſome ſay were excellent maſons.

* 2.Chron.3.1.

[a] Which moneth conteineth part of April and part of May.

[b] Whereby is meant the Temple and the Oracle.

[c] Or the court where the people prayed, which was before the place where the altar of burnt offerings ſtood.

‖ Or, to open and to ſhut.

‖ Or, lofts.

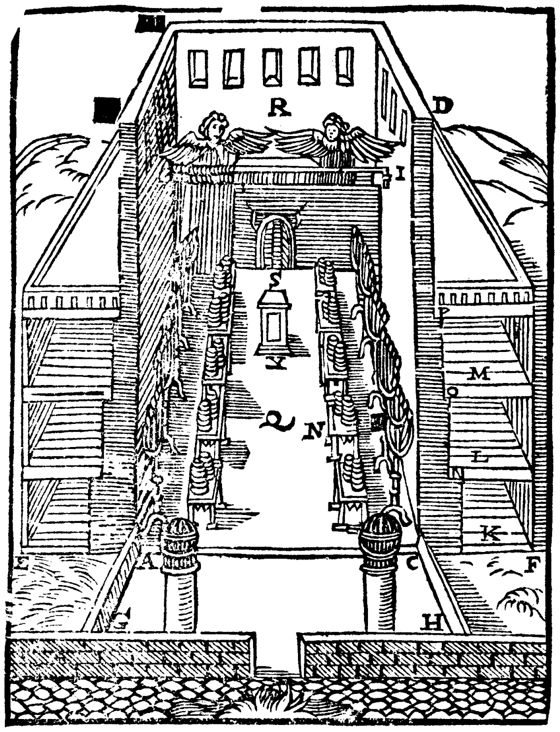
[d] Whence God ſpake betweene the Cherubims, called alſo the moſt holy place.

[e] Which were certaine ſtones comming out of the wall, as ſtayes for the beames to reſt vpon.

‖ Or, Gallerie.

[f] In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuarie, and the Oracle the moſt holy place.

THE TEMPLE VNCOVERED



The cauſe why we vncouered and ſet open the Temple, without ſetting foorth the wall that is before it, is, that the order of thoſe things that are within might be ſeene more liuely. A B The length of the Temple of threeſcore cubites. A C The breadth of twentie cubites within, & not meaſuring the thickeneſſe of the walles. This alſo was the length of the porch without the Temple. C D The height of thirtie cubites. E F The chambers of the Prieſts, which compaſſed about the Temple on three ſides, South, Weſt, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The firſt chamber was fiue cubites broad. L The ſecond ſixe. M The third ſeuen. N O P The reſtes or ſtayes of the wall, which bare vp the poſts that did ſeparate chamber from chamber. Q The holy place. R The holieſt of all, where the Arke of the couenant was. S The gate to enter into the moſt holy place. T The fiue candleſticks on euery ſide of the Temple. V The ten tables on both ſides for the ſhewbread. X The incenſe altar.

to walke in them, then will I performe vnto thee my promiſe, * which I promiſed to Dauid thy father.

* 2.Sam.7, 13.

13 And I will [g] dwell among the children of Iſrael, and I will not forſake my people Iſrael.

g According as he promiſed vnto Moſes, Exo.25,22.

14 So Salomon built the houſe, and finiſhed it.

15 And built the walles of the houſe within, with boards of Cedar tree from the pauement of the houſe vnto [h] the walles of the ſieling, and within he couered them with wood, and couered the floore of the houſe with planks of firre.

h Meaning, vnto the roofe which was alſo ſieled.

16 And he built twentie cubits in the ſides of the houſe with boards of Cedar, from the floore to the walles, and hee prepared *a place* within it for the oracle, *euen* the moſt holy place.

17 But the [i] houſe, that is, the Temple before it, was fourtie cubits *long*.

i For when he ſpake of the houſe in the firſt verſe, he meant both the Oracle, and the Temple.

18 And the Cedar of the houſe within was carued with ‖ knops, and grauen with floures: all *vvas* Cedar, *ſo that* no ſtone was ſeene.

‖ *Or, wilde cucumers.*

19 ¶ Alſo he prepared the place of the oracle in the mids of the [k] houſe within, to ſet the Arke of the couenant of the Lord there.

k That is, in the moſt inward place of the houſe.

20 And the place of the oracle within *vvas* twentie cubites long, and twentie cubites broad, and twentie cubites high: and he couered it with pure gold, and couered the altar with Cedar.

21 So Salomon couered the houſe within with pure golde, and hee † ſhut the place of the oracle with chaines of golde, and couered it with golde.

† *Ebr. he drew through chaines of gold before.*

22 And he ouerlaid all the houſe with golde, vntill all the houſe was made perfite. Alſo he couered the [l] whole altar, that was before the oracle, with golde.

l Meaning, the altar of incenſe, Exod.30,1.

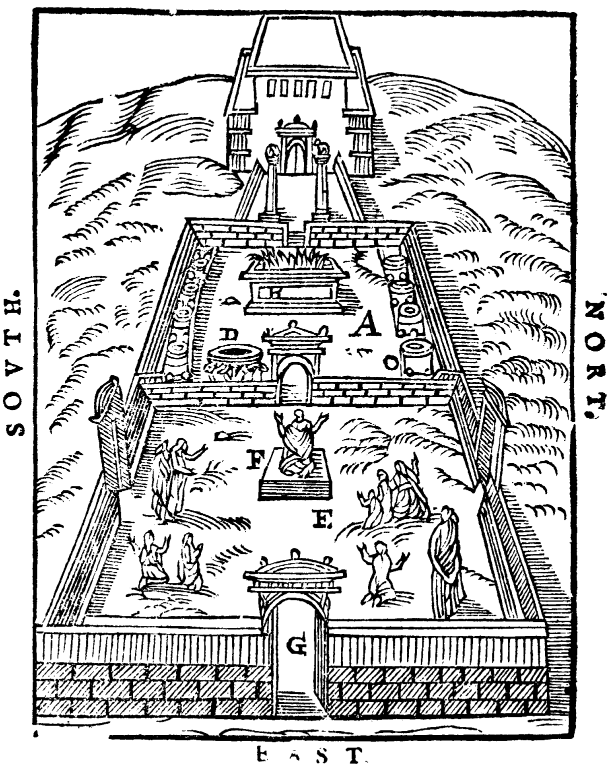
23 And within the oracle he made two Cherubims of ‖ Oliue tree, ten cubits high.

‖ *Or, Pine tree.*

24 The wing alſo of the one Cherub *vvas* fiue cubites, and the wing of the other Cherub *vvas* fiue cubits: from the vttermoſt part of *one* of his wings vnto the vttermoſt part of the *other* of his wings, *vvere* ten cubits.

25 Alſo the other Cherub was of ten cubits: both the Cherubims were of one meaſure and one ſiſe.

THE TEMPLE COVERED.



This figure repreſenteth the great court ſeparate into three parts, whoſe ſeparation was made of three orders of hewen ſtone, and one of Ceder-boardes.

A The court of the Prieſtes next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B The Altar of burnt ſacrifices, which was much greater then Moſes was. For the length hereof was twentie cubites, and the breadth as much, and ten in height. C Ten lauers, 2.chron.4,6 D The ſea, 2.Chron.4,2. E The court of the people, 2.chro.4, 9. and 6 12. which is called the great porch, and in Actes 3. 11. the porch of Salomon. This court is often taken in the Scripture of the New Teſtament for the Temple, Matth. 21, 13. Actes 3. 2, 3. for the people did not paſſe vp further, but did worſhip in this court. This is the place wherein Chriſt and his Apoſtles vſed to preach, and whence Chriſt did caſt the buyers and ſellers. F A ſtage of braſſe, whereon Salomon prayed, that he might be better ſeene and heard of the people. It was fiue cubits long, fiue broad, and in height three, 2.chron.6,13. G A gate on the Eaſt, called the gate of Sur, or Seir, 2. kings 11. 6. and the gate of the foundation. 2.chro.23,5. It is alſo called beautifull, Acts 3, 2. for the prince did onely enter in thereat, and not the people, Ezek. 44. 3. for the people entred in by the North gate and the South, Ezek.46, 9.

26 *For* the height of the one Cherub *vvas* ten cubites, and ſo *vvas* the other Cherub.

27 And he put the Cherubims within the inner houſe, * and the Cherubims ſtretched out their wings, ſo that the wing of the one touched the

* *Exod. 25, 20.*

the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the mids of the houſe.

28 And hee [m] ouerlaide the Cherubims with golde.

29 And hee carued all the walles of the houſe round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the houſe hee couered with gold within and without.

31 And in the entring of the oracle hee made *tvvo* doores of Oliue trees: *and* the vpper poſt *and* ſide poſtes *vvere* fiue ſquare.

32 The two doores alſo *vvere* of Oliue tree, and he graued them with grauing of Cherubims, and Palme trees, and grauen floures, and couered them with golde, and laid [n] thin golde vpon the Cherubims and vpon the Palme trees.

33 And ſo made he for the doore of the Temple, poſtes of Oliue trees foure ſquare.

34 But the two doores *vvere* of firre tree, the two ſides of the one doore *vvere* ‖ round, and the two ſides of the other doore *vvere* round.

35 And he graued Cherubims, and Palme trees, and carued floures, and couered the carued worke with gold finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed ſtone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the houſe of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) he finiſhed the houſe with all the furniture thereof, and in euery point: ſo was he ſeuen yeere in building it.

[m] For the other which Moſes made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great ſinnes.

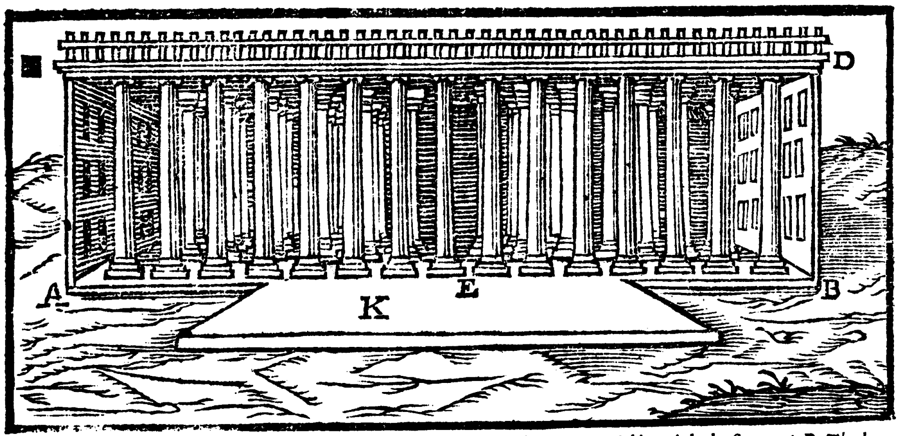
[n] So that the faſhion of the carued worke might ſtill appeare.

‖ Or, *folding*.

[o] Where the Prieſts were, and was thus called in reſpect of the great court, which is called Acts 3. 11. the porch of Salomon, where the people vſed to pray.

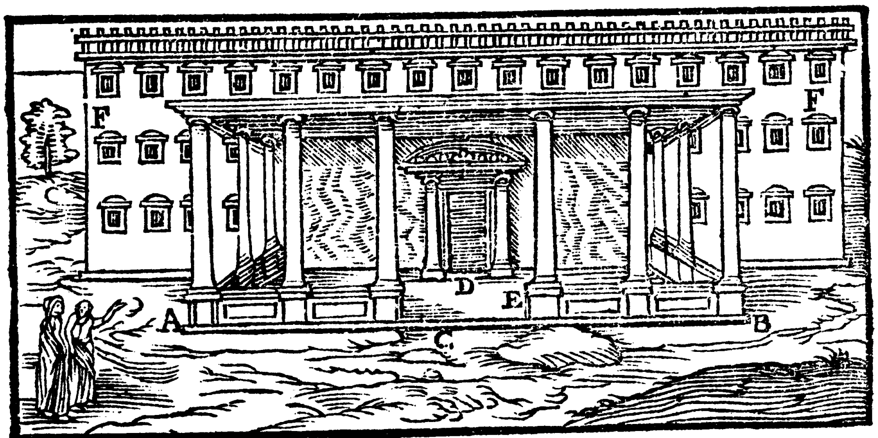
[p] Which conteineth part of October and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be ſeene. A B *The length of an hu*[illegible] *cubites.* B C *The breadth of fiftie* B D *The height of thirtie.* E F G H *The foure rowes of pillars.* I *The three rowes of windowes.* K *The porch or gallerie before the houſe.*

THE SECOND FIGVRE OF THE SAME HOVSE.



This ſecond figure ſheweth the maner of the houſe without, and the porch thereof, which was fiftie cubites long, A B *and thirtie broad.* C D *The pauement.* E *The windowes* F.

CHAP. VII.

The building of the houſe of Salomon. 15 The excellent workemanſhip of Hiram in the pieces which hee made for the Temple.

BVt Salomon was building his owne houſe * thirteene yeeres, and [a] finiſhed all his houſe.

2 He built alſo an houſe [b] *called* the foreſt of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars: and Cedar beames *vvere laid* vpon the pillars.

3 And it was couered aboue with cedar vpon the

* Chap. 9, 10.

[a] After he had built the Temple.

[b] For the beautie of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this houſe he vſed in Summer for pleaſure and recreation.

the beames, that lay on the fortie and fiue pillars, fifteene in a rowe.

4 And the windowes *vvere* in three rowes, and window *vvas* [c] againſt window in three rankes.

5 And all the doores, and the ſide poſts *vvith* the windowes were foureſquare, and window was ouer againſt window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before [d] them, *euen* before them *vvere* thirtie pillars.

7 ¶ Then he made a porch [e] for the throne, where he iudged, euen a porch of iudgement, and it was fieled with cedar from pauement to pauement.

8 And in his houſe where he dwelt *vvas* another hall more inward then the porch which was of the ſame worke. Alſo Salomon made an houſe for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All theſe were ‖ of coſtly ſtones, hewed by meaſure, *and* ſawed with ſawes within and without, from the foundation vnto [f] the *ſtones* of an ‖ hand breadth, and on the outſide to the great court.

10 And the foundation *vvas* of coſtly ſtones, *and* great ſtones, *euen* of ſtones of ten cubits, and ſtones of eight cubits.

11 [g] Aboue alſo *vvere* coſtly ſtones ſquared by rule, and *boards* of cedar.

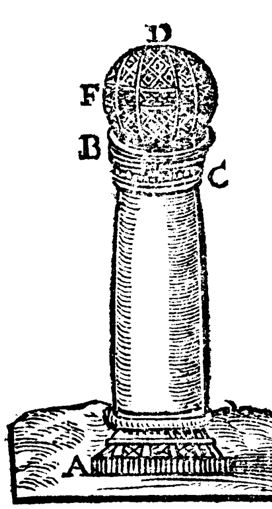
12 ¶ And the great court round about *vvas* with three rowes of hewed ſtones, and a row of cedar beames: [h] ſo *vvas it* to the inner court of the houſe of the Lord, and to the porch of the houſe.

13 ¶ Then King Salomon ſent, and fet *one* Hiram out of ‖ Tyrus.

14 Hee was a widowes ſonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in braſſe: [i] he was full of wiſdome, and vnderſtanding, and knowledge to worke all maner of worke in braſſe: who came to King Salomon, and wrought all his worke.

15 For hee caſt two pillars of braſſe: the height of a pillar was eighteene cubites, and a threed of twelue cubites did compaſſe † either of the pillars.

THE FORME OF THE PILLAR.



A B *The height of a pillar eighteene cubits, the compaſſe of a pillar was twelue cubits.*
D E *The height of the chapiter or round ball vpon the pillar of fiue cubits height.*
F *In the middes were two rowes of pomegranates: the reſt is the networke and floure de lices, or roſes.*

[c] There were as many, and like proportion on the one ſide as the other, and at euery end euen three in a row one aboue another.
[d] Before the pillars of the houſe.
[e] For his houſe which was at Ieruſalem.
* Chap. 3. 1.
‖ *Or, precious.*
[f] Which were reſts and ſtayes for the beames to lie vpon.
‖ *Or, ſpanne.*
[g] From the foundation vpward.
[h] As the Lords houſe was built, ſo was this: onely the great court of Salomons houſe was vncouered.
‖ *Or, Zor.*
[i] Thus when God will haue his glory ſet forth, he raiſeth vp men, and giueth them excellent gifts for the accompliſhment of the ſame, Exod. 31. 2. 3.
† *Ebr. the ſecond.*

16 And hee made two ‖ chapiters of molten braſſe to ſet on the tops of the pillars: the height of one of the chapiters *vvas* fiue cubites, and the height of the other chapiter *vvas* fiue cubits.

17 He made grates like networke and ‖ wrethen worke like chaines for the chapiters that were on the top of the pillars, *euen* ſeuen for the one chapiter, and ſeuen for the other chapiter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *vvere* after [k] lilie worke in the porch, foure cubits.

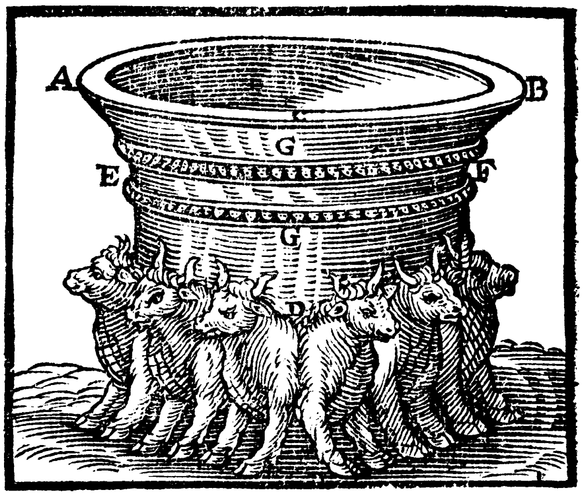
20 And the chapiters vpon the two pillars *had* alſo aboue, ‖ ouer againſt the belly ‖ within the networke *pomegranates*: for two hundreth pomegranates were in the *tvvo* ranks about vpon † either of the chapiters.

21 And he ſet vp the pillars in the [l] porch of the Temple. And when hee had ſet vp the right pillar, he called the name thereof [m] Iachin: and when he had ſet vp the left pillar, hee called the name thereof [n] Boaz.

22 And vpon the top of the pillars *vvas* worke of lilies: ſo was the workemanſhip of the pillars finiſhed.

23 ¶ And he made a molten [o] ſea of ten cubits wide from brim to brim, round in compaſſe, and fiue cubites high, and a line of thirty cubits did compaſſe it about.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one ſide to the other. C D *The height of fiue cubites.* E F *This veſſell was in compaſſe thirtie cubits.* G *The two rowes which compaſſed the veſſell about, and were garniſhed with bulles heads, wherein were pipes to auoid the water.*

24 And vnder the brim of it *vvere* knops like wilde cucumers compaſſing it round about, ten in one cubite, compaſſing the ſea * round about: and the two rowes of knops were caſt, when it was molten.

25 It ſtood on twelue buls, three looking toward the North, and three toward the Weſt, and three toward the South, and three towarde the Eaſt: and the ſea *ſtood* aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an handbreadth thicke, and the brim thereof was like the worke of the brim of a

‖ *Or, pummels.*
‖ *Or, cords like chaines.*
[k] As was ſeene commonly wrought in coſtly porches.
‖ *Or, round about the midſt.*
‖ *Or, bound.*
† *Ebr. the ſecond.*
[l] Which was in the inner court betweene the Temple and the oracle.
[m] That is, he will ſtabliſh, to wit, his promiſe toward this houſe.
[n] That is, in ſtrength: meaning the power thereof ſhall continue.
[o] So called for the hugeneſſe of the veſſell.
* 2. Chron. 4. 2.
‖ *Or, a ſpanne.*

cup with floures of lilies: it contained two houſand [p] baths.

[p] Bath and Ephah ſeeme to be both one meaſure, Eze. 45,11. euery bath conteined about ten pottels.

27 ¶ And he made ten baſes of braſſes, one baſe *vvas* foure cubites long, and foure cubites broad, and three cubits high.

28 ¶ And the worke of the baſes was on this maner, They had borders, and the borders *vvere* betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a baſe aboue: and beneath the lions and bulles, were additions made of thinne worke.

30 And euery baſe had foure braſen wheeles, and plates of braſſe: and the foure corners had † vnderſetters: vnder the caldron were vnderſetters molten at the ſide of euery addition.

† *Ebr. ſhoulders.*

31 And the [q] mouth of it was within the chapiter and aboue *to meaſure* by the cubite: for the mouth thereof *vvas* round, made like a baſe, and it was a cubit and halfe a cubit: and alſo vpon the mouth thereof *vvere* grauen works, whoſe borders *vvere* foure ſquare, *and* not round.

[q] The mouth of the great baſe or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder the borders *vvere* foure wheeles and the axletrees of the wheele *ioyned* to the baſe: and the height of a wheele *vvas* a cubit, and halfe a cubit.

33 And the faſhion of the wheeles was like the faſhion of a charet wheele, their axletrees, and their naues and their ‖ felloes, and their ſpokes *vvere* all molten.

‖ *Or, rings.*

34 And foure vnderſetters *vvere* vpon the foure corners of one baſe: *and* the vnderſetters thereof were of the baſe *it ſelfe.*

35 And in the toppe of the baſe was a round [r] compaſſe of halfe a cubite high round about: and vpon the top of the baſe the ledges thereof, and the borders thereof *vvere* of the ſame.

[r] Which was called the pillar, chapiter, or ſmall baſe, wherein the caldron ſtood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmetrees, on the ſide of euery one, and additions round about.

37 Thus made hee the ten baſes, *They* had all one caſting, one meaſure, *and* one ſiſe.

38 ¶ Then made hee [ſ] ten caldrons of braſſe, one caldron conteined fourtie baths, and euery caldron *vvas* foure cubits, one caldron *vvas* vpon one baſe throughout the ten baſes.

[ſ] To keepe waters for the vſe of the ſacrifices.

39 And he ſet the baſes, fiue on the right ſide of the houſe, and fiue on the left ſide of the houſe. And he ſet the ſea on the right ſide of the [t] houſe Eaſtward toward the South.

[t] To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and beſomes, and baſins, and Hiram finiſhed all the worke that hee made to King Salomon for the houſe of the Lord:

41 To wit, two pillars and *tvvo* bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

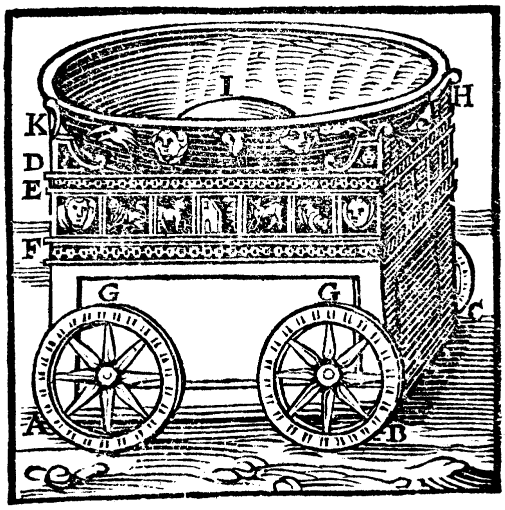
43 And the ten baſes, and ten caldrons vpon the baſes,

44 And the ſea, and twelue buls vnder that ſea,

45 And pots, and beſoms, and baſins: and all theſe veſſels, which [u] Hiram made to king Salomon for the houſe of the Lord, were of ſhining braſſe.

[u] By this name alſo Hiram the king of Tyrus was called.

THE FORME OF THE CALDRONS



A B The baſe whereupon ſtood the chaldrons, which was foure cubites long. B C Foure cubites broade. A D Three cubites high. E The imboſſement and figures of Lions, Bulles, Cherubims. F The border of workemanſhip folding to and fro. G The foure wheeles which had a cubite and an halfe of height. H The foure ſtayes or vpholders, which were vpon the baſe whereupon the Caldron ſtoode. I The Caldron.

46 In the plaine of Iorden did the King caſt them in ‖ clay betweene Succoth and Zarthan.

‖ *Or, thicke earth.*

47 And Salomon left *to vveigh* all the veſſels, becauſe of the exceeding abundance, neither could the weight of the braſſe be counted.

48 So Salomon made all the veſſels that perteined vnto the houſe of the Lord, the [x] golden altar, and the golden table, whereon the ſhewbread was.

[x] This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus.

49 And the candleſticks, fiue at the right ſide, and fiue at the left, before the oracle of pure gold, and the flowres, and the lamps, and the ſnuffers of gold.

50 And the bowles, [y] and the hooks, and the baſins, and the ſpoones, and the aſhpans of pure golde, and hindges of golde for the doores of the houſe within, *euen* for the moſt holy place, *and* for the doores of the houſe, *to vvit*, of the Temple.

[y] Some take this for ſome inſtrument of muſicke.

51 So was finiſhed all the worke that king Salomon made for the houſe of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the ſiluer and the golde and the veſſels, *and* layd them among the treaſures of the houſe of the Lord.

* *2. Chron. 5, 1.*

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king bleſſeth the people.

* *1. Chron. 5, 3.*

THen King Salomon aſſembled the Elders of Iſrael, euen all the heads of the tribes, the chiefe fathers of the children of Iſrael vnto † him in Ieruſalem, for to [a] bring vp the Arke of the couenant of the Lord from the city of Dauid, which is Zion.

† *Ebr. Salomon.*

[a] For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it 2. Sam 6, 17.

2 And all the men of Iſrael aſſembled vnto King Salomon at the feaſt in the moneth of [b] Ethanim, which is the ſeuenth moneth.

[b] Containing part of September & part of October in the which moneth they held three ſolemne feaſts, Num. 29, 1.

3 And all the Elders of Iſrael came, and the Prieſts tooke the Arke,

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſts and Leuites bring vp.

5 And King Salomon and all the Congregation of Iſrael that were aſſembled vnto him, *vvere* with him before the Arke, offering ſheepe and beeues, which could not be told, nor numbred for multitude.

6 So the [c] Prieſtes brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the houſe into the moſt holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drewe out the barres, that the endes of the barres might appeare out of the Sanctuary before the oracle, but they were not ſeene without: and there they are vnto this day

9 Nothing *vvas* in the Arke [e] ſaue the two tables of ſtone which Moſes had put there at Horeb, where the Lord made a couenant with the children of Iſrael, when he brought them out of the land of Egypt.

10 And when the Prieſtes were come out of the Sanctuary, the * cloud filled the houſe of the Lord.

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomon, The Lord * ſaid, that he would dwell in the darke cloud.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in for [f] euer.

14 ¶ And the King turned his face and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtood *there*.

15 And hee ſayd, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to build an houſe that my Name might be there: but I haue choſen * Dauid to be ouer my people Iſrael.

17 And it was in the heart of Dauid my father, to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſaid vnto Dauid my father, Whereas it was in thine heart to build an houſe vnto my Name, thou didſt well, that thou waſt ſo minded:

19 Neuertheles thou ſhalt not build the houſe, but thy ſonne that ſhall come out of thy loines, he ſhall build the houſe vnto my Name.

20 And the Lord hath † made good his word that he ſpake: and I am riſen vp in the roume of Dauid my father, and ſit on the throne of Iſrael, as the Lord promiſed, and haue built the houſe for the Name of the Lord God of Iſrael.

21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon ſtoode before * the altar of the Lord in the ſight of all the Congregation of Iſrael, and ſtretched out his hands toward heauen,

23 And ſaid, * O Lord God of Iſrael, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepeſt couenant and mercie with thy ſeruants that walke before thee, with [h] all their heart,

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore, now Lord God of Iſrael, keepe with thy ſeruant Dauid my father that thou haſt promiſed him, ſaying, * Thou ſhalt not want a man in my ſight to ſit vpon the throne of Iſrael: ſo that thy children take heed to their way, that they walke before me, as thou haſt walked in my ſight.

26 And now, O God of Iſrael, I pray thee, let thy word be verified, which thou ſpakeſt vnto thy ſeruant Dauid my father.

27 [i] Is it true indeede that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this houſe that I haue built?

28 But haue thou reſpect vnto the prayer of thy ſeruant, and to his ſupplication, O Lord my God, to heare the crie and prayer which thy ſeruant prayeth before thee this day:

29 That thine eyes may be open toward this houſe, night & day, *euen* toward the place whereof thou haſt ſayd, * My Name ſhall be there: that thou mayeſt hearken vnto the prayer which thy ſeruant prayeth in this place.

30 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael which pray in this place, and heare thou ‖ in the place of thine habitation, *euen* in heauen, and when thou heareſt, haue mercie.

31 ¶ When a man ſhall treſpaſſe againſt his neighbour, & [k] he lay vpon him an oath to cauſe him to ſweare, and † the ſwearer ſhall come before thine altar into this houſe,

32 Then heare thou in heauen, and [l] doe and iudge thy ſeruants, that thou condemne the wicked to bring his way vpon his head, and iuſtifie the righteous, to giue him according to his righteouſneſſe.

33 ¶ When thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe to thee, and [m] confeſſe thy Name, and pray and make ſupplication vnto thee in this houſe,

34 Then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land, which thou gaueſt vnto their fathers.

35 ¶ When heauen ſhall be [n] ſhut vp, and there ſhalbe no raine becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and turne from their ſinne, when thou doeſt afflict them,

36 Then heare thou in heauen, and pardon the ſin of thy ſeruants and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and giue raine vpon the land that thou haſt giuen thy people to inherite.

37 When there ſhall be famine in the land, when there ſhall be peſtilence, when there ſhalbe blaſting, mildew, graſhopper *or* catterpiller, when their enemies ſhall beſiege them in the † cities of their land, *or* any plague, *or* any ſickneſſe,

38 *Then* what prayer, *and* ſupplication ſoeuer

[c] That is, the Kohathites, Num.4,5.

[d] They drew them onely out ſo farre as they might be ſeene: for they might not pull them altogether out, Exod. 25, 15.

[e] For it is like that the enemies when they had the Arke in their hands, took away the rodde of Aaron and the pot with Man.

* *Exod.40,34.*

* *2. Chron. 6, 1.*

[f] He ſpake according to the tenour of Gods promiſe which was conditionally that they ſhould ſerue him aright.

* *2. Sam. 7, 8.*

† *Ebr. confirmed.*

[g] The two Tables wherein the articles of the couenant were written.

* *2.Chron.6.13.*

* *2.Mac.2, 8.*

[h] Vnfainedly and without all hypocriſie.

* *Chap.2.4.*

[i] He is rauiſhed with the admiration of Gods mercies, who being incomprehenſible and Lord ouer all will become familiar with men.

* *Deut.12,11.*

‖ *Or, from.*

[k] To wit, the iudge or neighbour.

† *Ebr. the oath.*

[l] That is, make it knowen.

[m] Acknowledge thy iuſt iudgement, and prayſe thee.

[n] So that there be a drought to deſtroy the fruite of the land.

† *Ebr. in the land of their gates.*

ſhalbe made of any man or of all thy people Iſrael, when euery one ſhall know the plague in his owne o heart, and ſtretch forth his hands in this houſe,

o For ſuch are moſt meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his waies, as thou knoweſt his heart, (for thou onely knoweſt the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gaueſt vnto our fathers.

41 Moreouer as touching the p ſtranger that is not of thy people Iſrael, who ſhall come out of a farre countrey for thy Names ſake,

p Hee meaneth ſuch as ſhould be turned from their idolatry to ſerue the true God.

42 (When they ſhall heare of thy great Name, and of thy mighty hand, and of thy ſtretched out arme) and ſhall come and pray in this houſe,

43 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Iſrael: and that they may know that thy q Name is called vpon in this houſe which I haue built.

q That this is the true religion wherewith thou wilt be worſhipped.

44 ¶ When thy people ſhall go out to battell againſt their enemie by the way that thou ſhalt ſende them, and ſhall pray vnto the Lord * *tovvard* the way of the citie which thou haſt choſen, and *tovvard* the houſe that I haue built for thy Name,

* *Dan.6, 10.*

45 Heare thou then in heauen their prayer and their ſupplication, and ‖ iudge their cauſe.

‖ *Or, maintaine their right.*

46 If they ſinne againſt thee, (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them vnto the enemies, ſo that they cary them away priſoners vnto the land of the enemies, either farre or neere,

* *2.Chron.6, 36. Eccleſ. 7, 22. 1.Iohn.1.8, 10.*

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee r in the land of them that caried them away captiues, ſaying, We haue ſinned, we haue tranſgreſſed, and done wickedly,

‖ *Or, if they repent.*

r Though the Temple was the chiefe place of prayer, yet hee ſecludeth not them, that being let with neceſſity call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their ſoule in the land of their enemies, which led them away captiues, and pray vnto thee *tovvard* ſ the way of their land, which thou gaueſt vnto their fathers, *and tovvard* the citie which thou haſt choſen, and the houſe which I haue built for thy Name,

ſ As Daniel did, Dan.6.10.

49 Then heare thou their prayer and their ſupplication in heauen thy dwelling place, and ‖ iudge their cauſe,

‖ Or, *auenge their wrong.*

50 And be mercifull vnto thy people that haue ſinned againſt thee, and vnto all their iniquities (wherein they haue tranſgreſſed againſt thee) and cauſe that they which led them away captiues, may t haue pitie and compaſſion on them.

t Hee vnderſtood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughteſt out of Egypt from the middes of the yron fornace.

52 Let thine eyes be open vnto the prayer of thy ſeruant, and vnto the prayer of thy people Iſrael, to hearken vnto them, in all that they call for vnto thee.

53 For thou didſt ſeparate them to thee from among all people of the earth for an inheritance, as thou ſaideſt by the hand of Moſes thy ſeruant, when thou broughteſt our fathers out of Egypt, O Lord God.

* *Exod. 19, 6.*

54 And when Salomon had made an ende of praying all this u prayer and ſupplication vnto the Lord, hee roſe from before the altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heauen,

u Salomon is a figure of Chriſt, who continually is the Mediatour betweene God and his Church.

55 And ſtood and bleſſed all the Congregation of Iſrael, with a loud voyce, ſaying,

56 Bleſſed be the Lord that hath giuen reſt vnto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſeruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forſake vs not, neither leaue vs,

58 That hee may x bow our hearts vnto him, that we may walke in all his wayes, and keep his commandements, and his ſtatutes, and his lawes, which he commanded our fathers.

x He concludeth that man of himſelfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

59 And theſe my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cauſe of his ſeruant, and the cauſe of his people Iſrael † alwayes as the matter requireth,

† *Ebr. the thing of a day in his day.*

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lord our God, to walke in his ſtatutes, and to keepe his commandements. as this day.

62 ¶ * Then the king and all Iſrael with him offered ſacrifice before the Lord.

* *2. Chron 7, 4.*

63 And Salomon offered a ſacrifice of peace offerings which he offered vnto the Lord, *to vvit,* two and twenty thouſand beeues, and an hundreth and twenty thouſand ſheepe: ſo the King and all the children of Iſrael dedicated the y houſe of the Lord.

y Before the oracle where the Arke was.

64 The ſame day did the King hallow the middle of the court, that was before the houſe of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, becauſe the * braſen altar that was before the Lord, was too little to receiue the burnt offrings, and the meate offerings, and the fat of the peace offrings.

* *2 Chron. 7, 7.*

65 And Salomon made at that time a feaſt and all Iſrael with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a ſeuen dayes and ſeuen dayes, *euen* fourteene dayes.

z That is, from North to South: meaning all the countrey.

a Seuen dayes for the dedication, and ſeuen for the feaſt.

66 And the eight day he ſent the people away: and they † thanked the King, and went vnto their tents ioyous, and with glad heart, becauſe of all the goodneſſe that the Lord had done for Dauid his ſeruant, and for Iſrael his people.

† *Ebr. bleſſed.*

CHAP. IX.

2 The Lord appeareth the ſecond time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He ſendeth forth a nauie for gold.

WHen * Salomon had finiſhed the building of the houſe of the Lord, and the Kings palace, and all that Salomon deſired and minded to doe,

* *2.Chron.7, 11.*

2 Then the Lord appeared vnto Salomon the ſecond time, as he * appeared vnto him at Gibeon.

* *Chap. 3, 5.*

3 And the Lord ſayd vnto him, I haue heard thy prayer and thy ſupplication, that thou haſt made before mee: I haue hallowed this houſe (which thou haſt built) to * put my Name there for euer, and mine eyes, and my heart ſhall be there perpetually.

* *Chap. 8. 29. Deut. 12, 21.*

4 And [a] if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart and in righteouſnes) to doe according to all that I haue commanded thee, *and* keepe my ſtatutes, and my iudgements,

[a] If thou walke in my feare, and withdraw thy ſelfe from the common maner of men, which follow their ſenſualitie.

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

* 2.Sam.7.12. 1.chron.22,10.

6 *But* if yee and your children turne away from mee, and will [b] not keepe my Commandements, *and* my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip them,

[b] God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſerie.

7 Then will I cut off Iſrael from the lande, which I haue giuen them, and the houſe which I haue hallowed * for my Name, will I caſt out of my ſight, and Iſrael ſhall be a [c] prouerbe, and a common talke among all people.

* Iere.7,14.

[c] The world ſhall make of you a mocking ſtocke for the vile contempt and abuſing of Gods moſt liberall benefits.

8 Euen this high houſe ſhall be *ſo*: euery one that paſſeth by it, ſhalbe aſtonied, and ſhall hiſſe, and they ſhall ſay, * Why hath the Lord done thus vnto this land, and to this houſe?

* Deut.29,24. Iere.22.8.

9 And they ſhall anſwere, Becauſe they forſooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worſhipped them, and ſerued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houſes, the houſe of the Lord, and the Kings palace.

* 2 Chron.8.1.

11 (*For the vvhich* Hiram the king of ‖ Tyrus had brought to Salomon timber of Cedar and firre trees, and golde, and whatſoeuer he deſired) then king Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ *Or, Zor.*

‖ *Or, Galile.*

12 And Hiram came out from Tyrus to ſee the cities which Salomon had giuen him, and they pleaſed him not.

13 Therefore hee ſayd, What cities are theſe which thou haſt giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

‖ *Or, dirtie, or barren.*

14 And Hiram had ſent the King [d] ſixe ſcore [e] talents of gold.

[d] For his tribute toward the building.

[e] The common talent was about threeſcore pound weight.

15 ¶ And this is the cauſe of the tribute, why King Salomon raiſed tribute, *to vvit*, to build the houſe of the Lord, and his owne houſe, and [f] Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

[f] Millo was as the towne houſe or place of aſſembly which was open aboue.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and ſlewe the Canaanites that dwelt in the citie, and gaue it for a preſent vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethhoron the nether,

18 And Baalath, and Tamor in the wilderneſſe of the land,

19 And all the cities [g] of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and *all* that Salomon deſired and would build in Ieruſalem, and in Lebanon, and in all the land of his dominion)

[g] Cities for his munitions of warre.

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebuſites, which were not of the children of Iſrael

[h] Theſe were as bondmen and paid what was required, either labour or money

21 *To vvit*, their children that were left after them in the land whom the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day

22 But of the children of Iſrael did Salomon * make no bondmen: but they were men of warre and his ſeruants, and his princes, & his captaines, and rulers of his charets and his horſemen.

* Leuit.25,39.

23 Theſe were the princes of the officers, that were ouer Salomons worke: *euen* [i] fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

[i] The ouerſeers of Salomons workes, were diuided into three parts: the firſt conteined 3300, the ſecond 300. and the third 250. which were Iſraelites: ſo here are conteined the two laſt parts, which make 550. looke more, 2. Chron. 8, 10.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the houſe which *Salomon* had built for her: then did he build Millo.

25 And thriſe a yeere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lord: and he burnt incenſe vpon *the altar* that was before the Lord, when hee had finiſhed the houſe.

6 Alſo king Salomon made a nauie of ſhips in Ezeon-geber, which is beſide Eloth, and the brinke of the red ſea, in the land of Edom.

27 And Hiram ſent with the nauie, his ſeruants, that were mariners, and had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir, and fet from thence [k] foure hundreth and twentie talents of gold, and brought it to king Salomon.

[k] In the 2. Chron. 8. 18. is made mention of thirtie more, which ſeeme to haue beene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon. 18 His royall throne. 23 His power and magnificence.

AND the * Queene of [a] Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to prooue him with hard queſtions.

* 2.Chron.9.1. matth.12.42. luke 11.31.

[a] Ioſephus ſaith, that ſhee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

2 And ſhee came to Ieruſalem with a very great traine, *and* camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and ſhee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her queſtions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba ſaw all Salomons wiſedome, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparell, and his drinking veſſels, and his burnt offrings, that he offered in the houſe of the Lord, and † ſhe was greatly aſtonied.

[b] That is, the whole order, and trade of his houſe.

† *Ebr. there was no more ſpirit in her.*

6 And ſhee ſayd vnto the King, It was a true word that I heard in mine owne land of thy ſayings, and of thy wiſedome.

7 Howbeit I beleeued not this report, till I came, and had ſeene it with mine eyes: but loe, the one halfe was not tolde mee: *for* thou haſt more wiſdome and proſperitie, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy [c] wiſedome.

[c] But much more happy are they, which heare the wiſedome of God reueiled in his word.

9 Bleſſed be the Lord thy God, which [d] loued thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee king to doe [e] equitie and righteouſneſſe.

[d] It is a chiefe ſigne of Gods fauour, when godly and wiſe rulers ſit in the throne of iuſtice.

[e] This is the cauſe, why Kings are appointed.

10 And ſhe gaue the king ſixe ſcore talents of golde, and of ſweete odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweete odours, as the queene of Sheba gaue to king Salomon.

11 The nauie alſo of Hiram (that caried gold from Ophir) brought likewiſe great plentie of * Almuggim trees from Ophir, and precious ſtones.

* 2.Chron.9.10.

12 And the king made of the Almuggim trees pillars for the houſe of the Lord, and for the kings

palace, and made harps and pſalteries for ſingers. There came no more ſuch Almuggim trees, nor were no more ſeene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatſoeuer ſhe would aſke, beſides that, which Salomon gaue her of his † kingly liberalitie: ſo ſhe returned and went to her owne countrey, *both* ſhe and her ſeruants.

† *Ebr. by the hand of the King.*

14 ¶ Alſo the weight of gold, that came to Salomon in one yeere, was ſixe hundreth threeſcore and ſixe * talents of gold,

* *Exod.25.39.*

15 Beſides that *he had* of merchant men and of the merchandiſes of them that ſold ſpices, and of all the kings of Arabia, and of the princes of the [f] countrey.

[f] To wit, of Arabia, which for the great abundance of all things was called Happy

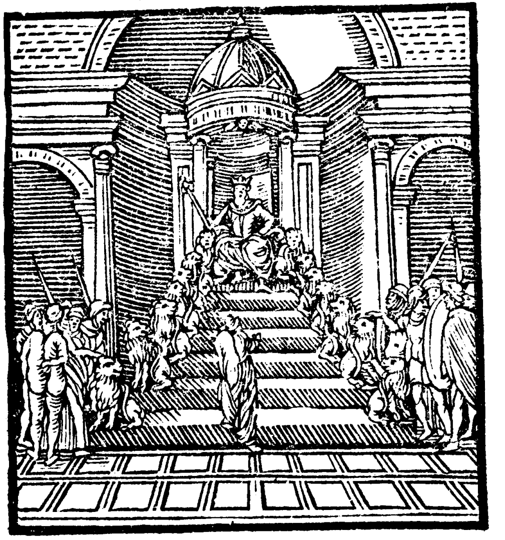
16 And King Salomon made two hundreth targets of beaten golde, ſixe hundreth *ſhekels* of gold went to a target:

17 And three hundred ſhields of beaten gold, three pound of gold went to one ſhield: and the King put them in the * houſe of the wood of Lebanon.

* *Chap. 7,2.*

18 ¶ Then the King made a great throne of yuorie, and couered it with the beſt golde.

¶ THE ROYAL THRONE OF SALOMON



19 And the throne had ſixe ſteps, and the top of the throne *vvas* round behinde, and there were [g] ſtayes on either ſide on the place of the throne, and two lyons ſtanding by the ſtayes.

[g] As the chaire bowes, or places to leane vpon.

20 And there ſtood twelue lyons on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

21 And all King Salomons drinking veſſels *vvere* of golde, and all the veſſels of the houſe of the wood of Lebanon *vvere* of pure golde, none *vvere* of ſiluer: *for* it was nothing eſteemed in the dayes of Salomon

22 For the King had on the ſea the nauie of Tharſhiſh with the nauie of Hiram: once in three yeere came the nauie of [h] Tharſhiſh and brought gold and ſiluer, yuorie, and apes and peacocks.

[h] By Tharſhiſh is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the kings of the earth both in riches and in wiſedome.

24 And all the world ſought to ſee Salomon, to heare his wiſdome, which God had put in his heart,

25 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of golde, and raiment, and armour, and ſweet odours, horſes and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horſemen: and he had a thouſand and foure hundred charets, and twelue thouſand horſemen, whom he placed in the charet cities, and with the King at Ieruſalem.

* *2.Chron.1,14.*

27 And the King ‖ gaue ſiluer in Ieruſalem as ſtones, and gaue cedars as the wilde fig trees that grow abundantly in the plaine.

‖ *Or, he made ſiluer as plenteous as ſtones.*

28 Alſo Salomon had horſes brought out of Egypt, and fine linnen: ‖ the kings merchants receiued the linnen for a price.

‖ *Or, for the company of the Kings merchants did receiue a number at a price.*

29 There came vp and went out of Egypt *ſome* charet *vvorth* ſixe hundreth *ſhekels* of ſiluer: that is, one horſe, an hundreth and fifty. And thus they brought *horſes* to all the Kings of the Hittites and to the Kings of Aram by their † meanes.

† *Ebr. hands.*

CHAP. XI

Salomon hath a thouſand wiues and concubines, which bring him to idolatrie. 14 His God raiſeth vp aduerſaries againſt him. 43 He dieth.

BVt King Salomon loued * many [a] outlandiſh women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon, and Heth,

* *Deut.17,17. Ecclus.47.12,22.*

[a] Which were idolaters.

2 Of the nations whereof the Lord had ſayd vnto the children of Iſrael, * Goe not yee in to them, nor let them come in to you: *for* ſurely they will turne your hearts after their gods, to them, *I ſay*, did Salomon ioyne in loue.

* *Exod.34,16.*

3 And he had ſeuen hundreth wiues, *that vvere* ‖ princeſſes, and three hundreth [b] concubines, and his wiues turned away his heart.

‖ *Or, Queenes.*

[b] To whom appertained no dowrie.

4 For when Salomon was old, his wiues turned his heart after other gods, ſo that his heart was not [c] perfect with the Lord his God as *vvas* the heart of Dauid his father.

[c] He ſerued not God with a pure heart.

5 For Salomon followed * Aſhtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

* *Iud.2,13.*

[d] Who was alſo called Molech, verſe 7. reade 2. King.23,10.

6 So Salomon wrought wickedneſſe in the ſight of the Lord, but continued not to follow the Lord, as *did* Dauid his father.

7 Then did Salomon build an hie place for Chemoſh, the [e] abomination of Moab, in the mountaine that is ouer againſt Ieruſalem, and vnto Molech the abomination of the children of Ammon.

[e] Thus the Scripture termeth whatſoeuer man doeth reuerence and ſerue as God.

8 And ſo did he for all his outlandiſh wiues, which burnt incenſe and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, becauſe he had turned his heart from the Lord God of Iſrael, * which had appeared vnto him twiſe,

* *Chap. 3,5. and 9,2.*

10 And had giuen him a * charge concerning this thing, that he ſhould not follow other gods: but hee kept not that, which the Lord had commanded him.

* *Chap.6,12.*

11 Wherefore the Lord ſayde vnto Salomon, Foraſmuch as [f] this is done of thee, and thou haſt not kept my Couenant, and my ſtatutes (which I commanded thee) * I will ſurely rent thy kingdome from thee, and will giue it to thy ſeruant.

[f] That thou haſt forſaken me and worſhipped idoles.

* *Chap. 2,15.*

12 Notwithſtanding in thy dayes I will not do it, becauſe of Dauid thy father, but I will rent it out of the hand of thy ſonne:

13 Howbeit I will not rent all the kingdome, *but* will giue one [g] tribe to thy ſonne, becauſe of

[g] Becauſe the tribes of Iudah and Beniamin had their poſſeſſions mixed, they are here taken as one tribe.

Dauid my ſeruant,& becauſe of Ieruſalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerſarie vnto Salomon, *euen* Hadad the Edomite, of the kings[h] ſeede, which was in Edom.

[h] Of the king of Edoms ſtocke.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoſt had ſmitten all the males in Edom,and was gone vp to bury the[i] ſlaine,

* 2.*Sam.* 8,14.

[i] Of the Edomites.

16 (For ſixe moneths did Ioab remaine there and all Iſrael, till hee had deſtroyed all the males in Edom.)

17 Then this Hadad[k] fled, and certaine other Edomites of his fathers ſeruants with him, to goe into Egypt,Hadad being yet a litle childe.

[k] Thus God reſerued this idolater to be a ſcourge to puniſh his peoples ſinnes.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an houſe, and appointed him vitailes and gaue him land.

19 So Hadad[l] found great fauour in the ſight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queene.

[l] God brought him to honor, that his power might be more able to compaſſe his enterpriſes againſt Salomons houſe.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captaine of the hoaſte was dead, Hadad ſayd to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh ſayd vnto him, What haſt thou lacked with mee, that thou wouldeſt thus goe to thine owne countrey? And he anſwered, Nothing,but in any wiſe let me goe.

23 ¶ * And God ſtirred him vp *another* aduerſary,Rezon the ſonne of Eliada,which[m] fled from his lord Hadadezar king of Zobah.

* 2.*Sam.* 8,3.

[m] When Dauid had diſcomfited Hadadezer and his armie.

24 And hee gathered men vnto him, and had bin captaine ouer the company, when Dauid ſlew them. And they went to Damaſcus, and dwelt there,[n] and they made him king in Damaſcus.

[n] To wit,the men whom hee had gathered vnto him.

25 Therefore was he an aduerſary to Iſrael all the dayes of Salomon: beſides the euill that Hadad *did*, he alſo abhorred Iſrael, and reigned ouer Aram.

26 ¶ * And Ieroboam the ſonne of Nebat an Ephrathite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) lift vp his hand againſt the king.

* 2.*Chron.* 13,6.

27 And this was the cauſe that he lift vp *his* hand againſt the king, *VVhen* Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, hee made him[o] ouerſeer of all the labour of the houſe of Ioſeph.

[o] He was ouerſeer of Salomons workes, for the tribe of Ephraim and Manaſſeh.

29 And at that time, when Ieroboam went out of Ieruſalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him,and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him,and[p] rent it in twelue pieces.

[p] By theſe viſible ſignes the Prophets would more deeply print their meſſage into their hearts to whom they were ſent.

31 And ſayd to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael,Behold, I will rent the kingdome out of the hands of Salomon,and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my ſeruant Dauids ſake, and for Ieruſalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ‖ do right in mine eyes,& my ſtatutes,and my lawes) as *did* Dauid his father.

‖ *Or, to doe that, that pleaſeth me,*

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, *and* who kept my commandements and my ſtatutes.

35 * But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

* *Chap.* 12,15.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a[q] light alway before mee in Ieruſalem the citie, which I haue choſen mee to put my Name there.

[q] He hath reſpect vnto the Meſsiah, which ſhould be the bright ſtarre that ſhould ſhine thorow all the world.

37 And I will take thee, and thou ſhalt reigne † euen as thine heart deſireth, and ſhalt be king ouer Iſrael.

† *Ebr. in all that thy ſoule.*

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe,as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will[r] for this afflict the ſeede of Dauid,[ſ] but not for euer.

[r] For this idolatry that Salomon hath committed.

[ſ] For the whole ſpiritual kingdome was reſtored in Meſsiah.

40 ¶ Salomon ſought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that hee did, and his wiſedome, are they not written in the[t] booke of the acts of Salomon?

[t] Which booke as is thought,was loſt in their captiuitie.

42 The time that Salomon reigned in Ieruſalem ouer all Iſrael, was * fourtie yeere.

* 2.*Chron.* 9,30.

43 And Salomon ſlept with his fathers: and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 8 Hee refuſeth the counſell of the Ancient. 20 Ieroboam reigneth ouer Iſrael. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

And * Rehoboam went to Shechem: for all Iſrael were come to Shechē, to make him king.

* 2.*Chron.* 10,1.

2 And when Ieroboam the ſonne of Nebat heard of it (who was yet in Egypt,* whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt.)

* *Chap.* 11,40.

‖ *Or, returne from Egypt.*

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came and ſpake vnto Rehoboam, ſaying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke which hee put vpon vs,[a] lighter, and we will ſerue thee.

* *Chap.* 4,7.

[a] Oppreſſe vs not with ſo great charges, which we are not able to ſuſtaine.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counſell with the old men that ‖ had ſtood before Salomon his father,while hee yet liued,and ſayd, What counſell giue yee, that I may make an anſwere to this people?

‖ *Or, had bene of his ancient counſellers.*

7 And they ſpake vnto him, ſaying, If thou be a[b] ſeruant vnto this people this day,and ſerue them,

[b] They ſhewed him that there was no way to win the peoples hearts, but to grant them their iuſt petition.

them, and anſwere them, and ſpeake kinde words to them, they will be thy ſeruants for euer.

8 But hee forſooke the counſell that the olde men had giuen him, and asked counſell of the young men that had bene brought vp with him, and waited on him.

9 And hee ſayd vnto them, [c] What counſell giue yee, that we may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke, which thy father hath put vpon vs, lighter?

[c] There is nothing harder for them that are in authority, then to bridle their affections, and to follow good counſell.

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou ſay vnto this people, that haue ſpoken vnto thee, and ſayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euen* thus ſhalt thou ſay vnto them, My ‖ leaſt part ſhall be [d] bigger then my fathers loynes.

‖ *Or, little finger.*

[d] I am much more able to keepe you in ſubiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chaſtiſed you with rods, but I will correct you with ‖ ſcourges.

‖ *Or, ſcorpions.*

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, ſaying, Come to me againe the third day.

[e] The people declare their obedience in this that they would attempt nothing before the king had giuen them iuſt occaſion.

13 And the king anſwered the people ſharpely, and left the olde mens counſell that they gaue him,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

15 And the king hearkened not vnto the people: for it was the ‖ ordinance of the Lord, that he might performe his ſaying, which the Lord had ſpoken by * Ahijah the Shilonite vnto Ieroboam the ſonne of Nebat.

‖ *Or, the Lord was the cauſe.*

* *Chap.*11,11.

16 So when all Iſrael ſaw that the king regarded them not, the people anſwered the king thus, ſaying, What portion haue wee in [f] Dauid? wee haue none inheritance in the ſonne of Iſhai. To your tents, O Iſrael: now ſee to thine owne houſe, Dauid. So Iſrael departed vnto their tents.

[f] Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile wordes declare.

17 Howbeit ouer the children of Iſrael, which dwelt in the cities of Iudah, did Rehoboam reigne ſtill.

18 ¶ Now the king Rehoboam ſent Adoram the receiuer of the tribute, and all Iſrael ſtoned him to death: then the king Rehoboam † made ſpeede to get him vp to his charet, to flee to Ieruſalem.

† *Ebr. ſtrengthened himſelfe.*

19 And Iſrael rebelled againſt the houſe [g] of Dauid vnto this day.

[g] By the iuſt iudgement of God for Salomons ſinnes.

20 ¶ And when all Iſrael had heard that Ieroboam was come againe, they ſent and called him to the aſſembly, and made him king ouer all Iſrael: none followed the houſe of Dauid, but the tribe of Iudah * onely.

* *Chap.*11,13.

21 And when Rehoboam was come to Ieruſalem, he [h] gathered all the houſe of Iudah with the tribe of Beniamin, an hundreth and fourescore thouſand of choſen men (which were good warriours) to fight againſt the houſe of Iſrael, and to bring the kingdome againe to Rehoboam the ſonne of Salomon.

[h] For as yet hee perceiued not that the Lord had ſo appointed it.

22 * But the word of God came vnto Shemaiah the [i] man of God, ſaying,

* 2.*Chron.*11,2.

[i] That is, the Prophet.

23 Speake vnto Rehoboam the ſonne of Salomon king of Iudah, and vnto all the houſe of Iudah and Beniamin, and the remnant of the people, ſaying,

24 Thus ſayth the [k] Lord, Ye ſhall not goe vp, nor fight againſt your brethren the children of Iſrael: returne euery man to his houſe: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

[k] Who of his iuſt iudgement will puniſh the treſpaſſer, and of his mercy ſpare the innocent people.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now ſhall the kingdome returne to the houſe of Dauid.

27 If this people goe vp and doe ſacrifice in the houſe of the Lord [l] at Ieruſalem, then ſhall the hearts of this people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: ſo ſhall they kill me, and goe againe to Rehoboam king of Iudah.

[l] He feared leaſt his people ſhould haue by this meanes bene entiſed to rebell againſt him.

28 Wherevpon the king tooke counſell, and made two calues of golde, and ſayd vnto them, [m] It is too much for you to goe vp to Ieruſalem: Behold, O Iſrael, thy gods which brought thee vp out of the land of Egypt.

[m] So crafty are carnall perſwaſions of princes, when they will make a religion to ſerue to their appetite.

29 And he ſet the one in Beth-el, and the other ſet he in Dan.

30 And this thing turned to ſinne: for the people went (becauſe of the one) euen to Dan.

31 Alſo he made an [n] houſe of hie places, and made prieſts of the loweſt of the people, which were not of the ſonnes of Leui.

[n] That is, a temple, where altars were built for idolatry.

32 And Ieroboam made a feaſt the [o] fifteenth day of the eight moneth, like vnto the feaſt that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made: and he placed in Beth-el the Prieſts of the hie places, which he had made.

[o] Becauſe hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the Law.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*euen* in the moneth which hee had forged of his owne heart) and made a ſolemne feaſt vnto the children of Iſrael, and hee went vp to the altar, to burne incenſe.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 13 The Prophet is ſeduced. 24 and is killed of a lion. 33 The obſtinacie of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam ſtood by the altar to offer incenſe.

[a] That is, a Prophet.

[b] Not that that was called Luz in Beniamin, but an other of that name.

2 And he cried againſt the altar by the commandement of the Lord, and ſayd, O altar, altar, thus ſayth the Lord, Behold, a childe ſhalbe borne vnto the houſe of Dauid, * Ioſiah by name, and vpon thee ſhall he ſacrifice the prieſts of the high places that burne incenſe vpon thee, and they ſhall burne mens bones vpon thee.

* 2.*King.*23,17.

3 And he gaue a ſigne the ſame time, ſaying, This is the [c] ſigne, that the Lord hath ſpoken, Behold, the altar ſhall rent, and the aſhes that are vpon it, ſhall ‖ fall out.

[c] By this ſigne ye ſhall know that the Lord hath ſent me.

‖ *Or, be powred out.*

4 And when the king had heard the ſaying of the man of God, which hee had cried againſt the altar in Beth-el, Ieroboam ſtretched out his hand for the altar, ſaying, [d] Lay holde on him: but his hand which hee put foorth againſt him, dried vp, and hee could not pull it in againe to him.

[d] The wicked rage againſt the Prophets of God, when they declare them Gods iudgements.

5 The altar alſo claue aſunder, and the aſhes

fell out from the altar, according to the ſigne, which the man of God had giuen by the † commandement of the Lord.

6 Then the king anſwered and ſaide vnto the man of God, [e] I beſeech thee, pray vnto the Lord thy God, and make interceſſion for mee, that mine hand may be reſtored vnto mee. And the man of God beſought the Lord, and the Kings hande was reſtored, and became as it was afore.

7 Then the King ſayd vnto the man of God, Come home with me, that thou mayeſt ‖ dine, and I will giue thee a reward.

8 But the man of God ſayd vnto the King, If thou wouldeſt giue me halfe thine houſe, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For ſo ‖ was it charged me by the word of the Lord, ſaying, [f] Eate no bread nor drinke water, nor turne againe by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his ſonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had ſpoken vnto the king, told they their father.

12 And their father ſaide vnto them, What way went he? and his ſonnes † ſhewed him what way the man of God went, which came from Iudah.

13 And he ſayde vnto his ſonnes, Saddle mee the aſſe. Who ſadled him the aſſe, and hee rode thereon,

14 And went after the man of God, and found him ſitting vnder an oke: and he ſayd vnto him, Art thou the man of God, that cameſt from Iudah? And he ſayd, † Yea.

15 Then he ſayd vnto him, [g] Come home with me, and eat bread.

16 But hee anſwered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, *ſaying*, Thou ſhalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wenteſt.

18 And he ſayd vnto him, I am a Prophet alſo as thou art, and an [h] Angel ſpake vnto me by the word of the Lord, ſaying, Bring him againe with thee into thine houſe, that he may eate bread and drinke water: *but* he lied vnto him.

19 So he went againe with him, and did eate bread in his houſe, and dranke water.

20 And as they ſate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, ſaying, Thus ſayth the Lord, [i] Becauſe thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandement which the Lord thy God commanded thee,

22 But cameſt backe againe, and haſt eaten bread and drunke water in the place (whereof he did ſay vnto thee, Thou ſhalt eate no bread nor drinke any water) thy carkeis ſhall not come vnto the ſepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he ſadled him the aſſe, to wit, to the Prophet whom he had brought againe,

† Ebr. mouth.

[e] Though the wicked humble themſelues for a time, when they feele Gods iudgement, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

‖ Or, take ſuſtenance.

‖ Or, he charged me: to wit, an Angel.

[f] Seeing he had the expreſſe word of God, he ought not to haue declined therefrom neither for the perſwaſion of man nor Angel.

† Ebr. looked.

† Ebr. I am.

[g] This he did of a ſimple mind, thinking it his duetie to declare friendſhip to a Prophet.

[h] His fault is here double: firſt in that hee ſuffereth not the Prophet to obey Gods expreſſe commandement: and next, that he faineth to haue a reuelation to the contrary.

[i] God would reproue his folly by him, who was the occaſion to bring him into errour.

24 And when he was gone, [k] a lion met him by the way, and ſlew him, and his body was caſt in the way, and the aſſe ſtood thereby: the Lion ſtood by the corps alſo.

25 And behold, men that paſſed by, ſaw the carkeis caſt in the way, and the Lion ſtanding by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee ſayd, It is the man of God, who hath been diſobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the Lion, which hath rent him and ſlaine him, according to the word of the Lord, which he ſpake vnto him.

27 ¶ And he ſpake to his ſonnes, ſaying, Saddle me the aſſe. And they ſadled him.

28 And hee went and found his body caſt in the way, and the aſſe and the Lion ſtood by the corps: and the lion had [l] not eaten the body, nor torne the aſſe.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the aſſe, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his [m] owne graue, and they lamented ouer him, *ſaying*, Alas, my brother.

31 And when he had buried him, he ſpake to his ſonnes, ſaying, When I am dead, bury yee me alſo in the ſepulchre, wherein the man of God is buried: lay my bones beſide his bones.

32 For that thing which he cried by the word of the Lord againſt the altar that is in Beth-el, and againſt all the houſes of the hie places, which are in the cities of Samaria, ſhall ſurely come to paſſe.

33 *Howbeit* after this Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the loweſt of the people prieſts of the hie places. Who would, might † conſecrate himſelfe and be of the prieſts of the hie places.

34 And this thing turned to ſinne vnto the houſe of Ieroboam, euen to roote it out, and deſtroy it from the face of the earth.

CHAP. XIIII.

2 Ieroboam ſendeth his wife deſguiſed to Ahijah the Prophet, who declareth vnto him the deſtruction of his houſe. 22 Iudah is puniſhed by Shiſhak.

AT that time Abijah the ſonne of Ieroboam fell ſicke.

2 And Ieroboam ſayd vnto his wife, Vp, I pray thee, [a] and diſguiſe thy ſelfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I ſhould be king ouer this people.

3 And take † with [b] thee, tenne loaues and ‖ cracknels, and a bottell of hony, and goe to him: he ſhall tell thee what ſhall become of the yong man.

4 And Ieroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his † ſight was decayed for his age.

5 Then the Lord ſayd vnto Ahijah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her ſonne, for he is ſicke: thus and thus ſhalt thou ſay vnto her: *for* when ſhee commeth in,

[k] By this fearefull example, God ſetteth foorth how dangerous a thing it is for men to behaue themſelues coldly, or deceitfully in their charge whereunto God hath called them.

[l] To declare that this was only the iudgement of God: for if the Lion had done it for hunger, hee would alſo haue deuoured the body.

[m] Which he had prepared for himſelfe.

[n] So the wicked profit not by Gods threatnings, but go backward, and become worſe and worſe, 2.Tim. 3,13.

† Ebr. fill his hand.

[a] His owne conſcience bare him witneſſe, that the Prophet of God would not ſatisfie his affections, which was a wicked man.

* Chap. 11. 31.

† Ebr. in thine hand.

[b] According to the cuſtome when they went to aske counſell of Prophets, 1.Sam. 9.7.

‖ Or, wafers.

† Ebr. eyes ſtood.

in, ſhe ſhall feine her ſelfe *to be* [c] another.

6 Therefore when Ahijah heard the ſound of her feet as ſhe came in at the doore, he ſayd, Come in thou [d] wife of Ieroboam: why feineſt thou thus thy ſelfe to be another? I am ſent to thee *vvith* heauy tidings.

7 Go tell Ieroboam, Thus ſayth the Lord God of Iſrael, Foraſmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Iſrael,

8 And haue rent the kingdome away from the houſe of Dauid, and haue giuen it thee, and thou haſt not bene as my ſeruant Dauid, which kept my Commandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But haſt done euill aboue all that were before thee (for thou haſt gone and made thee other gods, and [f] molten images, to prouoke mee, and haſt caſt me behind thy backe.)

10 Therefore behold, I will bring euill vpon the houſe of Ieroboam, and will cut off from Ieroboam him that * [g] piſſeth againſt the wall, as well him that [h] is ſhut vp, as him that is left in Iſrael, and will ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeth away doung till it be all gone.

11 The dogges ſhall eate him of Ieroboams *ſtocke* that dieth in the citie, and the foules of the aire ſhall eat him that dieth in the field: [i] for the Lord hath ſayd it.

12 Vp therefore and get thee to thine houſe: for when thy feete enter into the citie, the child ſhall die.

13 And all Iſrael ſhall mourne for him, and bury him: for he onely of Ieroboam ſhall come to the graue, becauſe in him there is found [k] ſome goodneſſe toward the Lord God of Iſrael in the houſe of Ieroboam.

14 Moreouer, the Lord ſhall ſtirre him vp a King ouer Iſrael which ſhall deſtroy the houſe of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord ſhall ſmite Iſrael, as when a reede is ſhaken in the water, and he ſhall weed Iſrael out of this good land, which he gaue to their fathers, and ſhall ſcatter them beyond the [m] Riuer, becauſe they haue made them groues, prouoking the Lord to anger.

16 And he ſhall giue Iſrael vp, becauſe of the ſinnes of Ieroboam, who did ſinne, and [n] made Iſrael to ſinne.

17 ¶ And Ieroboams wife aroſe, and departed, and came to Tirzah, and when ſhee came to the threſhold of the houſe, the yong man died.

18 And they buried him, and all Iſrael lamented him, according to the word of the Lord which he ſpake by the hand of his ſeruant Ahijah the Prophet.

19 And the reſt of Ieroboams actes, how hee warred, and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Iſrael.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee [o] ſlept with his fathers, and Nadab his ſonne reigned in his ſteade.

21 ¶ Alſo Rehoboam the ſonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere old, when he began to reigne, and reigned ſeuenteene [p] yeere in Ieruſalem, the citie which the Lord did chuſe out of all the tribes of Iſrael, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickedneſſe in the ſight of the Lord: and they prouoked him more with their ſinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they alſo made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were alſo Sodomites in the [q] land, they did according to all the abominations of the nations, which the Lord haſt caſt out before the children of Iſrael.

25 ¶ And in the fift yeere of King Rehoboam, Shiſhak king of Egypt came vp againſt Ieruſalem,

26 And tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, and tooke away all: ſo he caried away all the ſhields of gold * which Salomon had made.

27 And king Rehoboam made for them braſen ſhields, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings houſe.

28 And when the King went into the houſe of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the reſt of the actes of Rehoboam, and all that he did, are they not written in [r] the bookes of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [ſ] continually.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name *vvas* Naamah an [t] Ammonite: and Abijam his ſonne reigned in his ſtead.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Aſa ſucceedeth in his roome. 16 The battell betweene Aſa and Baaſha. 24 Iehoſhaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baaſha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the ſonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeere reigned hee in Ieruſalem, and his mothers name *vvas* Maachah the daughter of [a] Abiſhalom.

3 And he walked in all the ſinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids ſake did the Lord his God giue him a [b] light in Ieruſalem, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalem,

5 Becauſe Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commanded him all the dayes of his life, * ſaue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The reſt alſo of the acts of Abijam, and all that he did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was alſo warre betweene Abijam and Ieroboam.

8 And Abijam ſlept with his fathers, and they buried him in the citie of Dauid: and Aſa his ſonne reigned in his ſtead.

9 ¶ * And in the twenty yeere of Ieroboam King of Iſrael, reigned Aſa ouer Iudah.

10 Hee reigned in Ieruſalem one and fourtie yeere,

---

[c] Then the wife of Ieroboam.

[d] For God oft times diſcloſeth vnto his the craft and ſubtiltie of the wicked.

[e] Which waſt but a ſeruant.

[f] To wit, two calues.

* Chap. 21, 21. and 2. King. 9, 8.

[g] Euery male euen to the dogs, 1. Sam. 25, 22.

[h] As well him that is in the ſtrong hold, as him that is abroad.

[i] They ſhall lacke the honour of buriall in token of Gods malediction.

[k] In the middes of the wicked, God hath ſome on whom he doeth beſtow his mercies.

[l] The Lord will begin to deſtroy it out of hand.

[m] Meaning, Euphrates.

[n] The people ſhall not be excuſed when they doe euill at the commandement of their gouernours.

[o] The Lord ſmote him that he died, 2. Chron. 13, 20.

[p] And died before Ieroboam about foure yeeres.

‖ *Or, beſides all that their fathers had done by their ſinnes.*

[q] Where idolatry reigneth, all horrible vices are committed, till at length Gods iuſt iudgement deſtroy them vtterly.

* *Chap.* 10, 16.

[r] Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chro. 12. 15.

[ſ] That is, all the dayes of Rehoboams life.

[t] Whoſe idolatry Rehoboam her ſonne followed.

* 2. *Chron.* 11, 22.

[a] Some thinke that this was Abſalom Salomons ſonne.

[b] Meaning, a ſonne to reigne ouer Iudah.

* 2. *Sam.* 11, 4. *and* 12, 9.

* 2. *Chron.* 13, 3.

* 2. *Chron.* 14, 3.

yeare, and his [c] mothers name *vvas* Maachah, the daughter of Abiſhalom.

[c] That is, his grand-mother, as David is oft times called father of them, whoſe grand-father he was.

11 And Aſa did right in the eyes of the Lord, as *did* David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee [d] put downe * Maachah his mother alſo from her eſtate, becauſe ſhe had made an idole in a grove: and Aſa deſtroyed her idoles, and burnt them by the brooke Kidron.

[d] Neither kinred nor authoritie ought to be regarded, when they blaſpheme God, and become idolaters, but muſt be puniſhed.

* *2.Chron.15.16.*

14 But they put not downe the hie places. Nevertheleſſe Aſas heart was [e] upright with the Lord all his dayes.

[e] For in that that he ſuffered them to worſhip God in other places, then he had appoynted, it came of ignorance, and not of malice.

15 Alſo he brought in the holy veſſels of his father, and the things that he had dedicated unto the houſe of the Lord, ſilver and golde, and veſſels.

16 ¶ And there was warre betweene Aſa and Baaſha king of Iſrael all their dayes.

17 Then Baaſha King of Iſrael went up againſt Iudah, and built [f] Ramah, ſo that he would let none goe out or in to Aſa king of Iudah.

[f] Of the ſame purpoſe that Ieroboam did, becauſe the people ſhould not goe up to Ieruſalem, leaſt they ſhould follow Aſa.

18 Then Aſa tooke all the ſilver and the gold that was left in the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and delivered them into the hands of his ſervants, and king Aſa ſent them to * Benha-dad the ſonne of Tabrimon, the ſonne of Hezion king of ‖ Aram that dwelt at Damaſcus, ſaying,

* *2.Chron.16.2.*

‖ *Or, Syria.*

19 *There is* a covenant betweene mee and thee, *and* betweene my father and thy father: Behold, I have ſent unto thee a preſent of ſilver and golde: come, breake thy covenant with Baaſha King of Iſrael, that he may [g] depart from mee.

[g] And vexe mee no longer.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captaines of the hoaſts, which he had, againſt the cities of Iſrael, and ſmote Iion, and Dan, and Abel-beth-maachach, and all Cinneroth, with all the land of Naphtali.

21 And when Baaſha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Aſa ‖ aſſembled all Iudah † none excepted, and they tooke the ſtones of Ramah, and the timber thereof, wherewith Baaſha had built, and king Aſa built with them Geba of Benjamin and Mizpah.

‖ *Or, make a proclamation.*

† *Ebr. none innocent.*

23 And the reſt of all the actes of Aſa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diſeaſed in his [h] feete.

[h] Hee had the gout and put his truſt rather in Phyſitions then in the Lord. 2.Chron.16.12.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his [i] father. And Iehoſhaphat his ſonne reigned in his ſtead.

[i] His great grand-father.

25 And Nadab the ſonne of Ieroboam began to reigne over Iſrael the ſecond yeare of Aſa king of Iudah, and reigned over Iſrael two yeare.

26 And he did evil in the ſight of the Lord, walking in the way of his father, and in his ſinne wherewith he made Iſrael to ſinne.

27 And Baaſha the ſonne of Ahijah of the houſe of Iſſachar conſpired againſt him, and Baaſha ſlew him at Gibbethon, which belonged to the Philiſtims: for Nadab and all Iſrael laid ſiege to Gibbethon.

28 Even in the third yeare of Aſa king of Iudah did Baaſha ſlay him, and reigned in his ſtead.

29 And when he was king, hee [k] ſmote all the houſe of Ieroboam, hee left none alive to Ieroboam, untill he had deſtroyed him, according to the * word of the Lord which he ſpake by his ſervant Ahijah the Shilonite,

[k] So God ſtirred up one tyrant to puniſh the wickedneſſe of another.

* *Chap.14.10.*

30 Becauſe of the ſinnes of Ieroboam which he committed, and wherewith hee made Iſrael to ſinne, by his [l] provocation, wherewith he provooked the Lord God of Iſrael.

[l] By cauſing the people to commit idolatry with his calves, and ſo provoking God to anger.

31 And the reſidue of the acts of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

32 And there was warre betweene Aſa and Baaſha king of Iſrael, all their dayes.

33 In the third yeare of Aſa king of Iudah, began Baaſha the ſonne of Ahijah to reigne over all Iſrael in [m] Tirzah, *and reigned* foure and twentie yeares.

[m] Which was the place where the kings of Iſrael remained.

34 And hee did evil in the ſight of the Lord, walking in the way of Ieroboam, and in his ſinne, wherewith he made Iſrael to ſinne.

CHAP. XVI.

1 Of Baaſha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Iehu the ſonne of Hanani againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee captaine over my people Iſrael, and thou haſt walked in the way of Ieroboam, and haſt made my people Iſrael to ſinne, to provoke mee with their ſinnes.

[a] Thus ſpake Iehu to Baaſha in the Name of the Lord.

3 Beholde, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe, and will make [b] thine houſe like the * houſe of Ieroboam, the ſonne of Nebat.

[b] Meaning, the houſe of Baaſha.

* *Chap. 15.29.*

4 * He that dieth of Baaſhas *ſtocke* in the city, him ſhall the dogges eate: and that man of him which dieth in the fieldes, ſhall the foules of the ayre eate.

* *Chap.14.11.*

5 And the reſt of the actes of Baaſha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Iſrael?

‖ *Or, valiantneſſe.*

* *1.Chron.16,1.*

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſonne reigned in his ſtead.

7 And alſo [c] by the hand of Iehu the ſonne of Hanani the Prophet, came the word of the Lord to Baaſha, and to his houſe, that he ſhould be like the houſe of Ieroboam, even for all the wickedneſſe that de did in the ſight of the Lord, in provoking him with the worke of his hands, and becauſe he killed [d] him.

[c] That is, the Prophet did his meſſage.

[d] Meaning, Nadab Ieroboams ſonne.

8 ¶ In the ſixe and twentieth yeare of Aſa king of Iudah, began Elah the ſonne of Baaſha to reigne over Iſrael in Tirzah, *and reigned* two yeares.

9 And his ſervant Zimri, captaine of halfe his charets, conſpired againſt him, as he was in Tirzah [e] drinking, till he was drunken in the houſe of Arza ſteward of his houſe in Tirzah.

[e] The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his houſe in Tirzah.

10 And Zimri came and ſmote him, and killed him in the ſeven and twenty yeare of Aſa king of Iudah, and reigned in his ſtead.

11 ¶ And when hee was king, and ſate on his throne, hee ſlew all the houſe of Baaſha, not leaving thereof one to piſſe againſt a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord which he ſpake againſt Baaſha by the hand of Iehu the [f] Prophet.

[f] Both Hanani his father and he were Prophets.

13 For all the ſinnes of Baaſha, and ſinnes of Elah his ſonne, which they ſinned, and made Iſrael

to ſinne, and provoked the Lord God of Iſrael with their vanities.

14 And the reſt of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

15 ¶ In the ſeven and twenty yeare of Aſa king of Iudah did Zimri reigne ſeven dayes in Tirzah, and the people was then in campe [g] againſt Gibbethon, which *belonged* to the Philiſtims.

[g] The ſiege had continued from the time of Nadab Ieroboams ſonne.

16 And the people of the hoaſt heard ſay, Zimri hath conſpired, and hath alſo ſlaine the king. Wherefore all Iſrael made Omri the captaine of the hoaſt, king over Iſrael that ſame day, *even* in the hoaſt.

17 Then Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

[h] Where Zimri kept himſelf in hold.

18 And when Zimri ſaw, that the city was taken, he went into the palace of the kings houſe, and † burnt himſelf, and the kings houſe with fire, *and* ſo died,

† *Ebr. burnt the Kings houſe upon him.*

19 For his ſinnes which hee ſinned, in doing that which is evill in the ſight of the Lord, in walking in the way of Ieroboam, and in his ſinnes which he did, cauſing Iſrael to ſinne.

20 And the reſt of the acts of Zimri, and his treaſon that he wrought, are they not written in the booke of the Chronicles of the kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: *for* [i] halfe the people followed Tibni the ſonne of Ginath to make him king, and the other halfe followed Omri.

That is, the people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 In the one and thirty yeare of Aſa king of Iudah began Omri to reigne over Iſrael, *and reigned* twelve yeare. Sixe yeare reigned he in Tirzah.

24 And hee bought the mountaine ‖ Samaria of one Shemer for two talents of ſilver, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine, Samaria.

‖ *Or, Shemeron.*

25 But Omri did evill in the eyes of the Lord, and did [k] worſe then all that were before him.

[k] For ſuch is the nature of idolatry, that the ſuperſtition thereof doeth daily increaſe, and the elder it is the more abominable it is before God and his Church.

26 For hee walked in all the way of Ieroboam the ſonne of Nebat, and in his ſinnes wherewith he make Iſrael to ſinne in provoking the Lord God of Iſrael with their vanities.

27 And the reſt of the acts of Omri, that hee did, and his ſtrength that he ſhewed, are they not written in the booke of the Chronicles of the Kings of Iſrael?

28 And Omri ſlept with his fathers, and was buried in [l] Samaria: and Ahab his ſonne reigned in his ſtead.

[l] He was the firſt king that was buried in Samaria, after that the kings houſe was burnt in Tirzah.

29 Now Ahab the ſonne of Omri began to reigne over Iſrael, in the eighth and thirtie yeare of Aſa king of Iudah; and Ahab the ſonne of Omri reigned over Iſrael in Samaria two and twenty yeare.

30 And Ahab the ſonne of Omri did worſe in the ſight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the ſinnes of Ieroboam the ſonne of Nebat, except he tooke Iezebel alſo the daughter of Ethbaal king of the Zidonians [m] to wife, and went and ſerved Baal, and worſhipped him?

[m] By whoſe meanes he fell to all wicked and ſtrange idolatry, and cruell perſecution.

32 Alſo hee reared up an altar to Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Iſrael more then all the kings of Iſrael that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: he laid the foundation thereof in Abiram his eldeſt ſonne, and ſet up the gates thereof in his youngeſt ſonne Segub, according to the word of the Lord which he ſpake † by Ioſhua the ſonne of Nun.

[n] Reade Ioſh.6.26.

† *Ebr. by the hand of Ioſhua.*

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 Hee is fed of Ravens. 9 He is ſent to Zarephath, where he reſtoreth his hoſteſſe ſonne to life.

AND Elijah the Tiſhbite one of the inhabitants of Gilead ſaid unto Ahab, * As the Lord God of Iſrael liveth, before whom I [a] ſtand, there ſhall be neither dew nor raine theſe yeares, but [b] according to my word.

* *Eccluſ.48.3. Iam.5.16.17.*

[a] That is, whom I ſerve.

[b] But as I ſhall declare it by Gods revelation.

2 ¶ And the word of the Lord came unto him, ſaying,

3 Goe hence, and turne thee Eaſtward, and hide thy ſelf in the ‖ river Cherith, that is over againſt Iorden,

‖ *Or, brooke.*

4 And thou ſhalt drinke of the river: and I have commanded the [c] ravens to feed thee there.

[c] To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

5 So hee went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over againſt Iorden.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening, and he dranke of the river.

7 And after a while the river dried up, becauſe there fell no raine upon the earth.

8 ¶ And the [d] word of the Lord came unto him, ſaying,

[d] As the troubles of the Saints of God are many, ſo his mercy is ever at hand to deliver them.

9 * Up, *and* get thee to Zarephath, which is in Zidon, and remaine there: behold, I have commanded a widow there to ſuſtaine thee.

* *Luke 4.25.26.*

10 So hee aroſe and went to Zarephath: and when he came to the gate of the city, behold, the widow was there [e] gathering ſticks: and he called her, and ſaid, Bring me, I pray thee, a little water in a veſſell, that I may drinke.

[e] All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould looke upon nothing worldly, but onely truſt on Gods providence.

11 And as ſhe was going to fetch it, he called to her, and ſaid, Bring mee, I pray thee, a morſell of bread in thine hand.

12 And ſhe ſaid, As the Lord thy God liveth, I have not a cake, but even an handfull of meale in a barrell, and a little oyle in a cruſe: and behold, I am gathering † a few ſticks for to goe in, and dreſſe it for me and my ſonne, that we may eat it, and [f] die.

† *Ebr. two.*

[f] For there is no hope of any more ſuſtenance.

13 And Elijah ſaid unto her, Feare not, come doe as thou had ſaid, but make me thereof a little cake firſt of all, and bring it unto mee, and afterward make for thee and thy ſonne.

14 For thus ſaith the Lord God of Iſrael, [g] The meale in the barrell ſhall not be waſted, neither ſhall the oyle in the cruſe be diminiſhed, unto the time that the Lord ſend raine upon the earth.

[g] God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompence for the ſame.

15 So ſhe went, and did as Elijah ſaid, and ſhe did eate: ſo did hee and her houſe [h] for a certaine time.

[h] That is, till he had raine and food on the earth.

16 The barrell of the meale waſted not, nor the oyle was ſpent out of the cruſe, according to the word of the Lord, which he ſpake by the hand of Elijah.

17 ¶ And after theſe things, the ſonne of the wife of the houſe fell ſicke, and his ſickneſſe was ſo ſore, ‖ that there was no [i] breath left in him.

‖ *Or, that he died.*

[i] God would try whether ſhe had learned by his mercifull providence to make him her onely ſtay and comfort.

18 And ſhe ſaid unto Elijah, What have I to doe

with thee, O thou man of God? art thou come vnto me to call my ſinne to remembrance, and to ſlay my ſonne?

19 And he ſaid vnto her, Giue me thy ſonne: and he tooke him out of her boſome, and caried him vp into a chamber, where he aboade, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and ſaid, O Lord my God, haſt thou[k] puniſhed alſo this widow, with whome I ſoiourne, by killing her ſonne?

21 And he ſtretched himſelfe vpon the child three times, and called vnto the Lord, and ſaide, O Lord my God, I pray thee, let this childs ſoule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the ſoule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the houſe, and deliuered him vnto his mother, and Elijah ſayd, Behold, thy ſonne liueth.

24 And the woman ſaid vnto Elijah, Now[l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is ſent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the[a] third yeere, ſaying, Goe, ſhew thy ſelfe vnto Ahab, and I will ſend raine vpon the earth.

2 And Elijah went to ſhew himſelfe vnto Ahab, and *there vvas* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his houſe: (and Obadiah[b] feared God greatly:

4 For when Iezebel deſtroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab ſaid vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if ſo be that we may finde graſſe to ſaue the horſes and the mules aliue, leaſt wee depriue *the land* of the beaſts.

6 And ſo they diuided the lande betweene them to walke thorow it. Ahab went one way by himſelfe, and Obadiah went another way by himſelfe.

7 ¶ And as Obadiah was in the way, behold, Elijah[c] met him: and he knew him, and fell on his face, and ſaid, Art not thou my Lord Elijah?

8 And he anſwered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What haue I ſinned, that thou wouldeſt deliuer thy ſeruant into the hand of Ahab, to ſlay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my lord hath not ſent to ſeeke thee: and when they ſaid, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou ſayeſt, Goe, tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirit of the Lord ſhall cary thee into ſome place that I do not know: ſo when I come and tell Ahab, if he cannot finde thee, then will he kill me: But I thy ſeruant[d] feare the Lord from my youth.

13 Was it not told my lord, what I did when Iezebell ſlew the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou ſaieſt, Goe, tell thy lord, Behold, Elijah *is here*, that he may ſlay me.

15 And Elijah ſaid, As the Lord of hoaſts liueth, before whom I ſtand, I will ſurely ſhew[e] my ſelfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab ſaw Elijah, Ahab ſaid vnto him, Art thou he that troubleth Iſrael?

18 And hee anſwered, I haue not troubled Iſraell, but[f] thou and thy fathers houſe, in that yee haue forſaken the commandements of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, and gather to mee all Iſrael vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab ſent vnto all the children of Iſrael; and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and ſaid, How long[g] halt ye betweene two opinons? If the Lord be God, follow him, but if Baall be hee, then goe after him. And the people anſwered him not a word.

22 Then ſaid Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuſe the one, and cut him in pieces, and lay him on the wood, but put no fire *vnder*, and I will prepare the other bullocke, and lay him on the wood, and will put no fire *vnder*.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that anſwereth[h] by fire, let him be God. And all the people anſwered, and ſayd, It is well ſpoken.

25 And Elijah ſaid vnto the prophets of Baal, Chuſe you a bullocke; and prepare him firſt, (for ye are many) and call on the name of your gods, but put no fire *vnder*.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, ſaying, O Baal, heare vs: but there was no voyce, nor any to anſwere: and they[i] leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and ſaid, Crie alowde: for hee is a[k] god: either hee talketh or purſueth *his enemies*, or is in his iourney, or it may be that hee ſleepeth, and muſt be[l] awaked.

28 And they cryed lowd, and cut themſelues as their maner was, with kniues and lancers, till the blood guſhed out vpon them.

29 And when midday was paſſed, and they had prophecied vntill the offering of the *euening* ſacrifice, there was neither voyce, nor one to anſwere, nor any that regarded.

30 And Elijah ſaid vnto all the people, Come to mee. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue ſtones, according

[k] He was afraid leſt Gods name ſhould haue bene blaſphemed and his miniſters contemned, except he ſhould haue continued his mercies as he had begunne them, ſpecially while he there remained.

[l] So hard a thing it is to depend on God, except we be confirmed by miracles.

[a] After that he departed from the riuer Cherith.

[b] God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly: that is, to profeſſe his Name openly.

[c] God pitieth oft times the wicked for the godlies ſake, and cauſeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens ſake.

[d] I am none of the wicked perſecuters that thou ſhouldeſt procure vnto me ſuch diſpleaſure, but ſerue God, and fauour his children.

[e] By my preſence I will declare that thou haſt told him the trueth.

[f] The true miniſters of God ought not onely not to ſuffer the trueth to be vniuſtly ſlandered, but to reprooue boldly the wicked ſlanderers without reſpect of perſon.

[g] Be conſtant in religion, and make it not as a thing indifferent, whether yee follow God or Baal or whether ye ſerue God wholly or in part, Zeph. 1. 5.

[k] By ſending downe fire from heauen to burne the ſacrifice.

[i] As men raviſhed with ſome ſtrange ſpirit.

[k] You eſteeme him as God.

[l] Hee mocketh their beaſtly madneſſe, which thinke that by any inſtance or ſuit, the dead and vile idoles can helpe their worſhippers in their neceſſitie.

to the number of the tribes of the ſonnes of Iaakob, (vnto whom the word of the Lord came, ſaying, * Iſrael ſhalbe thy name)

* Gen.32.28. 2.King.17.34.

32 And with the ſtones hee built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would conteine two † meaſures of ſeed.

† Ebr. Sats, which ſome thinke conteine about three pottles and a third part a piece.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him in the wood:

34 And ſayd, Fill foure barrels with water, and poure it vpon the burnt offering and on the wood. Againe he ſayd, Doe ſo againe. And they did ſo the ſecond time. And he ſayd, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he [m] filled the ditch with water alſo.

[m] Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they ſhould haue none occaſion to doubt that he is the onely God.

36 And when they ſhould offer the *euening* ſacrifice, Elijah the Prophet came and ſayd, Lord God of Abraham, Izhak, and of Iſrael, let it be knowen this day, that thou art the God of Iſrael, and that I am thy ſeruant, and that I haue done all theſe things at thy commandement.

37 Heare mee, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou haſt turned their heart againe [n] at the laſt.

[n] Though God ſuffer his to runne in blindneſſe and errour for a time, yet at the length he calleth them home to him by ſome notorious ſigne and worke.

38 Then the fire of the Lord fell, and conſumed the burnt offering, and the wood, and the ſtones, and the duſt, and licked vp the water that was in the ditch.

39 And when all the people ſaw it, they fell on their faces, and ſayd, The Lord is God, the Lord is God.

40 And Elijah ſayd vnto them, Take the prophets of Baal, let not [o] a man of them eſcape: and they tooke them, and Elijah brought them to the brooke Kiſhon, and ſlew them there.

[o] He commanded them that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerue him with all their power, and deſtroy the idolaters his enemies.

41 ¶ And Elijah ſaid vnto Ahab, Get thee vp, eate and drinke, for *there is* a ſound of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And ſaid to his ſervant, Goe vp now, and looke toward the way of the Sea. And hee went vp, and looked, and ſaid, There is nothing. Againe he ſaid, Goe againe [p] ſeuen times.

[p] As Gods ſpirit mooued him to pray, ſo was hee ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

44 And at the ſeuenth time he ſayd, Behold, there ariſeth a little cloude out of the Sea like a mans hand. Then he ſayd, Up, and ſay vnto Ahab, Make ready *the charet*, and get thee downe, that the raine ſtay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp, and came to Izreel,

‖ Or, here and there.

46 And the hand of the Lord was on Elijah, and he girded vp his loynes, and ran [q] before Ahab till he came to Izreel.

[q] Hee was ſo ſtrengthened with Gods ſpirit, that he ran faſter then the charet was able to runne.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nouriſhed by the Angel of God. 15 Hee is commanded to anoynt Hazael, Iehu, and Eliſha.

NOw Ahab told Iezebel all that Elijah had done, and how hee had ſlaine all the [a] prophets with the ſword.

2 Then Iezebel ſent a meſſenger vnto Elijah, ſaying, [b] The gods doe ſo to me, and more alſo, if I make not thy life like one of their liues by to morow this time.

[a] To wit, of Baal.

[b] Though the wicked rage againſt Gods children, yet he holdeth them backe that they cannot execute their malice.

3 ¶ When he ſaw that, hee aroſe, and went ‖ for his life, and came to Beerſheba, which is in Iudah, and left his ſeruant there.

‖ Or, whither his mind led him.

4 But hee went a dayes journey into the wilderneſſe, and came and ſate downe vnder a Iuniper tree, and deſired that he might die, and ſayd, It is now enough: O Lord, [c] take my ſoule, for I am no better then my fathers.

[c] So hard a thing it is to bridle our impatience in affliction, that the Saints could not ouercome the ſame.

5 And as hee lay and ſlept vnder the Iuniper tree, behold now, an Angel touched him, and ſayd vnto him, Vp, *and* eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: ſo he did eat and drinke, and returned and ſlept.

7 And the Angel of the Lord came againe the ſecond time, and touched him, and ſayd, Vp, *and* eat: for [d] thou haſt a great iourney.

8 ¶ Then hee aroſe, and did eate and drinke, and walked in the ſtrength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

[d] He declareth that except God had nouriſhed him miraculouſly, it had not bene poſſible for him to haue gone this iourney.

9 And there hee entred into a caue, and lodged there: and behold, the Lord ſpake to him, and ſayd vnto him, What doeſt thou here, Elijah?

10 And he anſwered, I haue [e] beene very iealous for the Lord God of hoaſtes: for the children of Iſrael haue forſaken thy couenant, broken downe thine altars, and ſlaine thy Prophets with the ſword, * and I onely am left, and they ſeeke my life to take it away.

[e] He complaineth that the more zealous that he ſhewed himſelfe to maintaine Gods glory, the more cruelly was hee perſecuted.

* Rom.11,13.

11 And hee ſayd, Come out, and ſtand vpon the mount before the Lord, And behold, the Lord went by, and a mightie ſtrong winde rent the mountaines, and brake the rockes before the Lord: *but* the Lord was [f] not in the winde: and after the winde *came* an earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a ſtill and ſoft voyce.

[f] For the nature of man is not able to come neere vnto God, if hee ſhould appeare in his ſtrength and full maieſtie, and therefore of his mercie he ſubmitteth himſelue to our capacitie.

13 And when Elijah heard it, hee couered his face with his mantle, and went out, and ſtood in the entring of the caue, and behold, *there came* a voyce vnto him, and ſayd, What doeſt thou here, Elijah?

14 And he anſwered, I haue bene very ielous for the Lord God of hoaſts, [g] becauſe the children of Iſrael haue forſaken thy couenant, caſt downe thine altars, and ſlaine thy Prophets with the ſword, and I onely am left, and they ſeeke my life to take it away.

[g] We ought not to depend on the multitude in maintaining Gods glory, but becauſe our dutie ſo requireth, we ought to doe it.

15 And the Lord ſayd vnto him, Goe, returne by the wilderneſſe vnto Damaſcus, and when thou commeſt *there*, anoynt Hazael king ouer ‖ Aram.

‖ Or, Syria.

16 And Iehu the ſonne of Nimſhi ſhalt thou anoynt King ouer Iſrael: and Eliſha the ſonne of Shaphat of Abel Meholah ſhalt thou anoynt to be Prophet in thy roome.

17 And * him that eſcapeth from the ſword of Hazael, ſhall Iehu ſlay: and him that eſcapeth from the ſword of Iehu, ſhall Eliſha ſlay.

* 2.King.9.1.3. ecclus.48.8.

18 Yet will * I leaue ſeuen thouſand in Iſrael: *euen* [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.

* Rom.11.4.

[h] He declareth that wicked diſſemblers and idolaters are not his.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelft: and Elijah went towards him, and caſt his

mantle vpon him.

20 And he left the oxen, and ranne after Elijah, and ſaid, [i] Let mee, I pray thee, kiſſe my father and my mother, and then I will follow thee. Who anſwered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and ſlewe them, and ſod their fleſh with the [k] inſtruments of the oxen, and gaue vnto the people, and they did eate: then he aroſe and went after Elijah, and miniſtred vnto him.

CHAP. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victorie to Ahab by a Prophet. 31 The King of Iſrael made peace with Ben-hadad, and is reprooued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram aſſembled all his army, and two and thirty [a] kings with him, with horſes, and charets, and went vp and beſieged ‖ Samaria, and fought againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael, into the citie,

3 And ſaid vnto him, Thus ſaith Ben-hadad, Thy ſiluer and thy gold is mine: alſo thy women, and thy fayre children are mine.

4 And the king of Iſrael anſwered, and ſaid, My lord king, according to thy ſaying, [b] I am thine, and all that I haue.

5 And when the meſſengers came againe, they ſaid, Thus commandeth Ben-hadad, and ſaith, When I ſhall ſend vnto thee, and command, thou ſhalt deliuer me thy ſiluer and thy gold, and thy women, and thy children,

6 [c] Or elſe I will ſend my ſeruants vnto thee by to morow this time, and they ſhall ſearch thine houſe, and the houſes of thy ſeruants: and whatſoeuer is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

7 Then the King of Iſrael ſent for all the Elders of the land, and ſaid, Take heed, I pray you, and ſee how he ſeeketh miſchiefe: for he ſent vnto me for my wiues, and for my children, and for my ſiluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people ſaid to him, Hearken [d] not vnto him, nor conſent.

9 Wherefore hee ſaide vnto the meſſengers of Ben-hadad, Tell my lord the king, All that thou diddeſt ſend for to thy ſeruant at the firſt time, that I will doe, but this thing I may not doe. And the meſſengers departed, and brought him an anſwere.

10 And Ben-hadad ſent vnto him, and ſaid, The gods doe ſo to me and more alſo, if the [e] duſt of Samaria be enough to all the people that follow me, for euery man an handfull.

11 And the king of Iſrael anſwered, and ſaid, Tell *him*, Let not him that girdeth *his harneis*, boaſt himſelfe, as he that [f] putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he ſaid vnto the ſeruants, ‖ Bring forth *your engines*. And they ſet them againſt the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab king of Iſrael, ſaying, Thus ſayeth the Lord, Haſt thou ſeene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayeſt know, [g] that I am the Lord.

14 And Ahab ſaid, By whom? and hee ſaid, Thus ſayeth the Lord, By the ſeruants of the princes of the prouinces. He ſaid againe, Who ſhall order the battell? and he anſwered, Thou.

15 ¶ Then hee numbred the ſeruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them hee numbred the whole people of all the children of Iſrael, *euen* ſeuen thouſand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, *both* he and the kings: *for* two and thirtie kings helped him.

17 So the [h] ſeruants of the princes of the prouinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, *to wit*, the ſeruants of the princes of the prouinces, and the hoaſte which followed them.

20 And they ſlew euery one his † enemie: and the ‖ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on an horſe with *his* [i] horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and charets, and with a great ſlaughter ſlew the Aramites.

22 (For there had come a Prophet to the king of Iſrael, and had ſaid vnto him, Goe, be of good courage, and conſider, and take heede what thou doeſt: for when the yeere is gone about, the king of Aram will come vp againſt thee.)

23 ¶ Then the ſeruants of the king of Aram ſaid vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight againſt them in the plaine, and doubtleſſe we ſhall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, and ſuch charets, and wee will fight againſt them in the plaine, and doubtleſſe wee ſhall ouercome them: and hee hearkened vnto their voyce, and did ſo.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and were all [l] aſſembled, and went againſt them, and the children of Iſrael pitched before them like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and ſpake vnto the king of Iſrael, ſaying, Thus ſaith the Lord, Becauſe the Aramites haue ſaid, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye ſhall know that [m] I am the Lord.

29 And they pitched one ouer againſt the other ſeuen dayes, and in the ſeuenth day the battell was ioyned: and the children of Iſrael ſlewe of the Aramites an hundreth thouſand footemen in one day.

30 But the reſt fled to Aphek into the city: and there fell a wall vpon ſeuen and twenty thouſand men that were left: and Ben-hadad fled into the citie, and came into † a ſecret chamber.

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[i] Though this naturall affection is not to be contemned, yet it ought not to mooue vs when God calleth vs to ſerue him.

[k] He would not ſtay till wood was brought, ſo great was his deſire to follow his vocation.

‖ Or, Syria.

[a] That is, gouernours and rulers of prouinces.

‖ Or, Shomeron.

[b] I am content to obey and pay tribute.

[c] Hee would not accept his anſwere except he did out of hand deliuer whatſoeuer he ſhould aske, for he ſought an occaſion how to make warre againſt him.

[d] They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, only to ſatiſfie the luſt of a tyrant.

[e] Much leſſe ſhall there be found any pray that is worth any thing, when they ſhalbe ſo many.

[f] Boaſt not before the victory be gotten.

‖ *Or, put your ſelues in order.*

[g] Before God went about with ſignes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

[h] That is, yong men trained in the ſeruice of princes.

† *Ebr. man.*

‖ *Or, Syrians.*

[i] Which them that were appointed for the preſeruation of his perſon.

[k] Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffreth not vnpuniſhed.

[l] All they, which were in the battell of the former yeere, verſe 15.

[m] Who am of like power in yͤ valley, as I am on the hils, and can aſwell deſtroy a multitude with few as with many.

† *Ebr. from chamber, to chamber.*

31 ¶ And his ſeruants ſaid vnto him, Behold now, wee haue heard ſay that the Kings of the houſe of Iſrael are mercifull Kings: we pray thee, let vs put ſackcloath about our [n] loynes, and ropes about our heads, and goe out to the King of Iſrael: it may be that he will ſaue thy life.

32 Then they girded ſackecloath about their loynes, and *put* ropes about their heads, and came to the King of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let mee liue: and he ſaid, Is he yet aliue? hee is my brother.

33 Now the men tooke diligent heed, ‖ if they could catch *any thing* of him, and made haſte, and ſaid, Thy brother [o] Ben-hadad. And he ſaid, Goe, bring him. So Ben-hadad came out vnto him, and he cauſed him to come vp into the chariot.

34 And *Ben-hadad* ſaid vnto him, The cities which my father tooke from thy father, I will reſtore, and thou ſhalt make ſtreetes for thee in [p] Damaſcus, as my father did in Samaria. Then *ſaid Ahab*, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets ſaide vnto his neighbour by the commandement of the Lord, [q] Smite mee, I pray thee. But the man refuſed to ſmite him.

36 Then ſaid he vnto him, Becauſe thou haſt not obeyed the voyce of the Lord, behold, as ſoone as thou art departed from mee, a lyon ſhall [r] ſlay thee. So when he was departed from him, a lyon found him, and ſlew him

37 Then hee found another man, and ſaid, Smite mee, I pray thee. And the man ſmote him, and in ſmiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and diſguiſed himſelfe with aſhes upon his face.

39 And when the King came by, he cryed unto the King, and ſaid, [ſ] Thy ſervant went into the middes of the battell, and behold, there went away a man, whom *another* man brought unto me, and ſaid, Keepe this man: if he be loſt, and want, thy life ſhall go for his life, or elſe thou ſhalt pay a talent of ſiluer.

40 And as thy ſervant had here and there to doe, he was gone: And the King of Iſrael ſaid unto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And hee haſted, and tooke the aſhes away from his face: and the King of Iſrael knewe him that hee was of the Prophets:

42 And he ſaid unto him, Thus ſaith the Lord, * Becauſe thou haſt let goe out of *thine* handes a man whom I appoynted to die, thy life ſhall goe for his life, and thy people for his people.

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to * Samaria.

CHAP. XXI.

1 Iezebel commandeth to kill Naboth, for the vineyard that hee refuſed to ſell to Ahab. 19 Elijah reprooueth Ahab, and hee repenteth.

AFter * theſe things, Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, [a] Giue mee thy vineyard, that I may make mee a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: *or* if it pleaſe thee, I will giue thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord keepe me from giuing the inheritance of my father vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the word which Naboth the Izreelite had ſpoken vnto him. For hee had ſaid, I will not giue thee the inheritance of my fathers, and he lay [b] vpon his bed, and turned his face and would eat no bread.

5 Then Izebel his wife came vnto him, and ſaid vnto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid vnto her, Becauſe I ſpake vnto Naboth the Izreelite, and ſaid vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee *another* vineyard for it: but he anſwered, I will not giue thee my vineyard.

7 Then Izebel his wife ſaide vnto him, [c] Doeſt thou now gouerne the kingdome of Iſrael? Up, eate bread, and † be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaime a [d] faſt, and ſet Naboth among the chiefe of the people,

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou diddeſt blaſpheme God and the king: then cary him out, and ſtone him that he may die.

11 And the [e] men of the citie, *euen* the Elders and gouernours which dwelt in his citie, did as Iezebel had ſent vnto them: as it was written in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men, witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did † blaſpheme God and the King. Then they caried him away out of the citie, and ſtoned him with ſtones, that he died.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, [f] Up, *and* take poſſeſſion of the vineyard of Naboth the Izreelite, which hee refuſed to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he roſe to goe downe to the vineyard of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Elijah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meete Ahab King of Iſrael, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither hee is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſay unto him, Thus ſaith the Lord, [g] Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake unto him, ſaying, Thus ſaith the Lord, [h] In the place where dogs licked the blood of Naboth, ſhall dogs licke euen thy blood alſo.

20 And Ahab ſaid to Elijah, Haſt thou found mee, O mine enemie? And hee anſwered, I haue found *thee*: for thou haſt ſold thy ſelfe to worke wickednes in the ſight of the Lord.

21 *

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[n] In ſigne of ſubmiſſion, and that we have deſerved death, if hee will puniſh us with rigour.

‖ *Or, and caught it of him.*

[o] He is aliue.

[p] Thou ſhalt appoint in my chiefe citie what thou wilt, and I will obey thee.

‖ *Or, of the diſciples.*

[q] By this externall ſigne hee would more lively touch the kings heart.

[r] Becauſe thou haſt tranſgreſſed the commandement of the Lord.

[ſ] By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlaine.

* Chap. 22, 38.

‖ *Or, Shomeron.*

* *Or, at this time.*

[a] Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompenſe.

[b] Thus the wicked conſider not what is iuſt and lawfull, but fret inwardly, when they cannot haue their inordinate appetites ſatiſfied.

[c] As though ſhe ſaid, Thou knoweſt not what it is to reigne. Commaund and intreat not.

† *Ebr. let thine heart be merry.*

[d] For then they vſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

[e] Thus the worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandements of princes, then the iuſt lawes of God.

† *Ebr. bleſſe.*

[f] This example of monſtrous crueltie the holy Ghoſt leaveth to vs, to the intent that we ſhould abhorre all tyrannie, and ſpecially in them whom nature and kind ſhould moue to be pitifull and enclined to mercy.

[g] Doeſt thou thinke to haue any aduantage by murthering of an innocent?

[h] This was fulfilled in Ioram his ſonne, as 2. King. 9. 25. 26.

21 *Behold, I will bring euill vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that *piſſeth againſt the wall, aſwell him that is *ſhut vp, as him that is left in Iſrael,

22 And I will make thine houſe like the houſe of *Ieroboam the ſonne of Nebat, and like the houſe of *Baaſha the ſonne of Ahijah, for the prouocation wherewith thou haſt prouoked and made Iſrael to ſinne.

23 And alſo of Iezebel ſpake the Lord, ſaying, *The dogs ſhall eate Iezebel ‖ by the wall of Izreel.

24 The dogs ſhall eate him of Ahabs *ſtocke*, that dieth in the citie: and him that dieth in the fields, ſhall the fowles of the aire eat.

25 (But there was none like Ahab, who did [i] ſell himſelfe to worke wickednes, in the ſight of the Lord, whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord caſt out before the children of Iſrael.)

27 Now when Ahab heard thoſe wordes, hee rent his cloathes, and put ſackcloath vpon †him, and faſted, and lay in ſackcloath, and went [k] ſoftly.

28 And the word of the Lord came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab is humbled before me? becauſe he ſubmitteth himſelfe before mee, I will not bring that euill in his dayes, *but* in his [l] ſonnes dayes will I bring euill vpon his houſe.

CHAP. XXII.

2 Iehoſhaphat and Ahab fight againſt the King of Syria. 15 Michaiah ſheweth the king what ſhalbe the ſucceſſe of their enterpriſe. 24 Zidkijah the falſe prophet ſmiteth him 34 Ahab is ſlaine. 40 Ahaziah his ſonne ſucceedeth. 41 The reigne of Iehoſhaphat, 50 and Ioram his ſonne.

ANd *they continued [a] three yeere without warre betweene Aram and Iſrael.

2 And in the third yeere did Iehoſhaphat the king of Iudah [b] come downe to the king of Iſrael.

3 (Then the king of Iſrael ſaid vnto his ſeruants, Know yee not that [c] Ramoth Gilead was ours? and we ſtay, and take it not out of the hand of the King of Aram?)

4 And hee ſaid vnto Iehoſhaphat, Wilt thou goe with mee to battell againſt Ramoth Gilead? And Iehoſhaphat ſaid vnto the king of Iſrael, [d] I am as thou art, my people as thy people, and mine horſes as thine horſes.

5 Then Iehoſhaphat ſaid vnto the King of Iſrael, [e] Aske counſell, I pray thee, of the Lord to day.

6 Then the king of Iſrael gathered the [f] prophets vpon a foure hundreth men, and ſaid vnto them, Shall I goe againſt Ramoth Gilead to battell, or ſhall I let it alone? And they ſaid, Goe vp, for the Lord ſhall deliuer it into the hands of the King.

7 And Iehoſhaphat ſaid, Is there here neuer a Prophet of the [g] Lord more, that we might enquire of him?

8 And the king of Iſrael ſaid vnto Iehoſhaphat, There is yet one man (Michaiah the ſonne of Imlah) by whom we may aske counſell of the Lord, but [h] I hate him: for he doth not prophecie good vnto mee, but euill. And Iehoſhaphat ſaid, Let not the king ſay ſo.

* Chap.14.10. 2.King 9.8.
* 1.Sam.15.22.
* Chap.14.10.
* Chap.15.29.
* Chap.16.3.
* 2.King.9.33.36.
‖ *Or, fortreſſe, or poſſeſſion.*

[i] By the wicked counſell of his wife he became a vile idolater, and cruell murderer, as one that gaue himſelfe wholly to ſerue ſinne.

† *Ebr. his fleſh.*

[k] In token of mourning, or as ſome reade, barefooted.

[l] Meaning, in Iorams time, 2.King. 9.26.

* 2.Chron.18.1.2.

[a] Ben-hadad the king of Syria, and Ahab made a peace which endureth three yeeres.

[b] To ſee and viſit him.

[c] The kings of Syria kept Ramoth before this league was made by Benhadad: therefore hee thought not himſelfe bound thereby to reſtore it.

[d] I am ready to ioyne and goe with thee, and all mine is at thy commandement.

[e] Hee ſeemed that he would not goe to the warre, except God reprooued it, yet when Michaiah counſelled the contrary, he would not obey.

[f] Meaning, the falſe prophets, which were flatterers and ſerued for lucre, whom Iezebell had aſſembled and kept after the death of thoſe whom Elias ſlew.

[g] Iehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemne them.

[h] Whereby wee ſee that the wicked cannot abide to heare the trueth, but hate the Prophets of God and moleſt them.

9 Then the king of Iſrael called an [i] Eunuch, and ſayde, Call quickely Micha the ſonne of Imlah.

10 And the king of Iſrael and Iehoſhaphat the king of Iudah ſate either *of them* on his throne in their [k] apparell in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkijah the ſonne of Chenaanah made him [l] hornes of yron, and ſayde, Thus ſayeth the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

12 And all the prophets prophecied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the kings hand.

13 ¶ And the meſſenger that was gone to call Michaiah, ſpake vnto him, ſaying, Behold now, the words of the prophets *declare* good vnto the king with †[m] one accord, let thy word therefore, I pray thee, be like the word of one of them, and ſpeake thou good.

14 And Michaiah ſaid, As the Lord liueth, whatſoeuer the Lord ſayeth vnto me, that will I ſpeake.

15 ¶ So he came to the King, and the king ſayde vnto him, Michaiah, ſhall wee goe againſt Ramoth Gilead to battell, or ſhall wee leaue off? And hee anſwered him, [n] Goe vp, and proſper: and the Lord ſhall deliuer it into the hand of the king.

16 And the king ſaid vnto him, How oft ſhall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he ſaid, I ſaw all Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſheepheard. And the Lorde ſayde, [o] Theſe haue no maſter, let euery man returne vnto his houſe in peace.

18 (And the king of Iſrael ſayd vnto Iehoſhaphat, Did I not tell thee that hee would prophecie no good vnto me, but euill?)

19 Againe he ſaid, Heare thou therefore the word of the Lord. I ſawe the Lord ſit on his throne, and all the [p] hoaſt of heauen ſtood about him on his right hand and on his left hand.

20 And the Lord ſayd, Who ſhall ‖ entiſe Ahab that hee may goe and fall at Ramoth Gilead? And one ſayd on this maner, and another ſayd on that maner.

21 Then there came forth a ſpirit, and [q] ſtood before the Lord, and ſayd, I will entiſe him. And the Lord ſayd vnto him, Wherewith?

22 And he ſayd, I will goe out, and be a [r] falſe ſpirit in the mouth of all his prophets. Then hee ſayd, Thou ſhalt entiſe *him*, and ſhalt alſo preuaile: goe forth, and doe ſo.

23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath appointed euill againſt thee.

24 Then Zidkijah the ſonne of Chenaanah came neere, and ſmote Michaiah on the cheeke, and ſayd, *[ſ] When went the ſpirit of the Lord from me, to ſpeake vnto thee?

25 And Michaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

26 And the king of Iſrael ſaid, Take Michaiah and carie him vnto Amon the gouernour of the citie, and vnto Ioaſh the kings ſonne,

27 And ſay, Thus ſaith the King, Put this man

[i] Reade Gen.37.36.

[k] In their kingly apparell.

[l] The true Prophets of God were accuſtomed to vſe ſignes for yͤ confirmation of their doctrine, Iſa.20.2. Iere 7,2. Wherein the falſe Prophets did imitate them, thinking thereby to make their doctrine more commendable.

† *Ebr. mouth.*

[m] This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a thing, if the greater part approue it, be they neuer ſo vngodly.

[n] Hee ſpeaketh this in deriſion, becauſe yͤ king attributed ſo much to the falſe prophets, meaning, that by experience he ſhould trie that they were but flatterers.

[o] It is better they returne home then to be puniſhed and ſcattered, becauſe they take warre in hand without Gods counſell and approbation.

[p] Meaning, his Angels.

‖ *Or, perſwade and deceiue.*

[q] Here we ſee that though the deuill be euer ready to bring vs to deſtruction, yet he hath no further power then God giueth him.

[r] I will cauſe all his prophets to tell lies.

* 2.Chron.18.23.

[ſ] Thus the wicked would ſeeme that none were in the fauour of God, but they, and that God hath giuen his graces to none ſo much as to them.

in the priſon-houſe, and feed him with [t] bread of affliction, and with water of affliction, untill I returne in peace.

[t] Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

28 And Michaiah ſayd, If thou returne in peace, the Lord hath not ſpoken by me. And he ſaid, [v] Hearken all ye people.

[v] That when ye ſhall ſee theſe things come to paſſe, ye may give God the glory, and know that I am his true Prophet.

29 So the king of Iſrael and Iehoſhaphat the king of Iudah went up to Ramoth Gilead.

30 And the king of Iſrael ſaid to Iehoſhaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Iſrael changed himſelfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines over his charets, ſaying, Fight neither with ſmall nor great, ſave onely againſt the king of Iſrael.

32 And when the captaines of the charets ſaw Iehoſhaphat, they ſaid, Surely it is the king of Iſrael: and they turned to fight againſt him: and Iehoſhaphat [x] cryed.

[x] That is, to the Lord for helpe.

33 And when the captains of the charets ſaw that hee was not the king of Iſrael, they turned backe from him.

34 Then a *certaine* man drew a bow ‖ mightily, and ſmote the king of Iſrael betweene the joynts † of his brigandine. Wherefore hee ſayd unto his charet-man, Turne thine hand, and cary me out of the hoſte: for I am † hurt.

‖ *Or, in his ſimplicity, and ignorantly.*

† *Eb. and betweene the brigandine.*

† *Ebr. ſicke.*

35 And the battell increaſed that day, and the [y] king ſtood ſtill in his charets againſt the Aramites, and died at even: and the blood ran out of the wound into the mids of the charet.

[y] To wit, Ahab, king of Iſrael.

36 And there were a proclamation thorowout the [z] hoaſte about the going downe of the Sunne, ſaying, Every man to his city, and every man to his owne countrey.

[z] Of the Iſraelites.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria, and the dogs licked up his blood (and ‖ they waſhed his armour) according * unto the word of the Lord which he ſpake.

‖ *Or, the harlots waſhed it.*

* *Chap. 21, 19.*

39 Concerning the reſt of the actes of Ahab, and all that he did, and the yvorie houſe which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ * And Iehoſhaphat the ſonne of Aſa began to reigne upon Iudah in the fourth yeare of Ahab king of Iſrael.

* *2. Chron. 20. 31.*

42 Iehoſhaphat was five and thirtie yeare old when he began to reigne, and reigned five and twentie yeare in Ieruſalem. And his mothers name was Azubath the daughter of Shilhi.

43 And hee walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheleſſe, [a] the hie places were not taken away: *for* the people offered ſtill, and burnt incenſe in the hie places.

[a] Meaning, that he was led with an errour, thinking that they might ſtill ſacrifice to the Lord in thoſe places, as well as they did before the Temple was built.

44 And Iehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the actes of Iehoſhaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aſa, he put cleane out of the land.

47 There was then no king in Edom: the [b] deputie *vvas* king.

[b] In the time of this king, Idumea was ſubject to Iudah, and was governed by whom they of Iudah appointed.

48 Iehoſhaphat made ſhips of [c] Tharſhiſh to ſaile to [d] Ophir for gold, but they went not, for the ſhips were broken at Ezion Gaber.

[c] By Tharſhiſh the Scripture meaneth Cilicia and all the ſea called Mediterraneum.

[d] Ioſephus writeth that Ophir is in India, where the Egyptians and Arabians traficke for gold.

49 Then ſaid Ahaziah the ſonne of Ahab unto Iehoſhaphat, Let my ſervants goe with thy ſervants in the ſhips. But Iehoſhaphat would not.

50 And Iehoſhaphat did ſleepe with his fathers, and was buried with his fathers in the city of David his father, and Iehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab beganne to reigne over Iſrael in Samaria, the ſeventeenth yeare of Iehoſhaphat king of Iudah, and reigned two yeares over Iſrael.

52 But he did evill in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For he ſerved Baall, and worſhipped him, and provoked the Lord God of Iſrael unto wrath, ‖ according unto all that his father had done.

‖ *Or, in all points as his father did.*

THE SECOND BOOKE
OF THE KINGS.

THE ARGUMENT.

This ſecond booke conteineth the Acts of the Kings of Iudah and Iſrael: tovvit, of Iſrael, from the death of Ahab unto the laſt King Hoſhea, vvho vvas impriſoned by the King of Aſſyria, and his city Samaria taken, and the ten tribes by the juſt plague of God for their idolatry and diſobedience to God led into captivity. And alſo of Iudah, from the reigne of Iehoram ſonne of Iehoſhaphat unto Zedechia, vvho for contemning the Lords commandement by his Prophets, and neglecting his ſundry admonitions by famine and other meanes, vvas taken by his enemies, ſavv his ſonnes moſt cruelly ſlaine before his face, and his ovvne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: and alſo by the juſt vengeance of God for contempt of his vvord Ieruſalem vvas deſtroyed, the Temple burnt, and he and all his people vvere ledde avvay captives into Babylon. In this booke are notable examples of Gods favour tovvard thoſe rulers and people vvhich obey his Prophets, and imbrace his vvord: and contraryvviſe, of his plagues tovvard thoſe commonvveales vvhich neglect his miniſters, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth ſicke, and conſulteth with Baal-zebub. 3 He is reprooved by Elijah. 10 The captains over fiftie were ſent to Elijah, whereof two were burnt with fire from heaven by his prayer. 17 Ahaziah dieth, and Iehoram his brother ſucceedeth him.

THen Moab rebelled againſt Iſrael after the death of Ahab:

2 And[a] Ahaziah fell thorow the latteſſe window in his upper-chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom he ſaid, Goe, *and* inquire of [b] Baal-zebub the god of Ekron, if I ſhall recover of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, *and* go up to meete the meſſengers of the king of Samaria, and ſay unto them, [c] Is it not becauſe there is no God in Iſrael, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayeth the Lord, Thou ſhalt not come downe from the bed on which thou art gone up, but ſhalt die the death. So Elijah departed.

5 And the meſſengers returned unto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, There came a man and met us, and ſaid unto us, Goe, *and* returne unto the king which ſent you, and ſay unto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the God of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone up, but ſhalt die the death.

7 And he ſaid unto them, What manner of man was hee which came and met you, and tolde you theſe wordes?

8 And they ſaid unto him, He was an [e] hairie man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Elijah the Tiſhbite.

9 Therefore *the King* ſent unto him a captaine over fiftie with his fiftie *men*, who went up unto him: *for* behold, hee ſate on the toppe [f] of a mountaine, and he ſayd unto him, O man of God, the king hath commanded *that* thou come downe.

10 But Elijah anſwered, and ſaid to the captaine over the fiftie, If that I be a man of God, let fire come down from the heaven, and devoure thee and thy fifty. [g] So fire came downe from the heaven and devoured him and his fiftie.

11 Againe alſo he ſent unto him another captaine over fiftie with his fiftie. Who ſpake, and ſayd unto him, [h] O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah anſwered, and ſayd unto them, [i] If I be a man of God, let fire come downe from the heaven and devoure thee and thy fifty. So fire came downe from the heaven, and devoured him and his fifty.

13 ¶ Yet againe hee ſent the third captaine over fiftie with his fifty. And the third captaine over fiftie went up, and came, and fell on his knees before Elijah, and beſought him, and ſaid unto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fiftie ſervants be [l] precious in thy ſight.

14 Behold, there came fire downe from the heaven, and devoured the two former captaines over fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd unto Elijah, Goe downe with him, be [m] not afraid of his preſence. So he aroſe, and went downe with him unto the king.

16 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone up, but ſhalt die the death.

17 So hee died according to the word of the Lord which Elijah hath ſpoken. And [n] Iehoram began to reigne in his ſtead in the ſecond yeare of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

[a] So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were woont to pay him tribute, rebelled, and he fell downe at a grate which was upon his houſe to give light beneath.

[b] The Philiſtims which dwelt at Ekron, worſhipped this idole, which figureth the god of flies, thinking that he could preſerve them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.

[c] He ſheweth that idolaters have not the true God, for els they would ſeeke to none but to him alone.

[d] Ignorance is the mother of errour and idolatry.

[e] Some thinke that this is meant of his garments, which were rough and made of haire.

[f] To wit, Carmel.

[g] He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgements againſt the wicked.

[h] He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

[i] Meaning, that God would ſhew by effect whether hee was a true Prophet or not.

[k] Which humble my ſelfe before God and his ſervant.

[l] That is, ſpare my life, and let mee not die as the other two.

[m] Thus the Lord giveth boldnes to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelves are afraid to doe Gods meſſage.

[n] Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram king in the 17 yeare of his reigne: and in the 18 yeare which was the ſecond yeare of his ſonne, Iehoram the ſonne of Ahab reigned in Iſrael: and in the fifth yeare of this Iehoram Iehoſhaphat died, and the kingdome of Iuda was confirmed to his ſonne.

CHAP. II.

1 Elijah divided the waters with his cloake. 11 Hee is taken up into heaven. 13 Eliſha taketh his cloake and divideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beares.

ANd when the Lord would take up Elijah into heaven by a whirlewinde, Elijah went with Eliſha from [a] Gilgal.

2 Then Elijah ſaid to Eliſha, Tarie here, I pray thee: for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take thy maſter from [c] thine head this day? And he ſayd, Yea, I [d] know it: hold ye your peace.

4 Againe Elijah ſayd unto him, Eliſha, tarie here, I pray thee: for the Lord hath ſent mee to Iericho. But he ſayd, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Iericho, came to Eliſha, and ſaid unto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it: hold ye your peace.

6 Moreover Elijah ſayd unto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iorden. But he ſayd, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. So they went both *together*.

7 And fifty men of the ſonnes of the Prophets went and ſtood on the other ſide a farre off, and they two ſtood by Iorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and ſmote the [f] waters, and they were divided hither and thither, and they twaine went over on the drie land.

9 Now when they were paſſed over, Elijah ſayd unto Eliſha, Aske what I ſhall doe for thee before I be taken from thee. And Eliſha ſaid, I pray thee, let thy Spirit [g] be double upon me.

10 And he ſayd, Thou haſt asked an hard thing: *yet* if thou ſee mee when I am taken from thee, thou ſhalt have it ſo: and if not, it ſhall not be.

11 And as they went walking and talking, behold, there *appeared* a charet of fire, and horſes

[a] Which was that place where the children of Iſrael were circumciſed after they came over Iorden, and had bene fourtie yeares in the wildernes, as Ioſh. 5. 9.

[b] So called, becauſe they are begotten as it were a new by the heavenly doctrine.

[c] That is, from being any more thine head: for to be as the head, is to be the maſter, as to be at the feete, is to be a ſcholler.

[d] For the Lord had revealed it unto him.

[e] Not onely at Bethel, but at Iericho and other places were there Prophets, which had ſchollers, whom they inſtructed and brought up in the true feare of God.

[f] To wit, of Iorden.

[g] Let thy Spirit have double force in me, becauſe of theſe dangerous times: or let me have twiſe ſo much as the reſt of the Prophets: or thy ſpirit being divided into three parts, let me have two.

of fire, and did ſeparate them twaine. * So Elijah went up by a whirlewinde into [h] heaven.

* Ecclus. 48.9. 1.Macch.2.58.

[h] Thus God hath left a teſtimony in all ages (both before the Law, in the Law, and in the time of the Goſpell) of our reſurrection.

12 And Eliſha ſaw it, and hee cried, My father, my father, the charet of Iſrael, and the horſemen thereof: and he ſaw him no more: and hee tooke his *owne* cloathes, and rent them in two pieces.

13 ¶ Hee tooke up alſo the cloake of Elijah, that fell from him, and returned, and ſtood by the banke of Iorden.

14 After, he tooke the cloake of Elijah, that fell from him, and ſmote the waters, and ſayd, Where is the Lord God of Elijah? And ſo hee alſo, after hee had ſtriken the waters, ſo that they were divided this way and that way, went over, *even* Eliſha.

15 And when the children of the Prophets, which were at Iericho, ſaw him on the other ſide, they ſaid, [i] The Spirit of Elijah doeth reſt on Eliſha: and they came to meete him, and fell to the ground before him,

[i] The Spirit of prophecie is given to him, as it was to Elijah.

16 And ſaid unto him, Behold now, there be with thy ſervants fiftie ſtrong men: let them goe, we pray thee. and ſeeke thy [k] maſter, if ſo be the Spirit of the Lord hath taken him up, and caſt him upon ſome mountaine, or into ſome valley. But he ſaid, [l] Ye ſhall not ſend.

[k] Meaning, Elijah: for they thought his body had been caſt in ſome mountaine.

[l] Becauſe the fact was extraordinary, they doubted where he was become, but Eliſha was aſſured that he was taken up to God.

17 Yet they were inſtant upon him, till hee was aſhamed: wherefore he ſaid, Send. So they ſent fiftie men, which ſought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and he ſaid unto them, Did not I ſay unto you, Goe not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, wee pray thee, the ſituation of the city is pleaſant, as thou, my lord, ſeeſt, but the water *is* naught, and the ground ‖ barren.

‖ *Or, killeth the inhabitants.*

20 Then he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought it to him.

21 And he went unto the ſpring of the waters, and caſt there [m] the ſalt, and ſayd, Thus ſayth the Lord, I have healed this water: death ſhall no more come thereof, neither barrenneſſe *to the ground.*

[m] Thus God gave him power, even contrary to nature, to make that water profitable for mans uſe, which before was hurtfull.

22 So the waters were healed unto this day, according to the word of Eliſha which hee had ſpoken.

23 ¶ And hee went up from thence unto Bethell. And as he was going up the way, little children came out of the city, and mocked him, and ſaid unto him, Come up, thou bald head, come up, thou bald head.

24 And he turned backe, and looked on them, and [n] curſed them in the name of the Lord. And two beares came out of the foreſt, and tare in pieces two and fourty children of them.

[n] Perceiving their malicious heart againſt the Lord and his word, he deſireth God to take vengeance of that injurie done unto him.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoſhaphat goe to warre againſt Moab which rebelled. 13 Eliſha reproveth him. 17 and giveth their hoaſte water. 24 The Moabites are overcome. 27 Their King ſacrificeth his ſonne.

NOw Iehoram the ſonne of Ahab began to reigne over Iſrael in Samaria, the [a] eighteenth yeare of Iehoſhaphat king of Iudah, and reigned twelve yeares.

[a] Reade the annotation in the firſt chapter and ſeventeenth verſe.

2 And hee wrought evill in the ſight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baall that his father had made.

3 Neverthelesse, hee cleaved unto the [b] ſinnes of Ieroboam the ſonne of Nebar, which made Iſrael to ſinne, *and* departed not therefrom.

[b] He ſacrificed to the golden calves that Ieroboam had made.

4 ¶ Then [c] Meſha king of Moab had ſtore of ſheepe, and rendred unto the king of Iſrael an hundreth thouſand rammes with the wooll.

[c] This was done after that David had made the Moabites tributaries to his ſucceſſours.

5 But when Ahab was dead, the king of Moab rebelled againſt the king of Iſrael.

6 Therefore king Iehoram went out of Samaria the ſame ſeaſon, and numbred all Iſrael,

7 And went, and ſent to Iehoſhaphat king of Iudah, ſaying, The king of Moab hath rebelled againſt me: wilt thou goe with me to battell againſt Moab? And he anſwered, I will goe up: *for* [d] I am, as thou art, my people, as thy people, *and* mine horſes, as thine horſes.

[d] Reade 1.King. 22.4.

8 Then ſayd he, What way ſhall we goe up? And he anſwered, The way of the wilderneſſe of Edom.

9 ¶ So went the king of Iſrael and the king of Iudah, and the [e] king of Edom, and when they had compaſſed the way ſeven dayes, they had no water for the hoaſte, nor for the cattell that † followed them.

[e] Meaning, the viceroy, or lieutenant of the king of Iudah, reade 1 King. 22.47.

† *Ebr. that were at their feete.*

10 Therefore the king of Iſrael ſayd, Alas, that the Lord hath called theſe three kings, to give them into the hand of Moab.

11 But Iehoſhaphat ſayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Iſraels ſervants anſwered, and ſayd, Here is Eliſha the ſonne of Shaphat, which [f] powred water on the hands of Elijah.

[f] That is, who was his ſervant.

12 Then Iehoſhaphat ſaid, [g] The word of the Lord is with him. Therefore the king of Iſrael, and Iehoſhaphat, and the king of Edom went downe to him.

[g] He is able to inſtruct us what is Gods will in this point.

13 And Eliſha ſayd unto the King of Iſrael, [h] What have I to doe with thee? get thee to the Prophets of thy father, and to the Prophets of thy mother. And the king of Iſrael ſaid unto him, [i] Nay: for the Lord hath called theſe three kings to give them into the hand of Moab.

[h] He knew that this wicked king would have but uſed his counſell to ſerve his turne, and therefore, he diſdained to anſwere him.

[i] The wicked eſteeme not the ſervants of God, but when they are driven by every neceſſity and feare of the preſent danger.

14 Then Eliſha ſaid, As the Lord of hoaſts liveth, in whoſe ſight I ſtand, if it were not, that I regard the preſence of Iehoſhaphat the king of Iudah, I would [k] not have looked toward thee, nor ſeene thee.

[k] God ſuffereth his word to be declared to the wicked, becauſe of the godly that are among them.

15 But now bring mee a minſtrell. And when the minſtrell [l] played, the hand of the Lord came upon him.

[l] He ſang ſongs to Gods glory, and ſo ſtirred up the Prophets heart to prophecie.

16 And hee ſayd, Thus ſayth the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall neither ſee winde nor ſee raine, yet the valley ſhall be filled with water, that ye may drinke: *both* ye and your cattell, and your beaſts.

18 But this is a [m] ſmall thing in the ſight of the Lord: for hee will give Moab into your hand.

[m] He will not onely miraculouſly give you waters, but your enemies alſo into your hand.

19 And ye ſhall ſmite every ſtrong towne, and every chiefe city, and ſhall fell every faire tree, and ſhall ſtoppe all the fountaines of water, and [n] marre every good field with ſtones.

[n] Though God beſtow his benefites for a time upon the enemies, yet he hath his ſeaſons, when he will take them away to the intent they might ſee his vengeance which is prepared againſt them.

20 And in the morning when the meate-offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the

kings were come vp to fight againſt them, they gathered all that was able † to put on harneſſe, and vpward, and ſtood in *their* border.

22 And they roſe early in the morning, when the Sunne aroſe vpon the water, and the Moabites ſaw the water ouer againſt them, as red as blood.

23 And they ſaid, [o] This is blood: the Kings are ſurely ſlaine, and one hath ſmitten another: now therefore Moab, to the ſpoile.

24 And when they came to the hoaſt of Iſrael, the Iſraelites aroſe vp, and ſmote the Moabites, ſo that they fled before them, but they [p] inuaded them, and ſmote Moab.

25 And they deſtroyed the cities: and on all the good field euery man caſt his ſtone, and filled them, and they ſtopt all the fountaines of water, and felled all the good trees: onely in [q] Kir-haraſeth left they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the king of Moab ſaw that the battell was too ſore for him, hee tooke with him ſeuen hundreth men that drewe the ſword, to breake thorow vnto the King of Edom: but they could not.

27 Then he tooke his eldeſt ſonne, that ſhould haue reigned in his ſtead, and [r] offered him for a burnt offering vpon the wall: ſo that Iſrael was ſore grieued, and they departed from him, and returned to their countrey.

CHAP. IV.

4 God increaſeth the oyle to the poore widow by Eliſha. 12 Hee obteineth for the Shunammite a ſonne at Gods hand. 18 Who dying, 32 hee raiſeth him vp againe. 40 Hee maketh ſweete the pottage, 42 and multiplied the loaues.

AND one of the wiues [a] of the ſonnes of the Prophets cryed vnto Eliſha, ſaying, Thy ſeruant mine husband is dead, and thou knoweſt, that thy ſeruant did [b] feare the Lord: and the creditour is come to take my two ſonnes to be his [c] bondmen.

2 Then Eliſha ſaid vnto her, What ſhall I doe for thee? tell mee, what haſt thou at home? And ſhe ſaid, Thine handmayd hath nothing at home, ſaue a [d] pitcher of oyle.

3 And he ſaid, Goe and borrow thee veſſels abroad of all thy neighbours, emptie veſſels, *and* ſpare not.

4 And when thou art come in, thou ſhalt ſhut the doore vpon thee and vpon thy ſonne, and powre out into [e] all thoſe veſſels, and ſet aſide thoſe that are full.

5 So ſhee departed from him, and ſhut the doore vpon her, and vpon her ſonnes. And they brought to her, and ſhe powred out.

6 And when the veſſels were full, ſhe ſaid vnto her ſonne, Bring me yet a veſſel, And hee ſayd vnto her, There is no more veſſels. And the oyle [f] ceaſed.

7 Then ſhe came and tolde the man of God. And he ſaid, Goe *and* ſell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] reſt.

8 ¶ And on a time Eliſha came to Shunem, and there a woman of great *eſtimation* conſtrained him to eat bread: and as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid vnto her husband, Behold, I know now, that this is an holy man of God that paſſeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs ſet him there a bed, and a table, and a ſtoole, and a candleſticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day, hee came thither and turned into the chamber, and lay therein.

12 And ſaid to Gehazi his ſervant, Call this Shunammite: and when he called her, ſhe ſtood before him.

13 Then hee ſaid vnto him, Say vnto her now, Behold, thou haſt had all this great care for vs, [i] what ſhall we do for thee? Is there any thing to be ſpoken for thee to the king or to the captaine of the hoaſte? And ſhe anſwered, I [k] dwell among mine owne people.

14 Againe hee ſaid, What is then to be done for her? Then Gehazi anſwered, In deed ſhe hath [l] no ſonne, and her husband is old.

15 Then ſayd he, Call her. And hee called her, and ſhe ſtood in the doore.

16 And he ſayd, * At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And ſhe ſayd, Oh my lord, thou man of God, doe not lye vnto thine handmayd.

17 So the woman conceived, and bare a ſonne at that ſame ſeaſon, according to the time of life that Eliſha had ſaid vnto her.

18 ¶ And when the child was growen, it fell on a day, that hee went out to his father, *and* to the reapers.

19 And he ſaid vnto his father, [m] Mine head, mine head. Who ſaid to *his* ſervant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee ſate on her knees till noone, and died.

21 Then ſhe went vp, and laid him on the bed of the man of God, and ſhut *the doore* vpon him and went out.

22 ¶ Then ſhe called to her husband, and ſaid, Send with mee, I pray thee, one of the yong men and one of the aſſes: for I will haſte to the man of God, and come againe.

23 And he ſaid, Wherefore wilt thou goe to him to day? *it is* neither [n] new moone nor Sabbath day. And ſhe anſwered, * All ſhall be well.

24 Then ſhe ſadled an aſſe, and ſaid to her ſervant, Drive, and goe forward: ſtay not for me to get vp, except I bid thee.

25 ¶ So ſhee went, and came vnto the man of God to mount Carmel. And when the man of God ſaw her ‖ over againſt him, he ſaid to Gehazi his ſervant, Behold, the Shunammite.

26 Runne now, I ſay, to meete her, and ſay unto her, Art thou in health? is thine husband in health? *and* is thy childe in health? And ſhe anſwered, We are in health.

27 And when ſhe came to the man of God unto the mountaine, ſhe [o] caught him by his feete: and Gehazi went to her, to thruſt her away: but the man of God ſaid, Let her alone: for her ſoule is * vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then ſhee ſaid, Did I deſire a ſonne of my lord? did I not ſay, Deceiue me not?

29 Then he ſaid to Gehazi, Gird thy loynes, and take my ſtaffe in thine hand, and go thy way: [p] if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe upon the face of the childe.

30 And the mother of the childe ſayd, As the Lord liveth, and as thy ſoule liveth, I will not

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† *Ebr. to gird himſelfe with a girdle.*

[o] The ſudden ioy of the wicked is but a preparation to their deſtruction, which is at hand.

[p] Meaning, they followed them into the townes.

[q] Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

[r] Some referre it to the king of Edoms ſonne, whom they ſay he had taken in that skirmiſh: but rather it ſeemed to be his owne ſonne, whom he offered to his gods to pacifie them: which barbarous crueltie mooued the Iſraelites hearts of pitie to depart.

[a] Reade Chap. 2. 3.

[b] And therefore fell not into debt by vnthriftineſſe or prodigalitie, but by the hand of the Lord.

[c] Becauſe I am poore and not able to pay.

[d] Thus God ſuffereth his many times to be brought to extreeme neceſſitie, before he ſuccour them, that afterward they may the more praiſe his mercie.

[e] The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his ſeruants, their wiues and children, if they truſt in him.

[f] To augment and increaſe in the veſſels.

[g] God here did not onely prouide for his ſeruant, that his debts ſhould be payed & ſo kept his doctrine and profeſſion without ſlander, but alſo for his wife and children.

[h] Which ſhould be ſeparate from the reſt of the houſe, that he might more commodiouſly giue himſelfe to ſtudie and prayers.

[i] Thus the ſeruants of God are not vnthankefull for the benefits they receiue.

[k] I am content with that that God hath ſent me, and can want nothing that one can doe for another.

[l] Which then was a reproch, & therefore he would that his maſter ſhould pray to God for her that ſhe might be fruitfull.

* *Gen. 18. 10.*

[m] His head aked ſore, and therefore he cryed thus.

[n] For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.

* *Ebr. peace.*

‖ *Or, farre off.*

[o] In tooken of humility and ioy that ſhe had met with him.

* *Ebr. her ſoule is in bitterneſſe.*

[p] Make ſuch ſpeede that nothing may let thee in the way, Luke 10. 4.

leaue thee. Therefore hee aroſe, and followed her.

31 But Gehazi was gone before them, and had layd the ſtaffe vpon the face of the childe, but hee neither ſpake nor heard: wherefore hee returned to meet him, and told him, ſaying, The child is not waken.

32 ¶ Then came Eliſha into the houſe, and behold, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and ſhut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and [q] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and ſtretched himſelfe vpon him, and the fleſh of the child waxed warme.

35 And he went *from him*, and walked vp and downe in the houſe, and went vp and ſpread himſelfe vpon him: then the childe neeſed [r] ſeuen times, and opened his eyes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in vnto him. And he ſaid vnto her, Take thy ſonne.

37 And ſhe came, and fell at his feet, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Eliſha returned to Gilgal, and a famine *vvas* in the [s] land, and the children of the Prophets dwelt with him. And he ſaid vnto his ſeruant, Set on the great pot, and ſeethe pottage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found as it were a wilde vine, and gathered thereof [t] wilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and ſaid, O thou man of God, [u] death *is* in the pot: and they could not eate *thereof*.

41 Then he ſaid, Bring meale. And he caſt it into the pot, and ſaid, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, *euen* twentie loaues of barley, and full eares of corne in the huske. And he ſaid, Giue vnto the people that they may eate.

43 And his ſeruant anſwered, How ſhould I ſet this before an hundreth men? He ſayd againe, Giue it vnto the people, that they may eate: for thus ſaith the Lord, They ſhall eat, and there [x] ſhall remaine.

44 So hee ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie. 16 Eliſha refuſeth his gifts. 27 Gehazi is ſtriken with leproſie, becauſe hee tooke money and raiment of Naaman.

NOw was there one Naaman captaine of the hoaſte of the King of Aram, a great man, and honourable in the ſight of his lord, becauſe that by him the Lord had [a] deliuered the Aramites. He alſo was a mighty man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Iſrael, and ſhe † ſerued Naamans wife.

3 And ſhe ſaid vnto her miſtreſſe, Would God my lord *vvere* with the [b] Prophet that is in Samaria, he would ſoone deliuer him of his leproſie.

4 And [c] he went in, and told his lord, ſaying, Thus and thus ſaith the maide that is of the land of Iſrael.

5 And the king of Aram ſayd, Goe thy way thither, and I will ſend a letter vnto the King of Iſrael. And he departed, and [d] tooke † with him ten talents of ſiluer, and ſixe thouſand *pieces* of golde, and ten change of rayments,

6 And brought the letter to the king of Iſrael to this effect, Now when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my ſeruant, that thou mayeſt heale him of his leproſie.

7 And when the king of Iſrael had read the letter, he rent his cloathes, and ſaid, Am I God to kill and giue life that he doth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider, I pray you, and ſee how he ſeeketh a quarell againſt me.

8 But when Eliſha the man of God had heard that the king of Iſrael had rent his cloathes, hee ſent vnto the King, ſaying, [e] Wherefore haſt thou rent thy cloathes? Let him come now to mee, and he ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his charets, and ſtood at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger vnto him, ſaying, Goe and waſh thee in Iorden ſeuen times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was [f] wroth and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, riuers of Damaſcus, better then all the waters of Iſrael? may I not waſh me in them, and be cleanſed? ſo he turned, and departed in diſpleaſure.

13 But his ſeruants came, and ſpake vnto him, and ſaid, [g] Father, *if* the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh, and be cleane?

14 Then went he downe, and * waſhed himſelfe ſeuen times in Iorden, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a little child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and ſtood before him, and ſaid, Behold now, I know that *there is* no God in all the world but in Iſrael: now therefore, I pray thee, take a † reward of thy ſeruant.

16 But hee ſaid, As the Lord liueth (before whom I ſtand) I will not receiue it. And he would haue conſtrained him to receiue it, [h] but hee refuſed.

17 Moreouer Naaman ſaid, Shall there not be giuen to thy ſeruant two mules load of this earth? for thy ſeruant will henceforth offer neither burnt ſacrifice nor offring vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be [i] mercifull vnto thy ſeruant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaneth on mine hand, and I bowe my ſelfe in the houſe of Rimmon: when I doe bowe downe, *I ſay*, in the

[q] The like did Elijah to the widowes ſonne at Sarephta, 1. King. 17.21 and S. Paul, Acts. 20.10. ſignifying the care that ought to be in them, that beare the word of God, and are diſtributers of the ſpirituall life.

[r] Meaning, oftentimes.

[s] That is, in the land of Iſrael.

[t] Which the Apothecaries call coloquintida, and is moſt vehement and dangerous in purging.

[u] They feared that they were poyſoned, becauſe of the bitterneſſe.

[x] It is not the quantitie of bread that ſatisfieth, but the bleſſing that God giueth.

[a] Here appeareth that among the infidels God hath his, and alſo that the infidels haue them in eſtimation which doe good to their countrey.

† *Ebr. ſhe was before.*

[b] Meaning, Eliſha.

[c] That is, Naaman tolde it to the king of Syria.

[d] To giue this as a preſent to the Prophet.

† *Ebr. in his hand.*

[e] The Prophet rebuketh the king becauſe he did not conſider that God was true in his promiſe, and therefore would not leaue his Church deſtitute of a Prophet, whoſe prayers he would heare, & to whom other ſhould haue recourſe for comfort.

[f] Mans reaſon murmureth, when it conſidereth onely the ſignes and outward things, and hath not regard to the word of God, which is there conteined

[g] This declareth that ſeruants ought to reuerence and loue their maſters as children their fathers, and likewiſe maſters toward their ſeruants, muſt be affectioned as toward their children.

* Luke 4.27.

† *Ebr. bleſſing.*

[h] So the Lord commandeth that they that receiue freely, ſhould giue alſo freely.

[i] Hee feeleth his conſcience wounded in being preſent at idoles ſeruice, and therefore deſireth God to forgiue him, leaſt others by his example might fall to idolatry: for as for his owne part he confeſſeth that he will neuer ſerue any but the true God.

the houſe of Rimmon, the Lord be mercifull vnto thy ſeruant in this point.

19 Vnto whom hee ſayd, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

[k] The Prophet did not approoue his acte, but after the common maner of ſpeach hee biddeth him farewell.

20 And Gehazi the ſeruant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared this Aramite Naaman, receiuing not thoſe things at his hand that he brought: As the Lord liueth, I will runne after him, and take ſomewhat of him.

21 So Gehazi followed ſpeedily after Naaman. And when Naaman ſaw him running after him, [l] hee light downe from the charet to meete him, and ſaid, Is all well?

[l] Declaring thereby, what honour and affection he bare to the Prophet his maſter.

22 And hee anſwered, All is well: my maſter hath ſent mee, ſaying, Behold, there be come to mee, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of ſiluer, and two change of garments.

23 And Naaman ſaid, Yea, take two talents: and he compelled him, and bound two talents of ſiluer in two bags, with two change of garments, and gaue them vnto two of his ſeruants, that they might beare them before him.

24 And when hee came to the ‖ tower, hee tooke them out of their hands, and layd them in the houſe, and ſent away the men: and [m] they departed.

‖ *Or, fortreſſe, or ſecret place.*

[m] Naamans ſeruants.

25 ¶ Then hee went in, and ſtood before his maſter. And Eliſha ſaid vnto him, Whence *commeſt thou*, Gehazi? And he ſaid, Thy ſeruant went no whither.

26 But hee ſayd vnto him, [n] Went not mine heart *vvith thee*, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and ſheepe, and oxen, and men ſeruants, and maide ſeruants?

[n] Was I not preſent with thee in ſpirit?

[o] That is, money to buy poſſeſſions with: meaning, that it is deteſtable in the ſeruants of God to haue couetous mindes.

27 The leproſie therefore of Naaman ſhall cleaue vnto thee, and to thy [p] ſeede for euer. And hee went out from his preſence a leper *vvhite* as ſnow.

[p] To be an example to all ſuch, as by whoſe couetouſneſſe Gods word might be ſlandered.

CHAP. VI.

6 Eliſha maketh yron to ſwimme aboue the water. 8 He diſcloſeth the king of Syrias counſell to the king of Iſrael. 13 who ſending certaine to take him, were kept faſt in Samaria. 24 Samaria is beſieged, and endureth extreme famine.

AND the children of the Prophets ſaid vnto Eliſha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a [a] beame, and make vs a place to dwell in. And he anſwered, Goe.

[a] Or a piece of wood fit to build with.

3 And one ſaid, Vouchſafe, I pray thee, to goe with thy ſeruants. And he anſwered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cryed, and ſaid, Alas maſter, it was but borowed.

‖ *Or, the axe head.*

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. Then he cut downe *a piece* of wood, and caſt in thither, and he cauſed the yron to [b] ſwimme.

[b] God wrought this miraculouſly to confirme the authority of Eliſha, to whom he had giuen ſuch abundance of his Spirit.

7 Then he ſayd, Take it vp to thee. And hee ſtretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred againſt Iſrael, and tooke counſell with his ſeruants, and ſaid, In [c] ſuch and ſuch a place *ſhallbe* my campe.

[c] Meaning, that he would lie in ambuſh, and take the Iſraelites at vnawares.

9 Therefore the man of God ſent vnto the king of Iſrael, ſaying, Beware thou goe not ouer to ſuch a place: for there the Aramites are come downe.

10 So the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaued himſelfe from thence, not once, nor twiſe.

[d] The wicked conſpire nothing ſo craftily, but God can reueale it to his ſeruants, and cauſe their counſell to be diſcloſed.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his ſeruants, and ſaid vnto them, Will yee not ſhew me, which of vs *bevvrayeth our counſell* to the king of Iſrael?

12 Then one of his ſeruants ſaid, None, my lord, O king, but Eliſha the Prophet that is in Iſrael, telleth the king of Iſrael, *euen* the wordes that thou ſpeakeſt in thy [e] priuie chamber.

[e] There is nothing ſo ſecret that thou canſt goe about, but he knoweth it, and diſcouereth it vnto his King.

13 And he ſaid, Goe and eſpie where he is, that I may ſend and fetch him. And one told him, ſaying, Behold, *he is* in Dothan.

14 ¶ So he ſent thither horſes, and charets, and a [f] mightie hoaſte: and they came by night, and compaſſed the citie.

[f] Though it had bene nothing in mans iudgement to haue taken Eliſha, yet the wicked euer doubt, and thinke they are neuer able to prepare power enough, though it be but againſt one or a few.

15 And when the ſeruant of the man of God aroſe early to goe out, beholde, an hoaſte compaſſed the city with horſes and charets. Then his ſeruant ſaid vnto him, Alas maſter, how ſhall wee doe?

16 And hee anſwered, [g] Feare not: * for they that be with vs, are moe then they that be with them.

[g] For he was aſſured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

* *1. Chron.* 32.7.

17 Then Eliſha prayed, and ſaid, Lord, I beſeech thee, open his eyes, [h] that hee may ſee. And the Lord opened the eyes of the ſeruant, and hee looked, and behold, the mountaine was full of horſes and charets of fire round about Eliſha.

[h] That he may behold how thou haſt prepared an armie to reſcue vs.

18 So [i] they came downe to him, But Eliſha prayed vnto the Lord, and ſaid, Smite this people, I pray thee, with blindneſſe. And hee ſmote them with blindneſſe, according to the word of Eliſha.

[i] Meaning, the Syrians his enemies, which came downe, thinking themſelues ſure of him.

19 And Eliſha ſaid vnto them, This is not the way, neither is this the city: follow mee, and I will leade you to the man whom yee ſeeke. But he led [k] them to Samaria.

[k] Thus he did being led by the Spirit of God, and not becauſe he ſought his owne reuengeance, but onely to ſet forth the glory of God.

20 And when they were come to Samaria, Eliſha ſaid, Lord, open their eyes ỳ they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they vvere* in the middes of Samaria.

21 And the king of Iſrael ſaid vnto Eliſha when he ſaw them, [l] My father, ſhall I ſmite them, ſhall I ſmite them?

[l] The wicked vſe reuerent and graue wordes towards the ſeruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

22 And hee anſwered, Thou ſhalt not ſmite them: doeſt thou not ſmite them that thou haſt taken with thy ſword, and with thy bow? *but* ſet bread and water before them, that they may eate and drinke and goe to their maſter.

23 And he made great preparation for them: and when they had eaten and drunken, hee ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

[m] For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battell: for they returned no more at that time to fight againſt Iſrael, or in that Kings dayes.

24 But afterward Ben-hadad king of Aram gathered all his hoaſte, and went vp and beſieged Samaria.

25 So there was a great famine in Samaria: for loe, they beſieged it vntill an aſſes head was at foureſcore *pieces* of ſiluer, and the fourth part of a kab of doues [n] doung at fiue *pieces* of ſiluer.

[n] The Ebrewes write, that they burned it in the ſiege for lacke of wood.

26 And as the king of Iſrael was going vpon the wall, there cryed a woman vnto him, ſaying, Helpe, my lord, O King.

27 And he ſaid, *Seeing* the Lord doeth not ſuc-

cour thee, how ſhould I helpe thee with the [o] barne, or with the winepreſſe?

28 Alſo the king ſaid vnto her, Wath ayleth thee? And ſhe anſwered, This woman ſaid vnto me, Giue thy ſonne that we may eate him to day, and we will eate my ſonne to morow,

29 * So we ſod my ſonne, and did eate him: and I ſaid to her the day after, Giue thy ſonne, that we may eate him, but ſhe hath hid her ſonne.

30 And when the king had heard the words of the woman, he rent his cloathes, (and as he went vpon the wall, the people looked, and behold, he had ſackecloath ‖ within [p] vpon his fleſh)

31 And he ſaid, God doe ſo to mee and more alſo, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day.

32 (Now Eliſha ſate in his houſe, and the Elders ſate with him.) And *the King* ſent a man before him: *but* before the meſſenger came to him, he ſaid to the Elders, See ye not how this [q] murtherers ſonne hath ſent to take away mine head? take heede when the meſſenger commeth, *and* ſhut the doore, and handle him roughly at the doore: is not the ſound of his maſters feete behinde him?

33 While hee yet talked with them, behold, the meſſenger came downe vnto him, and ſaid, Behold, this euill commeth of the Lord: [r] ſhould I attend on the Lord any longer?

[o] Meaning, any kinde of vitaile, as corne and wine, &c.

* Deut. 28. 53. 57.

‖ Or, vnder his cloathes.

[p] Thus hypocrites when thy feele Gods iudgements, thinke to pleaſe him with outward ceremonies, whom in proſperity they will not know.

[q] Meaning, Iehoram Ahabs ſonne, who killed the Prophets, and cauſed Naboth to be ſtoned.

[r] So the wicked fall into a rage and deſperation, if they finde not ſudden remedie againſt their afflictions.

CHAP. VII.

1 *Eliſha prophecieth plentie of vitailes, and other things to Samaria. 6 The Syrians run away and haue no man following them. 17 The prince that would not beleeue the word of Eliſha, is troden to death.*

THen Eliſha ſaid, Heare yee the word of the Lord: thus ſaith the Lord, [a] To morow this time a meaſure of fine floure *ſhallbe* ſold for a ſhekel, and two meaſures of barley for a ſhekel in the gate of Samaria.

2 Then a prince, on whoſe hand the king [b] leaned, anſwered the man of God, and ſaid, Though the Lord would make [c] windowes in the heauen, could this thing come to paſſe? And hee ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not [d] eate thereof?

3 Now there were foure leprous men at the [e] entring in of the gate: and they ſaid one to another, Why ſit we here vntill we die?

4 If we ſay, We will enter into the citie, the famine is in the citie, and we ſhall die there: and if wee ſit heere, we die alſo. Now therefore come, and let vs fall into the campe of the Aramites: if they ſaue our liues, we ſhall liue: and if they kill vs, we are but dead.

5 So they roſe vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmoſt part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had cauſed the campe of the Aramites to heare a [f] noiſe of charets, and a noiſe of horſes, *and* a noiſe of a great armie, ſo that they ſaid one to another, Beholde, the King of Iſrael hath hired againſt vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they aroſe, and fled in the twilight, and left their tents and their horſes, and their aſſes, *euen* the campe as it was, and [g] fled for their liues.

8 And when theſe lepers came to the vtmoſt part of the campe, they entred into one tent, and did eate and drinke, and caried thence ſiluer and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence *alſo*, and went and hid it.

[a] The godly are euer aſſured of Gods help in their neceſſities, but the times and houres are onely reuealed by Gods Spirit.

[b] To whom the king gaue the charge and ouerſight of things, as verſ. 17.

[c] He mocked at the Prophets words, ſaying, that if God rained downe corne from heauen, yet this could not come to paſſe.

[d] Thy infidelity ſhalbe puniſhed herein when thou ſhalt ſee this miracle, and yet not be partaker thereof.

[e] For it was commanded in the law that they ſhould dwell apart, and not among their brethren. Leui. 13. 46.

[f] Thus God needeth no great preparation to deſtroy the wicked, though they be neuer ſo many: for hee can ſcatter them with a ſmall noyſe, or ſhaking of a leafe.

[g] The wicked neede no greater enemie then their owne conſcience to purſue them.

9 Then ſayd one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tarie till day light, ſome ‖ miſchiefe will come vpon vs. Now therefore, come, let vs goe, and tell the kings houſhold.

10 So they came and called vnto the porters of the citie, and told them, ſaying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horſes tyed and aſſes tyed: and the tents *are* as they were.

11 And the porters cryed and declared to the kings houſe within.

12 Then the king aroſe in the night, and ſaid vnto his ſeruants, [h] I wil ſhew you now, what the Aramites haue done vnto vs. They know that we are affamiſhed, therefore they are gone out of the campe to hide themſelues in the field, ſaying, When they come out of the citie, wee ſhall catch them aliue, and get into the citie.

13 And one of his ſeruants anſwered, and ſaid, Let men take now fiue of the horſes that remaine, and are left in the *citie*, (behold, they are euen as all the [i] multitude of Iſrael that are left therein: behold, *I ſay*, they are as the multitude of the Iſraelites that are conſumed) and we will ſend to ſee.

14 So they tooke ‖ two charets of horſes, and the king ſent after the hoaſte of the Aramites, ſaying, Goe and ſee.

15 And they went after them vnto Iorden, and lo, all the way was full of clothes and veſſels which the Aramites had caſt from them in their haſte: and the meſſengers returned, and told the king.

16 Then the people went out and ſpoiled the campe of the Aramites: ſo a meaſure of fine floure was at a ſhekel, and two meaſures of barley at a ſhekel [k] according to the word of the Lord.

17 And the king gaue the prince (on whoſe hand he leaned) the charge of the gate, and the people [l] trode vpon him in the gate, and he died, as the man of God had ſaid, which ſpake it, when the king came downe to him.

18 And it came to paſſe, as the man of God had ſpoken to the king, ſaying, Two meaſures of barley at a ſhekel, and a meaſure of fine floure ſhall be at a ſhekel, to morow about this time in the gate of Samaria.

19 But the prince had anſwered the man of God, and ſaid, Though the Lord would make windowes in the heauen, could it come ſo to paſſe? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.

20 And ſo it came vnto him: for the people trode vpon him in the gate, and he died.

‖ *Or, we ſhalbe puniſhed for our faults.*

[h] He miſtruſted the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly euer caſt more perils then needeth.

[i] There are no more left, but they, or the reſt are conſumed with the famine, as the reſt of the people.

‖ *Or, two horſes of the charet, which were accuſtomed to draw in the charet.*

[k] Which he ſpake by the mouth of Eliſha, verſe 1.

[l] As the people preaſſed out of the gate to run to the Syrians tents, where they had heard was meate, and great ſpoile left.

CHAP. VIII.

1 *Eliſha prophecieth vnto the Shunammite the dearth of ſeuen yeeres. 12 He prophecieth to Hazael, that hee ſhall be king of Syria. 15 He reigneth after Benhadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah ſucceedeth Iehoram.*

THen ſpake Eliſha vnto the woman, * whoſe ſonne hee had reſtored to life, ſaying, Vp, and goe, thou, and thine houſe, and ſoiourne where thou [a] canſt ſoiourne: for the Lord hath called for a famine, and it commeth alſo vpon the land ſeuen yeeres.

* *Chap. 4. 35.*

[a] Where thou canſt finde a commodious place to dwell, where as is plentie.

2 And the woman aroſe, and did after the ſaying of the man of God, and went both ſhe and her houſhold, and ſoiourned in the land of the Philiſtims ſeuen yeeres.

3 ¶ And at the ſeuen yeeres end, the woman returned out of the land of the Philiſtims, and went out [b] to call vpon the king for her houſe and for her land.

4 And the King talked with Gehazi the ſeruant of the man of God, ſaying, Tell me, I pray thee, all the great acts that Eliſha hath done.

5 And as he told [c] the king, how he had reſtored one dead to life, behold, the woman, whoſe ſonne hee had raiſed to life, called vpon the king for her houſe and for her land. Then Gehazi ſaid, My lord, O King, this is the woman, and this is her ſonne, whom Eliſha reſtored to life.

6 And when the king asked the woman, ſhe told him: ſo the King appoynted her an Eunuch, ſaying, Reſtore thou all that are hers, and all the [d] fruits of *her* land ſince the day that ſhe left the land, euen vntill this time.

7 ¶ Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſicke: and one told him, ſaying, The man of God is come hither.

8 And the king ſaid vnto Hazael, Take a preſent in thine hand, and goe meet the man of God, that thou maieſt enquire of the Lord by him, ſaying, Shall I recouer of this diſeaſe?

9 So Hazael went to meet him, and tooke the preſent in his hand, and of euery [e] good thing of Damaſcus, *euen* the burden of fourtie camels, and came and ſtood before him, and ſaide, Thy ſonne Ben-hadad king of Aram hath ſent mee to thee, ſaying, Shall I recouer of this diſeaſe?

10 And Eliſha ſaid to him, Goe, *and* ſay vnto him, Thou ſhalt [f] recouer: howbeit the Lord hath ſhewed me, that hee ſhall ſurely die.

11 And hee looked vpon him ſtedfaſtly, till *Hazael* was aſhamed, and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And hee anſwered, becauſe I know the euill that thou ſhalt do vnto the children of Iſrael: *for* their ſtrong cities ſhalt thou ſet on fire, and their yong men ſhalt thou ſlay with the ſword, and ſhall daſh their infants *againſt the ſtones*, and rent in pieces their women with child.

13 Then Hazael ſaid, What? is thy ſeruant [g] a dogge, that I ſhould doe this great thing? And Eliſha anſwered, The Lord hath ſhewed mee, that thou ſhalt be king of Aram.

14 ¶ So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, Hee tolde mee that thou ſhouldeſt recouer.

15 And on the morowe hee tooke a thicke cloath and dipt it in water, and [h] ſpread it on his face, and hee died: and Hazael reigned in his ſteade.

16 ¶ * Now in the firſt yeere of Ioram the ſonne of Ahab king of Iſrael, and of Iehoſhaphat King of Iudah, [i] Iehoram the ſonne of Iehoſhaphat king of Iudah began [k] to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ieruſalem.

18 And he walked in the wayes of the Kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the ſight of the Lord.

19 Yet the Lord would not deſtroy Iudah, for David his ſervants ſake, * as he had promiſed him to give him a light, *and* to his children for ever.

20 ¶ In thoſe dayes Edom [m] rebelled from under the hand of Iudah, and made a King over themſelves.

21 Therefore Ioram went to Zair, and all his charets with him, and he aroſe by night, and ſmote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from under the hand of Iudah unto this day: then [n] Libnah rebelled at that ſame time.

23 Concerning the reſt of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram ſlept with his fathers, and was buried with his fathers in the city of David. And * Ahaziah his ſonne reigned in his ſtead.

25 ¶ In the twelfth yeare of Ioram the ſonne of Ahab King of Iſrael, did Ahaziah the ſonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeare old was Ahaziah when he began to reigne, and he reigned one yeare in Ieruſalem, and his mothers name *vvas* Athaliah the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evill in the ſight of the Lord, like the houſe of Ahab: for he was the ſonne in law of the houſe of Ahab.

28 And he went with Ioram the ſonne of Ahab to warre againſt Hazael king of Aram in [p] Ramoth Gilead, and the Aramites ſmote Ioram.

29 And king Ioram returned to be healed in [p] Izreel of the wounds which the Aramites had given him at Ramah, when he fought againſt Hazael king of Aram. And Ahaziah the ſonne of Iehoram king of Iudah went downe to ſee Ioram the ſonne of Ahab in Izreel, becauſe he was ſicke.

CHAP. IX.

6 Iehu is made king of Iſrael. 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwiſe called Ochozias, the king of Iudah. 33 And cauſeth Iezebel to be caſt downe out of a window, and the dogges did eate her.

THen Eliſha the Prophet called one of the children of the Prophets, and ſaid unto him, * [a] Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commeſt thither, looke where *is* Iehu the ſonne of Iehoſhaphat, the ſonne of Nimſhi, and goe, and make him ariſe up from among his brethren, and leade him † to a ſecret chamber.

3 Then take the boxe of oyle and powre it on his head, and ſay, Thus ſaith the Lord, I have anoynted thee for king over Iſrael: then open the doore, and flee without any tarying.

4 So the ſervant of the Prophet gate him up to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were ſitting. And hee ſaid, I have a meſſage to thee, O captaine. And Iehu ſaid, Unto which of all us? And he anſwered, To thee, O captaine.

6 And he aroſe, and went into the houſe, and he powred the oyle on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have [b] anoynted thee *for* king over the people of the Lord, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab

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[b] That is, to complaine on them which had taken her poſſeſſions while ſhe was abſent.

[c] Gods wonderfull prouidence appeareth in this, that he cauſed the King to be diſirous to heare of him, whom before be contemned, and alſo hereby prepared an entrance to the poore widowes ſuite.

[d] The King cauſed that to be iuſtly reſtored, which was wrongfully holden from her.

[e] Of all the chiefeſt and precious things of the countrey.

[f] Meaning, that he ſhould recouer of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtaine the kingdome.

[g] That I ſhould be without all humanitie and pitie.

[h] Vnder pretence to refreſh or eaſe him, he ſtifled him with his cloath.

* 2.Chron.21.4.

[i] Reade Chap.1.17.

[k] Hee was confirmed in his kingdome after his fathers death.

[l] The holy Ghoſt ſheweth hereby what danger it is to ioyne with infidels.

* 2.*Sam*.7.13.

[m] Which had beene ſubiect from Davids time, untill this time of Iehoram.

[n] This was a city in Iudah given to the Levites, Ioſh. 21.13. and after turned from King Iehoram, becauſe of his idolatrie.

* 2.*Chron*.22.1.

[o] Which is to be underſtood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was fourty two yeares old, as 2.Chron. 22.2.

[p] Which was a city in the tribe of Gad beyond Iorden.

[q] This is a city belonging to the tribe of Iſſachar.

* 1.*King*.19.16.17.

[a] Prepare thy ſelfe to goe diligently about thy buſineſſe: for in thoſe countreyes they uſed long garments which they tucked up, when they went about earneſt buſineſſe.

† *Ebr. from chamber to chamber.*

[b] This anoynting was for Kings, Prieſts and Prophets, which were all figures of Meſſiah, in whom there three offices were accompliſhed.

thy maſter, that I may avenge the blood of my ſervants the Prophets, and the blood of all the ſervants of the Lord * of the hand of Iezebel.

* 1.King.21,15,25.

8 For the whole houſe of Ahab ſhall be deſtroyed: and * I will cut off from Ahab, him that maketh water againſt the wall, as well him that is ſhut up, as him that is left in Iſrael.

* 1.King. 14.10. and 21.21.

9 And I will make the houſe of Ahab, like the houſe * of Ieroboam the ſonne of Nebat, and like the houſe * of Baaſha the ſonne of Ahijah.

* 1.King. 14.10. and 21.22.
* 1.King.16.3,11.

10 And the dogges ſhall eate Iezebel in the field of Izreel, and there ſhalbe none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [c] ſervants of his lord. And *one* ſaid unto him, Is all well? wherefore came this [d] mad fellow to thee? And he ſaid unto them, Yee know the man, and what his talke was.

[c] That is, the reſt of the armie, whom he called before, his brethren, verſe 2.

[d] In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandred the children of God (yea they called the Sonne of God a deceiver, and ſaid he had the devill) therefore they ought not to be diſcouraged.

12 And they ſaid, It is falſe, tell us it now. Then he ſaid, Thus and thus ſpake he to mee, ſaying, Thus ſaith the Lord, I have anoynted thee for King over Iſrael.

13 Then they made haſte, and tooke every man his garment, and put it under him on the top of the ſtaires, and blew the trumpet, ſaying, Iehu is King.

14 So Iehu the ſonne of Iehoſhaphat the ſonne of Nimſhi conſpired againſt Ioram: (Now Ioram kept Ramoth Gilead, hee and all Iſrael, becauſe of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had given him, when he fought with Hazael king of Aram) and Iehu ſaid, If it be your mindes, let no man depart and eſcape out of the city, to goe and tell in Izreel.

* Chap.8,29.

16 So Iehu gate up into a charet, and went to Izreel: for Ioram lay there, and [e] Ahaziah king of Iudah was come downe to ſee Ioram.

[e] God had thus ordeined, as is read, 2.Chron.22.7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, ſhould periſh with him, by whoſe meanes he thought to have beene ſtronger.

17 And the watchman that ſtood in the tower in Izreel ſpyed the company of Iehu as hee came, and ſaid, I ſee a company. And Iehoram ſaid, Take an horſeman and ſend to meete them, that hee may ſay, Is it peace?

18 So there went one on horſebacke to meete him, and ſaid, Thus ſaith the King, Is it peace? And Iehu ſayd, What haſt thou to doe with peace? ‖ turne behind me. And the watchman told, ſaying, The meſſenger came to them, but he commeth not againe.

‖ Or, follow mee.

19 Then hee ſent out another on horſebacke, which came to them, and ſaid, Thus ſaith the king, Is it peace? And Iehu anſwered, What haſt thou to doe with peace? turne behind me.

20 And the watchman told, ſaying, He came to them *alſo*, but commeth not againe, and the marching *is* like the marching of Iehu the ſonne of Nimſhi: for he marcheth [f] furiouſly.

[f] As one that went earneſtly about his enterpriſe.

21 ¶ Then Iehoram ſaid, Make ready: and his charet was made ready. And Iehoram king of Iſrael, and Ahaziah king of Iudah went out either of them in his charet againſt Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram ſaw Iehu, he ſaid, Is it peace, Iehu? And he anſwered, What [g] peace? whiles the whoredomes of thy mother Iezebel, and her witchcrafts *are* yet in great number?

[g] Meaning, that foraſmuch as God is their enemy becauſe of their ſinnes that he will ever ſtirre up ſome to revenge his cauſe.

23 Then Iehoram turned his hand, and fled, and ſaid to Ahaziah, O Ahaziah, *there is* treaſon.

24 But Iehu tooke a bow in his hand, and ſmote Iehoram betweene the ſhoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then ſaid *Iehu* to Bidkar a captaine, Take, *and* caſt him in ſome place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ layed this burden upon him.

‖ Or, ſpake this prophecie againſt him.

26 * Surely I have ſeene yeſterday the blood of Naboth, and the blood of his [h] ſonnes, ſaid the Lord, and I will render it thee in this field, ſaith the Lord: now therefore take *and* caſt him in the field according to the word of the Lord.

* 1.King.21,29.

[h] By this place it is evident, that Iezebel cauſed both Naboth and his ſonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for els his children might have claimed poſſeſſion.

27 But wen Ahaziah the king of Iudah ſaw this, he fled by the way of the garden-houſe: And Iehu purſued after him, and ſaid, Smite him alſo in the charet: *and they ſmote him* in the going up to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there died.

[i] After that he was wounded in Samaria, he fled to Megiddo, which was a city of Iudah.

28 And his ſervants caried him in a charet to Ieruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 ¶ And in the [k] eleventh yeare of Ioram the ſonne of Ahab, began Ahaziah to reigne over Iudah.

[k] That is, eleven whole yeares: for chap.8.25. before, when he ſaid that he began to reigne the twelfth yeare of Ioram, he taketh part of the yeare for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and [l] looked out at a window.

[l] Being of an harty and cruell nature ſhe would ſtill reteine her princely ſtate and dignity.

31 And as Iehu entred at the gate, ſhee ſayd, Had [m] Zimri peace, which ſlew his maſter?

[m] As though ſhe would ſay, Can any traitour, or any that riſeth againſt his ſuperiour, have good ſucceſſe? read. 1.King. 16.10.

32 And he lift up his eyes to the window, and ſaid, Who is on my ſide, who? Then two *or* three of her ‖ Eunuches looked unto him.

‖ Or, chief ſervants.

33 And he ſaid, Caſt her downe: and they caſt her downe, [n] and he ſprinkled of her blood upon the wall, and upon the horſes, and he trode her under foote.

[n] This he did by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle and example of Gods judgements to all tyrants.

34 And when he was come in, he did eate and drinke, and ſaid, Viſite now yonder curſed woman, and bury her: for ſhe is a [o] Kings daughter.

[o] To wit, of the king of Zidon, 1.King.16.31.

35 And they went to bury her, but they found no more of her, then the ſkull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he ſaid, This is the word of the Lord, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the field of Izreel ſhall the dogs eate the fleſh of Iezebel.

† Ebr. by the hand of.

* 1.King. 21.23.

37 And the carkeis of Iezebel ſhalbe as doung upon the ground in the fielde of Izreel, ſo that none ſhall ſay, [p] This is Iezebel.

[p] Thus Gods judgements appeare even in this world againſt them that ſuppreſſe his word and perſecute his ſervants.

CHAP. X.

6 Iehu cauſeth the ſeventie ſonnes of Ahab to be ſlaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth alſo all the Prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

AHab had now ſeventie [a] ſonnes in Samaria. And Iehu wrote letters, and ſent to Samaria unto the rulers of Izreel, *and* to the Elders, and to the bringers up of Ahabs children, to this effect,

[a] The Scripture uſeth to call them ſonnes, which are either children or nephewes.

2 Now when this letter commeth to you, (for yee have with you your maſters ſonnes, yee have with you both charets and horſes, and a defenced city, and armour)

3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and [b] ſet him on his fathers throne, and fight for your maſters houſe.

[b] Hee wrote this, to proove them whether they would take his part or no.

4 But they were exceedingly afraid, and ſaid, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And he that was governour of *Ahabs* houſe, and he that ruled the city, and the Elders, and the bringers up of the children ſent to Iehu, ſaying, We are thy ſervants, and will do all that thou ſhalt bid us: we will make no king: do what ſeemeth good to thee.

6 ¶ Then hee wrote another letter to them, ſaying, If yee be mine, and will obey my voyce, [c] take the heads of the men *that are* your maſters ſonnes, and come to me to Izreel by to morowe this time. (Now the kings ſonnes, *even* ſeventie perſons *vvere* with the great men of the city, which brought them up.)

[c] God as a juſt judge puniſheth the wicked children of wicked parents unto the third and fourth generation.

7 And when the letter came to them, they tooke the Kings ſonnes, and ſlewe the ſeventie perſons, and layd their heads in baskets, and ſent them unto him to Izreel.

8 ¶ Then there came a meſſenger and tolde him, ſaying, They have brought the heads of the Kings ſonnes. And he ſaid, Let them lay them on two heapes at the entring in of the gate untill the morning.

9 And when it was day he went out, and ſtood and ſaid to all the people, Ye be [d] righteous: behold, I conſpired againſt my maſter, and ſlewe him: but who ſlewe all theſe?

[d] Ye cannot juſtly condemne me for the kings death, ſeeing ye have done the like to his poſteritie: for the Lord commanded me, and mooved you to execute this his judgement.

10 Knowe nowe that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath brought to paſſe the things that he ſpake † by his ſervant * Elijah.

† *Ebr. by the hand of.*

* 1.*King*.21,29.

11 So Iehu ſlew all that remained of the houſe of Ahab in Izreel, and all that were great with him, and his familiars, and his [e] prieſts, ſo that he let none of his remaine.

[e] Meaning, which were the idolatrous prieſts.

12 ¶ And he aroſe, and departed, and came to Samaria. *And* as Iehu was in the way by an houſe where the ſhepherds did ſheare,

13 He met with the brethren of Ahaziah king of Iudah, and ſaid, Who are ye? And they anſwered, We are the brethren of Ahaziah, and go downe to ſalute the children of the King and the children of the Queene.

14 And he ſaid, Take them alive. And they tooke them alive, and ſlew them at the well beſide the houſe where the ſheepe are ſhorne, *even* two and fourtie men, and he [f] left not one of them.

[f] Thus Gods vengeance is upon them that have any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the ſonne of Rechab comming to meete him, and hee [g] ‖ bleſſed him, and ſaid to him, Is thine heart upright, as mine heart is toward thine? And Iehonadab anſwered, Yea, doubtleſſe. *Then* give me thine hand. And when he had given him his hand, hee tooke him up to him into the charet.

[g] For he feared God, and lamented the wickednes of thoſe times: therefore Iehu was glad to joyne with him: of Rechab reade Ierem.35,2.

‖ *Or, prayſed God for him.*

16 And he ſaid, Come with mee, and ſee the zeale that I have for the Lord: ſo they made him ride in his charet.

17 And when he came to Samaria, he ſlewe all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the word of the Lord, which he ſpake to Elijah.

18 Then Iehu aſſembled all the people, and ſayd unto them, Ahab ſerved [h] Baal a little, *but* Iehu ſhall ſerve him much more.

[h] Here Baal is taken for Aſhtaroth the idole of the Zidonians, which Iezebel cauſed to be worſhipped, as it is alſo ſo uſed, 1 King.16, and 22. 53.32.

19 Now therefore call unto mee all the prophets of Baal, all his ſervants, and all his prieſts, and let not a man be lacking: for I have a great ſacrifice for Baal: whoſoever is lacking, he ſhall not live. But Iehu did it by a ſubtiltie to deſtroy the ſervants of Baal.

20 And Iehu ſaid, † Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.

† *Ebr. ſanctifie.*

21 So Iehu ſent unto all Iſrael, and all the ſervants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from ende to ende.

22 Then hee ſaid unto him that had the charge of the veſtry, Bring forth veſtments for all the ſervants of Baal. And hee brought them out veſtments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into the houſe of Baal, he ſaid unto the ſervants of Baal, Search diligently, and look, leaſt there be here with you *any* of the [i] ſervants of the Lord, but the ſervants of Baal onely.

[i] Thus God would have his ſervants preſerved, and idolaters deſtroyed, as in his law he giveth expreſſe commandement. Deut.13.

24 And when they went in to make ſacrifice and burnt-offering, Iehu appoynted foureſcore men without, and ſayd, If any of the men whom I have brought into your hands, eſcape, ‖ his ſoule *ſhall be* for his ſoule.

‖ *Or, he ſhall die for him.*

25 And when hee had made an ende of the burnt-offering, Iehu ſayd to the guard, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſword. And the guard, and the captaines caſt them out, and went into the [k] city, *vvhere vvas* the temple of Baal.

[k] Which city was neare to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, and threw downe the houſe of Baal, and made a jakes of it unto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, *neither from* the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord ſayd unto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, *and* haſt done unto the houſe of Ahab according to all things that were in mine heart, *therefore* ſhall thy [l] ſonnes unto the fourth *generation* ſit on the throne of Iſrael.

[l] Thus God approoveth and rewardeth his zeale, in executing Gods judgement, albeit his wickedneſſe was afterward puniſhed.

31 But Iehu regarded not to walke in the law of the Lord God of Iſrael with all his heart: *for* hee departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lord began to ‖ loathe Iſrael, and Hazael ſmote them in all the coaſts of Iſrael,

‖ *Or, to cut them off.*

33 From Iorden Eaſtward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the river Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buried him in Samaria, and Iehoahaz his ſonne reigned in his ſtead.

36 And the time that Iehu reigned over Iſrael in Samaria is eighth and twentie yeares.

CHAP. XI.

1 Athaliah putteth to death all the Kings ſonnes, except Ioaſh the ſonne of Ahaziah. 4 Ioaſh is appointed King. 15 Iehoiada cauſeth Athaliah to be ſlaine. 17 He maketh a covenant betweene God and the people. 18 Baal and his prieſts are deſtroyed.

THen * Athaliah the mother of Ahaziah when ſhe ſaw that her ſonne was dead, ſhe aroſe, and

* 2 Chron.22.10.

deſtroyed all the [a] Kings ſeede.

2 But Iehoſheba the daughter of king Ioram, *and* ſiſter to Ahaziah [b] tooke Ioaſh the ſonne of Ahaziah, and ſtale him from among the Kings ſonnes that ſhould be ſlaine, *both* him and his nource, *keeping them* in [c] the bed-chamber, and they hid him from Athaliah, ſo that hee was not ſlaine.

3 And hee was with her hid in the houſe of the Lord ſixe yeare, and Athaliah did reigne over the land.

4 ¶ * And the ſeventh yeare [d] Iehoiada ſent and tooke the captaines over hundreth, with *other* captaines and them of the guard, and cauſed them to come unto him into the houſe of the Lord, and made a covenant with them, and tooke an oathe of them in the houſe of the Lord, and ſhewed them the Kings ſonne.

5 And he commanded them, ſaying, This is it that yee muſt doe, The third part of [e] you that commeth on the Sabbath, ſhall [f] ward toward the Kings houſe:

6 And *another* third part in the gate of [g] Sur: and *another* third part in the gate behind them of the guard: and ye ſhall keepe watch ‖ in the houſe of Maſſah.

7 And two parts of you, *that is*, all that [h] goe out on the Sabbath-day, ſhall keepe the watch of the houſe of the Lord about the king.

8 And yee ſhall compaſſe the King round about, every man with his weapon in his hand, and whoſoever commeth within the ranges, let him be ſlaine: be you with the King, as he goeth out and in.

9 ¶ And the captains of the hundreths did according to all that Iehoiada the Prieſt commanded, and they tooke every man his men that entred in *to their charge* on the [i] Sabbath, with them that went out *of it* on the Sabbath, and came to Iehoiada the Prieſt.

10 And the [k] Prieſt gave to the captaines of hundreths the ſpeares and the ſhields that were king Davids, and were in the houſe of the Lord.

11 And the guard ſtood, every man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar and about the houſe, round about the king.

12 Then he brought out [l] the kings ſonne, and put the crowne upon him, and *gave him* [m] the Teſtimony, and they made him king: alſo they anointed him, and clapt their hands, and ſaid, God ſave the King.

13 ¶ And when Athaliah heard the noyſe of the running of the people, ſhe came in to the people in the houſe of the Lord.

14 And when ſhee looked, behold, the King ſtood by a [n] pillar, as the manner was, and the princes and the trumpetters by the King, and all the people of the land rejoyced, and blew with trumpets. Then Athaliah rent her cloathes, and cryed, Treaſon, treaſon.

15 But Iehoiada the Prieſt commanded the captaines of the hundreths that had the rule of the hoaſte, and ſaid unto them, Have her ‖ forth of the ranges, and he that [o] followeth her, let him die by the ſword: for the Prieſt had ſaid, Let her not be ſlaine in the houſe of the Lord.

16 Then they layd hands on her, and ſhe went by the way, by the which the horſes goe to the houſe of the King, and there was ſhe ſlaine.

17 And Iehoiada made a covenant betweene the Lord, and the King and the people, that they ſhould be the Lords people: likewiſe betweene the [q] King and the people.

18 Then all the people of the land went into the houſe of Baal, and deſtroyed it with his altars, and his images brake they downe couragiouſly, and ſlewe Mattan the Prieſt of Baal before the [r] altars: and the [ſ] Prieſt ſet a guard over the houſe of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the guard, and all the people of the lande: and they brought the King from the houſe of the Lord, and came by the way of the gate of the guard to the Kings houſe: and hee ſate him downe on the throne of the kings.

20 And all the people of the land rejoyced, and the city was in quiet: [t] for they had ſlaine Athaliah with the ſword beſide the kings houſe.

21 Seven yeare old was Iehoaſh when he began to reigne.

[a] Meaning, all the poſterity of Iehoshaphat, to whom the kingdome appertained: Thus God uſed the crueltie of this woman to deſtroy the whole family of Ahab.

[b] The Lord promiſed to maintaine the family of David, and not to quench the light thereof, therefore he moved the heart of Iehoſheba to preſerve him.

[c] Where the Prieſts did lie.

* 2.*Chron*.13,13.

[d] The chiefe prieſt Iehoſhebas husband.

[e] Of the Levites, which had charge of the keeping of the Temple, and kept watch by courſe.

[f] That none ſhould come upon them, while they were crowning the king.

[g] Called the Eaſt gate of the Temple, 2.Chron.23,5.

‖ Or, *that none breake his order.*

[h] Whoſe charge is ended.

[i] Reade verſe 5. and 7.

[k] To wit, Iehoiada.

[l] That is, Ioaſh, which had bene kept ſecret ſixe yeares.

[m] Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is eſtabliſhed.

[n] Where the kings place was in the Temple.

‖ *Or, out of the Temple.*

[o] To take her part.

[p] That both the King and the people ſhould maintaine the true worſhip of God and deſtroy all idolatry.

[q] That he ſhould governe and they obey in the feare of God.

[r] Even in the place where he had blaſphemed God, and thought to have bene holpen by his idole, there God powred his vengeance upon him.

[ſ] To wit, Iehoiada.

[t] Which by her crueltie and perſecution had vexed the whole land before.

CHAP. XII.

6 Iehoaſh maketh proviſion for the repayring of the Temple. 16 He ſtayeth the king of Syria by a preſent from comming againſt Ieruſalem. 20 He is killed by two of his ſervants.

IN * the ſeventh yeare of Iehu Iehoaſh began to reigne, and reigned fourty yeares in Ieruſalem, & his mothers name was Zibiah of Beer-ſheba.

2 And Iehoaſh did that which was good in the ſight of the Lord all his time that [a] Iehoiada the Prieſt taught him.

3 But [b] the hie places were not taken away: for the people offered yet and burnt incenſe in the hie places.

4 ¶ And Iehoaſh ſaid to the Prieſts, All the ſilver of dedicate things that be brought to the houſe of the Lord, *that is*, the money of them that are under the [c] count, the money that every man is ſet at, *and* all the money that one offereth willingly, and bringeth into the houſe of the Lord,

5 Let the Prieſts take it to them, every man of his acquaintance: and they ſhall repayre the [d] broken places of the houſe, whereſoever any decay is found.

6 ¶ Yet in the three and twentieth yeare of king Iehoaſh the Prieſts had not mended that which was decayed in the Temple.

7 Then king Iehoaſh called for Iehoiada the Prieſt, and the *other* Prieſts, and ſayd unto them, Why repaire yee not the ruines of the Temple? now therefore [e] receive no more money of your acquaintance, except yee deliver it to *repaire* the ruines of the Temple.

8 So the Prieſts conſented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Prieſt tooke a cheſt and bored an hole in the lid of it, and ſet it beſide the altar, on the [f] right ſide, as every man commeth into the Temple of the Lord. And the Prieſts that kept the ‖ doore, put therein all the money that was brought into the houſe of the Lord.

10 And when they ſaw there was much money in the cheſt, the kings ſecretary came up and the hie Prieſt, and put it up after that they had tolde the money that was found in the houſe of the Lord.

11 And they gave the money made ready into the hands of them, [g] that undertooke the

* 2.*Chron*.24.1.

[a] So long as rulers give eare to the true miniſters of God, they proſper.

[b] So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

[c] That is, the money of redemption, Exo.30.12. alſo the money which the Prieſt valued the vowes at, Lev.27.2. and their free liberality.

[d] For the Temple which was built an hundreth fifty and five yeares before, had many things decayed in it, both by the negligence of the Kings his predeceſſors, and alſo by the wickedneſſe of the idolaters.

[e] He taketh from them the ordering of the money, becauſe of their negligence.

[f] That is, on the Southſide.

‖ *Or, veſſell.*

[g] For the King had appoynted other which were meete for that purpoſe, Chap.22,5.

worke, *and* that had the ouerſight of the houſe of the Lord: and they payed it out to the carpenters and builders that wrought vpon the houſe of the Lord,

12 And to the meaſons and hewers of ſtone, and to buy timber and hewed ſtone, to repaire that was decayed in the houſe of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was [h] not made for the houſe of the Lord bowles of ſiluer, inſtruments of muſicke, baſons, trumpets, nor any veſſels of gold, or veſſels of ſiluer of the money that was brought into the houſe of the Lord.

[h] For theſe men had only the charge of the reparation of the Temple, and the reſt of the money was brought to the king, who cauſed theſe afterward to be made, 2 Chron. 24, 14.

14 But they gaue it to the workemen, which repaired therewith the houſe of the Lord.

15 Moreouer, they reckoned not with the men, into whoſe handes they deliuered that money to be beſtowed on workemen: for they dealt faithfully.

16 The money of the treſpaſſe offering, and the money of the ſinnes offrings was not brought into the houſe of the Lord: *for* it was the Prieſts.

17 ¶ Then came vp Hazael king of Aram, and fought againſt Gath, and tooke it, and Hazael ſet his face to goe vp to Ieruſalem.

18 And Iehoaſh king of Iudah tooke all the hallowed things that Iehoſhaphat, and Iehoram, and Ahaziah, his fathers, kings of Iudah, had dedicated, and that hee himſelfe had dedicated, and all the gould that was found in the treaſures of the houſe of the Lord, and in the kings houſe, and ſent it to Hazael king of Aram, and he departed from Ieruſalem.

[i] After the death of Iehoiada, Ioaſh fell to idolatrie: therefore God reiected him, and ſtirreth vp his enemie againſt him, whom he pacified with the treaſures of the Temple: for God would not be ſerued with thoſe gifts, ſeeing the kings heart was wicked.

19 Concerning the reſt of the actes of Ioaſh and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his ſeruants aroſe and wrought treaſon, and [k] ſlew Ioaſh in the houſe of [l] Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the ſonne of Shimeath, and Iehozabad the ſonne of Shomer his ſeruants ſmote him and he died, and they buried him with his fathers in the citie of Dauid. And Amaziah his ſonne reigned in his ſtead.

[k] Becauſe he had put Zacharie the ſonne of Iehoiada to death, 2 Chron 24,25.

[l] Reade 2 *Sam.* 3,9.

‖ Or, *Iozahar.*

CHAP. XIII.

3 *Iehoahaz the ſonne of Iehu is deliuered into the handes of the Syrians.* 4 *Hee prayeth vnto God, and is deliuered.* 9 *Ioaſh his ſonne reigneth in his ſtead.* 20 *Eliſha dieth.* 24 *Hazael dieth.*

IN the three and twentieth yeere of Ioaſh the ſonne of Ahazia king of Iudah, Iehoahaz the ſonne of Iehu began to reigne ouer Iſrael in Samaria, *and he reigned* ſeuenteene yeere.

2 And hee did euill in the ſight of the Lord, and followed the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to [a] ſinne, *and* departed not therefrom.

[a] By worſhipping the calues which Ieroboam did erect in Iſrael.

3 And the Lord mas angry with Iſrael, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſonne of Hazael, all [b] *his* dayes.

[b] While Iehoahaz liued.

4 And Iehoahaz beſought the Lord, and the Lord heard him: for he ſaw the trouble of Iſrael, wherewith the king of Aram troubled them.

5 (And the Lord gaue Iſrael a [c] deliuerer, ſo that they came out from vnder the ſubiection of the Aramites. And the children of Iſrael [d] dwelt in their tents as † beforetime.

[c] To wit, Ioaſh the ſonne of Iehoahaz.

[d] Safely and without danger.

† *Ebr. as yeſterday and before yeſterday.*

6 Neuertheleſſe, they departed not from the ſinnes of the houſe of Ieroboam which made Iſrael ſinne, *but* walked in them, euen the [e] groue alſo remained ſtill in Samaria)

[e] Wherein they did commit their idolatrie, and which the Lord had commanded to be deſtroyed, Deut. 16, 21.

7 For hee had left of the people to Iehoahaz but fiftie horſmen, and ten charets, and ten thouſand footmen, becauſe the king [f] of Aram had deſtroyed them, and made them like duſt beaten to powder.

[f] That is, Hazael and Benhadad his ſonne, as verſe 3. Reade of Hazael, Chap. 8.12.

8 Concerning the reſt of the acts of Iehoahaz and all that hee did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſonne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yeere of Ioaſh king [g] of Iudah began Iehoaſh the ſonne of Iehoahaz to reigne ouer Iſrael in Samaria, *and reigned* ſixteene yeere.

[g] His chiefe purpoſe is to deſcribe the kingdome of Iudah, and how God performed his promiſe made to the houſe of David: but by the way he ſheweth how Iſrael was afflicted and puniſhed for their great idolatry, who though they had now degenerate, yet God both by ſending them ſundry Prophets and divers puniſhments, did call them vnto him againe.

11 And did euill in the ſight of the Lord: *for* he departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but he walked therein.

12 Concerning the reſt of the actes of Ioaſh, and all that hee did, and his valiant deedes, *and* how hee fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with hit fathers, and Ieroboam ſate vpon his ſeate: and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſickeneſſe whereof hee died, Ioaſh the king of Iſrael came downe vnto him, and wept vpon his face, and ſaid, [h] Oh my father, my father, the charet of Iſrael, and the horſemen of the ſame.

[h] Thus they uſed to call the Prophets and ſervants of God, by whom God bleſſeth his people, as Chap. 2.12. meaning that by their prayers they did more proſper their countrey then by force of armes.

15 Then Eliſha ſaid vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee ſaid to the king of Iſrael, Put thine hand vpon the bow. And he put his hand vpon it, And Eliſha put his hands vpon the kings hands,

17 And ſaid, Open the window [i] Eaſtward. And when he had opened it, Eliſha ſaid, Shoote. And hee ſhot. And he ſaid, *Beholde*, the arrow of the Lords deliuerance, and the arrow of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

[i] That is, toward Syria: ſo that he did not onely prophecie with words, but alſo confirmed him by theſe ſignes that hee ſhould have the victorie.

18 Againe he ſaid, Take the arrowes. And hee tocke them. And hee ſaid vnto the king of Iſrael, Smite the ground. And hee ſmote thriſe, and ceaſed.

19 Then the man of God was [k] angrie with him, and ſaid, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou hadſt conſumed it, where now thou ſhalt ſmite Aram but thriſe.

[k] Becauſe hee ſeemed content to have victorie againſt the enemies of God for twiſe or thriſe, and had not a zeale to ouercome them continually, and to deſtroy them vtterly.

20 ¶ So Eliſha died, & they buried him. And *certaine* bandes of the Moabites came into the land that yeere.

21 And as they were burying a man: behold, they ſaw the ſouldiers: therefore they caſt ẏ man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, * he [l] reuiued, and ſtood vpon his feete.

* *Eccluſ.* 48.14.

[l] By this miracle God confirmed the authoritie of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might returne and imbrace the ſame doctrine.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them and pitied them, & had reſpect vnto them, becauſe of his couenant with Abraham, Izhak, and Iaakob, and would not deſtroy them, neither caſt he

them from him as [m] yet.

m That is, vntill their ſinnes were come to a full meaſure, and there was no more hope of amendement.

24 So Hazael the king of Aram died: and Benhadad his ſonne reigned in his ſtead.

25 Therefore Iehoaſh the ſonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the ſonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: *for* three times did Ioaſh beate him, and reſtored the cities vnto Iſrael.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that ſlew his father, 7 and afterſmitteth Edom. 15 Ioaſh dieth, and Ieroboam his ſonne ſucceedeth him. 29 And after him reigneth Zachariah.

THe ſecond yeere of Ioaſh ſonne of Iehoahaz king of Iſrael, reigned * Amaziah the ſonne of Ioaſh king of Iudah.

* 2. Chron. 25. 1.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ieruſalem, and his mothers name *vvas* Iehoadan of Ieruſalem.

3 And hee did [a] vprightly in the ſight of the Lord, yet not like Dauid his father, *but* did according to all that Ioaſh his father had done.

a In the beginning of his reigne hee ſeemed to haue an outward ſhew of godlineſſe, but afterward he became an idolater and worſhipped the idoles of the Idumeans.

4 Notwithſtanding the high places were not taken away: *for* as yet the people did ſacrifice, and burnt incenſe in the high places.

5 ¶ And when the kingdome was confirmed in his hand, he ſlew his ſeruants which had * killed the king his father.

* Chap. 12. 20.

6 But the children of thoſe that did ſlay *him*, he [b] ſlew not, according vnto that that is written in the booke of the Law of Moſes, wherein the Lord commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children put to death for the fathers: but euery man ſhall be put to death for his owne ſinne.

b Becauſe they neither conſented nor were partakers with their fathers in that act.

* *Deut.* 24. 16. Ezek. 18. 20.

7 He ſlew *alſo* of [c] Edom in the valley of ſalt, ten thouſand, and tooke ‖ *the citie* of Sela by warre, and called the name thereof Ioktheel vnto this day.

c For the Idumeans, whom Dauid had brought to ſubiection, did rebell in the time of Ieboram ſonne of Iehoſhaphat.

‖ Or, *the tower, or, rocke,* 2. *Chron.* 25. 12.

8 ¶ Then Amaziah ſent meſſengers to Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu king of Iſrael, ſaying, Come, [d] let vs ſee one another in the face.

d Let vs fight hand to hand, and trie it by battell, and not deſtroy one onothers cities.

9 Then Iehoaſh the king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the [e] Cedar that is in Lebanon, ſaying, Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon, went and trode downe the thiſtle.

e By this parable Iehoaſh compareth himſelfe to a cedar tree, becauſe of his great kingdome ouer tenne tribes, & Amaziah to a thiſtle, becauſe he ruled but ouer two tribes, & the wilde beaſts are Iehoaſhs ſouldiers, that ſpoiled the cities of Iudah.

10 *Becauſe* thou haſt ſmitten Edom, thine heart hath made thee proude: [f] bragge of glory, and tary at home. Why doeſt thou prouoke to *thine* hurt, that thou ſhouldeſt fall, and Iudah with thee?

f Brag of the victorie, ſo that thou tarie at home, and envoy me not.

11 But Amaziah would not heare: therefore Iehoaſh king of Iſrael went vp: and he and Amaziah king of Iudah ſaw one another in the face at Beth-ſhemeſh which is in Iudah.

12 And Iudah was put to the worſe before Iſrael, and they fled euery man to their tents.

13 But Iehoaſh king of Iſrael tooke Amaziah king of Iudah, the ſonne of Iehoaſh the ſonne of Ahaziah at Beth-ſhemeſh, and ‖ came to Ieruſalem, and brake downe the wall of Ieruſalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

‖ Or, *brought him.*

14 And hee tooke all the gold and ſiluer, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the kings houſe, and the children that were in [g] hoſtage, and returned to Samaria.

g That is, which the Iſraelites had giuen to them of Iudah for an aſſurance of peace.

15 Concerning the reſt of the acts of Iehoaſh which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

16 And Iehoaſh ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Ieroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Ioaſh king of Iudah, liued after the death of Iehoaſh ſonne of Iehoahaz king of Iſrael, fifteene yeere.

18 Concerning the reſt of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treaſon againſt him in Ieruſalem, and he fled to [h] Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

* 2. Chron. 25. 17.

h Which city Roboam built in Iudah for a fortreſſe, 2. Chron. 11. 9.

20 And they brought him on horſes, and hee was buried at Ieruſalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was ſixteene yeere old, and made him king for his father Amaziah.

i Who is alſo called Vzziah, 2. chr. 26. 1.

22 Hee built [k] Elath, and reſtored it to Iudah, after that the king ſlept with his fathers.

k Which is alſo called Elanon or Eloth.

23 ¶ In the fifteenth yeere of Amaziah the ſonne of Ioaſh king of Iudah, was Ieroboam the ſonne of Ioaſh made king over Iſrael in Samaria, *and reigned* one and fourtie yeere.

24 And hee did euill in the ſight of the Lord, *for* he departed not from all the [l] ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

l Becauſe this idolatrie was ſo vile and almoſt incredible, that men ſhould forſake the liuing God, to worſhip calues, the worke of mans hands, therefore the Scripture doth oft times repeat it in the reproch of all idolaters.

25 Hee reſtored the coaſt of Iſrael, from the entring of Hamath, vnto the ſea of the wilderneſſe, according to the word of the Lord God of Iſrael, which he ſpake † by his ſeruant Ionah the ſonne of Amittai the Prophet, which was of Gath Hepher.

† *Ebr. by the hand of.*

26 For the Lord ſaw the exceeding bitter affliction of Iſrael, ſo that there was none [m] ſhut vp, nor any left, neither yet any that could helpe Iſrael.

m Read 1. King. 14. 10.

27 Yet the Lord † had not decreed to put out the name of Iſrael from vnder the heauen: therefore he preſerued them by the hand of Ieroboam the ſonne of Ioaſh.

† Ebr. had not ſpoken.

28 Concerning the reſt of the acts of Ieroboam, and all that he did, and his valiant deeds, *and* how he fought, and how hee reſtored Damaſcus, and [n] Hamath to Iudah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael?

n Which was alſo called Antiochia of Syria, or Riblah.

29 So Ieroboam ſlept with his fathers, *euen* with the kings of Iſrael, and Zachariah his ſonne reigned in his ſtead.

CHAP. XV.

1 Azariah the King of Iudah becommeth a leper. 3 Of Iotham. 10 Shallum, 14 Menahem, 23 Pekahiah, 10 Vzziah, 32 Iotham, 38 and Ahaz.

IN the † ſeuen and twentieth yeere of Ieroboam king of Iſrael, began Azariah ſonne of Amaziah king of Iudah to reigne.

† *Ebr. in the twentieth yeere and ſeuenth yeere.*

2 Sixteene yeere olde was hee, when hee was made king, and he reigned two and fiftie yeere in Ieruſalem: and his mothers name was Iecholiah of Ieruſalem.

3 And hee did [a] vprightly in the ſight of the Lord,

a So long as hee gaue eare to Zachariah the Prophet.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burned incenſe in the hie places.

5 And the Lord [b] ſmote the king, and he was a leper vnto the day of his death, and dwelt in an houſe apart, and Iotham the kings ſonne gouerned the houſe, *and* [c] iudged the people of the land.

6 Concerning the reſt of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his ſonne reigned in his ſtead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the ſonne of Ieroboam reigne ouer Iſrael in Samaria ſixe [d] moneths,

9 And did euill in the ſight of the Lord, as did his fathers: *for* hee departed not from the ſinnes of Ioroboam the ſonne of Nebat, which made Iſrael to ſinne.

10 And Shallum the ſonne of Iabeſh conſpired againſt him, and ſmote him, in the ſight of the people, and [e] killed him, and reigned in his ſtead.

11 Concerning the reſt of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Iſrael.

12 This was the * word of the Lord, which he ſpake vnto Iehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael vnto the fourth *generation* after thee. And it came ſo to paſſe.

13 ¶ Shallum the ſonne of Iabeſh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the ſpace of a moneth in Samaria.

14 For Menahem the ſonne of Gadi went vp from Tirzah, and came to Samaria, and ſmote Shallum the ſonne of Iabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 Concerning the reſt of the actes of Shallum, and the treaſon which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Iſrael.

16 ¶ Then Menahem deſtroyed [f] Tiphſah, and all that were therein, and the coaſts thereof from Tirzah, becauſe they opened not to him, and hee ſmote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the ſonne of Gadi to reigne ouer Iſrael, *and reigned* ten yeeres in Samaria.

18 And hee did euill in the ſight of the Lord, and departed not all his dayes from the ſinne of Ieroboam the ſonne of Nebat which made Iſrael to ſinne.

19 ¶ Then Pul the king of Aſſhur came againſt the [g] land: and Menahem gaue Pul a thouſand [h] talents of ſiluer, that his hand might be with him, and eſtabliſh the kingdome in his hand.

20 And Menahem exacted the money in Iſrael that all men of ſubſtance ſhould giue the king of Aſſhur fiftie ſhekels of ſiluer a piece: ſo the king of Aſſhur returned, and taried not there in the land.

21 Concerning the reſt of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſonne did reigne in his ſtead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the ſonne of Menahem to reigne ouer Iſrael in Samaria, *and reigned* two yere.

24 And hee did euill in the ſight of the Lord: *for* he departed not from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne.

25 And Pekah the ſonne of Remaliah, his captain conſpired againſt him, and ſmote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fifty men of the Gileadites: ſo he killed him, and reigned in his ſtead.

26 Concerning the reſt of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the ſonne of Remaliah to reigne ouer Iſrael in Samaria, *and reigned* twentie yeere.

28 And he did euill in the ſight of the Lord: *for* he departed not from the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne.

29 In the dayes of Pekah king of Iſrael [k] came Tiglath Pileſer king of Aſſhur, and tooke Iion, and Abel, Beth-maachah, and Ianoah, and Kedeſh, and Hazor, and Gilead, and Galilah, *and* all the land of Naphtali, and caried them away to Aſſhur.

30 And Hoſhea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth yeere of Iotham the ſonne of Vzziah.

31 Concerning the reſt of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

32 ¶ * In the ſecond yeere of Pekah the ſonne of Remaliah King of Iſrael, began Iotham ſonne of ‖ Vzziah King of Iudah to reigne.

33 Fiue and twentie yeere old was hee, when he began to reigne, and he reigned ſixteene yeere in Ieruſalem: and his mothers name was Ieruſha the daughter of Zadok,

34 And hee did vprightly in the ſight of the Lord: he did according [l] to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incenſe in the hie places: he built the higheſt gate of the houſe of the Lord.

36 Concerning the reſt of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In [m] thoſe dayes the Lord began to ſend againſt Iudah, Rezin the king of Aram, and [n] Pekah the ſonne of Remaliah.

38 And Iotham ſlept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

3 Ahaz King of Iudah conſecrateth his ſonne in fire. 5 Ieruſalem is beſieged. 9 Damaſcus is taken, and Rezin ſlaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah ſucceedeth him.

THe ſeuenteenth yeere of Pekah the ſonne of Remaliah, [a] Ahaz the ſonne of Iotham King of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & hee reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Iſrael,

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[b] His father and grandfather were ſlaine by their ſubiects and ſeruants, and he, becauſe he would vſurpe the Prieſts office contrary to Gods ordinance was ſmitten immediatly by the hand of God with the leproſie, 2.Chron.26.21.

[c] As viceroy, or deputie to his father.

[d] Hee was the fourth in deſcent from Iehu, who reigned according to Gods promiſe, but in him God began to execute his wrath againſt the houſe of Iehu.

[e] Zachariah was the laſt in Iſrael, that had the kingdome by ſucceſſion, ſaue onely Pekahiah the ſonne of Menahem, who reigned but two yeares.

* Chap.10.30.

[f] Which was a city of Iſrael that would not receiue him to be king.

[g] That is, of Iſrael.

[h] In ſtead of ſeeking helpe of God, he went about by money to purchaſe the fauour of this king being an infidel, and therefore God forſooke him, and Pul ſoone afterward brake promiſe, deſtroyed his countrey, and led his people away captiue.

[i] Which were of the ſame conſpiracie.

[k] For God ſtirred vp Pul and Tiglath Pileſer againſt Iſrael for their ſinnes, 1.Chron.5,26.

* 2.Chron.27.1

‖ Or, Azariah.

[l] He ſheweth that his vprightnes was not ſuch, but that he had many and great faults.

[m] After the death of Iotham.

[n] Which ſlew of Iudah in one day ſixſcore thouſand fighting men, 2.Chron.28.6. becauſe they had forſaken the true God.

[a] This was a wicked ſonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manaſſeh, ſaue that God in the end ſhewed him mercie. Thus wee ſee how vncertaine it is to depend on the dignity of our fathers.

yea, and made his ſonne to [b] go through the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

4 Alſo he offered and burnt incenſe in the hie places, and on the hils, and vnder euery greene tree.

5 * Then Rezin King of Aram and Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem, to fight: and they beſieged Ahaz, but could not ouercome [c] him.

6 At the ſame time Rezin king of Aram reſtored [d] Elath to Aram, and droue the Iewes from Elath: ſo the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent [e] meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſeruant and thy ſonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Iſrael which riſe vp aginſt me.

8 And Ahaz tooke the ſiluer and the golde that was found in the [f] houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

9 And the king of Aſſhur conſented vnto him: and the king of Aſſhur went vp againſt Damaſcus. And when he had taken it, he caried the people away to Kir, and ſlew Rezin.

10 And king Ahaz went vnto Damaſcus to meete Tiglath Pileſer king of Aſſhur: and when king Ahaz ſaw the altar that was at Damaſcus, he ſent to Vrijah the Prieſt the paterne of the altar, and the faſhion of it, and all the workemanſhip thereof.

11 And Vrijah the Prieſt made an altar [g] in all points like to that which King Ahaz had ſent from Damaſcus, ſo did Vrijah the Prieſt againſt king Ahaz came from Damaſcus.

12 So when the king was come from Damaſcus, the king ſaw the altar: and the king drew neere to the altar, and offered [h] thereon.

13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offring, & ſprinkled the blood of his peace offerings beſides the altar.

14 And *ſet it* by the braſen altar which was before the Lord, and brought it in further before the houſe betweene the altar and the houſe of the Lord, and ſet it on the [i] Northſide of the altar.

15 And king Ahaz commaunded Vrijah the Prieſt, and ſaid, Vpon the great altar ſet on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the ſacrifice, and the [k] braſen altar ſhall be for me to enquire *of God*.

16 And Vrijah the Prieſt did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the baſes, and tooke the caldrons from off them, and tooke downe the ſea from the braſen oxen that were vnder it, & put it vpon a pauement of ſtones.

18 And the [l] vaile for the Sabbath (that they had made in the houſe) and the kings entry without turned he to the houſe of the Lord, [m] becauſe of the king of Aſſhur.

19 Concerning the reſt of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

[b] That is, offered him to Molech, or made him to paſſe betweene two fires, as the maner of the Gentiles was Leuit. 18.21. Deut. 18.10.

* Iſa. 7.1.

[c] For the Lord preſerued the city and his people for his promiſe ſake made to Dauid.

[d] Which citie Azariah had taken from the Aramites and fortified it, Chap. 14.22.

[e] Countrary to the admonition of the Prophet Iſai. Iſa. 7.4.

[f] Thus he ſpared not to ſpoile the Temple of God, to haue ſuccour of men and would not once lift his heart toward God to deſire his helpe, nor yet heare his Prophets counſell.

[g] Wee ſee that there is no prince ſo wicked, but he ſhall find flatterers and falſe miniſters to ſerue his turne.

[h] Either offerings for peace or proſperity, or thankſgiuing, as Leu. 3.1. or els meaning the morning and euening offring, Exo. 29.38. num 28.3. & thus he contemned the meanes and the altar which God had commanded by Salomon, to ſerue God after his own fantaſie.

[i] That is, at the right hand, as men went into to Temple.

[k] Here he eſtabliſheth by commandement his owne wicked proceedings, and doeth aboliſh ẏ commandement and ordinance of God.

[l] Or, tent, wherein they lay on the Sabbath, which had ſerued their weake in the Temple, and ſo departed home.

[m] Either to flatter the king of Aſſyria, when he ſhould thus ſee him change the ordinance of God, or elſe that the Temple might be a refuge for him if the King ſhould ſuddenly aſſaile his houſe.

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hoſhea King of Iſrael is taken, 4 And hee and all his realme brought to the Aſſyrians, 18 for their idolatrie. 25 Lions deſtroy the Aſſyrians that dwelt in Samaria. 29 Euery one worſhippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz king of Iudah began Hoſhea the ſonne of Elah to reigne in Samaria ouer Iſrael, *and reigned* nine yeeres.

2 And hee did euill in the ſight of the Lord, [a] but not as the kings of Iſrael, that were before him.

3 And Shalmaneſar king of Aſſhur came vp againſt him, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent unto the king of Aſſhur, [b] as *he had done* yeerely: therefore the king of Aſſhur ſhut him up, and put him in priſon,

5 Then the king of Aſſhur came up throughout all the land, and went againſt Samaria, and beſieged it three yeere.

6 ¶ * In the ninth yeere of Hoſhea, the king of Aſſhur tooke Samaria, and caried Iſrael away unto Aſſhur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the [c] Medes.

7 For when the children of Iſrael [d] ſinned againſt the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the Heathen, whom the Lord had caſt out before the children of Iſrael, and *after the maners* of the kings of Iſrael, which they uſed.

9 And the children of Iſrael had done ſecretly things that were not upright before the Lord their God, and throughout all their cities had built hie places, *both* from the tower [e] of the watch, to the defenced citie,

10 And had made them image and groves upon every hie hill, and under every greene tree,

11 And there burnt incenſe in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And ſerved idoles: whereof the Lord had ſaid unto them, * Ye ſhall doe no ſuch thing,

13 Notwithſtanding the Lord teſtified to Iſrael, and to Iudah † by all the Prophets, and by all the Seers, ſaying, * Turne from your euill wayes, and keepe my commandements, *and* my ſtatutes, according to all the Law, which I commaunded your fathers, and which I ſent to you by my ſervants the Prophets.

14 Neverthelеſſe they would not obey, * but hardened their neckes, like to the neckes of their [f] fathers, that did not beleeve in the Lord their God.

15 And they refuſed his ſtatutes & his covenant, that he made with their fathers, and his teſtimonies (wherewith he witneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not doe like them.

[a] Though he inuented no new idolatry, or impietie as others did, yet he fought for helpe at the Egyptians, which God had forbidden.

[b] For hee had payd tribute for the ſpace of eight yeere.

* Chap. 18.10.

[c] For at this time the Medes and Perſians were ſubiect to the Aſſyrians.

[d] Hee ſetteth forth at length the cauſe of this great plague and perpetuall captiuitie, to admoniſh all people, and nations to cleaue to the Lord God, and onely worſhip him for feare of like iudgement.

[e] Meaning, throughout all their borders.

* *Deut. 4.19.*

† *Ebr. by the hand of.*

* *Iere. 18.11. and 25.5. and 35.15.*

* *Deut. 31.27.*

[f] So that to alledge the authoritie of our fathers, or great antiquity, except we can proue that they were godly, is but to declare that we are the children of the wicked.

16 Finally they left all the commandements of the Lord their God, and made them molten images, * *euen* two calues, and made a groue, and worſhipped all the [g] hoaſte of heauen, and ſerued Baal.

* *Exod.*32.8. 1. *King.*12.28.

g That is, the ſun, the moone, and ſtarres, Deut.4,19.

17 And they made their ſonnes and their daughters [h] paſſe thorowe the fire, and vſed witchcraft and inchantments, yea, [i] ſold themſelues to doe euill in the ſight of the Lord, to anger him.

h Reade Chap 16.3.

i Reade of this phraſe, 1 King. 21.20.25.

18 Therefore the Lord was exceeding wroth with Iſrael, and put them out of his ſight, *and* none was left but the tribe of Iudah [k] onely.

k No whole tribe was left but Iudah, and they of Beniamin and Leui, which remained, were counted with Iudah.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the faſhion of Iſrael, which they vſed.

20 Therefore the Lord caſt off all the ſeede of Iſrael, and afflicted them, and deliuered them into the hands of ſpoylers, vntill hee had caſt them out of his [l] ſight.

l Out of the land where hee ſhewed the greateſt tokens of his preſence and fauour.

21 [m] For hee cut off Iſrael from the houſe of Dauid, and they made Ieroboam the ſonne of Nebat king: and Ieroboam drewe Iſrael away from following the Lord, and made them ſinne a great ſinne.

m That is, God cut off the tenne tribes, 1. King. 12,16.20.

22 For the children of Iſrael walked in all the ſinnes of Ieroboam, which he did, *and* departed not therefrom,

23 Vntill the Lord put Iſrael away out of his ſight, as he had ſaid ‖ by all his ſeruants the * Prophets, and caried Iſrael away out of their land to Aſſhur vnto this day.

‖ *Ebr. by the hand of.*

* *Iere.*25.9.

24 And the king of Aſſhur brought folke from Babel, and from [n] Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in ſtead of the children of Iſrael: ſo they poſſeſſed Samaria, and dwelt in the cities thereof.

n Of theſe peoples came ẏ Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.

25 ¶ And at the beginning of their dwelling there, they [o] feared not the Lord: therefore the Lord ſent Lions among them, which ſlewe them.

o That is, they ſerued him not: therefore, leſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mightie power among them by this ſtrange puniſhment.

26 Wherefore they ſpake to the king of Aſſhur, ſaying, The nations which thou haſt remooued and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent Lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſhur commanded, ſaying, Carrie thither one of the Prieſts whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God [p] of the countrey.

p That is, how to worſhip him: thus the wicked rather then to looſe their commodities, will change to all religions.

28 So one of the Prieſts which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they ſhould feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houſes of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made [q] Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

q Meaning that euery countrey ſerued that idol, which was moſt eſteemed in that place whence they came.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuaims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Prieſts out of themſelues for the hie places, who prepared for them *ſacrifices* in the houſes of the hie places:

33 * They [r] feared the Lord, but ſerued their gods after the manner of the nations whom they caried thence,

* *Ezek.*20.39 *zeph.*1,5.

r That is, they had a certaine knowledge of God, and feared him becauſe of the puniſhment, but they continued ſtill idolaters as doe the Papiſt, which worſhip both God and idoles: but this is not to feare God, as appeareth verſ.34.

34 Vnto this day they do after the old maner: they neither feare God, neither doe after [ſ] their ordinances, nor after their cuſtomes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iaakob * whom he named Iſrael,

ſ He meaneth this by the Iſraelites to whom God had giue his commaundements.

* Gen.32.28. 1 King.18.31.

35 And with whom the Lord had made a couenant, and charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:

* Iudge.6.10. Iere.10.2.

36 But feare the Lord which brought you out of the land of Egypt with great power, and a ſtretched out arme: him feare yee, and worſhip him and ſacrifice to him.

37 Alſo keepe yee diligently the ſtatutes and the ordinances and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods,

38 And forget not the couenant that I haue made with you, neither feare ye other gods.

39 But feare the Lord your God, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their old cuſtome.

41 So theſe [t] nations feared the Lord, and ſerued their images *alſo*: ſo *did* their children, and their childrens children: as did their fathers, *ſo* doe they vnto this day.

t That is, theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the braſen ſerpent, and deſtroyeth the idols. 7 and proſpereth. 11 Iſrael is carried away captiue. 30 The blaſpheme of Saneherib.

NOw in the third yeere of Hoſhea, ſonne of Elah king of Iſrael, * Hezekiah the ſonne of Ahaz king of Iudah began to reigne.

* *2.Chron.*28.27. *and* 29.1.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ieruſalem. His mothers name alſo was Abi de daughter of Zachariah.

3 And hee did [a] vprightly in the ſight of the Lord, according to all that Dauid his father had done.

a Although they of Iudah were giuen to idolatrie and impietie, as they of Iſrael were, yet God for his promiſe ſake was mercifull vnto the throne of Dauid, and yet by his iudgement toward the other, prouoked to repentance.

4 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it [b] Nehuſhtan.

* *Numb.*21 8.9.

b That is a piece of Braſſe: thus he calleth the ſerpent by contempt, which notwithſtanding was ſet vp by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatrie this good king deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſſe.

5 Hee truſted in the Lord God of Iſrael: ſo that after him was none like him among all the kings of Iudah, neither were there any ſuch before him.

6 For he claue to the Lord *and* departed not from him, but kept his commandements, which the Lord had commanded Moſes.

7 So the Lord was with him, *and* he proſpered in all things which he tooke in hand, alſo hee rebelled againſt the king of Aſſhur, and ſerued him not.

8 He ſmote the Philiſtims vnto Azzah, and the coaſts thereof, [c] from the watch tower vnto the defenced citie.

c Read Chap.17.9.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the ſeuenth yeere of Hoſhea

* Chap.17,3.

ſonne of Elah king of Iſrael) Shalmaneſer king of Aſhur came up againſt Samaria, and beſieged it.

10 And after three yeares they tooke it, *even* in the ſixth yeare of Hezekiah: that is, * the ninth yeare of Hoſhea king of Iſrael was Samaria taken.

* *Chap.17,6.*

11 Then the king of Aſhur did carie away Iſrael unto Aſhur, and put them in Halah and in Habor, *by* the river of Gozan, and in the cities of the Medes.

12 Becauſe they would not obey the voyce of the Lord their God, but tranſgreſſed his covenant: *that is*, all that Moſes the ſervant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreover, in the foureteenth yeare of king Hezekiah, Saneherib king of Aſſhur came up againſt all the ſtrong cities of Iudah, and tooke them.

* *2.Chron.32,1. Iſa.36,1. ecclus. 48,18,19.*

14 Then Hezekiah king of Iudah ſent unto the king of Aſſhur to Lachiſh, ſaying, [d] I have offended: depart from me, *and* what thou layeſt upon me, I will beare it. And the king of Aſſhur appoynted unto Hezekiah king of Iudah three hundreth talents of ſilver, and thirtie talents of golde.

[d] As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth, that none ſhould glory in himſelfe.

15 Therefore Hezekiah gave all the ſilver that was found in the houſe of the Lord, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the ſayd Hezekiah king of Iudah had covered over) and gave them to the king of Aſſhur.

17 ¶ And the king of Aſſhur ſent [e] Tartan, and Rab-ſaris, and Rabſhakeh from Lachiſh to king Hezekiah with a great hoaſte againſt Ieruſalem. And they went up, and came to Ieruſalem, and when they were come up, they ſtood by the conduit of the upper poole, which is by the path of the fullers field,

[e] After certaine yeares, when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him.

18 And called to the king. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the ‖ chanceller, and Ioah the ſonne of Aſaph the recorder.

‖ *Or, writer of Chronicles, or ſecretarie.*

19 And Rabſhakeh ſayd unto them, Tell yee Hezekiah, I pray you, Thus ſaith the great king, *even* the great king of Aſſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I have † eloquence, [f] *but* counſell and ſtrength *are* for the warre. On whom then doeſt thou truſt, that thou rebelleſt againſt me?

† *Ebr. talke of the lips.*

[f] Thou thinkeſt that words will ſerve to perſwade thy people, or to moove my maſter.

21 Loe, thou truſteſt now in this broken ſtaffe of reede, *to wit*, on [g] Egypt, on which if a man leane, it will goe into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

[g] Egypt ſhall not onely not be able to ſuccour thee, but ſhall be an hurt unto thee.

22 But if ye ſay unto me, We truſt in the Lord our God, is not that hee whoſe hie places, and whoſe altars Hezekiah hath [h] taken away, and hath ſayd to Iudah and Ieruſalem, Yee ſhall worſhip before this altar in Ieruſalem?

[h] Thus the idolaters thinke that Gods religion is deſtroyed, when ſuperſtition and idolatrie are reformed.

23 Now therefore give [i] hoſtages to my lord the king of Aſſhur, and I will give thee two thouſand horſes, if thou be able to ſet riders upon them.

[i] Meaning, that it was beſt for him to yeeld to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

24 For how canſt thou deſpiſe any captaine of the leaſt of my maſters ſeruants, and put thy truſt on Egypt for charets and horſemen?

25 Am I now come up without the [k] Lord to this place, to deſtroy it? the Lord ſaid to me, Goe up againſt this land, and deſtroy it.

[k] The wicked alwayes in their proſperitie flatter themſelves, that God doth favour them. Thus he ſpeaketh to feare Hezekiah that by reſiſting him he ſhould reſiſt God.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, and Ioah ſaid unto Rabſhakeh, Speake I pray thee, to thy ſervants in the ‖ Aramites language, for we underſtand it, and talke not with us in the Iewes tongue, in the audience of the people that are on the wall.

‖ *Or, Syrians.*

27 But Rabſhakeh ſayd unto them, Hath my maſter ſent me to thy maſter and to thee to ſpeake theſe words, and not to the men which ſit on the wall, that they may eat their owne doung, and drinke † their owne piſſe with you?

† *Ebr. the water of their feete.*

28 So Rabſhakeh ſtood, and ſpake, ſaying, Heare the words of the great king, of the king of Aſſhur.

29 Thus ſaith the king, Let not Hezekiah deceiue you: for he ſhall not be able to deliuer you ‖ out of mine hand.

‖ *Or, by his hand.*

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs, and this citie ſhall not be giuen ouer into the hand of the king of Aſſhur.

31 Hearken not vnto Hezekiah: for thus ſaith the king of Aſſhur, Make † appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figtree, and drinke euery man of the water of his owne well,

† *Ebr. bleſsing: meaning the conditions of peace.*

32 Till [l] I come and bring you to a land like your owne land, *euen* a land of wheat and wine, a land of bread and vineyards, a land of oliues, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, ſaying, The Lord will deliuer vs.

[l] He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelves to him to be led away captives.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Aſſhur?

34 Where is the God of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lord ſhould deliuer Ieruſalem out of mine hand?

[m] This is an execrable blaſphemie againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharply puniſh it.

36 But the people held their peace and anſwered not him a word: for the kings commandement was, ſaying, Anſwere ye him not.

37 Then Eliakim the ſonne of Hilkiah which was ſteward of the houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſaph the recorder came to Hezekiah with their cloathes rent, and told him the words of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourescore and fiue thouſand men of the Aſsyrians. 37 Saneherib is killed of his owne ſonnes.

AND * when King Hezekiah heard it, hee rent his cloathes, and put on ſackcloath, and came into the houſe of the Lord.

* *Iſa.37,1.*

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the chanceller, and the Elders of the Prieſtes clothed in ſackcloth [a] to Iſaiah, the Prophet the ſonne of Amoz.

[a] To heare ſome new prophecie, and to have comfort of him.

3 And they ſayd vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke, and blaſphemie: for the children are come to

[b] the birth, and there is no ſtrength to bring forth.

[b] The dangers are ſo great, that we can neither auenge this blaſphemie, nor helpe our ſelues no more then a woman in her trauaile.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp *thy* prayer for the [c] remnant that are left.

[c] Meaning, for Ieruſalem which onely remained of all the cities of Iudah.

5 ¶ So the ſeruants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Behold, I will ſend a blaſt [d] vpon him, and hee ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

[d] The Lord can with one blaſt blow away all the ſtrength of man, and turne it into duſt.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for hee had heard that he was departed from Lachiſh.

9 [e] He heard alſo men ſay of Tirhakah king of ‖ Ethiopia, [f] Behold, he is come out to fight againſt thee: he therefore departed and ſent *other* meſſengers vnto Hezekiah, ſaying,

[e] That is, Saneherib.
‖ *Or, blacke Mores.*
[f] For the Kings of Ethiopia and Egypt ioyned together againſt the King of Aſſyria becauſe of his oppreſſion of other countreyes.

10 Thus ſhall yee ſpeake to Hezekiah king of Iudah, and ſay, Let not thy [g] God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not be deliuered into the hand of the king of Aſſhur.

[g] The more neere that the wicked are to their deſtruction, the more they blaſpheme.

11 Beholde, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lord, and Hezekiah ſpread it before the [h] Lord.

[h] Before the Arke of the couenant.

15 And Hezekiah [i] prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

[i] Hee ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

16 Lord [k] bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the words of Saneherib, who hath ſent to blaſpheme the [l] liuing God.

[k] Shew by effect that thou wilt not ſuffer thy Name to be blaſphemed.
[l] By this title he diſcerneth God from all idoles and falſe gods.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans handes, *euen* wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou O Lord, art onely God.

[m] He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I haue heard that which thou haſt prayed me, concerning Saneherib king of Aſſhur.

21 This is the word that the Lord hath ſpoken againſt him, O [n] Virgin daughter of Zion, he hath deſpiſed thee, *and* laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

[n] Becauſe as yet Ieruſalem had not beene taken by the enemie, therefore he calleth her virgin.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted vp thine eyes on hie? *euen* [o] againſt the holy One of Iſrael.

[o] God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

23 By thy meſſengers thou haſt railed on the Lord, and ſaid, By the multitude of my charets I am come vp to the top of the mountaines, by the ſides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will go into the [p] lodging of his borders, and into the foreſt of his ‖ Carmel.

[p] Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37.24.
‖ *Or, pleaſant countrey.*

24 I haue digged and drunke the waters of others, and with the plant of my feete haue I dried all the ‖ floods cloſed in.

‖ *Or, the waters of cities beſieged.*

25 Haſt thou not heard, how I haue of olde time made it, and haue formed it long ago? [q] and ſhould I now bring it, that it ſhould be deſtroyed, *and laid* on ruinous heapes, *as* cities defenced?

[q] He declareth that foraſmuch as he is the authour and beginning of his Church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

26 Whoſe [r] inhabitants haue ſmall power, *and* are afraid, and confounded: they are like the graſſe of the field, and greene herbe, *or* graſſe on the houſe tops, or as corne blaſted before it be growen.

[r] Thus he deſcribeth the wicked, which for a time flouriſh, and afterward fade and decay like flowres.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy fury againſt me.

28 And becauſe thou rageſt againſt mee, and thy tumult is come vp to mine eares, I will put mine [ſ] hooke in thy noſtrels, and my bridle in thy lips, and will bring thee backe againe the ſame way thou cameſt.

[ſ] I will bridle thy rage, and turne thee to and fro as pleaſeth me.

29 And this ſhall be a [t] ſigne vnto thee, *O Hezekiah*, Thou ſhalt eate this yeere ſuch things as grow of themſelues, and the next yeere ſuch as grow without ſowing, and the third yeere ſow ye and reape, and plant vineyards, and eate the fruits thereof.

[t] God did not onely promiſe him the victory, but giueth him a ſigne to confirme his faith.

30 And the remnant that is eſcaped of the houſe of Iudah, ſhall againe take [u] roote downeward, and beare fruit vpward.

[u] The Lord will multiply in great number, that ſmall remnant of Iudah that is eſcaped.

31 For out of Ieruſalem ſhall goe a remnant, and ſome that ſhall eſcape out of mount Zion: the [x] zeale of the Lord of hoaſts ſhall doe this.

[x] The loue, that God beareth toward his Church ſhall ouercome the counſels and enterpriſes of men.

32 Wherefore thus ſaith the Lord, concerning the king of Aſſhur, Hee ſhall not enter into this citie, nor ſhoote an arrow there, nor come before it with ſhield, nor caſt a mount againſt it:

33 *But* hee ſhall returne the way he came, and ſhall not come into this citie, ſaith the Lord.

34 For I will defend this citie to ſaue it for mine owne ſake, and for Dauid my ſeruants ſake.

35 ¶ * And the ſame night the Angel of the Lord went out and ſmote in the campe of Aſſhur an hundreth foureſcore and fiue thouſand: ſo when they roſe early in the morning, behold, they were all dead corpſes.

* *Iſa.37,36. tob.1.21. Ecclus.48.24. 1.Mac.5,41. 2.Mac.8.19.*

36 So Saneherib king of Aſſhur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worſhipping Niſroch his god, Adramelech and Sharezer his ſonnes [y] ſlew him with the ſword: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſtead.

[y] This was the iuſt iudgement of God for his blaſphemy, that he ſhould be ſlaine before that idole, whom he preferred to the liuing God, and by them, by whom ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is ſicke, and receiueth the ſigne of his health, 12 He receiueth rewards of Berodach, 13 Sheweth his treaſures, and is reprehended of Iſaiah. 21 He dieth, and Manaſſeh his ſonne reigneth in his ſtead.

ABout that time * was Hezekiah ſicke vnto death: and the Prophet Iſaiah the ſonne of Amoz

* 2.Chron.32,24. Iſa. 38.1.

Amoz came to him, and ſaid vnto him, Thus ſaith the Lord, Put thine houſe in an order: for thou ſhalt die and not liue.

2 Then he turned his face to the [a] wall, and prayed to the Lord, ſaying,

[a] That his minde might not be troubled.

3 I beſeech thee, O lord, Remember now, how I haue walked before thee in trueth and with a [b] perfit heart, and haue done that which is good in thy ſight: and Hezekiah [c] wept ſore.

[b] Meaning, without all hypocriſie.

[c] Not ſo much for his owne death, as for feare that idolatrie ſhould be reſtored, which he had deſtroyed, and ſo Gods Name be diſhonoured.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, ſaying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus ſaith the Lord God of Dauid thy father, I haue heard thy [d] prayer, *and* ſeene thy teares: behold, I haue healed thee, *and* the third day thou ſhalt goe vp to the [e] houſe of the Lord.

[d] Becauſe of his vnfained repentance and prayer, God turned away his wrath.

[e] To giue thanks for thy deliuerance.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this city out of the hand of the king of Aſſhur, and will defend this citie for mine owne ſake, and for Dauid my ſeruants ſake.

7 Then Iſaiah ſayd, Take a [f] lumpe of drie figs. And they tooke it, and laid it on the boile, and he recouered.

[f] He declareth that albeit God can heale without other medicines, yet hee ſheweth that he will not haue theſe inferiour meanes contemned.

8 ¶ For Hezekiah had ſaid vnto Iſaiah, What *ſhalbe* the ſigne that the Lord will heale mee, and that I ſhall goe vp into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſigne ſhalt thou haue of the Lord, that the Lord will doe that hee hath ſpoken, *VVilt thou* that the ſhadow goe forward ten degree, or * goe backe ten degrees?

* *Ecclus*.48.24.

10 And Hezekiah anſwered, It is a light thing for the ſhadow to paſſe forward ten degrees: not ſo *then*, but let the ſhadow [g] go back ten degrees.

[g] Let the ſunne goe ſo many degres backe, that the houres may be ſo many the fewer in the kings diall.

11 And Iſaiah the Prophet called vnto the Lord, and he brought againe the ſhadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

[h] Which diall was ſet the top of the ſtaires that Ahaz had made.

12 * The ſame ſeaſon Berodach Baladan the ſonne of Baladan king of Babel ſent letters and a [i] preſent to Hezekiah: for he had heard how that Hezekiah was ſicke.

* Iſa.39.1.

[i] Mooued with the fauour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelfe enemie to Saneherib his enemie which was now deſtroyed.

13 And Hezekiah heard them, and ſhewed them all his treaſure houſe, *to vvit*, the ſiluer, and the gold, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, and in all his [k] realme, that Hezekiah ſhewed them not.

[k] Being mooued with ambition and vaine glory, and alſo becauſe hee ſeemed to reioyce in the friendſhip of him that was Gods enemy and an infidel.

14 Then Iſaiah the Prophet came vnto King Hezekiah, and ſayd vnto him, What ſayd theſe men? and from whence came they to thee? And Hezekiah ſaid, They be come from a farre countrey, *euen* from Babel.

15 Then ſayd hee, What haue they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſaiah ſaid vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine houſe, and whatſoeuer thy fathers haue layed vp in ſtore vnto this day, * ſhall be caried into Babel: Nothing ſhall be left, ſaith the Lord.

* *Chap*.24.13. *and* 25.13. *Iere*.20.19.

18 And of thy ſonnes, that ſhall proceede out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah ſaid unto Iſaiah, The word of the Lord, which thou haſt [l] ſpoken, is good: for ſaid he, Shall it not *be good* if [m] peach and trueth be in my dayes?

[l] He acknowledgeth Iſaiah to be the true Prophet of God, and therefore humbleth himſelfe to his word.

[m] Seeing that God hath ſheweth me this fauour to graunt me quietneſſe during my life: for he was afraid leaſt the enemies ſhould haue had occaſion to reioyce, if the Church had decayed in his time, becauſe he had reſtored religion.

20 Concerning the reſt of the actes of Hezekiah, and all his valiant deedes, and how hee made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſonne reigned in his ſtead.

CHAP. XXI.

3 King Manaſſeh reſtoreth idolatry. 16 And vſeth great crueltie. 18 He dieth and Amon his ſonne ſucceedeth, 23 Who is killed of his owne ſeruants. 26 After him reigneth Ioſiah.

MAnaſſeh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and fiue yeeres in Ieruſalem: his mothers name alſo was Hephzi-bah.

* 2.*Chron*.33.1.

2 And hee did euill in the ſight of the Lord after the abomination of the heathen, whom the * Lord had caſt out before the children of Iſrael.

* *Deut*.18,9.

3 For he went backe and built the hie places, * which Hezekiah his father had deſtroyed: and he errected vp altars for Baal, and made a groue, as did Ahab king of Iſrael, and worſhipped all the hoſte of heauen and ſerued them.

* *Chap*.18.4.

4 Alſo hee * built altars in the houſe of the Lord, of the which the Lord ſaid, * In Ieruſalem will I put my Name.

* *Ierem*.32.34.
* 2.*Sam*.7.13.

5 And he built altars for all the hoaſt of the heauen in the two courts of the houſe of the Lord.

6 And he cauſed his ſonnes [a] to paſſe through the fire, and gaue himſelfe to witchcraft and ſorcerie, and hee vſed them that had familiar ſpirits and were ſoothſayers, and did much euill in the ſight of the Lord to anger him.

[a] Reade Chap. 16,3.

7 And hee ſet the image of the groue, that hee had made in the houſe, whereof the Lord had ſaid to Dauid and to Salomon his ſonne, * In this houſe and in Ieruſalem, which I haue choſen out of all the tribes of Iſrael, will I put my Name for euer.

* 1.*King*.8,29. *and* 9.3. *Chap*.23.27.

8 Neither will I make the feete of Iſrael mooue any more out of the land, which I gaue their fathers: ſo that they will [b] obſerue and doe all that I haue commanded them, *and* according to all the Law that my ſeruant Moſes commanded them.

[b] Therefore ſeeing they obeyed not the commandement of God, they were iuſtly caſt forth of that land, which they had but on condition.

9 Yet they obeyed not, but Manaſſeh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord deſtroyed before the children of Iſrael.

10 Therefore the Lord ſpake by his ſeruants the Prophets, ſaying,

11 * Becauſe that Manaſſeh king of Iudah hath done ſuch abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah ſinne alſo with his idoles.

* *Ierem*.15.4.

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I will bring an euill vpon Ieruſalem and Iudah, that who ſo heareth of it, both his * eares ſhall [c] tingle.

* 1.*Sam*.3.11.

[c] Meaning, that whoſoeuer ſhall heare of this great plague, ſhall be aſtoniſhed.

13 And I will ſtretch ouer Ieruſalem the line [d] of Samaria, and the plummet of the houſe of Ahab: and I will wipe Ieruſalem, as a man wipeth a diſh, which he wipeth, and turneth it vpſide downe.

[d] As I haue deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Iudah.

14 And I will forſake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, and they ſhalbe robbed and ſpoiled of all their aduerſaries.

15 Becauſe they haue done euill in my ſight, and haue prouoked mee to anger, ſince the time their fathers came out of Egypt vntill this day.

16 Moreouer, Manaſſeh ſhed [f] innocent blood exceeding much, till hee repleniſhed Ieruſalem from corner to corner, beſide his ſinne wherewith hee made Iudah to ſinne, and to doe euill in the ſight of the Lord.

17 Concerning the reſt of the actes of Manaſſeh, and all that hee did, and his ſinne that he ſinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his owne houſe, *euen* in the garden of Vzza: and Amon his ſonne reigned in his ſtead.

19 ¶ * Amon was two and twentie yeere old, when hee began to reigne, and he reigned two yeere in Ieruſalem: his mothers name alſo was Meſhullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the ſight of the Lord, as his father Manaſſeh did.

21 For hee walked in all the way that his father walked in, and ſerued the idoles that his father ſerued, and worſhipped them.

22 And he forſooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

23 And the ſeruants of Amon conſpired againſt him, and ſlew the king in his owne houſe.

24 And the people of the land ſlewe all them that had conſpired againſt king Amon, and the people made Ioſiah his ſonne King in his ſtead.

25 Concerning the reſt of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his ſepulchre in the garden of Vzza: and Ioſiah his ſonne reigned in his ſtead.

[e] Meaning, Iudah and Beniamin, which were onely left of the reſt of the tribes.

[f] The Ebrewes write that he ſlew Iſaiah the Prophet, who was his father in law.

* 2. Chro.33.20.21.

[g] That is, according to his commandements.

‖ *Or, he buried him, to wit, Ioſiah his ſonne.*

CHAP. XXII.

4 Ioſiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and cauſeth it to be preſented to Ioſiah. 12 Who ſendeth to Huldah the Propheteſſe to enquire the Lords will.

IOſiah was * eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ieruſalem. His mothers name alſo was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the ſight of the Lord, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Ioſiah, the king ſent Shaphan the ſonne of Azaliah the ſonne of Meſhullam the chaunceller, to the houſe of the Lord, ſaying,

4 Goe vp to Hilkiah the hie Prieſt, that hee may ‖ ſumme the ſiluer which is brought into the houſe of the Lord, which the keepers of the ‖ [b] doore haue gathered of the people.

5 And let [c] them deliuer it into the hand of them that doe the worke, and haue the ouerſight of the houſe of the Lord, let them giue it to them that worke in the houſe of the Lord, to repaire the decayed places of the houſe:

6 *To wit*, vnto the artificers and carpenters, and maſons, and to buy timber, and hewed ſtone to repaire the houſe.

* 2. Chron.34.1.

[a] His zeale was prophecied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeeres before, 1 king. 13.2. and beeing but eight yeere old, he ſought the God of his father Dauid, 2.Chron.34.3.

‖ *Or, coine, as verſ.9.*

‖ *Or, veſſell.*

[b] Certaine of the Prieſts were appointed to this office, as Chap.12.9.

[c] From the time of Ioaſh for the ſpace of 244. yeeres, the Temple remained without reparation through the negligence of the prieſts, this declareth, that they that haue a charge and execute it not, ought to haue it taken from them.

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale [d] faithfully.

8 And Hilkiah the high Prieſt ſaid vnto Shaphan the chaunceller, I haue found the [e] booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chanceller came to the king, and brought him word againe, and ſayd, Thy ſeruants haue † gathered the money that was found in the houſe, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouerſight of the houſe of the Lord.

10 Alſo Shaphan the chanceller ſhewed the king, ſaying, Hilkiah the Prieſt hath deliuered me a booke. And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his cloathes.

12 Therefore the king commanded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chanceller, and Aſahiah the kings ſeruant, ſaying,

13 Goe ye *and* [f] inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled againſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah went vnto Huldah the Propheteſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the [g] colledge) and they communed with her.

15 And ſhee anſwered them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *euen* all the wordes of the booke which the king of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger me with all the [h] workes of their handes: my wrath alſo ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Iudah, who ſent you to inquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſayth the Lord God of Iſrael, The words that thou haſt heard, *ſhall come to paſſe.*

19 *But* becauſe thine heart did [i] melt, and thou haſt humbled thy ſelfe before the Lord when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, *to wit*, that it ſhould be deſtroyed and accurſed, and haſt rent thy cloathes, and wept before mee, I haue alſo heard it, ſaith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in [k] peace, and thine eyes ſhall not ſee all the euill which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

1 Ioſiah readeth the Law before the people. 3 Hee maketh a couenant with the Lord. 4 Hee putteth downe the idols, after he had killed their Prieſts. 22 He keepeth Paſſeouer. 24 He deſtroyeth the coniurers. 29 He was killed in Megiddo. 30 And his ſonne Iehoahaz reigneth in his ſtead. 33 After hee was taken, his ſonne Iehoiakim was made King.

Then

[d] So God prouided him of faithfull ſeruants, ſeeing he went about ſo zealouſly to ſet forth the worke of God.

[e] This was the copy that Moſes left them, as appeareth, 2.Chron. 34.14. which either by the negligence of the Prieſts had beene loſt, or els by the wickedneſſe of idolatrous kings had beene aboliſhed

† *Ebr. melted.*

[f] Meaning, to ſome Prophet whom God reuealeth the knowledge of things vnto, as Iere.21.8. though at other times they inquired the Lord by Vrim and Thummim.

[g] Or the houſe of doctrine, which was neere to the Temple, and where the learned aſſembled to intreate the Scriptures, and the doctrine of the Prophets.

[h] The words of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

[i] Meaning, that he did repent, as they that doe not repent, are ſayd to harden their heart, Pſal.95.8.

[k] Wherevpon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

THen * the King [a] ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

2 And the king went vp into the houſe of the Lord, with all the men of Iudah, and all the inhabitants of Ieruſalem with him, and the Prieſts and Prophets, and all the people both ſmall and great: and he read in their eares all the words of the booke of the couenant, which was found in the houſe of the Lord.

3 And the king ſtood by [b] the pillar, and made a [c] couenant before the Lord, that they ſhould walke after the Lord, and keepe his commaundements, and his teſtimonies, and his ſtatutes, with all *their* heart, and with all *their* ſoule, that they might accompliſh the wordes of this couenant written in this booke. And all the people ſtood to the couenant.

4 Then the king commanded Hilkiah the hie Prieſt, and the [d] Prieſts of the ſecond order, and the keepers of the doore, to bring out of the temple of the Lord all the veſſels that were made for Baal, and for the groue, and for all the hoaſte of heauen, and hee burnt them without Ieruſalem in the fields of Kedron, and caried [e] the powder of them into Beth-el.

5 And he put downe the [f] Chemarims, whom the kings of Iudah had founded to burne incenſe in the hie places, *and* in the cities of Iudah and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the ſunne and to the moone, and to the planets, and to all the hoaſte of heauen.

6 And he brought out the [g] groue from the Temple of the Lord, without Ieruſalem vnto the valley of Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the [h] graues of the children of the people.

7 And hee brake downe the houſes of the Sodomites, that were in the houſe of the Lord, where the women woue hangings for the groue.

8 Alſo hee brought all the prieſts out of the cities of Iudah, and defiled the places where the Prieſts had burnt incenſe, *euen* from Geba to Beer-ſheba, and deſtroyed the hie places of the gates, that were in the entring in of the gate of Ioſhua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe the Prieſtes of the hie places [i] came not vp to the altar of the Lord in Ieruſalem, ſaue onely they did eate of the vnleauened bread among their brethren.

10 Hee defiled alſo [k] Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſonne or his daughter to paſſe thorow the fire to Molech.

11 Hee put downe alſo the [l] horſes that the Kings of Iudah had giuen to the ſunne at the entring in of the houſe of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the ſuburbs, and burnt the charets of the ſunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the Lord did the King breake downe, and haſted thence, and caſt the duſt of them in the ‖ brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ieruſalem, and on the right hand of the [m] mount of corruption (which * Salomon the king of Iſrael had built for Aſhtoreth the idole of the Zidonians, and for Chemoſh the idole of the Moabites, and for Milchom the abomination of the children of Ammon.)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore [n] the altar that was at Bethel, *and* the hie place made by Ieroboam the ſonne of Nebat, which made Iſrael to ſinne, both this altar, and alſo the hie place, brake he downe, and burnt the hie place, *and* ſtampt it to powder, and burnt the groue.

16 And as Ioſiah turned himſelfe, hee ſpied the graues that were in the mount, and ſent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the [o] man of God proclaimed, which cried the ſame words.

17 Then he ſaid, What title is that which I ſee? And the men of the city ſayd vnto him, *It is* the ſepulchre of the man of God, which came from Iudah, and told theſe things that thou haſt done to the altar of Beth-el.

18 Then ſaid he, Let him alone: let none remoue his bones. So his bones were ſaued with the bones of the [p] Prophet that came from Samaria.

19 Ioſiah alſo tooke away all the houſes of the hie places, which were in the cities of Samaria, which the kings of Iſrael had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And hee ſacrificed all the Prieſts of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ieruſalem.

21 ¶ Then the king commanded all the people, ſaying, * Keepe the Paſſeouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Paſſeouer holden [q] like that from the dayes of the Iudges that iudged Iſrael, nor in all the dayes of the kings of Iſrael, and of the kings of Iudah.

23 And in the eighteenth yeere of King Ioſiah was this Paſſeouer celebrated vnto the Lord in Ieruſalem.

24 Ioſiah alſo tooke away them that had familiar ſpirits, and the ſoothſayers, and the images, and the idoles, and all the abominations that were eſpied in the land of Iudah and in Ieruſalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Prieſt found in the houſe of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoule, and with all his might according to all the Law of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lord turned not from the [r] fierceneſſe of his great wrath wherewith he was angry againſt Iudah, becauſe of all the prouocations wherewith Manaſſeh had prouoked him.

27 Therefore the Lord ſaid, I will put Iudah alſo out of my ſight, as I haue put away Iſrael, and will caſt off this city Ieruſalem, which I haue choſen, and the houſe whereof I ſayd, * My Name ſhall be there.

28 Concerning the reſt of the actes of Ioſiah, and all that hee did, are they not written in the

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* 2. *Chron.* 34. 30.

[a] Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedie way to auoid them, then to turne to God by repentance which cannot come but of faith, and faith by hearing of the word of God.

[b] Where the king had his place, Chap. 11. 24.

[c] As Ioſhua did, Ioſh. 24. 22. 25.

[d] Meaning, them which were next in dignity to the high Prieſt.

[e] In contempt of that altar, which Ieroboam had there built to ſacrifice to his calues.

[f] Meaning, the prieſts of Baal, which were called Chemarims, either becauſe they ware blacke garments, or elſe were ſmoked with burning incenſe to idoles.

[g] Hee remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deut. 16. 21. or as ſome reade, the ſimilitude of a groue which was hanged in the Temple.

[h] Both in contempt of the idols and reproch of them which had worſhipped them in their liues.

[i] Becauſe that thoſe that had forſaken the Lord to ſerue idols, were not meete to miniſter in the ſeruice of the Lord for the inſtruction of others.

[k] Which was a valley neere to Ieruſalem, and ſignifieth a tabret, becauſe they ſmote on the tabret while their children were burning, that their crie ſhould not be heard, Leuit. 18. 21. where after Ioſiah commanded carions to be caſt in contempt thereof.

[l] The idolatrous kings had dedicate horſes and charets to the ſunne, either to carie the image thereof about as the heathen did, or elſe to ſacrifice them as a ſacrifice moſt agreeable.

‖ Or, valley.

[m] That was the mount of oliues, ſo called becauſe it was full of idols.

* 1. *King.* 11. 7.

[n] Which Ieroboam had built in Iſrael, 1. King. 12, 28, 29.

[o] According to the prophecie of Iaddo, 1. King. 13. 2.

[p] Meaning, the Prophet which came after him, and cauſed him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 31.

* 2 *Chron.* 35. 1. 1. *eſdr.* 1. 1.

* *Exod.* 12. 3. *deut.* 16. 2.

[q] For the multitude and zeale of the people with the great preparation.

* *Leuit.* 20. 27. *deut.* 18. 21.

[r] Becauſe of the wicked heart of the people, which would not turne vnto him by repentance.

* 1. *King.* 8. 29. *and* 9. 3. *chap.* 2. 7.

booke of the Chronicles of the kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp againſt the king of Aſſhur to the riuer Perath. And king Ioſiah [f] went againſt him, whom when *Pharaoh* ſaw, hee ſlew him at Megiddo.

* 2. *Chron.* 35.20.

f Becauſe he paſſed thorow his countrey, he feared leaſt he would haue done him harme, and therefore would haue ſtayed him, yet he conſulted not with the Lord, and therefore was ſlaine.

30 Then his ſeruants caried him dead from Megiddo, and brought him to Ieruſalem, and buried him in his owne ſepulchre. And the people of the land tooke Iehoahaz the ſonne of Ioſiah, and anoynted him, and made him king in his fathers ſtead.

31 * Iehoahaz *vvas* three and twenty yeere olde when he began to reigne, and reigned three moneths in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

* 2. *Chron.* 36.1.2.

32 And hee did euill in the ſight of the Lord, according to all that his [t] fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bondes [u] at Riblah in the land of Hamath ‖ while he reigned in Ieruſalem, and put the land to a tribute of an hundreth talents of ſiluer, and a talent of gold.

u Which was Antiochia in Syria, called alſo Hamath.

‖ *Or, that he ſhould not reigne.*

34 ¶ And Pharaoh Nechoh made Eliakim the ſonne of Ioſiah king in ſtead of Ioſiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the ſiluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, ſiluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the ſight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made ſubiect to Nebuchad-nezzar, rebelleth. 3 The cauſe of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his ſeruant three yeere: afterward he turned, and rebelled againſt him.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1.1.

2 And the Lord ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he ſent them againſt Iudah to deſtroy it, * according to the word of the Lord, which he ſpake by his ſeruants the Prophets.

* *Chap.* 20.17. *and* 23.27.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, that hee might put them out of his ſight for the ſinnes of Manaſſeh, according to all that he did,

b Though God vſed theſe wicked tyrants to execute his iuſt iudgements, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

4 And for the innocent blood that hee ſhed, (for hee filled Ieruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

c Not that hee was buried with his fathers, but he died in the way, as they led him priſoner toward Babylon, reade Ierem. 22.19.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that perteined to the king of Egypt.

‖ *Or, Euphrates.*

8 ¶ Iehoiachin *vvas* eighteene yeeres old, when he began to reigne, and reigned in Ieruſalem three moneths. His mothers name alſo *vvas* Nehuſhta, the daughter of Elnathan of Ieruſalem.

9 And he did euill in the ſight of the Lord, according to all that his father had done.

10 * In that time came the ſeruants of Nebuchad-nezzar king of Babel vp againſt Ieruſalem: ſo the city was beſieged.

* *Dan.* 1.1.

11 And Nebuchad-nezzar king of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Iehoiachin the king of Iudah [d] came out againſt the king of Babel, he, and his mother and his ſeruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere [e] of his reigne.

d That is, yeelded himſelfe vnto him by the counſell of Ieremie.

e In the reigne of the king of Babylon.

13 * And hee caried out thence all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and brake all the veſſels of gold which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſaid.

* *Chap.* 20.17. *Iſai.* 39.6.

14 And hee caried away all Ieruſalem, and all the princes, and all the ſtrong men of warre, *euen* ten thouſand into captiuity, and all the workemen, and cunning men: ſo none remained ſauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuity from Ieruſalem to Babel,

* 2 *Chron.* 36.10. *eſter* 2.6.

16 And all the men of warre, *euen* ſeuen thouſand, and carpenters, and lockſmiths a thouſand: all that were ſtrong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his ſtead, and changed his name to Zedekiah.

* *Ierem.* 37.1. *and* 52.1.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the ſight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was againſt Ieruſalem and Iudah, vntill hee caſt them out of his [f] ſight. And Zedekiah rebelled againſt the king of Babel.

f Out of Ieruſalem and Iudah into Babylon.

CHAP. XXV.

1 Ieruſalem is beſieged of Nebuchad-nezzar, and taken. 7 The ſonnes of Zedekiah are ſlaine before his eyes, and after are his owne eyes put out. 11 Iudah is brought to Babylon. 25 Gedaliah is ſlayne. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth *moneth*, *and* tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoaſt againſt Ieruſalem, and pitched againſt it, and they built ‖ forts againſt it round about it.

* *Ierem.* 39.1. *and* 52.4.

a That is, of Zedekiah.

b Which the Ebrewas call Tebet, and it conteineth part of December, and part of Ianuary.

‖ *Or, a mount.*

2 So the citie was beſieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth *day* of the moneth the famine was [c] ſore in the citie, ſo that there was no bread for the people of the land.

c In ſo much that the mothers did eat their children, Lament. 4.10.

4 Then the citie was broken vp, and all the men of warre *fled* by night, by the way of the [d] gate *vvhich is* betweene two walles that was by the kings garden: now the Chaldees *vvere* by the city round about: *and the king* went by the way of the wilderniſſe,

d Which was a poſterne doore, or ſome ſecret gate to iſſue out at.

5 But the armie of the Caldeės purſued after the king, and tooke him in the deſerts of Iericho, and all his hoaſte was ſcattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they [e] gaue iudgement vpon him.

[e] Or, condemned him for his periurie and treaſon.

7 And they ſlew the ſonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, & caried him to Babel.

2.Chron.36,13.

8 ¶ And in the fift moneth, *and* [f] ſeuenth *day* of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe ſteward *and* ſeruant of the king of Babel, to Ieruſalem,

[f] Ieremie writteth Chap.52.12. the tenth day, becauſe the fire continued from the ſeuenth day to the tenth.

‖ Or, *captaine of the guard.*

9 And burnt the houſe of the Lord, and the kings houſe, and all the houſes of Ieruſalem, and all the great houſes burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe ſteward, brake downe the walles of Ieruſalem round about.

11 And the reſt of the people that were left in the citie, and thoſe that were fled and [g] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe ſteward cary away captiue.

[g] While the ſiege endured.

12 But the chiefe ſteward left of the poore of the land to dreſſe the vines, and to till the land.

13 * Alſo the pillars of braſſe that were in the houſe of the Lord, and the baſes, and the braſen Sea that was in the houſe of the Lord, did the Caldees breake, and caried the braſſe of them to Babel.

* *Chap.* 20,17. *Ierem.* 27,19,20.

14 The pots [h] alſo and the beſoms, and the inſtruments of muſicke, and the incenſe diſhes, and all the veſſels of braſſe that they miniſtred in, tooke they away,

[h] Of theſe reade Exod.27,3.

15 And the aſhpannes, and the baſens, *and all* that was of gold, and that was of ſiluer, tooke the chiefe ſteward away.

16 With the two pillars, one Sea and the baſes, which Salomon had made for the houſe of the Lord: the braſſe of all theſe veſſels was without weight.

17 * The height of the one pillar was eighteene cubites, and ẏ chapiter thereon *vvas* braſſe, and the height of the chapiter *vvas* with network three cubites, and pomegranates vpon the chapiter round about, all of braſſe: and likewiſe *vvas* the ſecond pillar with the networke.

* 1.*King*.7,15. *Ierem*.52,21. 1.*Chron*.3.15.

18 And the chiefe ſteward tooke Seraiah the chiefe Prieſt, and Zephaniah the [i] ſecond Prieſt, and the three keepers of the doore.

[i] That is, one appointed to ſucceede in the hie Prieſts roome, if he were ſicke or els otherwiſe letted.

19 And out of the citie hee tooke an Eunuch that had the ouerſight of the men of warre, and [k] fiue men of them that were in the kings preſence, which were found in the citie, and Sopher captaine of the hoaſte, who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the citie.

[k] Ieremie maketh mention of ſeuen, but here he ſpeaketh of them that were the chiefeſt.

20 And Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel ſmote them, and ſlew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the ſonne of Ahikam the ſonne of Shaphan ruler ouer them.

* Ierem.40.5.9.

23 Then when all the captaines of the hoaſte and *their* men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſonne of Nethaniah, and Iohanan the ſonne of Kareah, and Seraiah the ſonne of Tanhumeth the Netophathite, and Iaazaniah the ſonne of Maachathi, they and their men.

24 And Gedaliah [l] ſware to them, and to their men, and ſaid vnto them, Feare not to be the ſeruants of the Caldees: dwell in the land, and ſerue the king of Babel, and ye ſhall be well.

[l] That is, he did exhort them in the Name of the Lord, according to Ieremies counſell, to ſubmit themſelues to Nebuchad-nezzar ſeeing it was the reuealed will of the Lord.

25 * But in the ſeuenth moneth Iſhmael the ſonne of Nethaniah the ſonne of Eliſhama, of the kings ſeede, came, and ten men with him, & ſmote Gedaliah, and hee died, and ſo did hee the Iewes, and the Caldees that were with him at Mizpah.

* Ierem.41.1.

26 Then all the people both ſmall and great, and the captaines of the armie aroſe, and came to [m] Egypt: for they were afraid of the Caldees.

[m] Contrary to Ieremies counſell, Ierem.40.41.42. and 23. chapters.

27 Notwithſtanding in the ſeuen and thirtieth yeere after [n] Iehoiachin king of Iudah was caried away, in the twelft moneth, *and* the ſeuen and twentieth *day* of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the priſon,

[n] Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzars ſonne, after his fathers death preferred to honour: thus by Gods prouidence the ſeede of Dauid was reſerued euen vnto Chriſt.

28 And ſpake kindly to him, and ſet his throne aboue the throne of the kings that were with him in Babel,

29 And changed his priſon garments: and he did continually eate bread before him, all the dayes of his life.

30 And his [o] portion *vvas* a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

[o] Meaning, that he had an ordinarie in the court.

THE FIRST BOOKE OF
the † Chronicles, or ‖ Paralipomenon.

† *Ebr. wordes of dayes.*

‖ *Or, things omitted, to wit, in the bookes of the kings.*

THE ARGUMENT.

THe Ievves comprehend both theſe bookes in one, vvhich the Grecians becauſe of the length, diuide into tvvo: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the returne from their captiuitie in Babylon. But theſe are not thoſe bookes of Chronicles, vvhich are ſo oft mentioned in the bookes of the Kings of Iudah and Iſrael, vvhich did at large ſet forth the ſtorie of both the kingdomes, and aftervvard periſhed in the captiuitie, but an abridgement of the ſame, and vvere gathered by Ezra, as the Ievves vvrite, after their returne from Babylon. This firſt booke conteineth a briefe rehearſall of the children of Adam vnto Abraham, Izhak, Iaakob, and the tvvelue Patriarches, chiefly of Iudah, and the reigne of Dauid, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his actes both concerning ciuill gouernment, and alſo the adminiſtration and care of things concerning religion, for the good ſucceſſe vvhereof he reioyceth and giueth thankes to the Lord.

CHAP.

CHAP. I.

1 *The genealogie of Adam and Noah untill Abraham.* 27 *And from Abraham to Eſau.* 33 *His children.* 43 *Kings and Dukes came of him.*

ADam, [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Iered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Ham, and Iapheth.

5 ¶ * The ſonnes of Iapheth *vvere* Gomer, and Magog, and Madai, and Iavan, and Tubal, and Meſhech, and Tiras.

6 And the ſonnes of Gomer, Aſhchenaz, and ‖ Iphath and Togarmah.

7 Alſo the ſonnes of Iauan, Eliſhah and Tarſhiſhah, Kittim, and ‖ Dodanim.

[a] Meaning, that Sheth was Adams ſonne, and Enoſh Sheths ſonne.

[b] It had bene ſufficient to have named Shem of whom came Abraham and David, but because the world was reſtored by theſe three, mention is alſo made of Ham and Iapheth.

* *Gen.* 10,2.

‖ *Or, Riphath.*

‖ *Or, Rodanim.*

8 ¶ The ſonnes Ham *vvere* Cuſh, and Mizraim, Put and Canean.

9 And the ſonnes of Cuſh, Siba, and Havilah, and Sabtah, and Raamah, and Sabtecha. Alſo the ſonnes of Raamah *vvere* Sheba and Dedan.

10 And Cuſh begate [c] Nimrod, who began to be mighty in the earth.

11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:

[c] Who did firſt lift up himſelfe above others.

* *Gen.* 10,8.

12 Pathruſim alſo, and Caſluhim, of whom came the Philiſtims, and Caphtorim.

13 Alſo Canaan begate Zidon his firſt-borne, and Heth,

14 And the Iebuſite, and the Amorite, and the Girgaſhite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ * The ſonnes of Shem *vvere* Elam and Aſſhur, and Arpachſhad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meſhech.

18 Alſo Arpachſhad begate Shelah, and Shelah begate [e] Eber.

19 Unto Eber alſo were borne two ſonnes: the name of the one *vvas* Peleg: for in his dayes was the earth divided, and his brothers name *vvas* Ioktan.

* *Gen.* 10.22. *and* 11.10.

[d] Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

[e] Of him came the Ebrewes, which were afterward called Iſraelites of Iſrael, which was Iaakob: and Iewes of Iudah becauſe of the excellencie of that tribe.

20 Then Ioktan begat Almodad and Sheleph, and Hazermaveth and Ierah,

21 And Hadoram, and Uzal and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Iobab: all theſe were the ſonnes of Ioktan.

24 [f] Shem, [g] Arpachſhad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, which is Abraham.

28 ¶ The ſonnes of Abraham *vvere* Izhak, and Iſhmael.

29 Theſe are their generations. * The eldeſt ſonne of Iſhmael *vvas* Nebaioth, and Kedar, and Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, ‖ Hadad, and Tema,

31 Ietur, Naphiſh and Kedemah: theſe are the ſonnes of Iſhmael.

[f] Hee repeateth Shem againe becauſe he would come to the ſtocke of Abraham.

[g] Who came of Shem, and of him Shelah.

* *Gen.* 11,20. *and* 17,6. *and* 21.2.

* *Gen.* 25,13.

‖ *Or, Hadar.*

32 ¶ And Keturah Abrahams [h] concubine bare ſonnes, Zimran, and Iokſhan, and Medan, and Midian, and Iſhbak, and Shuah: and the ſonnes of Iokſhan, Sheba, and Dedan.

33 And the ſonnes of Midian *vvere* Ephah, and Ephar, and Henoch and Abida, and Eldaah: * All theſe are the ſonnes of Keturah.

[h] Reade *Gen.* 25,4.

* *Gen.* 25,4.

34 And * Abraham begate Izhak: the ſonnes of Izhak, Eſau and Iſrael.

35 ¶ The ſonnes of Eſau were [i] * Eliphaz, Revel, and Ieuſh, and Iaalam, and Korah.

36 The ſonnes of Eliphaz, Teman, and Omar ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

37 The ſonnes of Revel, Nahath, Zerah, Shammah and Mizzah.

38 And the ſonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan.

39 And the ſonnes of Lotan, Hori, and Homam and Timna Lotans ſiſter.

* *Gen.* 21.2.

[i] Theſe were borne of three divers mothers, reade Gen. 36.4.

* *Gen.* 36,9.

‖ *Or, Zepho.*

[k] Which was Eliphas concubine, reade Gen. 36.12.

[l] He is alſo called Seir the Horite, which inhabited mount Seir. Gen. 36,20.

40 The ſonnes of Shobal *vvere* Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſonnes of Zibean, Ajah and Anah.

41 The ſonne of Anah *vvas* Diſhon. And the ſonnes of Diſhon, Amran, and Eſhban, and Ithran, and Cheran.

42 The ſonnes of Ezer *vvere* Bilhan, and Zaavan, *and* Iaakan. The ſonnes of Diſhon *vvere* Uz, and Aran.

43 ¶ And theſe were the [m] Kings that reigned in the land of Edom, before a King reigned over the children of Iſrael, *to vvit*, Bela the ſonne of Beor, and the name of his city *vvas* Dinhabah.

44 Then Bela died, and Iobab the ſonne of Zerah of [n] Bozrah reigned in his ſtead.

45 And when Iobab was dead, Huſham of the land of the Temanites reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſonne of Bedad, which ſmote Midian in the field of Moab, reigned in his ſtead, and the name of his city *vvas* Auith.

47 So Hadad died, and Samlah of Maſhrecah reigned in his ſtead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his ſtead.

[m] Hee maketh mention of the Kings that came of Eſau according to Gods promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eighth kings reigned one after another in Idumea unto the time of David, who conquered their countrey.

[n] Which was the principall city of the Edomites.

49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſtead.

50 And Baal-hanan died, and Hadad reigned in his ſtead, and the name of his city *vvas* ‖ Pai, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died alſo, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke Ietheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: theſe were the dukes of Edom.

‖ *Or, Pau.*

‖ *Or, Aluah.*

CHAP. II.

2 *The genealogie of Iudah unto Iſhai the father of David.*

THeſe are the ſonnes of Iſrael, * Reuben, Simeon, Levi, and Iudah, Iſſhachar, and Zebulun,

2 Dan, Ioſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 * The ſonnes of [a] Iudah, Er, and Onan, and Shelah. Theſe three were borne to him of the daughter of Shua the Canaanite: but Er the eldeſt ſonne of Iudah was evill in the ſight of the Lord, and he ſlew him.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: *ſo* all the ſonnes of Iudah were five.

5 * The ſonnes of Pharez, Hezron, and Hamul.

6 The ſonnes alſo of Zerah *vvere* ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were five in all.

7 And the ſonne of Carmi, ‖ * Achar, that

* *Gen.* 29,32. *and* 30,5. *and* 35.18.

* *Gen.* 38,3. *and* 46,12. *chap.* 4.1.

[a] Though Iudah was not Iaakobs eldeſt ſonne, yet he firſt beginneth at him, becauſe he would come to the genealogie of David, of whom came Chriſt.

* *Gen.* 38,29. *matth.* 1.3.

* *Ruth* 4.18.

‖ *Or, Zabdi.*

[b] Of theſe reade 1.King. 4.31.

‖ *Or, Achan.*

* *Ioſh.* 7.1.

troubled Iſrael, tranſgreſſing in the thing excommunicate.

8 The ſonne alſo of Ethan, Azariah.

9 And the ſonnes of Hezron that were borne unto him, Ierahmeel, and [c] Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahſhon [d] prince of the children of Iudah,

11 And Nahſhon begat Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖ Iſhai,

13 * And Iſhai begate his eldeſt ſonne Eliab, and Abinadab the ſecond, and ‖ Shimma the third,

14 Nathaneel the fourth, and Raddai the fifth,

15 Ozem the ſixth, *and* David the ſeventh.

16 Whoſe ſiſters *vvere* Zeruiah and Abigail. And the ſonnes of Zeruiah, Abiſhai, and Ioab, and Aſahel.

17 And Abigail bare Amaſa: and the father of Amaſa *vvas* Iether an Iſhmeelite.

18 ¶ And [e] Caleb the ſonne of Hezron begate Ierioth of Azubah *his* wife, and her ſonnes are theſe, Ieſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke unto him Ephrath, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threeſcore yeare olde, and ſhe bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes of Iair [g] from them, *and* Kenath and the townes thereof, *even* threeſcore cities. All theſe were the ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him alſo Aſhur the [i] father of Tekoa.

25 And the ſonnes of Ierahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Oren and Ozen *and* Ahijah.

26 Alſo Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the ſonnes of Onam were Shammai and Iada. And the ſonnes of Shammai, Nadab and Abiſhur.

29 And the name of the wife of Abiſhur *vvas* called Abiahil, and ſhee bare him Ahban and Molid.

30 The ſonnes alſo of Nadab *vvere* Seled and Appaim: but Seled died without children.

31 And the ſonne of Appaim *vvas* Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, [k] Ahlai.

32 And the ſonnes of Iada the brother of Shammai *vvere* Iether and Ionathan: but Iether dyed without children.

33 And the ſonnes of Ionathan *vvere* Peleth and Zaza. Theſe were the ſonnes of Ierahmeel.

34 And Sheſhan had no ſonnes, but daughters. And Sheſhan had a ſervant that was an Egyptian named Iarha.

35 And Sheſhan gave his daughter to Iarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

[c] Whom Saint Matthew calleth Aram, Matt. 1. 3.

[d] That is, chiefe of the family.

‖ Or, *Ieſſe.*

* 1. *Sam.* 16, 19. *and* 17, 12.

‖ Or, *Shamnah.*

[e] Who was called Chelubai the ſonne of Hezron, verſe 9.

* *Exod.* 31, 2.

[f] Who was prince of mount Gilead, reade Num. 32, 40.

[g] That is, the Geſhurites and Syrians tooke the townes from Iairs children.

[h] Which was a towne named of the husband and wife, called alſo Beth-lehem Ephratah.

[i] Meaning, the chiefe and prince.

[k] Who died whiles his father was alive, and therefore it is ſaid, verſe 34. that Sheſhan had no ſonnes.

37 And Zabad begate Ephlal, and Ephlal begate Obed.

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Ierahmeel, *vvere* Meſha his eldeſt ſonne, which was the [l] father of Ziph: and the ſonnes of Mareſhah the father of Hebron.

43 And the ſonnes of Hebron *vvere* Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The ſonne alſo of Shammai *vvas* Maon: and Maon *vvas* the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Harah alſo begate Gazez.

47 The ſonnes of Iahdai *vvere* Regem, and Iotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare alſo Shaaph the father of Madmannah, *and* Sheva the father of Machbenah, and the father of Gibea. * And Achſah was Calebs daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrathah, Shobal the father of Kiriath-jearim.

51 Salma the father of Bethlehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-jearim had ſonnes, and hee ‖ was the overſeer of halfe Hammenoth.

53 And the families of Kiriath-jearim *vvere* the Ithrites, and the Puthites, and the Shumathites, and the Miſhraites: of them came the Zareathites, and the Eſhtaulites.

54 The ſonne of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the houſe of Ioab, and ‖ halfe the Manahthites *and* the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the houſe of Rechab.

[l] That is, the chiefe governour or prince of the Ziphims, becauſe the prince ought to have a fatherly care and affection toward his people.

[m] This difference was betweene the wife and the concubine, that the wife was taken with certaine ſolemnities of mariage, and her children did inherite: the concubine had no ſolemnities in mariage, neither did her children inherite, but had a portion of goods or money given them.

* *Ioſh.* 15. 17.

‖ *Or, he that ſaw the halfe, becauſe the prince ought to overſee his ſubiects.*

[n] Meaning, the chiefe and principall.

‖ *Or, the Zorites, the halfe of the Manahthites.*

[o] Which were men learned and expert in the law.

[p] Reade Numb. 10. 29. and Iudg. 1. 16.

CHAP. III.

1 *The genealogie of David, and his poſteritie unto the ſonnes of Ioſiah.*

THeſe alſo were the ſonnes of [a] David, which were borne unto him in Hebron: the eldeſt Amnon of Ahinoam the Izreeliteſſe: the ſecond [b] Daniel of Abigail the Carmeliteſſe:

2 The third Abſalom the ſonne of Maachah daughter of Talmai king of Geſhur: the fourth Adonijah the ſonne of Haggith:

3 The fifth Shephatiah of Abital, the ſixth Ithream by Eglah his wife.

4 *Theſe* ſixe were borne unto him in Hebron: and there he reigned ſeven yeare and ſixe moneths: and in Ieruſalem hee reigned three and thirty yeare.

5 And theſe foure were borne unto him in Ieruſalem, Shimea, and Shobab, and Nathan, and

[a] Hee returneth to the genealogie of David, to ſhew that Chriſt came of his ſtocke.

[b] Which 2. Sam. 33. is called Chileab, borne of her that was Nabals wife the Carmelite.

Salomon of [c] Bathſhua the daughter of Ammiel:

6 Ibhar alſo, and [d] Eliſhama, and Eliphalet,

7 And Nogah, and Nepheg, and Iaphia,

8 And Eliſhama, and Eliada, and Eliphelet, nine *in number*.

[c] Called alſo Bath-ſheba the daughter of Eliam: for they gaue them diuers names.

[d] Eliſhamah, or Eliſhua, 2 Sam. 5.15. and Eliphelet died, and Dauid named thoſe ſonnes, which were next borne, by the ſame names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

9 *Theſe are* all the ſonnes of Dauid, beſides the ſonnes of the concubines, and Thamar their ſiſter.

10 ¶ And Salomons ſonne *vvas* Rehoboam, whoſe ſonne *vvas* Abia, *and* Aſa his ſonne, *and* Iehoſhaphat his ſonne,

11 *And* Ioram his ſonne, *and* Ahaziah his ſonne, *and* Ioaſh his ſonne,

12 *And* Amaziah his ſonne, *and* Azariah his ſonne, *and* Iotham his ſonne,

13 *And* Ahaz his ſonne, *and* Hezekiah his ſonne, *and* Manaſſeh his ſonne,

14 *And* Amon his ſonne, *and* Ioſiah his ſonne.

15 ¶ And of the ſonnes of Ioſiah, the [e] eldeſt *vvas* ‖ Iohanan, the ſecond Iehoiakim, the thirde Zedekiah, *and* the fourth Shallum.

[e] So called becauſe he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.

‖ *Or, Iehoahaz.* 2. *King* 23.30.

16 And the ſonnes of Iehoiakim *vvere* Ieconiah his ſonne, *and* Zedekiah his ſonne.

17 And the ſonnes of Ieconiah, Aſſir *and* Shealtiel his ſonne:

18 Malchiram alſo and Pedaiah, and Shenazar, Iecamiah, Hoſhama, and Nedabiah.

19 And the ſonnes of Pedaiah *vvere* [f] Zerubbabel, and Shimei: and the ſonnes of Zerubbabel *vvere* Meſhullam, and Hananiah, and Shelomith their ſiſter.

[f] S. Matth. ſaith that Zorobabel was ſonne of Zalathiel, meaning, that he was his nephew according to the Ebrew ſpeech: for hee was Pedaiahs ſonne.

20 And Haſhubah, and Ohel, and Berechiah, and Hazadiah, *and* Iuſhabheſed, fiue *in number*.

21 And the ſonnes of Hananiah *vvere* Pelatiah, and Ieſaiah, the ſonnes of Rephiah, the ſonnes of Arnan, the ſonnes of Obadiah, the ſonnes of Shechaniah.

22 And the ſonne of Sechaniah *vvas* Shemaiah: and the ſonnes of Shemaiah *vvere* Hattuſh and Igeal, and Bariah, and Neariah, and Shaphat, [g] ſixe.

[g] So that Shemaiah was Shechaniahs naturall ſonne, and the other fiue his nephewes, and in all were ſixe.

23 And the ſonnes of Neariah *vvere* Elioenai, and Hezekijah, and Azrikam, three.

24 And the ſonnes of Elioenai *vvere* Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, ſeuen.

CHAP. IV.

1 The genealogie of the ſonnes of Iudah. 5 Of Aſher, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations. 38 And conqueſts.

THe [a] ſonnes of Iudah, *vvere* * Pharez, Hezron and Carmi, and Hur, and Shobal.

[a] Meaning, they came of Iudah, as nephewes and kinſmen: for only Pharez was his naturall ſonne.

* *Gen.* 38.29. *and* 46.12. *chap.* 2.4.

2 And Reaiah the ſonne of Shobal begat Iahath, and Iahath begat Ahumai, and Lahad: theſe are the families of the Zorehathites:

3 And theſe were of the father of Etam, Izreel, and Iſhua and Idbaſh: and the name of their ſiſter *vvas* Hazelelponi.

4 And Penuel *vvas* the father of Gedor, and Ezer the father of Huſhah: theſe are the ſonnes of Hur the [b] eldeſt ſonne of Ephratah, the father of Beth-lehem.

[b] The firſt borne of his mother, and not the eldeſt ſon of his father.

5 But Aſher the father of Tekoah had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni and Haaſhtari: theſe were the ſonnes of Naarah.

7 And the ſonnes of Heleah *vvere* Zereth, Iezohar and Ethnan.

8 Alſo Coz begate Anub, and Zobebah, and the families of Aharhel the ſonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, ſaying, Becauſe I bare him in ſorow.

[c] Otherwiſe called Othniel, Iudg. 1.13.

10 And Iabez called on the God of Iſrael, ſaying, If thou wilt bleſſe mee in deede, and enlarge my coaſtes, and [d] *if* thine hand be with me, and thou wilt cauſe me *to be deliuered* from euill, that I be not hurt. And God granted the thing that he asked.

[d] It is to be vnderſtood, that then he would accompliſh his vow which he made.

11 ¶ And Chelub the brother of Shuah begate Mihir, which was the father of Eſhton.

12 And Eſhton begate Beth-rapha, and Paſeah, and Tehinnah the father of the city of Nahaſh: theſe are the men of Rechah.

13 ¶ And the ſonnes of Kenaz *vvere* Othniel, and Zeraiah, and the ſonne of Othniel, Hathath.

14 And Meonothai begate Ophra. And Seraiah begate Ioab the [e] father of the valley of crafteſmen: for they were crafteſmen.

[e] The Lord of that valley where the artificers did worke.

15 ¶ And the ſonnes of Caleb the ſonne of [f] Iephunneh *vvere* Iru, Elah, and Naam. And the ſonne of Elah *vvas* Kenaz.

[f] Called alſo Eſron.

16 And the ſonnes of Iehaleel *vvere* Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſonnes of Ezra *vvere* Iether and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 Alſo his ‖ wife Iehudijah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and theſe are the ſons of Bithiah the daughter of Pharaoh ‖ which Mered tooke.

‖ *Or, ſhe bare, meaning, the ſecond wife of Ezra.*

‖ *Or, of whom he had Mered.*

19 And the ſonnes of the wife of Hodiah, the ſiſter of Naham the father of Keilah *vvere* the Garmites, and Eſhtemoa the Maachathite.

20 And the ſonnes of Shimon *vvere* Amnon and Rinnah, Benhanam and Tilon. And the ſonnes of Iſhi *vvere* Zoheth, and Ben-zoheth.

21 ¶ * The ſonnes of Shelah, the ſonne of Iudah *vvere* Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſholdes of them that wrought fine linnen in the houſe of Aſhbea.

* *Geneſ.* 38.1.3.5.

22 And Iokim, and the men of Chozeba and Ioaſh, and Saraph, which had the dominion in Moab, and ‖ Iaſhubi Lehem. *Theſe* alſo are ancient things.

‖ *Or, of the inhabitants of Lehem.*

23 Theſe were porters, and dwelt among plants and hedges: [g] there they dwelt with the King for his worke.

[g] They were King Dauids gardiners, and ſerued him in his workes.

24 ¶ * The ſonnes of Simeon *vvere* Nemuel, and Iamin, Iarib, Zerah, *and* [h] Shaul.

* *Gene.* 46.10. *Exod.* 6.15.

[h] His ſonne Ohad is here omitted.

25 Whoſe ſonne *vvas* Shallum, *and* his ſonne Mibſam, *and* his ſonne Miſhma.

26 And the ſonnes of Miſhma, Hamuel *vvas* his ſonne, Zaachur his ſonne, *and* Shimei his ſonne.

27 And Shimei had ſixteene ſonnes, and ſixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.

28 And they dwelt at [i] Beer-ſheba, and at Moladah, and at Hazar Shual,

[i] Theſe cities belonged of Iudah, Ioſh. 19.2. and were giuen to the tribe of Simeon.

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Suſim, at Beth-birei, and at Shaaraim: theſe were their

cities vnto the reigne of [k] Dauid.

[k] Then David reſtored them to the tribe of Iudah.

32 And their townes *vvere* Etam, and Ain, Rimmon, and Token, and Aſhan, fiue cities.

33 And all their townes that were round about theſe cities vnto Baal, theſe are their habitations and the declaration of their genealogie,

34 And Meſhobab, and Iamlech, and Ioſhah the ſonne of Amaſhiah,

35 And Ioel and Iehu the ſonne of Ioſhibiah, the ſonne of Seraiah, the ſonne of Aſiel,

36 And Elionai, and Iaakobah, & Ieſhohaiah, and Aſaiah, and Adiel, and Ieſimiel, and Benaiah,

37 And Ziza the ſonne of Shiphei, the ſonne of Allon, the ſonne of Iedaiah, the ſonne of Shimri, the ſonne of Shemaiah.

38 Theſe were famous Princes in their families, and increaſed greatly their fathers houſes.

39 And they [l] went to the entring in of Gedor, euen vnto the Eaſt ſide of the valley, to ſeeke paſture for their ſheep.

[l] For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought new dwellings unto Gedor, which is in the tribe of Dan.

40 And they found fat paſture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And theſe deſcribed by name, came in the dayes of Hezekiah king of Iudah, and ſmote their tents, and the inhabitants that were found there, and deſtroyed them vtterly vnto this day, and dwelt in their roome, becauſe there was paſture there for their ſheepe.

42 And beſide theſe, fiue hundreth men of the ſonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Roſhaiah, and Uzziel the ſonnes of Iſhi *vvere* their captaines.

43 And they ſmot the reſt of Amalek that had [m] eſcaped, and they dwelt there vnto this day.

[m] And were not ſlaine by Saul and David.

CHAP. V.

1 The birthright taken from Reuben and giuen to the ſonnes of Ioſeph. 3 The genealogie of Ruben, 11 and Gad, 23 and of the halfe tribe of Manaſſeh.

THe ſonnes alſo of Reuben the eldeſt ſonne of Iſrael (for he was the eldeſt, * but had defiled his fathers bed, *therefore* his birthright was giuen vnto the [a] ſonnes of Ioſeph the ſonne of Iſrael, ſo that the genealogie is not reckoned after *his* birthright.

* Gen. 35.22. and 49.4.

[a] Becauſe they were made two tribes, they had a double portion.

2 For Iudah preuailed aboue his brethren, and of him *came* [b] the prince, but the birthright *vvas* Ioſephs)

[b] That is, hee was the chiefeſt of all the tribes according to Iaakobs prophecie, Gen. 49.8. and becauſe Chriſt ſhould come of him.

3 * The ſonnes of Reuben the eldeſt ſonne of Iſrael, *vvere* Hanoch and Pallu, Hezron and Carmi.

* Gen. 46,9. exod. 6,14. num. 26,5.

4 The ſonnes of Ioel, Shemaiah his ſonne, Gog his ſonne, *and* Shimei his ſonne,

5 Michah his ſonne, Reaiah his ſonne, *and* Baal his ſonne,

6 Beerah his ſonne: whom Tilgath Pilneeſer king of Aſſhur [c] caried away, he was a prince of the Reubenites.

[c] To wit, in the time of Vzziah King of Iſrael, 2. King. 15, 23.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah *vvere* the chiefe,

8 And Bela the ſonne of Azaz, the ſonne of Shema, the ſonne of Ioel, which dwelt in [d] Aroer euen vnto Nebo and Baalmeon.

[d] Theſe places were beyond Iorden toward the Eaſt in the land given to the Reubenites.

9 Alſo Eaſtward hee inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

‖ Or, *Euphrates*.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the Eaſt parts of Gilead.

[e] The Iſhmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer againſt them in the land of Baſhan, vnto Salchah.

12 Ioel *vvas* the chiefeſt, and Shapham the ſecond, but Iaanai and Shaphat *vvere* in Baſhan.

13 And their brethren of the houſe of their fathers *vvere* Michael, and Meſhullam, and Sheba, and Serai, and Iacan, and Zia, and Eber, ſeuen.

14 Theſe are the children of Abihail, the ſonne of Huri, the ſonne of Iaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Ieſhiſhai, the ſonne of Iahdo, the ſonne of Buz.

15 Ahi the ſonne of Abdiel, the ſonne of Guni *vvas* chiefe of the houſhold of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in the townes thereof, and in all the ſuburbs of Sharon by their borders.

[f] Both the whole countrey and one peculiar city were called by this name Baſhan.

17 All theſe were reckoned by genealogies in the dayes of Ieroboam king of Iudah, and in the dayes of Ieroboam king of Iſrael.

18 ¶ The ſonnes of Reuben and of Gad, and of halfe the tribe of Manaſſeh of thoſe that were valiant men, able to beare ſhield and ſword, and to draw a bow exerciſed in warre, were foure and fortie thouſand, ſeuen hundreth and threeſcore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphiſh, and Nodab.

[g] Theſe twaine were the ſonnes of Iſhmael, Gen. 25.15.

20 And they were [h] holpen againſt them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, becauſe they truſted in him.

[h] To wit, by the Lord that gaue them the victorie.

21 And they led away their cattell, *euen* their camels fiftie thouſand, and two hundreth and fiftie thouſand ſheepe, and two thouſand aſſes, and of † perſons an hundreth thouſand.

† *Ebr. ſoules of men.*

22 For many fell downe wounded, becauſe the warre *vvas* of God. And they dwelt in their ſteads vntill the [i] captiuitie.

[i] Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeſer.

23 And the children of the halfe tribe of Manaſſeh dwelt in the land, from Baſhan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: *for* they increaſed.

[k] Otherwiſe called Baal-gad.

24 And theſe were the heads of the houſholds of their fathers, euen Epher and Iſhi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, ſtrong men, valiant *and* famous, heads of the houſhold of their fathers.

25 But they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God had deſtroyed before them.

26 And the God of Iſrael [l] ſtirred vp the ſpirit of Pul king of Aſhur, and the ſpirit of Tilgath Pilneeſer king of Aſhur, and he caried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, and brought them vnto * Halah & Habor, and Hara, and to the riuer Gozan, vnto this day

[l] Thus God ſtirred up the wicked, and uſed them as inſtruments to execute his iuſt iudgement againſt ſinners, although they were led with malice and ambition.

* 2. King. 18, 11.

CHAP. VI.

1 The genealogie of the ſonnes of Leui. 31 Their order in the miniſterie of the Tabernacle. 49 Aaron and his ſonnes Prieſts. 54. 57 Their inhabitations.

THe ſonnes of Leui *vvere* Gerſhon, Kohath, and Merari.

2 * And the ſonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

* Gen. 46,11. exod. 6,16. chap. 23,12.

3 And the children of Amram, Aaron, and Moſes and Miriam. And the ſonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

* Lev. 10.1.
* Num. 20,29.

4 Eleazar begate Phinehas, Phinehas begate Abiſhua,

5 And Abiſhua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub.

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Ionathan,

10 And Ionathan begate Azariah (it was he that was [b] Prieſt in the houſe that Salomon built in Ieruſalem.)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed when the Lord caried away into captiuitie Iudah and Ieruſalem by the hand of Nebuchad-nezzar.

16 ¶ The ſonnes of Leui *vvere* Gerſhom, Kohath and Merari.

17 And theſe be the names of the ſonnes of Gerſhom, Libni, and Shimei.

18 And the ſonnes of Kohath *vvere* Amram, and Izhar, and Hebron and Vzziel.

19 The ſonnes of Merari, Mahli and Muſhi: and theſe are the families of Leui concerning their fathers.

20 Of Gerſhom, Libni his ſonne, Iahath his ſonne, Zimmah his ſonne,

21 Ioah his ſonne, Iddo his ſonne, Zerah his ſonne, Ieaterai his ſonne.

22 The ſonnes of Kohath, [d] Aminadab his ſonne, * Korah his ſonne, Aſſir his ſonne,

23 Elkanah his ſonne, and Ebiaſaph his ſonne, and Aſſir his ſonne,

24 Tahath his ſonne, Vriel his ſonne, Vzziah his ſonne, and Shaul his ſonne,

25 And the ſonnes of Elkanah, Amaſai, and Ahimoth.

26 Elkanah, the ſonnes of Elkanah, Zophai his ſonne, and Nahath his ſonne,

27 Eliab his ſonne, Ieroham his ſonne, Elkanah his ſonne,

28 And the ſonnes of Shemuel, the eldeſt [e] Vaſhni, then Abiah.

29 ¶ The ſonnes of Merari *vvere* Mahli, Libni his ſonne, Shimei his ſonne, Vzzah his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe be they whome Dauid ſet for to ſing in the houſe of the Lord, after that the Arke had [f] reſt.

32 And they miniſtred before the Tabernacle, euen the Tabernacle of the Congregation with [g] ſinging, vntill Salomon had built the houſe of the Lord in Ieruſalem: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,

34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah,

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ‖ ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael,

39 And his ‖ brother [h] Aſaph ſtoode on his right hand: *and* Aſaph was the ſonne of Berechiah, the Sonne of Shimea,

40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,

43 The ſonne of Iahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethren the ſonnes of Merari *vvere* on the left hand, *euen* Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamar,

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.

48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the ſeruice of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy places, and to make an atonement for Iſrael according to all that Moſes the ſeruant of God had commanded.

50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,

51 Bukki his ſonne, Vzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, *and* Ahimaaz his ſonne.

54 ¶ And theſe are the [l] dwelling places of them throughout their townes and coaſtes, *euen* of the ſonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the lande of Iudah and the ſuburbes thereof rounde about it.

56 But the fielde of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.

57 And to the ſonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their ſuburbes, and Iattir, and Eſhtemoa with her ſuburbs,

58 And [p] Hilen with her ſuburbes, *and* Debir with her ſuburbs,

59 And Aſhan and her ſuburbs, and Bethſhemeſh and her ſuburbs:

60 ¶ And of the tribe of Beniamin, Geba and her ſuburbs, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs: all their cities *vvere* thirteene cities by their families.

61 And vnto the ſonnes of [r] Kohath the remnant of the familie of the tribe, *euen* of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.

[a] Which was hie prieſt after that Abiathar was depoſed, according to the prophecie of Eli the Prieſt, 1.Sam.2.31.35.

[b] And did valiantly reſiſt king Vzziah, who would haue vſurped the Prieſts office, 2.Chron.26.17 18.

[c] That is, he was led into captiuitie with his father Seraiah the hie Prieſt, 2.King 25.18.

[d] Who ſeemeth to be called Izhar, Exod 6.21.

* Num.16,1.

[e] Who is alſo called Ioel, 1.Sam.8.2. and the 33 verſe of this chapter.

[f] After it was brought to that place where the Temple ſhould be built and was no more caried to and fro.

[g] Reade Exod. 27.21.

‖ Or, *nephewe.*

‖ *Or, couſin.*

[h] Meaning, the couſin of Heman, verſe 33.

[i] The Leuites are called the ſingers brethren becauſe they came of the ſame ſtocke.

[k] Reade Num.4.4.

[l] Or, cities which were giuen to the Leuites.

[m] They were firſt appointed, and prepared for.

[n] Which was alſo called Kiriatharba, Gen.23,2.Ioſh.21.11.

[o] That he that had killed a man might flee therevnto for ſuccour till his cauſe were tried, Deut. 19.2.

[p] Which Ioſhua calleth Holon, Ioſh. 15.51. and 21.15.

[q] Or, Almon, Ioſh. 21,18.

[r] That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by *their* names.

66 And they of the families of the ſonnes of Kohath, had cities *and* their coaſts out of the tribe of Ephraim.

67 * And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

* *Ioſh.21.21.*

68 Iokmeam alſo and her ſuburbes, and Bethhoron with her ſuburbes.

69 And Ajalon and her ſuburbes, and Gath-Rimmon and her ſuburbes.

70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbes, and ‖ Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.

‖ *Or, Tanech, Ioſh.* 21.25.
‖ Or, *Gath-rimmon.*

71 Vnto the ſonnes of [f] Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbes.

[f] Who in the firſt verſe is called alſo Gerſhon.
‖ Or, *Beeſhterah, Ioſh.21.27.*

72 And out of the tribe of Iſſachar, ‖ Kedeſh and her ſuburbes, Daberath and her ſuburbes,

‖ *Or, Kiſhon, Ioſh.* 21.28.

73 ‖ Ramoth alſo and her ſuburbes, and ‖ Anem with her ſuburbes.

‖ *Or, Iarmuth, Ioſh.* 21.29.
‖ *Or, Engannim. Ioſh.*21.29.

74 And out of the tribe of Aſher, Maſhall and her ſuburbes, and Abdon and her ſuburbes,

75 And ‖ Hukok and her ſuburbes, and Rehob and her ſuburbes,

‖ *Or, Helkath, Ioſh.* 21.31.

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbes, and ‖ Hammon and her ſuburbes, and ‖ Kiriathaim and her ſuburbes.

‖ *Or, Ammothdor, Ioſh.*21.32.
‖ *Or, Kartan, Ioſh.* 21,32.

77 Vnto the reſt of the children of Merari *vvere giuen* out of the tribe of Zebulun ‖ Rimmon and her ſuburbes ‖ Tabor and her ſuburbes,

‖ *Or, Iokneam.*
‖ Or, *Kartah, Ioſh.* 21.34.

78 And on the other ſide Iorden *by* Iericho, *euen* on the Eaſtſide of Iorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbes, and Iahzah with her ſuburbes.

* *Ioſh.*20.8. *and* 21.36.

79 And Kedemoth with her ſuburbes, and Mephaath with her ſuburbes,

80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

81 And Heſhbon with her ſuburbes, and Iaazer with her ſuburbes.

CHAP. VII.

1 *The genealogie of Iſſachar, Beniamin,* 13 *Naphtali,* 14 *Manaſſeh,* 20 *Ephraim,* 30 *and Aſher.*

AND the ſonnes of Iſſachar *vvere* Tola and ‖ Puah, [a] Iaſhub, and Shimron, foure,

‖ *Or, Punah.*
[a] Who alſo is called Iob, Gen.46.13.

2 And the ſonnes of Tola, Vzzi, and Rephaiah and Ieriel, and Iahmai, and Iibſam, and Shemuel, heads in the houſholdes of their fathers. Of Tola *vvere* valiant men of warre in their generations, [b] whoſe number *vvas* in the dayes of Dauid two and twentie thouſand, and ſixe hundreth.

[b] That is, their number was found thus great when Dauid numbred the people, 2.Sam.24.1.

3 And the ſonne of Vzzi *vvas* Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſſhiah, [c] fiue men all princes.

[c] Meaning, the foure ſonnes, and the father.

4 And with them in their generations after the houſhold of their fathers *vvere* bandes of men of warre for battell ſixe and thirtie thouſand: for they had many wiues and children.

5 And their ‖ brethren among all the families of Iſſachar *vvere* valiant mē of warre, reckoned in all by their genealogies foure ſcore and ſeuen thouſand.

‖ *Or, kinſemen.*

6 ¶ The *ſonnes* of Beniamin *vvere* Bela, and Becher, and [d] Iediael, [e] three.

[d] Called alſo Aſhbel, Gen.46.21. Num.26.38.
[e] Which were the chiefe: for elſe there were ſeuen in all as appeareth Gen.46.21.

7 And the ſonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iry five heads of the houſholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenah, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundreth.

10 And the ſonnes of Iediael *vvas* Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were ſonnes of Iediael, chiefe of the fathers, valiant men of warre ſeuenteene thouſand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim *vvere* the ſonnes of ‖ Ir, *but* Huſhim *vvas* the ſonne [f] of ‖ another.

‖ *Or, Iri.*
[f] Meaning, that he was not the ſonne of Beniamin but of Dan, Gen.46.23.
‖ *Or, of Aher.*

13 ¶ The ſonnes of Naphtali, Iahziel, & Guni, and Iezer, and ‖ Shallum [g] of the ſonnes of Bilhah.

‖ Or, *Shillem. Gen.*46.24.
[g] Theſe came of Dan. and Naphtaly, which were the ſonnes of Bilhah, Gen.46,23,24,25.

14 The ſonne of Manaſſeh *vvas* Aſhriel whom ſhee bare vnto him, *but* his concubine of Aram bare Machir the * father of Gilead.

* *Num.*26,29,31. *Ioſh.*17.1.

15 And Machir tooke to wife *the ſiſter* of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond *ſonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh, and the name of his brother was Shereſh: and his ſonnes *vvere* Vlam and Rakem.

‖ *Or, Iezer, Num.*26.30.

17 And the ſonne of Vlam *vvas* Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

[h] Meaning, the ſiſter of Gilead.

19 And the ſonnes of Shemida *vvere* Ahiam, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim *vvere* Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eldah, and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the land, ſlewe them, becauſe they came downe to take away their cattell.

[i] Which was one of the fiue principall cities of the Philiſtims, ſlew the Ephraimites.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

‖ *Or, kinſfolke.*

23 And when hee went in to his wife, ſhee conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖ daughter *vvas* Sherah, which built

‖ *Or, neece.*

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *vvas* his [k] ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

28 And their poſſeſſions and their habitations *vvere* Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo & the villages thereof, vnto ‖ Azzah, and the villages thereof.

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph the ſonne of Iſrael.

30 ¶ * The ſonnes of Aſher *vvere* Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſonnes of Beriah, Heber and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet *vvere* Paſach, and ‖ Bimhal, and Aſhuath: theſe were the children of Iaphlet.

34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah and Iimna, and Sheleſh, and Amal.

36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneh, and Piſpa and Ara.

39 And the ſonnes of Vlla, Harah, and Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noble men, valiant men of warre *and* chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of ſixe and twentie thouſand men.

CHAP. VIII.

1 The ſonnes of Beniamin. 33 And race of Saul.

BEniamin alſo [a] begate Bela his eldeſt ſonne, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the ſonnes of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and [b] they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and [c] he begate Vzza, and Ahihud.

8 And Shaharaim begate *certaine* in the countrey of Moab, after hee had ſent [d] away Huſhim and Baara his wiues.

9 He begate, I ſay, of Hodeſh his wife, Iobab and Zibia, and Meſha and Malcham,

10 And Ieuz and Shachia, and Mirma: theſe were his ſonnes, *and* chiefe fathers.

11 And of Huſhim he begat Ahitub and Elpaal.

12 And the ſonnes of Elpaal *vvere* Eber, and Miſham, and Shamed (which built Ono and Lod, and the villages thereof.)

13 And Bereah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shaſhak, and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michal, and Iſpah, and Ioha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai, and Izliah, and Iobab, the ſonnes of Elpaal,

19 Iakim alſo, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, and Shimrah the ſonnes of Shimei.

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeiah and Penuel the ſons of Shaſhak,

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Iaareſhiah, and Eliah, and Zichri, the ſonnes of Ieroham,

28 Theſe were the chiefe [e] fathers according to their generations, *euen* princes, which dwelt in Ieruſalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *vvas* Maachah.

30 And his eldeſt ſonne *vvas* Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher,

32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, *euen* by their brethren.

33 And [f] Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and [g] Eſhbaal.

34 And the ſonne of Ionathan *vvas* [h] Merib-baal, and Merib-baal begate Micah.

35 And the ſonnes of Micah *vvere* Pithon, and Melech, and Tarea, and Ahaz,

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whoſe ſonne *vvas* Raphah, *and* his ſonne Eleaſah, *and* his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe: Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſhek his brother *vvere* Vlam his eldeſt ſonne, Iehuſh the ſecond, and Eliphelet the third.

40 And the ſonnes of Vlam *vvere* valiant men of warre which ſhot with the bow, and had many ſonnes and nephewes, an hundreth and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 All Iſrael and Iudah numbred. 10 Of the Prieſts and Leuites, 11, 18 And of their offices.

THus all Iſrael were numbred by their genealogies: and behold, they are written in the booke of the Kings of Iſrael and of Iudah, *and* they were [a] caried away to Babel for their tranſgreſſion.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, *and* in their owne cities, *euen* Iſrael, the Prieſts, the Leuites, and the [b] Nethinims,

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[k] To wit, of Ephraim.

‖ *Or, Adaiah.*

* *Gene.46,17.*

‖ *Or, Kimbal.*

[a] Hee continueth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet foorth the genealogie of Saul.

[b] Meaning, the inhabitants of the citie of Geba.

[c] To wit, Ehud.

[d] After he had put away his two wiues.

‖ *Or, Araiah.*

[e] The chiefe of the tribe of Beniamin, that dwelt in Ieruſalem.

* *Chap 9.35.*

[f] Who in the 1.Sam.9.2. is called Abiel.

[g] Hee is alſo named Iſhboſheth, 2.Sam.2.8.

[h] Hee is likewiſe called Mephiboſheth, 2.Sam 9.6.

[a] Hitherto he hath deſcribed their genealogies before they went into captiuitie, and now he deſcribeth their hiſtory after their returne.

[b] Meaning, the Gibeonites, which ſerued in the Temple, read Ioſh 9.15.

3 And in Ieruſalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.

4 Vthai the ſonne of Amihud the ſonne of Omri, the ſonne of Imri, the ſonne of Bani, of the children of Pharez, the ſonne of Iudah.

5 And of Shiloni, Aſaiah the eldeſt, and his ſonnes.

6 And the ſonnes of Zerah Ieuel, and their brethren ſixe hundreth and ninetie.

7 And of the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſenuah.

8 And Ibneiah the ſonne of Ieroham, and Elah the ſonne of Vzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel the ſonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fifty and ſixe: all theſe men were ‖ chief fathers in the houſholds of their fathers.

‖ *Or, chiefe of the families.*

10 ¶ And of the Prieſts, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the [c] chiefe of the houſe of God.

[c] That is, he was the hie Prieſt.

12 And Adaiah the ſonne of Ieroham, the ſonne of Paſhur, the ſonne of Malchijah, and Maaſai, the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſeholds of their fathers, a thouſand ſeuen hundreth and threeſcore valiant men, for the [d] worke of the ſeruice of the houſe of God.

[d] To ſerue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, of the ſonnes of Merari.

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Ieduthun, and Berechiah the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *vvas* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eaſtward.

[e] So called becauſe the King came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Core the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) *vvere* ouer the worke, *and* office to keepe the gates of the [f] Tabernacle: ſo their families *vvere* ouer the hoaſte of the Lord keeping the entrie.

[f] Their charge was that none ſhould enter into thoſe places, which were only appointed for the Prieſts to miniſter in.

20 And Phinehas the ſonne of Eleazar was their guide, and the Lord *vvas* with him.

21 Zechariah the ſonne of Meſhelemiah *vvas* the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid eſtabliſhed theſe, and Samuel the Seer ‖ in their perpetuall office.

‖ *Or, for their fidelitie.*

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wards.

24 The porters were in foure quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren, *vvhich vvere* in their townes, came at [g] ſeuen dayes from time to time with them.

[g] They ſerued weekly, as Ezek. 4,10.

26 For theſe foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treaſures in the houſe of God.

‖ *Or, opening of the doores.*

27 And they lay round about the houſe of God, becauſe ẏ charge *vvas* theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appoynted ouer the inſtruments, and ouer all the veſſels of the Sanctuarie, and of the [h] floure, and the wine, and the oyle, and the incenſe, and the ſweete odours.

[h] Whereof the meate offring was made, Leuit. 2, 1.

30 And certaine of the ſonnes of the Prieſts made oyntments of ſweete odours.

31 And Mattithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the ſonnes of Kohath had the ouerſight of the * ſhewbread to prepare it euery Sabbath.

* Exod. 25, 30.

33 And theſe are the ſingers, the chiefe fathers of the Leuites, *vvhich dvvelt* in the chambers, [i] and had none other charge: for they had to doe in that buſineſſe day and night.

[i] But were continually occupied in ſinging praiſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ieruſalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife *vvas* Maachah.

* *Chap. 8, 29.*
‖ *Or, Abigibeon.*

36 And his eldeſt ſonne *vvas* Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, *euen* by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab and Eſhbaal.

* *1 Sam. 14, 51, chap. 8, 33.*

40 And the ſonne of Ionathan *vvas* Merib-baal, and Merib-baal begate Micah.

41 And the ſonnes of Micah *vvere* Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

[k] Who was alſo called Iehoiada, Chap. 8, 36.

43 And Moza begate Binea, whoſe ſonne *vvas* Rephaiah, and his ſonne *vvas* Eleaſah, *and* his ſonne Azel.

44 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Iſmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 The battell of Saul againſt the Philiſtims, 4 In which he dieth, 6 And his ſonnes alſo. 13 The cauſe of Sauls death.

THen * the Philiſtims fought againſt Iſrael, and the men of Iſrael fledde before the Philiſtims, and fell downe ſlaine in mount Gilboa.

* *1 Sam. 31, 1.*

2 And the Philiſtims purſued after Saul and after his ſonnes, and ẏ Philiſtims ſmote Ionathan,

and Abinadab, and Malchiſhua the ſonnes of Saul.

3 And the battell was ſore againſt Saul, and the archers † hit him, and he was wounded of the archers.

† Ebr. found.

4 Then ſaid Saul to his armour-bearer, Draw out thy ſword, and thruſt me thorow therewith, leaſt theſe uncircumciſed come and mocke at me: but his armour-bearer would not, for he was ſore afraid: therefore Saul tooke the ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, hee fell likewiſe upon the ſword, and died.

6 So Saul died, and his three ſonnes, and all his houſe, they died together.

7 And when all the men of Iſrael that were in the valley, ſaw how they fled, and that Saul and his ſonnes were dead, they forſooke their cities and fled away, and the Philiſtims came and dwelt in them.

8 And on the morrow when the Philiſtims came to ſpoyle them that were ſlaine, they found Saul and his ſonnes † lying in mount Gilboa.

† Ebr. fallen.

9 And when they had ſtript him, they tooke his head and his armour, and ſent them into the land of the Philiſtims round about, to publiſh it unto their idols, and to the people.

10 And they layed up his armour in the houſe of their god, and ſet up his head in the houſe of [a] Dagon.

[a] Which was the idole of the Philiſtims, and from the belly downeward had the forme of a fiſh, and upward of a man.

11 ¶ When all they of Iabeſh Gilead heard all that the Philiſtims had done to Saul,

12 Then they aroſe (all the valiant men) and tooke the body of Saul, and the bodies of his ſonnes, and brought them to Iabeſh, and buried the bones of them under an oake in Iabeſh, and faſted ſeven dayes.

13 So Saul died for his tranſgreſſion that hee committed againſt the Lord, * *even* againſt the word of the Lord which he kept not, and in that he ſought and asked counſell of a ‖ * familiar ſpirit,

* 1.Sam.15.23.

‖ Or, witch, and ſorcereſſe.

* 1.Sam.28.8.

14 And asked not of the Lord: therefore hee ſlew him, and turned the kingdome unto David the ſonne of Iſhai.

CHAP. XI.

3 After the death of Saul David is anoynted in Hebron. 5 The Iebuſites rebell againſt David, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Iſrael [a] gathered themſelves to David unto Hebron, ſaying, Behold, we are thy bones and thy fleſh.

* 2.Sam.5.1.

[a] This was after the death of Iſhboſheth Sauls ſonne, when David had reigned over Iudah ſeven yeares and ſixe moneths in Hebron, 2.Sam.5.5.

2 And in time paſt, even when Saul was king, thou leddeſt Iſrael out and in: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be captaine over my people Iſrael.

3 So came all the Elders of Iſrael to the King to Hebron, and David made a covenant with them in Hebron before the Lord. And they anoynted David king over Iſrael, * according to the word of the Lord, by the hand of Samuel.

* 1.Sam.16,13.

4 ¶ And David and all Iſrael went to Ieruſalem: which is Iebus, where *vvere* the Iebuſites, the inhabitants of the land.

5 And the inhabitants of Iebus ſayd to David, Thou ſhalt not come in hither. Neverthelesse David tooke the tower of Zion, which is the city of David.

6 And David ſaid, * Whoſoever ſmiteth the Iebuſites firſt, ſhalbe the chiefe and captaine. So Ioab the ſonne of Zeruiah went firſt up, and was captaine.

* 2.Sam.5.8.

7 And David dwelt in the tower: therefore they called it the city of David.

8 * And he built the city on every ſide, from Millo even round about: and Ioab repaired the reſt of the city.

* 2.Sam.5.9.

9 And David proſpered and grew: for the Lord of hoaſts *vvas* with him.

10 ¶ * Theſe alſo are the chiefe of the valiant men that were with David, and joyned their force with him in his kingdom with all Iſrael, to make him king over Iſrael, according to the word of the Lord.

* 2.Sam.23.8.

11 And this is the number of the valiant men whom David had, Iaſhobeam the ſonne of Hachmoni, the [b] chiefe among thirtie: he lift up his ſpeare againſt three hundreth, *vvhom* hee ſlew at one time.

[b] Meaning, the moſt excellent and beſt eſteemed for his valiantneſſe: ſome reade, the chief of the princes.

12 And after him *vvas* Eleazar the ſonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his uncle.

13 He was with David at Paſ-dammim, and there the Philiſtims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philiſtims.

14 And they ſtood in the middes of the field, [c] and ſaved it, and ſlewe the Philiſtims: ſo the Lord gave a great victory.

[c] This acte is referred to Shammah. 2.Sam.23.11. which ſeemeth was the chiefeſt of theſe.

15 ¶ And three of the [d] thirtie captaines went to a rocke to David, into the cave of Adullam. And the armie of the Philiſtims camped in the valley of Rephaim.

[d] That is, Eleaz. and his two companions.

16 And when David *vvas* in the hold, the Philiſtims gariſon *vvas* at Beth-lehem.

17 And David longed, and ſaid, * Oh, that one would give me to drinke of the water of the well of Beth-lehem that is at the gate.

* 2.Sam.23.15.

18 Then theſe three brake thorow the hoaſte of the Philiſtims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but powred it *for an oblation* to the Lord,

19 And ſaid, Let not my God ſuffer me to doe this: ſhould I drinke the [e] blood of theſe mens lives? for they have brought it with the jeopardie of their lives: therefore he would not drinke it: theſe things did theſe three mightie men.

[e] That is, this water, for the which they ventured their blood.

20 ¶ And Abiſhai the brother of Ioab, he was chiefe of the three, and hee lift up his ſpeare againſt three hundreth, *and* ſlew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not unto the *firſt* three.

* 2.Sam.23.19.

22 Benaiah the ſonne of Iehoiada (the ſonne of a valiant man) which had done many actes, *and vvas* of Kabzeel, hee ſlew two ‖ ſtrong men of Moab, hee went downe alſo and ſlewe a Lion in the middes of a pit in time of ſnow.

‖ Or, lions.

23 And hee ſlew an Egyptian, a man of great ſtature, *even* five cubites long, and in the Egyptians hand *vvas* a ſpeare like a weavers beame: and he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Behold, he was honourable among thirty, but he attained not unto the [f] *firſt* three. * And David made him of his counſell.

26 ¶ Theſe alſo *vvere* valiant men of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 [g] Shammoth the Harodite, Helez the Pelonite,

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the rivers of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Elihaba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shageh the Harite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab the ſonne of Zerviah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zebad the ſonne of Ahlai,

42 Adinah the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirty with him.

43 Hanan the ſonne of Maachah, and Ioſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieiel the ſonnes of Otham the Aroerite,

45 Iediael the ſonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahavite, and Ieribai and Ioſhaviah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

CHAP. XII.

1 Who they were that went with David when he fled from Saul. 14 Their valiantneſſe. 23 They that came unto him unto Hebron out of every tribe to make him King.

THeſe alſo are they that came to David to [a] Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could uſe the right and the left hand with ſtones, and with arrowes *and* with bowes, *and vvere* of Sauls [b] brethren, *even* of Benjamin.

3 The chief *vvere* Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Aſmaueth, Berachah and Iehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirty, and above the thirty, and Ieremiah, and Iehaziel, and Iohanan, and Ioſhabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azariel, and Ioezer, Iaſhobeam of Hakorehim,

7 And Ioelah, and Zebadiah the ſonnes of Ieroham of ‖ Gedor,

8 And of the Gadites there ſeparated themſelves ſome unto David into the hold of the wilderneſſe, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle ‖ ſpeare and ſhield, and their faces *vvere like* the faces of [c] lions, and *vvere* like the roes in the mountaines in ſwiftneſſe.

9 Ezer the chief, Obadiah the ſecond, Eliab the third,

10 ‖ Miſhmanah the fourth, Ieremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Iohanan the eighth, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleventh.

14 Theſe were the ſonnes of Gad, captaines of the hoaſte: one of the leaſt *could reſiſt* an hundreth, and the greateſt a thouſand.

15 Theſe are they that went over Iorden in the [d] firſt moneth, when hee had filled over all his banks, and put to flight all them of the valley, toward the Eaſt and the Weſt.

16 And there came of the children of Benjamin, and Iudah to the hold unto David,

17 And David went out to meete them, and anſwered and ſayd unto them, If yee be come peaceably unto me to helpe me, mine heart ſhall be knit unto you: but if you *come* to betray me to mine adverſaries, *ſeeing* there is no wickednes in mine hands, the God of our fathers behold it, and rebuke it.

18 And the [e] ſpirit came upon Amaſai, which was the chief of thirtie, *and he ſayd*, Thine *are vvee*, David, and with thee, O ſonne of Iſhai, Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captaines of the gariſon.

19 ¶ And of Manaſſeh, *ſome* fell to David, when he came with the Philiſtims againſt Saul to battell, but they [f] helped them not: for the Princes of the Philiſtims * by adviſement ſend him away, ſaying, Hee will fall to his maſter Saul ‖ for our heads.

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thouſands that were of Manaſſeh.

21 And they helped David againſt [g] that band: for they were all valiant men, and were captaines in the hoaſte.

22 For at that time day by day, there came to David to helpe him, untill it was a great hoaſt, like the hoaſt of [h] God.

23 And theſe are the numbers of the captaines that were armed to battell, *and* came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare ſhield and ‖ ſpeare, *vvere* ſixe thouſand and eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, ſeven thouſand and an hundreth.

26 Of the children of Levi foure thouſand and ſixe hundreth,

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[f] Meaning, thoſe three which brought the water to David.
* 2.*Sam*.23.23.

[g] Called alſo Shemmoah, 2.Sam. 23.25.

[h] He is alſo called Mebunnai, 2.Sam. 23.27.

[a] To take his part againſt Saul, who perſecuted him.

[b] That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudg. 20.16.

‖ *Or, Gedua.*

‖ *Or, buckler.*

[c] Meaning, fierce and terrible.

‖ *Or, Maſhmannah.*

[d] Which the Ebrewes called Niſan, or Abib, conteining halfe March, and halfe April, when Iorden was wont to overflow his banks, reade Ioſh.3.15.

[e] The ſpirit of boldneſſe and courage mooved him to ſpeake thus.

[f] They came onely to help David, and not to ſuccour the Philiſtims, which were enemies to their countrey.
* 1.*Sam*.29.4.
‖ *Or, on the ieopardie of our heads.*

[g] To wit, of the Amalekites which had burned the city Ziklag, 1.Sam.30.1.9.

[h] Meaning, mighty or ſtrong: for the Ebrewes ſay a thing is of God, when it is excellent.

‖ *Or, buckler.*

27 And Iehoiada *vvas* the chiefe of them of [i] Aaron : and with him three thouſand and ſeven hundreth.

[i] Of the Levites which came by deſcent of Aaron.

28 And Zadok a young man very valiant, and of his fathers houſhold *came* two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thouſand : for a great part of them unto that time [k] kept the ward of the houſe of Saul.

[k] That is, the greateſt number tooke Sauls part.

30 And of the children of Ephraim twentie thouſand, and eighth hundreth valiant men *and* famous men in the houſhold of their fathers.

31 And of the halfe tribe of Manaſſeh eighteene thouſand, which were appointed by name to come and make David King.

32 And of the children of Iſſachar which were men that had underſtanding of the [l] times, to know what Iſrael ought to doe : the heads of them *vvere* two hundreth, and all their brethren were at their commandement.

[l] Men of good experience, which knew at all times what was to be done.

33 Of Zebulun that went out to battell, expert in warre, *and* in all inſtruments of warre, fiftie thouſand ‖ which could ſet the battell in aray : they were not of a † double heart.

‖ *Or, ſet themſelves in aray.*
† *Ebr. heart and heart.*

34 And of Naphtali thouſand captaines, and with them with ſhield and ſpeare ſeven and thirty thouſand.

35 And of Dan expert in battell, eight and twenty thouſand and ſixe hundreth.

36 And of Aſher that went out to the battell and were trained in the warres, forty thouſand.

37 And of the other ſide of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manaſſeh with all inſtruments of warre to fight with, an hundreth and twenty thouſand.

38 [m] All theſe men of warre ‖ that could lead an armie, came with ‖ upright heart to Hebron to make David king over all Iſrael : and all the reſt of Iſrael *vvas* of one accord to make David King.

[m] So that his whole hoaſte were three hundreth twenty and two thouſand, two hundreth twenty and two.
‖ *Or, fight in their aray.*
‖ *Or, with a good courage.*

39 And there they were with David three dayes, eating and drinking : for their [n] brethren had prepared for them.

[n] The reſt of the Iſraëlites.

40 Moreover, they that were neare them untill Iſſachar, and Zebulun, and Naphtali brought bread upon aſſes, and on camels, and on mules, and on oxen, *even* meat, floure, figges, and raiſins, and wine and oyle, and beeves and ſheepe abundantly : for there was joy in Iſrael.

CHAP. XIII.

1 The Arke is brought againe from Kiriath-iearim to Ieruſalem. 6 Vzza dieth becauſe he toucheth it.

AND David counſelled with the captaines of thouſands and of hundreths, *and* with all the governours.

2 And David ſaid to all the Congregation of Iſrael, If it ſeeme good to you, and that it proceedeth of the Lord our God, wee will ſend to and fro unto our brethren, that are left in all the land of Iſrael (for with them are the Prieſts and the Levites in the cities *and* their ſuburbes that they may aſſemble themſelves unto us.

3 And we will bring againe the [a] Arke of our God to us : for we ſought not unto it in the dayes of Saul.

[a] His firſt care was to reſtore religion, which had in Sauls dayes been corrupted and neglected.

4 And all the Congregation anſwered, Let us doe ſo : for the thing ſeemed good in the eyes of all the people.

5 ¶ * So David gathered all Iſrael together from ‖ Shihor in Egypt, even unto the entring of Hamath, to bring the Arke of God from [b] Kiriath-jearim.

* *2.Sam.6.2.*
‖ *Or, Nilus.*
[b] That is, from Gibea, where the inhabitants of Kiriath-jearim had placed it in the houſe of Abinadab, 2.Sam.6.3.

6 And David went up and all Iſrael to ‖ Baalath in Kiriath-jearim, that was in Iudah, to bring up from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

‖ *Or, Baale, reade 2.Sam.6.2.*

7 And they caried the Arke of God in a new cart out of the houſe of Abinadab : and Uzza and Ahio [c] guided the cart.

[c] The ſonnes of Abinadab.

8 And David and all Iſrael played before [d] God with all *their* might, both with ſongs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

[d] That is, before the Arke, where God ſhewed himſelf : ſo that the ſigne is taken for the thing ſignified, which is common to all ſacraments both in the old and new Teſtament.

9 ¶ And when they came unto the threſhing-floore of [e] Chidon, Uzza put foorth his hand to hold the Arke, for the oxen did ſhake it.

[e] Called alſo Nachon, 2.Sam.6.6.

10 But the wrath of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he layed his hand upon the Arke : ſo he died there [f] before God.

[f] Before the Arke for uſurping that which did not appertaine to his vocation : for this charge was given to the Prieſts, Num. 4.15. ſo that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was angry, becauſe the Lord had made a breach in Uzza, and he called the name of that place, Perez-Uzza unto this day.

12 And David feared God that day, ſaying, How ſhall I bring in to me the Arke of God?

13 Therefore David brought not the Arke to him into the city of David, but cauſed it to turne into the houſe of [g] Obed Edom the Gittite.

[g] Who was a Levite, and called Gittite, becauſe he had dwelt at Gath.

14 So the Arke of God remained in the houſe of Obed Edom, *even* in his houſe three moneths : and the Lord bleſſed the houſe of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram ſendeth wood and workemen to David. 4 The names of his children. 8.14 By the counſell of God he goeth againſt the Philiſtims, and overcommeth them. 15 God fighteth for him.

THen * ſend Hiram the king of † Tyrus meſſengers to David, and Cedar-trees, with maſons and carpenters to build him an houſe.

* *2.Sam.5.11.*
† *Ebr. Zor.*

2 Therefore David knew that the Lord had confirmed him King over Iſrael, *and* that his kingdome was lift up on hie, becauſe of his [a] people Iſrael.

[a] Becauſe of Gods promiſe made to the people of Iſrael.

3 ¶ Alſo David tooke moe wives at Ieruſalem, and David begate moe ſonnes and daughters.

4 And theſe are the names of the children which he had at Ieruſalem, Shammua, and Shobab, Nathan and Salomon.

5 And Ibhar, and Eliſhua, and [b] Elpalet,

6 And Nogah, and Nepheb, and Iaphia,

7 And Eliſhama, and ‖ Beeliada, and Eliphalet.

[b] Elpalet and Nogah are not mentioned, 2.Sam.5.14. ſo there are but eleven, and here thirteene.
‖ *Or, Eliada.*

8 But when the Philiſtims heard that David was anoynted King over Iſrael, all the Philiſtims came up to ſeeke David. And when David heard, he went out againſt them.

9 And the Philiſtims came, and ſpread themſelves in the valley of Rephaim.

10 Then David asked counſell at God, ſaying, Shall I go up againſt the Philiſtims, and wilt thou deliver them into mine hand? And the Lord ſaid unto him, Goe up : for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there : and David ſaid, God hath

divided

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, [c] Baal-perazim.

[c] That is, the valley of diuiſions, becauſe the enemies were diſperſed there like waters.

12 And there they had left their gods: and Dauid ſaid, Let them be euen burnt with fire.

13 Againe the Philiſtims came and ſpread themſelues in the valley.

14 And when Dauid asked againe counſell at God, God ſaid to him, Thou ſhalt not goe vp after them, *but* turne away from them, that thou mayeſt come vpon them ouer againſt the mulberie trees.

15 And when thou heareſt the noyſe of one going in the tops of the mulbery trees, then goe out to battell: for God is gone forth before thee, to ſmite the hoaſte of the Philiſtims.

16 So David did as God had commanded him: and they ſmote the hoaſte of the Philiſtims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him upon all nations.

CHAP. XV.

1 Dauid prepareth an houſe for the Arke. 4 The number and order of the Leuites. 16 The ſingers are choſen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is deſpiſed of his wife Michal.

AND *Dauid* made him houſes in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

[a] That was in the place of the citie, called Zion, 2.Sam.5,7,9.

2 Then Dauid ſaid, * None ought to cary the Arke of God, but the Leuites: for the Lord hath choſen them to beare the Arke of the Lord, and to miniſter vnto him for euer.

* Num.4,2,20.

3 ¶ And Dauid gathered all Iſrael together to Ieruſalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordained for it.

[b] From the houſe of Obed Edom, 2.Sam.6.10.12.

4 And Dauid aſſembled the ſonnes of Aaron, and the Leuites.

5 Of the ſonnes of Kohath, Vriel the chiefe, and his ‖ brethren ſixeſcore.

‖ Or, *kinſmen*.

6 Of the ſonnes of Merari, Aſaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the ſonnes of Gerſhon, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the ſonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

[c] Who was the ſonne of Vzziel, the fourth ſonne of Kohath, Exod.6.18.22. and Numb.3.30.

9 Of the ſonnes of [d] Hebron, Eliel the chiefe, and his brethren foureſcore.

[d] The third ſonne of Kohath, Exod. 6,18.

10 Of the ſonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Prieſt, and of the Leuites, Vriel, Aſaiah and Ioel, Shemaiah and Eliel, and Aminadab.

12 And he ſaid vnto them, Yee are the chiefe fathers of the Leuites: [e] ſanctifie your ſelues, and your brethren, and bring vp the Arke of the Lord God of Iſrael vnto the *place* that I haue prepared for it.

[e] Prepare your ſelues and be pure, abſtaine from all things whereby ye might be polluted, and ſo not able to come to the Tabernacle.

13 For * becauſe ye were not there at the firſt, the Lord our God made a breach among vs: for we ſought him not after *due* [f] order.

* Chap.13.10.

[f] According as he hath appointed in the law.

14 So the Prieſts and the Leuites ſanctified themſelues to bring vp the Arke of the Lord God of Iſrael.

15 ¶ And the ſonnes of the Leuites bare the Arke of God vpon their ſhoulders with the barres as Moſes had commanded, * according to the word of the Lord,

* Exod.25,14,15.

16 And David ſpake to the chiefe of the Levites, that they ſhould appoint *certaine* of their brethren to ſing with [g] inſtruments of muſicke, with viols and harpes, and cymbals, that they might make a ſound, and lift up their voyce with joy.

[g] Theſe inſtruments and other ceremonies, which they obſerved, were inſtructions of their infancie, which continued to the comming of Chriſt.

17 So the Levites appointed Herman the ſonne of Ioel, and of his brethren Aſaph the ſonne of Berechiah, and of the ſonnes of Merari their brethren, Ethan the ſonne of Kuſhaiah,

18 And with them their brethren in the [h] ſecond degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

[h] Which were inferiour in dignitie.

19 So Heman, Aſaph, and Ethan, *vvere* ſingers to make a ſound with cymbals of braſſe,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Unni, and Eliab, and Maaſeiah and Benaiah, with viols on [i] Alamoth,

[i] This was an inſtrument of muſicke, or a certaine tune, whereunto they accuſtomed to ſing Pſalmes.

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes upon [k] Sheminith Ienazzeah.

[k] Which was the eighth tune, over the which he that was moſt excellent had charge.

22 But Chenaniah the chiefe of the Levites had the [l] charge bearing the burden in the charge, for he was able to inſtruct.

[l] To wit, to appoint Pſalmes, and ſongs to them that ſung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the Prieſts did blowe with trumpets before the Arke of God, and Obed Edom, and Ieiiah *vvere* porters [m] for the Arke.

[m] With Berechiah and Elkanah, verſ. 23.

25 * So David and the Elders of Iſrael and the captains of thouſands went to bring up the Arke of the Covenant of the Lord from the houſe of Obed Edom with joy.

* 2.*Sam*.6.12.

26 And becauſe that God [n] helped the Levites that bare the Arke of the Covenant of the Lord, they offered [o] ſeven bullockes and ſeven rammes.

[n] That is, gave them ſtrength to execute their office.

[o] Beſides the bullocke and the fat beaſt which David offered at every ſixth pace, 2.Sam. 6,13.

27 And David had on him a linnen garment, as all the Levites that bare the Arke, and the ſingers, and Chenaniah that had the chiefe charge of the ſingers: and upon David *vvas* a linnen [p] Ephod.

[p] Reade 2.Sam. 6, 14.

28 Thus all Iſrael brought up the Arke of the Lords covenant with ſhouting, and ſound of cornet, and with trumpets, and with cymbals, making a ſound with violes and with harps.

29 And when the Arke of the [q] covenant of the Lord came into the city of David, Michal the daughter of Saul looked out at a window, and ſaw king David dancing and playing, and * ſhee deſpiſed him in her heart.

[q] It was ſo called becauſe it put the Iſraelites in remembrance of the Lords covenant made with them.

* 2.*Sam*.6,16.

CHAP. XVI.

1 The Arke being placed, they offer ſacrifices. 4 David ordeineth Aſaph and his brethren to miniſter before the Lord. 8 Hee appointeth a notable Pſalme to be ſung in praiſe of the Lord.

SO * they brought in the Arke of God, and ſet it in the midſt of the Tabernacle that David had pitched for it, and they offered burnt-offerings and peace-offerings before God.

* 2.*Sam*.6,17.

2 And when David had made an end of offering the burnt-offering and the peace-offerings, he [a] bleſſed the people in the Name of the Lord,

[a] He called upon the Name of God, deſiring him to proſper the people, and give good ſucceſſe to their beginnings.

3 And hee dealt to euery one of Iſrael both man and woman, to euery one a cake of bread, and a piece of fleſh,and a bottell of *vvine.*

4 And hee appointed certaine of the Leuites to miniſter before the Arke of the Lord, and to [b] rehearſe and to thanke and prayſe the Lord God of Iſrael:

5 Aſaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, euen Ieiel with inſtruments, violes, and harpes, and Aſaph to make a ſound with cymbals,

6 *And* Benaiah and Iehaziel Prieſtes, with trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did [c] appoynt at the beginning to giue thankes to the Lord by the hand of Aſaph and his brethren.

8 * Praiſe the Lord, *and* call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, ſing prayſe vnto him, *and* talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that ſeeke the Lord,reioyce.

11 Seeke the Lord and his ſtrength: ſeeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the [f] iudgements of his mouth,

13 O ſeed of Iſrael his ſeruant,O the children of Iaakob his [g] choſen.

14 Hee is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his Couenant for euer, *and* the word, which he commanded to a thouſand generations:

16 * Which hee made with Abraham, and his oathe to Izhak:

17 And hath confirmed it to Iaakob for a Law,*and* to Iſrael for an euerlaſting Couenant,

18 Saying,To thee will I giue the land of Canaan,the † lot of your inheritance.

19 When ye were [h] few in number,yea,a very few,and ſtrangers therein,

20 And walked about from nation to nation, and from *one* kingdome to another people,

21 Hee ſuffered no man to doe them wrong, but rebuked [i] Kings for their ſakes,ſaying,

22 Touch not mine [k] anoynted, and doe my [l] Prophets no harme.

23 * Sing vnto the Lord all the earth:declare his ſaluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord *is* great and much to be praiſed,and he is to be feared aboue all gods.

26 For all the gods of the people *are* [m] idoles, but the Lord made the heauens.

27 Praiſe and glory *are* before him: power and beautie *are* in his place.

28 Giue vnto the Lord,ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, *and* worſhip the Lord in the glorious Sanctuarie.

30 [n] Tremble ye before him all the earth,ſurely the world ſhalbe,*and* not mooue.

31 Let the [o] heauens reioyce,and let the earth be glad, and let them ſay among the nations, The Lord reigneth.

[b] To wit, Gods benefits toward his people.

[c] Dauid gaue them this Pſalme to praiſe the Lord, ſignifying,that in all our enterpriſes the Name of God ought to be praiſed and called vpon.

* *Pſal.*105,1. *Iſa.*12.4.

[d] Whereof this is the chiefeſt,that he hath choſen himſelfe a Church to call vpon his Name.

[e] Who of his wonderfull prouidence hath choſen a few of the ſtocke of Abraham to be his children.

[f] In ouercomming Pharaoh,which iudgements were declared by Gods mouth to Moſes.

[g] Meaning hereby that the promiſe of adoption only appertaineth to the Church.

* *Gene.*22,16,17. 28.*luke* 1.73. *hebr.*6,17.

† *Ebr. coard,whereby parcels of land were meaſured.*

[h] Meaning,from the time that Abraham entred,vnto the time that Iaakob went into Egypt for famine.

[i] As Pharaoh and Abimelech.

[k] Mine elect people and them whom I haue ſanctified.

[l] To whom God declared his word, and they declared it to their poſteritie.

* Pſal.95.1.

[m] His ſtrong faith appeareth herein, though all the world would follow idoles,yet he would cleaue to the liuing God.

[n] Humble your ſelues vnder the mightie hand of God.

[o] Hee exhorteth the dumbe creatures to reioyce with him in conſidering the greatneſſe of the grace of God.

32 Let the ſea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the preſence of the Lord: for hee commeth to [p] iudge the earth.

34 Praiſe the Lord for he is good,for his mercie *endureth* for euer.

35 And ſay ye,Saue vs, O God our ſaluation, and gather vs, and deliuer vs from the heathen, that we may praiſe thine holy Name, and [q] glory in thy praiſe.

36 Bleſſed *be* the Lord God of Iſrael for euer and euer: and let all the people ſay, [r] So be it, and praiſe the Lord.

37 ¶ Then he left there before the Arke of the Lords Couenant Aſaph and his brethren to miniſter continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threeſcore and eight: and Obed Edom the ſonne of Ieduthun,and Hoſah *vvere* porters.

39 And Zadok the Prieſt and his brethren the Prieſts *vvere* before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Iſrael.

41 And with [s] them were Heman, and Ieduthun, and the reſt that were choſen (which were appoynted by names) to praiſe the Lord, becauſe his mercy *endureth* for euer.

42 Euen with them *vvere* Heman and Ieduthun, to make a ſound with the cornets and with the cymbals, with excellent inſtruments of muſicke: and the ſonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his houſe: and Dauid returned to [t] bleſſe his houſe.

[p] To reſtore all things to their eſtate.

[q] Hee eſteemeth this to be the chiefeſt felicitie of man.

[r] Hee willeth all the people both in heart and mouth to conſent to theſe praiſes.

[s] With Zadok and the reſt of the Prieſts.

[t] Declaring that after our duety to God we are chiefly bound to our owne houſe,for the which as for all other things we ought to pray vnto God, and inſtruct our families to praiſe his Name.

CHAP. XVII.

3 *Dauid is forbidden to build an houſe vnto the Lord.* 12 *Chriſt is promiſed vnder the figure of Salomon.* 18 *Dauid giueth thankes,* 23 *and prayeth vnto God.*

NOw * afterward when Dauid dwelt in his houſe, hee ſaid to Nathan the Prophet, Behold, I dwell in an houſe of [a] cedar trees, but the Arke of the Lords Couenant remaineth vnder [b] curtaines.

2 Then Nathan ſaid to Dauid, Doe [c] all that is in thine heart: for God is with thee.

3 And the ſame [d] night euen the word of God came to Nathan,ſaying,

4 Goe, and tell Dauid my ſeruant, Thus ſaith the Lord, Thou ſhallt not build me an houſe to dwell in:

5 For I haue dwelt in no houſe ſince the day that I brought out the children of Iſrael vnto this day, but I haue beene from [e] tent to tent,and from habitation *to habitation,*

6 Wherefore I haue [f] walked with all Iſrael, ſpake I one word to any of the Iudges of Iſrael (whom I commanded to feede my people) ſaying, Why haue ye not built me an houſe of cedar trees?

7 Now therefore thus ſhalt thou ſay vnto my ſeruant Dauid, Thus ſaith the Lord of hoaſtes, I tooke thee from the ſheepcoat, [g] *and* from following the ſheepe, that thou ſhouldeſt be a prince ouer my people Iſrael.

* 2.Sam,7,2.

[a] Well built and faire.

[b] That is,in tents couered with skins.

[c] As yet God had not reuealed to the Prophet what he purpoſed concerning Dauid:therefore ſeeing God fauoured Dauid,he ſpake what he thought.

[d] After that Nathan had ſpoken to Dauid.

[e] That is,in a tent which remooued to and fro.

[f] Meaning,whereſoeuer his Arke went, which was a ſigne of his preſence.

[g] Of a ſhepheard of ſheepe I made thee a ſhepheard of men: ſo that thou cameſt not to this dignitie through thine owne merits, but by my pure grace.

8 And I haue beene with thee whitherſoeuer thou haſt walked, and haue deſtroyed all thine enemies out of thy ſight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

9 (Alſo I will appoint a place for my people Iſrael, and will [h] plant it, that they may dwell in their place, and mooue no more: neither ſhall the † wicked people ‖ vexe them any more, as at the beginning,

10 And ſince the time that I commaunded Iudges ouer my people Iſrael) And I will ſubdue all thine enemies: therefore I ſay vnto thee, that the Lord will [i] build thee an houſe.

11 And when thy dayes ſhalbe fulfilled to go with thy fathers, then will I raiſe vp thy ſeede after thee, which ſhalbe of thy ſonnes, and will ſtabliſh his kingdome.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for [k] euer.

13 I will be his father, and hee ſhall be my ſonne, and I will not take my mercy away from him, as I tooke it from him that was before [l] thee.

14 But I will eſtabliſh him in mine houſe, and in my kingdome for euer, and his throne ſhall be ſtabliſhed for euer.

15 According to all theſe words, and according to all this viſion. So Nathan ſpake to Dauid.

16 ¶ And Dauid the king [m] went in and ‖ ſate before the Lord, and ſaid, Who am I, O Lord God, and what is mine houſe, that thou haſt brought me [n] hitherto?

17 Yet thou eſteeming this a ſmall thing, O God, haſt alſo ſpoken concerning the houſe of thy ſeruant for a great while, and haſt regarded me according to the eſtate of a man of [o] hie degree, O Lord God.

18 What can Dauid *deſire* more of thee for the honour of thy ſeruant? for thou knoweſt thy ſeruant.

19 O Lord, for thy ſeruants ſake, euen according to thine [p] heart haſt thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither *is there* any God beſides three according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Iſrael, whoſe God went to redeeme them *to be* his people, and to make thy ſelfe a Name, *and to doe* great and terrible things by caſting out Nations from before thy people, whom thou haſt deliuered out of Egypt?

22 For thou haſt ordeined thy people Iſrael to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou haſt ſpoken concerning thy ſeruant, and concerning his houſe, be confirmed for euer, and doe as thou haſt ſaid,

24 And let thy Name be ſtable and magnified for euer, that it may be ſaid, The Lord of hoaſtes, God of Iſrael, *is* the God of [q] Iſrael, and let the houſe of Dauid thy ſeruant be eſtabliſhed before thee.

25 For thou, O my God, haſt [r] reuealed vnto the eare of thy ſeruant, that thou wilt build him an houſe: therefore thy ſeruant hath † bene bold to pray before thee.

26 Therefore now Lord (*for* thou art [ſ] God, and haſt ſpoken this goodneſſe vnto thy ſeruant.)

‖ *Or, gotten thee fame.*

[h] Make them ſure that they ſhall not remooue.

† *Ebr. ſonnes of iniquitie.*

‖ *Or, conſume.*

[i] Will giue thee great poſteritie.

[k] That is, vnto the comming of Chriſt: for then theſe figures ſhould ceaſe.

[l] Which was Saul.

[m] Hee went into the tent where the Arke was, ſhewing what we ought to doe when we receiue any benefits of the Lord.

‖ *Or, remained.*

[n] Meaning to this kingly eſtate.

[o] Thou haſt promiſed a kingdome that ſhall continue to me and my poſteritie, and that Chriſt ſhall proceed of me.

[p] Freely and according to the purpoſe of thy will, without any deſeruing.

[q] That is, he ſheweth himſelfe in deed to be their God, by deliuering them from dangers, and preſeruing them.

[r] Thou haſt declared vnto me by Nathan the Prophet.

† *Ebr. hath found.*

[ſ] And canſt not breake promiſe.

27 Now therefore it hath pleaſed thee to bleſſe the houſe of thy ſeruant, that it may be before thee for euer: for thou, O Lord, haſt bleſſed it, and it ſhalbe bleſſed for euer.

CHAP. XVIII.

1 *The battell of Dauid againſt the Philiſtims,* 2 *And againſt Moab.* 3 *Zobah,* 5 *Aram,* 12 *And Edom.*

AND after this, Dauid ſmote the Philiſtims, and ſubdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philiſtims.

2 And he ſmote Moab, and the Moabites became Dauids ſeruants, and ‖ brought gifts.

3 ¶ And Dauid ſmote ‖ Hadarezer King of Zobah vnto Hamath, as hee went to ſtabliſh his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thouſand charets, and ſeuen thouſand horſemen, and twentie thouſand footmen, and * deſtroyed all the charets, but he reſerued of them an hundreth charets.

5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but Dauid ſlew of the Aramites two and twentie thouſand.

6 And Dauid put *a gariſon* in Aram of ‖ Damaſcus, and the Aramites became Dauids ſeruants, and brought gifts: and the Lord [b] preſerued Dauid whereſoeuer he went.

7 And Dauid tooke the ſhields of golde that were of the ſeruants of Hadarezer, and brought them to Ieruſalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much braſſe, wherewith Salomon made the braſen * Sea, and the pillars and the veſſels of braſſe.

9 ¶ Then Tou king of Hamath heard how Dauid had ſmitten all the hoaſt of Hadarezer king of Zobah:

10 Therefore he ſent [d] Hadoram his ſonne to king Dauid, to ſalute him, and to reioyce with him, becauſe hee had fought againſt Hadarezer, and beaten him (for Tou had warre with Hadarezer) *vvho brought* all veſſels of gold and ſiluer and braſſe.

11 And king Dauid did dedicate them vnto the Lord, with the ſiluer and gold that he brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.

12 ¶ And Abiſhai the ſonne of Zeruiah ſmote of Edom in the ſalt valley [f] eighteene thouſand.

13 And he put a gariſon in Edom, and all the Edomites became Dauids ſeruants: and the Lord preſerued Dauid whereſoeuer he went.

14 So Dauid reigned ouer Iſrael, and executed iudgement and iuſtice to all his people.

15 And Ioab the ſonne of Zeruiah was ouer the hoaſte, and Iehoſhaphat the ſonne of Ahilud Recorder.

16 And Zadok the ſonne of Ahitub, and Abimelech the ſonne of Abiathar *vvere* the Prieſtes, and ‖ Shauſha the Scribe,

17 * And Benaiah the ſonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the ſonnes of Dauid *vvere* chiefe about the King.

CHAP. XIX.

4 *Hanun King of the children of Ammon doeth great injuries to the ſeruants of Dauid.* 6 *Hee prepareth an armie againſt Dauid,* 15 *and is ouercome.*

AFter this alſo * Nahaſh the king of the children of Ammon died, and his ſonne reigned in his ſtead.

[a] Which 2.Sam.8.1, is called the bridle of bondage, becauſe it was a ſtrong towne, and kept the countrey round about in ſubiection.

† *Or, payed tribute.*

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

* *2 Sam.8.4.*

‖ *Or, Darmeſek.*

[b] That is, in all things that he enterpriſed.

[c] Which 2.Sam.8.8, are called Berah and Berothai.

* *1 King.7.23. Ierem.52.20.*

[d] Called alſo Ioram. 2.Sam.8,10.

[e] Becauſe the Edomites & the Syrians ioyned their power together, it is ſaid, 2.Sam.8,12. that the Aramites were ſpoiled.

[f] Which is vnderſtood that Ioab ſlew twelue thouſand, as is in the title of the threeſcore Pſal. and Abiſhai the reſt.

‖ *Or, Seraiah.*

* *2 Sam.8,17,18.*

[g] Read 2.Sam.8,18.

* *2.Sam.10.1.*

2 And David ſaid, I will ſhew kindneſſe unto Hanun the ſonne of Nahaſh, becauſe his [a] father ſhewed kindneſſe unto mee. And David ſent meſſengers to comfort him for his father. So the ſervants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doeth honour thy father, that hee hath ſent comforters unto thee? Are not his ſervants come to thee to [b] ſearch, to ſeeke and to ſpie out the land?

4 Wherefore Hanun tooke Dauids ſeruants,& [c] ſhaued them, and cut off their [d] garments by the halfe vnto the buttockes, and ſent them away.

5 And there went *certaine* and tolde Dauid concerning the men: and hee ſent to meet them (for the men were exceedingly aſhamed) and the King ſaid, Tarie at Iericho, vntill your beards be growen: then returne.

6 ¶ When the children of Ammon ſawe that they ‖ ſtanke in the ſight of Dauid, then ſent Hanun and the children of Ammon a thouſand talents of ſiluer, to hire them charets and horſemen out * of Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thouſand charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered themſelues together from their cities, and came to the battell.

8 ¶ And when Dauid heared it, hee ſent Ioab and all the hoaſte of the valiant men.

9 And the children of Ammon came out, and ſet their battell in aray at the gate of the citie. And the kings that were come, were by themſelues in the field.

10 When Ioab ſawe that the front of the battell was againſt him before and behind, then hee choſe out of all the choiſe of Iſrael, and ſet himſelfe in aray to meete the Aramites.

11 And the reſt of the people hee deliuered vnto the hand of Abiſhai his brother, and they put themſelues in aray againſt the children of Ammon.

12 And he ſaid, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the children of Ammon preuaile againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let vs ſhew our ſelues valiant for our [g] people, and for the cities of our God, and let the Lord doe that which is good in his owne ſight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon ſawe that the Aramites fled, they fled alſo before Abiſhai his brother, and entred into the citie: ſo Ioab came to Ieruſalem.

16 ¶ And when the Aramites ſawe that they were diſcomfited before Iſrael, they ſent meſſengers, and cauſed the Aramites to come forth that were beyond the [h] riuer: and Shophach the captaine of the hoaſt of Hadarezer *vvent* before them.

17 And when it was ſhewed Dauid, he gathered all Iſrael, and went ouer Iorden, and came vnto them, and put himſelfe in aray againſt them: And when Dauid had put himſelfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Iſrael, and David deſtroyed of the Aramites [i] ſeven thouſand charets, and fourtie thouſand footmen, and killed Shophach the captaine of the hoaſte.

19 And when the ſervants of Hadarezer ſawe that they fell before Iſrael, they made peace with David, and ſerved him. And the Aramites would no more ſuccour the children of Ammon.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thriſe overcome with their giants.

AND * when the yeare was expired, in the time that kings go out *avvarſare*, Ioab caried out the ſtrength of the army, and deſtroyed the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but David taried at Ieruſalem) and Ioab ſmote Rabbah, and deſtroyed it.

2 * Then David tooke the crowne of their king from off his head, and found it the weight of a [b] talent of gold with precious ſtones in it: and it was *ſet* on Davids head, and hee brought away the ſpoyle of the city exceeding much.

3 And he caried away the people that were in it, and cut them with ſawes, and with harrowes of yron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Ieruſalem.

4 ¶ * And after this alſo there aroſe warre at ‖ Gezer with the Philiſtims: then Sibbechai the Huſhathite ſlew ‖ Sippai of the children of ‖ Haraphah, and they were ſubdued.

5 And there was yet *another* battell with the Philiſtims: and Elhanan the ſonne of Iair ſlewe [c] Lahmi the brother of Goliath the Gittite, whoſe ſpeare-ſtaffe *vvas* like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a *great* ſtature, and his fingers *vvere* by [d] ſixes, *even* foure and twenty, and was alſo the ſonne of Haraphah.

7 And when he reviled Iſrael, Iehonathan the ſonne of Shimea Davids brother did ſlay him.

8 Theſe were borne unto Haraphah at Gath, and fell by the hand of David, and by the hands of his ſervants.

CHAP. XXI.

1 David cauſeth the people to be numbred, 14 and there dieth ſeventie thouſand men of the peſtilence.

AND [a] Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 Therefore David ſayd to Ioab, and to the rulers of the people, Goe, *and* number Iſrael from [b] Beerſheba even to Dan, and bring it to me, that I may know the number of them.

3 And Ioab anſwered, The Lord increaſe his people an hundreth times ſo many as they be, O my lord the king: are they not all my lords ſervants? wherefore doth my lord require this thing? why ſhould he be a cauſe of [c] treſpaſſe to Iſrael?

4 Nevertheleſſe, the kings word prevailed againſt Ioab. And Ioab departed and went thorow all Iſrael, and returned to Ieruſalem.

5 And Ioab gave the number *and* ſumme of the people unto David: and all Iſrael were [d] eleven hundreth thouſand men that drewe ſword, and Iudah was [e] foure hundreth and ſeventie

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[a] Becauſe Nahaſh received David and his company, when Saul perſecuted him he would now ſhew pleaſure to his ſonne for the ſame.

[b] Thus the malicious ever interprete the purpoſe of the godly in the worſt ſenſe.

[c] They ſhaved off the halfe of their beards, 2.Sam.10.4.

[d] To put them to ſhame and villeny, whereas the ambaſſadours ought to have bene honoured: and becauſe the Iewes uſed to weare ſide garments and beards, they thus disfigured them, to make them odious to others.

‖ *Or, had made themſelves to be abhorred of David.*

* 2.*Sam*.10.6,8.

[e] Which were five in all.

[f] Which was a city of the tribe of Reuben beyond Iorden.

[g] He declareth that where the cauſe is evill, the courage cannot be valiant, and that in good cauſes men ought to be couragious, and commit the ſucceſſe to God.

[h] That is, Euphrates.

[i] *For this place, read* 2.Sam,10.18.

* 2.*Sam*.11.1.

[a] Which was the chiefe citie of the Ammonites.

* 2.*Sam*.12,29,30.

[b] Which mounteth about the value of ſeven thouſand and ſeventy crownes, which is about threeſcore pound weight.

* 2.*Sam*.21.18.

‖ *Or, Gob,* 2.*Sam*.21.8.

‖ *Or, Saph.*

‖ *Or, Raphaim, or the giants.*

[c] Reade 2.Sam.21.19.

[d] Meaning, that he had ſixe a piece on hands and feet.

[a] He tempted David, in ſetting before his eyes his excellencie and glory, his power and victories, reade 2.Sam 24.1.

[b] That is, from South to North.

[c] It was a thing indifferent and uſuall to number the people, but becauſe he did it of an ambitious minde, as though his ſtrength ſtood in his people, God puniſhed him.

[d] Ioab partly for griefe, and partly through negligence, gathered not the whole ſumme as it is here declared.

[e] In Samuel is mention of thirtie thouſand more, which was either by joyning to them ſome of the Benjamites which were mixed with Iudah, or as the Hebrewes write, here the chiefe and princes are left out.

thouſand men that drew ſword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 Then David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, remoove the iniquitie of thy ſervant: for I have done very fooliſhly.

9 And the Lord ſpake unto Gad Davids ‖ Seer, ſaying,

10 Goe and tell David, ſaying, Thus ſayth the Lord, I offer thee three things: chuſe thee one of them, that I may doe it unto thee.

11 So Gad came to David and ſaid unto him, Thus ſaith the Lord, Take to thee.

12 Either three yeares famine, or three moneths to be deſtroyed before thine adverſaries, and the ſword of thine enemies ‖ to take *thee*, or elſe the ſword of the Lord and peſtilence in the land three dayes, that the Angel of the Lord may deſtroy through all the coaſts of Iſrael: now therefore adviſe thee, what word I ſhall bring againe to him that ſend me.

13 And David ſaid unto Gad, I am in a wonderfull ſtrait, let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord ſend a peſtilence in Iſrael, and there fell of Iſrael ſeventie thouſand men.

15 ¶ And God ſent the Angel into Ieruſalem to deſtroy it. And [f] as he was deſtroying, the Lord behelde, and [g] repented of the evill, and ſayd to the Angel that deſtroyed, It is now enough, let thine hand ceaſe. Then the Angel of the Lord ſtood by the threſhing-floore of ‖ Ornan the Iebuſite.

16 And David lift up his eyes, and ſawe the Angel of the Lord ſtand betweene the earth and the heaven, with his ſword drawen in his hand *and* ſtretched out toward Ieruſalem. Then David and the Elders of Iſrael which were cloathed in ſacke, fell upon their faces.

17 And David ſaid unto God, Is it not I that commanded to number the people? It is even I that have ſinned and have committed evill, but theſe ſheepe, what have they done? O Lord my God, I beſeech thee, let thine hand be on me and on my fathers houſe, and not on [h] thy people for *their* deſtruction.

18 ¶ Then the Angel of the Lord commanded Gad to ſay to David, that David ſhould goe up, and ſet up an altar unto the Lord in the threſhing-floore of Ornan the Iebuſite.

19 So David went up according to the ſaying of Gad, which hee had ſpoken in the Name of the Lord.

20 And Ornan turned about and ſaw the Angel, and his foure ſonnes *that vvere* with him, [i] hid themſelves, and Ornan threſhed wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floore, and bowed himſelf to David with his face to the ground.

22 And David ſaid to Ornan, Give mee the place of *thy* threſhing-floore, that I may build an [k] altar therein unto the Lord: give it mee for ſufficient money, that the plague may be ſtayed from the people.

23 Then Ornan ſaid unto David, Take it to thee, and let my lord the king doe that which ſeemeth him good: loe, I give thee bullocks for burnt-offerings, and threſhing inſtruments for wood, and wheate for meate-offering, I give it all.

24 And King David ſayd to Ornan, Not ſo: but I will buy it for ſufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for that place [m] ſix hundreth ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and hee [n] anſwered him by fire from heaven upon the altar of burnt-offering.

27 And when the Lord had ſpoken to the Angel, hee put up his ſword againe into his ſheath.

28 At that time when David ſaw that the Lord had heard him in the threſhing-floore of Ornan the Iebuſite, then he ſacrificed there.

29 (But the Tabernacle of the Lord which Moſes had made in the wilderneſſe, and the altar of burnt-offering *vvere* at that ſeaſon in the high place at Gibeon.

30 And David could not goe before it to aske counſell at God: for hee was afraid of the ſword of the Angel of the Lord.)

CHAP. XXII.

2 David prepareth things neceſſary for the building of the Temple. 6 He commandeth his ſonne Salomon to build the Temple of the Lord, which thing hee himſelf was forbidden to doe. 9 Vnder the figure of Salomon Chriſt is promiſed.

AND David ſayd, This is the [a] houſe of the Lord God, and this is the altar for the burnt-offering of Iſrael.

2 And David commanded to gather together the [b] ſtrangers that were in the land of Iſrael, and hee ſet maſons to hew and poliſh ſtones to build the houſe of God.

3 David alſo prepared [c] much yron for the nailes of the doores *and* of the gates, and for the joynings, and abundance of braſſe paſſing weight,

4 And cedar-trees without number: for the Zidonians and they of Tyrus brought much cedar-wood to David.

5 And David ſaid, Salomon my ſonne is young and tender, and we muſt build an houſe for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreys: I will *therefore* now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his ſonne, and charged him to build an houſe for the Lord God of Iſrael.

7 And David ſaid to Salomon, * My ſonne, I purpoſed with my ſelf to build an houſe to the Name of the Lord my God,

8 But the word of the Lord came to mee, ſaying, * [d] Thou haſt ſhed much blood, and haſt made great battels: thou ſhalt not build an houſe unto my name: for thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſonne is borne to thee, which ſhall be a man of reſt, for I will give him reſt from all his enemies round about: therefore his name is Salomon: and I will ſend peace and quietneſſe upon Iſrael in his dayes,

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‖ *Or, Prophet.*

‖ *Or, ſmite thee.*

[f] Reade 2.Sam.24.16.

[g] When God draweth backe his plagues, he ſeemeth to repent, reade Gen.6.6.

‖ *Or, Araunah.*

[h] Thus he both ſheweth a true repentance and a fatherly care toward his people, which deſireth God to ſpare them, and to puniſh him and his.

[i] If man hide himſelf at the ſight of an Angel which is a creature, how much as a ſinner able to appeare before the face of God?

[k] Thus he did by the commandement of God, as verſe 18. for elſe it had bene abominable, except he had either Gods word, or revelation.

[l] That is, as much as it is worth: for having enough of his owne, and yet to have taken of another mans goods to offer unto the Lord, it had bene theft and not acceptable to God.

[m] Reade 2.Sam.24.24.

[n] God declared that he heard his requeſt, in that he ſend downe fire from heaven. for els they might uſe no fire in ſacrifice, but of that which was reſerved ſtill upon the altar, Levit.6,13. and came downe from heaven, Levit.9,24. as appeared by the puniſhment of Nadab and Abihu, Levit.10,1.

[a] That is, the place wherein he will be worſhipped.

[b] Meaning, cunning men of other nations which dwelt among the Iewes.

[c] To wit, which weighed fiftie ſhekels of gold, 2.Chron.3,9.

* 2.*Sam*.7.13.

* *Chap*.28.3.

[d] This declareth how greatly God deteſteth the ſhedding of blood, ſeeing David for this cauſe is ſtayed to build the Temple of the Lord, albeit he enterpriſed no warre, but by Gods commandement and againſt his enemies.

10 * He ſhall build an houſe for my Name, and he ſhall be my ſonne, and I will be his father, and I will eſtabliſh the throne of his kingdome vpon Iſrael for euer.

* 2.Sam.7.13. 1.king.5,5.

11 Now *therefore* my ſonne, the Lord ſhall be with thee, and thou ſhalt [e] proſper, and thou ſhalt build an houſe to the Lord thy God, as hee hath ſpoken of thee.

[e] Hee ſheweth that there can be no proſperity, but when the Lord is with us.

12 Onely the Lord giue thee [f] wiſedome and vnderſtanding, and giue thee charge ouer Iſrael, euen to keepe the Law of the Lord thy God.

[f] Theſe are onely the meanes whereby Kings governe their ſubiects aright, and whereby the Realmes doe proſper and flouriſh.

13 Then thou ſhalt proſper, if thou take heede to obſerue the ſtatutes and the iudgements, which the Lord commaunded Moſes for Iſrael: be ſtrong and of good courage: feare not, neither be afraid.

14 For behold, according to my [g] pouertie haue I prepared for the houſe of the Lord an hundreth thouſand talents of gold, and a thouſand thouſand talents of ſiluer, and of braſſe and of yron paſſing weight for there was abundance: I haue alſo prepared timber and ſtone, and thou mayeſt prouide more thereto.

[g] For David was poore in reſpect of Salomon.

15 Moreouer thou haſt workemen with thee enough, ‖ hewers of ſtone, and workemen of timber, and all men expert in euery worke.

‖ *Or, maſons and carpenters.*

16 Of gold, of ſiluer, *and* of braſſe, and of yron there is no number: [h] Vp *therefore*, and be doing, and the Lord will be with thee.

[h] That is, goe about it quickly.

17 Dauid alſo commaunded all the princes of Iſrael to helpe Salomon his ſonne *ſaying*,

18 Is not the Lord your God with you, and hath giuen you reſt on euery ſide? for he hath giuen the [i] inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people.

[i] The nations round about.

19 Now ſet [k] your hearts and your ſoules to ſeeke the Lord your God; and ariſe, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

[k] For els he knew that God would plague them, and not proſper their labour, except they ſought with all their hearts to ſet forth his glory.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 Hee cauſeth the Leuites to be numbred, 4 and aſſigneth them to their offices. 13 Aaron and his ſonnes are for the high Prieſt. 14 The ſonnes of Moſes.

SO when Dauid was old and full of dayes, * he made Salomon his ſonne King ouer Iſrael.

* 1.King.1,30.

2 And he gathered together all the princes of Iſrael with the Prieſts and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand *vvere ſet* to ‖ aduance the worke of the houſe of the Lord, and ſixe thouſand were ouer-ſeers and iudges.

‖ *Or, to haue care ouer.*

5 And foure thouſand *vvere* porters, and foure thouſand prayſed the Lord with inſtruments which † he made to prayſe *the Lord.*

† *Ebr. I made, meaning Dauid.*

6 * So Dauid diuided offices vnto them, *to vvit*, to the ſonnes of Leui, to * Gerſhon, Kohath, and Merari.

* *Chap.6.1.*
* *Exod.6,17.*

7 Of the Gerſhonites *vvere* ‖ Laadan and Shimei.

‖ Or, *Libni*, Chap.6,17.

8 The ſonnes of Laadan, the chiefe *vvas* Iehiel, and Zetham and Ioel, three.

9 The ſonnes of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes Shimei *vvere* Iahath, Zina, Ieuſh, and Beriah: theſe foure were the ſonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the ſecond, but Ieuſh and Beriah had not many ſonnes: therefore they were in the families of *their* father, counted but as one.

‖ Or, *Zina.*

12 ¶ The ſonnes of Kohath *vvere* Amram, Izhar, Hebron and Vzziel, foure.

13 * The ſonnes of Amram, Aaron and Moſes: and Aaron was ſeparated to [a] ſanctifie the moſt holy place, he and his ſonnes for euer to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for euer.

* *Exod.2,2. and 6,20. Hebr.5,4.5.*

[a] That is, to ſerve in the moſt holy place, and to conſecrate the holy things.

14 ¶ Moſes alſo the man of God *and* his children were named with the [b] tribe of Leui.

[b] They were but of the order of the Levites, and not of the Prieſtes as Aarons ſonnes.

15 The ſonnes of Moſes *vvere* Gerſhom, and Eliezer.

16 Of the ſonnes of * Gerſhom *vvas* Shebuel the chiefe.

* *Exod.2,22. and 18,3.*

17 And the ſonne of Eliezer *vvas* Rehabiah the [c] chiefe: for Eliezer had none other ſonnes: but the ſonnes of Rehabiah were very many.

[c] The Scripture uſeth to call chiefe or the firſt borne, although he be alone and there be none borne after, Math.1,25.

18 The ſonne of Izhar *vvas* Shelomith the chiefe.

19 The ſonnes of Hebron *vvere* Ieriah the firſt, Amariah the ſecond, Iahaziel the third, and Iekamiam the fourth.

20 The ſonnes of Vzziel *vvere* Michah the firſt, and Iſſhaiah the ſecond.

21 ¶ The ſonnes of Merari *vvere* Mahli and Muſhi. The ſonnes of Mahli, Eleazar and Kiſh.

22 And Eleazar died, and had no ſonnes, but daughters, and their [d] brethren the ſonnes of Kiſh tooke them.

[d] Meaning, their couſins.

23 The ſonnes of Muſhi *vvere* Mahli, and Eder, and Ierimoth, three.

24 Theſe were the ſonnes of Leui according to the houſe of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names, *and* their ſumme that did the worke for the ſeruice of the houſe of the Lord from the age of [e] twentie yeeres and aboue.

25 For Dauid ſaid, The Lord God of Iſrael hath giuen reſt vnto his people, that they may dwell in Ieruſalem for euer.

26 And alſo the Leuites ſhall no more beare the Tabernacle and all the veſſels for the ſeruice thereof.

[e] David did chuſe the Levites twiſe, firſt at the age of thirty, as verſe 3. and againe afterward at 20. as the neceſſity of the office did require: at the beginning they had no charge in the Temple, before they were five and twenty yeere old, and had none after fifty, Numb.4,3.

27 Therefore according to the laſt words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office *vvas* vnder the hand of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in the courts, and chambers, and in the [f] purifying of all holy things, and in the worke of the ſeruice of the houſe of God,

[f] In waſhing and cleanſing all the holy veſſels.

29 Both for the ſhewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was roſted, and for all meaſures and ſize,

30 And for to ſtand euery morning, to giue thanks and to prayſe the Lord, likewiſe at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number *and* according to their cuſtome, continually before the Lord.

32 And that they ſhould keepe the charge of the Tabernacle of ÿ Congregation, and the charge of the holy place, and the charge of the ſonnes

of Aaron their brethren in the ſeruice of the houſe of the Lord.

CHAP. XXIV.

Dauid aſſigneth offices to the ſonnes of Aaron.

THeſe are alſo the * diuiſions of the ſonnes of Aaron: The ſonnes of Aaron *vvere* Nadab, and Abihu, Eleazar, and Ithamar.

* *Leuit.10.4.6. numb.3.4. and 26.60.*

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Prieſts office.

[a] Whiles their father yet liued.

3 And Dauid diſtributed them, euen Zadok of the ‖ ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

‖ *Or, couſins.*

4 And there were found moe of the ſonnes of Eleazar by the † number of men, then of the ſonnes of Ithamar, and they diuided them, *to vvit*, among the ſonnes of Eleazar, ſixteene heads, according to the houſhold of their fathers, and among the ſonnes of Ithamar, according to the houſhold of their fathers, eight.

† *Ebr. heads.*

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuary and the rulers *of the houſe* of God *vvere* of the ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, and Zadok the Prieſt, and Ahimelech the ſonne of Abiathar, and *before* the chiefe fathers of the Prieſtes and of the Leuites, one family being reſerued for Eleazar, and another reſerued for Ithamar.

7 And the firſt [b] lot fell to Iehoiarib, and the ſecond to Iedaiah.

[b] This lot was ordeined to take away all occaſion of enuie or grudging of one againſt another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeuenth to Hakkoz, the eighth to [c] Abijah,

[c] Zacharie the father of Iohn Baptiſt was of this courſe or lot of Abia, Luke 1. 5.

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleuenth to Eliaſhib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentie to Deliah, the foure and twentieth to Maaziah.

19 Theſe were their orders according to their offices, when they entred into the houſe of the Lord according to their cuſtome vnder [d] the hand of Aaron their father, as the Lord God of Iſrael had commanded him.

[d] By the dignity that God gaue to Aaron.

20 ¶ And of the ſonnes of Leui that remained of the ſonnes of Amram, *vvas* Shubael, of ẏ ſonnes of Shubael, Iedeiah,

21 Of Rehabiah, *euen* of the ſonnes of Rehabiah, the firſt Iſſhijah,

22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Iahath,

23 And *his* ſonnes, Ieriah *the firſt*, Amariah the ſecond, Iahaziel the third, *and* Iekameam the fourth,

24 The ſonne of Vzziel *vvas* Michah, the ſonne of Michah *vvas* Shamir,

25 The brother of Michah *vvas* Iſſhijah, the ſonne of Iſſhijah, Zechariah,

26 The ſonnes of Merari, *vvere* Mahli, and Muſhi, the ſonne of Iaazijah, *vvas* Beno,

27 The ſonnes of Merari, of Iahaziah *vvere* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no ſonnes.

29 Of Kiſh: the ſonne of Kiſh *vvas* Ierahmeel,

30 And the ſonnes of [e] Muſhi *vvere* Mahli, and Eder, and Ierimoth: theſe were ſonnes of the Leuites after the houſhold of their fathers.

[e] Which was the ſecond ſonne of Merari.

31 And theſe alſo caſt [f] lots with their brethren the ſonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Prieſts, and of the Leuites, *euen* the chiefe of the families againſt their yonger brethren.

[f] That is, euery one had that dignity, which fell vnto him by lot.

CHAP. XXV.

The ſingers are appointed with their places and lots.

SO Dauid and the captaines of the army [a] ſeparated for the miniſterie the ſonnes of Aſaph, and Heman, and Ieduthun, who ſhould *ſing* prophecies with harpes, with violes, and with cymbales, and their number was *euen* of the men for the office of their miniſterie, *to vvit*,

[a] The ſingers were diuided into 24 courſes, ſo that euery courſe or order conteined twelue, and in all there were 288, as verſe 7.

2 Of the ſonnes of Aſaph, Zaccur, and Ioſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph *vvhere* vnder the hand of Aſaph, *vvhich ſang* prophecies by the † commiſſion of the King.

† *Ebr. hands.*

3 Of Ieduthun, the ſonnes of Ieduthun, Gedaliah, and Zeri, and Ieſhaiah, Aſhabiah and Mattithiah, [b] ſixe, vnder the hands of their father: Ieduthun *ſang* [c] prophecies with an harpe, for to giue thanks and to praiſe the Lord.

[b] Whereof one is not here numbred.

[c] Meaning, Pſalme and ſongs to praiſe God.

4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamtiezer, Ioſhbekaſhah, Mallothi, Hothir, *and* Mahazioth.

5 All theſe were the ſonnes of Heman, the Kings ‖ Seer in the wordes of God to lift vp the ‖ horne: and God gaue to Heman fourteene ſons and three daughters.

‖ *Or, Prophet.*

‖ *Or, power, meaning of the king.*

6 All theſe were vnder the ‖ hand of their father ſinging in the houſe of the Lord with cymbals, viols and harps, for the ſeruice of the houſe of God, and Aſaph, and Ieduthun, and Heman *vvere* at the Kings † commandement.

‖ *Or, gouernments.*

† *Ebr. hand.*

7 So was their number with their brethren that were inſtructed in the ſongs of the Lord, *euen* of all that were cunning, two hundreth foureſcore and eight.

8 And they caſt lots, [d] charge againſt *charge*, as well [e] ſmall as great, the cunning man as the ſcholer.

[d] Who ſhould be in euery company and courſe.

[e] Without reſpect to age or cunning.

9 And the firſt lot fell to [f] Ioſeph, *vvhich vvas* of Aſaph, the ſecond, to Gedaliah, who with his brethren and his ſonnes were twelue.

[f] So that he ſerued in the firſt turne, and the reſt euery one as his turne followed orderly.

10 The third, to Zaccur, *he*, his ſonnes and his brethren *vvere* twelue.

11 The fourth, to ‖ Izri, *he*, his ſonnes and his brethren twelue.

‖ *Or, the Zirites.*

12 The fifth, to Nethaniah, *he*, his ſonnes and his brethren twelue.

13 The ſixth, to Bukkiah, *he*, his ſonnes and his brethren twelue.

14 The ſeuenth, to Ieſharelah, *he*, his ſonnes and his brethren twelue.

15 The eighth, to Ieſhaiah, *he*, his ſonnes and his brethren twelue,

16 The ninth to Mattaniah, *he*, his ſonnes and his brethren twelve.

17 The tenth to Shimei, *he*,his ſonnes and his brethren twelve.

18 The eleventh to Azareel,*he*,his ſonnes and his brethren twelve.

19 The twelfth to Aſhabiah, *he*, his ſonnes and his brethren twelve.

20 The thirteenth to Shubael, *he*,his ſonnes and his brethren twelve.

21 The fourteenth to Mattithiah,*he*,his ſonnes and his brethren twelve.

22 The fifteenth to Ierimoth, *he*, his ſonnes and his brethren twelve.

23 The ſixteenth to Hananiah, *he*, his ſonnes and his brethren twelve.

24 The ſeventeenth to Ioſhbekaſhah, *he*, his ſonnes and his brethren twelve.

25 The eighteenth to Hanani, *he*, his ſonnes and his brethren twelve.

26 The nineteenth to Mallothi, *he*, his ſonnes and his brethren twelve.

27 The twentieth to Eliathah, *he*, his ſonnes and his brethren twelve.

28 The one and twentieth to Hothir, *he*, his ſonnes and his brethren twelve.

29 The two and twentieth to Giddalti, *he*, his ſonnes and his brethren twelve.

30 The three and twentieth to Mahazioth,*he*, his ſonnes and his brethren twelve.

31 The foure and twentieth,to Romanti-ezer, *he*, his ſonnes and his brethren twelve.

CHAP. XXVI.

1 The porters of the Temple are ordeined, every man to the gate, which he ſhould keepe, 20 and over the treaſure.

COncerning the ‖ diviſions of the porters, of the Korhites, Meſhelemiah the ſonne of Kore of the ſonnes of [a] Aſah.

‖ *Or, courſes, or turnes.*

[a] This Aſaph was not the notable muſician, but another of that name called alſo Ebiaſaph, Chap. 6,23, 37, and 9,19. and alſo Iaſaph.

2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth,

3 Elam the fifth,Iehohanan the ſixth,*and* Eliehoenai the ſeventh.

4 And the ſonnes of Obed Edom, Shemaiah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth,Iſſachar the ſeventh,Peulthai the eighth: for God had [b] bleſſed him.

[b] In giving him many children.

6 And to Shemaiah his ſonne were ſonnes borne that [c] ruled in the houſe of their father, for they were men of might.

[c] Or, like their fathers houſe, meaning, worthy men, and valiant.

7 The ſonnes of Shemaiah *vvere* Othni, and Rephael, and Obed, Elzabad, *and* his brethren, ſtrong men: Elihu alſo, and Shemachiah.

8 All theſe were of the ‖ ſonnes of Obed Edom, they and their ſonnes and their brethren mighty and [d] ſtrong to ſerve, *even* threeſcore and two of Obed Edom.

‖ *Or, nephewes.*

[d] And meete to ſerve the office of the portership.

9 And of Meſhelemiah ſonnes and brethren, eighteene mighty men.

10 And of Hoſah of the ſonnes of Merari, the ſonnes *vvere* Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe.)

11 Helkiah the ſecond, Tebaliah the third, *and* Zechariah the fourth: all the ‖ ſonnes and the brethren of Hoſah *vvere* thirteene.

‖ *Or, couſins.*

12 Of theſe *vvere* the ‖ diviſions of the porters, of the chiefe men, *having* the charge [e] againſt their brethren, to ſerve in the houſe of the Lord.

‖ *Or, courſes.*

[e] According to their turnes aſwell the one as the other.

13 And they caſt lottes both ſmall and great, for the houſe of their fathers, for every gate.

14 And the lot on the Eaſt-ſide fell to ‖ Shelemiah: then they caſt lots for Zechariah his ſonne [f] a wiſe counſeller, and his lot came out Northward:

‖ *Or, Meſhelemiah.*

[f] One expert and meete to keepe that gate.

15 To Obed Edom Southwarde, and to his ſonnes the houſe of [g] Aſuppim:

[g] This was an houſe, where they uſed to reſort to conſult of things concerning the Temple, as a convocation-houſe.

16 To Shuppim and to Hoſah Weſtward with the gate [h] of Sallecheth by the paved ſtreete that goeth upward, ward over againſt ward.

[h] Whereat they uſed to caſt out the filth of the city.

17 Eaſtward *vvere* ſixe Levites, *and* Northward foure a day, *and* Southward foure a day, and toward Aſuppim [i] two *and* two.

[i] Meaning two one day, and two another.

18 In [k] Parbar toward the Weſt *vvere* foure by the paved ſtreete, and two in Parbar.

[k] Which was an houſe wherein they kept the inſtruments of the Temple.

19 Theſe are the diviſions of the porters of the ſonnes of Kore, and of the ſonnes of Merari.

20 ¶ And of the Levites, Ahijah *vvas* over the treaſures of the houſe of God, and over the treaſures of the dedicate things.

21 Of the ſonnes of Laadan the ſonnes of the Gerſhunnites *deſcending* of Laadan, the chiefe fathers of Laadan *vvere* Gerſhunni *and* Iehieli.

22 The ſonnes of Iehieli *vvere* Zethan and Ioel his brother, *appoynted* over the treaſures of the houſe of the Lord.

23 Of the [l] Amramites, of the Izharites,of the Hebronites, *and* of the Ozielites.

[l] Theſe alſo had charge over the treaſures.

24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, ruler over the treaſures.

25 And of his ‖ brethren *vvhich came* of Eliezer, was Rehabiah his ſonne, and Ieſhaiah his ſonne, and Ioram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

‖ *Or, couſins.*

26 Which Shelomith and his brethren *vvere* over all the treaſures of the dedicate things, which David the king,and the chiefe fathers,the captaines over thouſands, and hundreths, and the captaines of the armie had [m] dedicated.

[m] According as the Lord commanded, Num. 31,28.

27 (*For* of the battels and of the ſpoyles they did dedicate to maintaine the houſe of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh, and Abner the ſonne of Ner, and Ioab the ſonne of Zeruiah, *and* whoſoever had dedicate *any thing*, *it vvas* under the hand of Shelomith, and his brethren.

29 Of the Izharites *vvas* Chenaniah and his ſonnes, for the buſineſſe [n] without over Iſrael, for officers and for Iudges.

[n] Meaning, of things that were out of the city.

30 Of the Hebronites, Aſhabiah and his brethren, men of activitie, a thouſand and ſeven hundreth were officers for Iſrael beyond Iorden Weſtward in all the buſineſſe of the Lord, and for the ſervice of [o] the King.

[o] That is, for the kings houſe.

31 Among the Hebronites *vvas* Iediiah the chiefeſt, even the Hebronites by his generations according to the families. And in the fourtieth yeare of the reigne of David they were ſought for: and there were found among them men of activitie at Iazer in Gilead.

32 And his [p] brethren men of activitie, two thouſand and ſeven hundreth chiefe fathers, whom king David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for every matter perteining to [q] God, and for the kings buſineſſe.

[p] To wit, the couſins of Iediiah.

[q] Both in ſpirituall and temporall things.

CHAP. XXVII.

Of the princes and rulers that miniſtred unto the King.

THe children of Iſrael alſo after their number, *even* the chiefe fathers and captaines of thouſands and of hundreths, and their officers that ſerued the king by diuers ‖ courſes, [a] which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery courſe *vvere* foure and twentie thouſand.

‖ *Ebr. diuiſions, or bands.*

[a] Which executed their charge and office, which is meant by comming in, and going out.

2 Ouer the firſt courſe for the firſt moneth *vvas* Iaſhobeam the ſonne of Zabdiel: and in his courſe *vvere* foure and twenty thouſand.

3 Of the ſonnes of Peres *vvas* the chiefe ouer all the princes of the armies for the firſt moneth.

4 And ouer the courſe of the ſecond moneth was Dodai an Ahohite, and *this vvas* his courſe and Mikloth *vvas* [b] a captaine, and in his courſe *vvere* foure and twenty thouſand.

[b] That is, Dodais lieutenant.

5 The captaine of the third hoaſt for the third moneth *vvas* Benaiah the ſonne of Iehoiada the chiefe Prieſt: and in his courſe *vvere* foure and twenty thouſand.

6 This Benaiah was mighty among * thirtie and aboue the thirtie, and in his courſe *vvas* Amizabad his ſonne.

* 2.Sam.23.20, 22.23.

7 The fourth for the fourth moneth *vvas* Aſahel the brother of Ioab, and Zebadiah his ſonne after him: and in his courſe *vvere* foure and twentie thouſand.

8 The fift for the fift moneth *vvas* prince Shamhuth the Izrahite: and in his courſe foure and twenty thouſand.

9 The ſixt for the ſixt moneth *vvas* Ira the ſonne of Ikkeſh the Tekoite: and in his courſe foure and twentie thouſand.

10 The ſeuenth for the ſeuenth moneth *vvas* Helez the Pelonite, of the ſonnes of Ephraim: and in his courſe foure and twenty thouſand.

11 The eight for the eight moneth *vvas* Sibbecai the Huſhathite of the Zarhites. and in his courſe foure and twenty thouſand.

12 The ninth for the ninth moneth *vvas* Abiezer the Anethothite of the ſonnes of ‖ Iemini: and in his courſe foure and twenty thouſand.

‖ *Or, Beniamin.*

13 The tenth for the tenth moneth *vvas* Maharai the Netophathite of the Zarhites: and in his courſe foure and twenty thouſand.

14 The eleuenth for the eleuenth moneth *vvas* Benaiah the Pirathonite of the ſonnes of Ephraim: and in his courſe foure and twentie thouſand.

15 The twelft for the twelft moneth *vvas* Heldai the Netophathite, of Othniel and in his courſe foure and twenty thouſand.

16 ¶ Moreouer [c] *the rulers* ouer the tribes of Iſrael *vvere theſe*: ouer the Reubenites *vvas* ruler, Eliezer the ſonne of Zichri: ouer the Shimeonites, Shephatiah the ſonne of Maachah:

[c] Meaning, beſides theſe twelue captaines.

17 Ouer the Leuites, Haſhabiah the ſonne of Kemuel: ouer *them* of Aharon, *and* Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Iſſachar, Omri the ſonne of Michael:

19 Ouer Zebulun, Iſhmaiah the ſonne of Obadiah: ouer Naphtali, Ierimoth the ſonne of Azriel:

20 Ouer the ſonnes of Ephraim, Hoſhea the ſonne of Azazziah: ouer the halfe tribe of Manaſſeh, Ioel the ſonne of Pedaiah:

21 Ouer the [d] *other* halfe tribe of Manaſſeh in Gilead, Iddo the ſonne of Zachariah: ouer Beniamin, Iaaſiel the ſonne of Abner:

[d] Which is beyond Iorden, in reſpect of Iudah: alſo one captaine was ouer the Reubenites and the Gadites.

22 Ouer Dan, Azariel the ſonne of Ieroham. Theſe are the princes of the tribes of Iſrael.

23 But Dauid tooke not the number of them from twentie yeere olde and vnder, becauſe the Lord had ſaid that hee would increaſe Iſrael like unto the ſtarres of the heauens.

24 And * Ioab the ſonne of Zeruiah began to number: but hee finiſhed it not, [e] becauſe there came wrath for it againſt Iſrael: neither was the number put into the [f] Chronicles of king Dauid.

* Chap.21.7.

[e] And the commandement of the King was abominable to Ioab, Chap.21.6.

[f] The Ebrewes make both theſe bookes of Chronicles but one, and at this verſe make the middes of the booke as touching the number of verſes.

25 And ouer the kings treaſures *vvas* Azmaueth the ſonne of Adiel: and ouer the treaſures in the fields, in the cities and in the villages, and in the towers *vvas* Iehonathan the ſonne of Vzziah:

26 And ouer the workemen in the field that tilleth the ground, *vvas* Ezri the ſonne of Chelub:

27 And ouer them that dreſſed the vines, *vvas* Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the ſtore of the wine *vvas* Sabdi the Shiphmite:

28 And ouer the oliue trees and mulbery trees that were in the valleys, *vvas* Baal Hanan the Gederite: and ouer the ſtore of the oyle *vvas* Ioaſh:

29 And ouer the oxen that fed in Sharon, *vvas* Shetrai the Sharonite: and ouer the oxen in the valleys *vvas* Shaphat the ſonne of Adlai:

30 And ouer the camels *vvas* Obil the Iſhmaelite: & ouer the aſſes *vvas* Iehdeiah the Meronothite:

31 And ouer the ſheepe *vvas* Iaziz the Hagerite: all theſe were the rulers of the ſubſtance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counſell & of vnderſtanding (for he was a [g] ſcribe) and Iehiel the ſonne of Hachmoni *vvere* with the Kings [h] ſonnes.

[g] That is, a man learned in the word of God.

[h] To be their ſchoolemaſters and teachers.

33 And Ahithophel *vvas* the kings counſeller, and Huſhai the Archite the kings friend.

34 And [i] after Ahithophel *vvas* Iehoiada the ſonne of Benaiah, and Abiathar: and captaine of the Kings armie *vvas* Ioab.

[i] After that Ahithophel had hanged himſelfe, 2.Sam.17.23, Iehoiada was made counſeller.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it. 8 Exhorting him to feare the Lord.

Now Dauid aſſembled all the princes of Iſrael: the princes of the tribes, and the captaines of the bands that ſerued the King, and the captaines of thouſands, and the captains of hundreths, and the rulers of all the ſubſtance and poſſeſſion of the king, and of his ſonnes, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ieruſalem.

‖ *Or, chiefe ſeruants, Gen.37,36.*

2 And King Dauid ſtood vp vpon his feete, and ſaid, Heare ye me, my brethren and my people: I purpoſed to haue built an houſe of [a] reſt for the Arke of the couenant of the Lord, and for a * footſtoole of our God, and haue made ready for the building.

[a] Were the Arke ſhould remaine, and remoue no more to and fro.

* Pſal.96.5.

3 But God ſaid vnto mee, * Thou ſhalt not build an houſe for my Name, becauſe thou haſt bene a man of warre, and haſt ſhed blood.

* 2.Sam.7.5,13. Chap.22.8.

4 Yet *as* the Lord God of Iſrael choſe me before all the houſe of my father, to be King ouer Iſrael for euer (from in Iudah would hee chuſe a prince, and of the houſe of [b] Iudah is the houſe of my father, and among the ſonnes of my father he delighted in me to make me king over Iſrael.)

[b] According to the prophecie of Iaakob, Gen.49,8.

5 * So of all my ſonnes (for the Lord hath giuen me many ſonnes) he hath euen choſen Salomon my ſonne to ſit vpon the throne of the kingdome of the Lord ouer Iſrael.

* Wiſd.9,7.

6 And he ſayd vnto mee, Salomon thy ſonne,

be ſhall build mine houſe & my courts: for I haue choſen him to be my ſonne, & I wil be his father.

7 I will ſtabliſh therefore his kingdome for euer, if he endeuour himſelfe to doe my commandements, and my iudgements, as [c] this day.

8 Now therefore in the ſight of all Iſrael the congregation of the Lord, and in the audience of our God, keepe and ſeeke for all the commaundements of the Lord your God, that ye may poſſeſſe this [d] good land, and leaue it for an inheritance for your children after you [e] for euer.

9 And thou Salomon my ſonne, know thou the God of thy father, and ſerue him with a perfit heart, and with a willing mind: * For the Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts: if thou ſeeke him, hee will be found of thee, but if thou forſake him, hee will caſt thee off for euer.

10 Take heed now, for the Lord hath choſen thee to builde [f] the houſe of the Sanctuary: be ſtrong *therefore* and [g] doe it.

11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porch and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houſe of the mercy ſeate,

12 And the paterne of all that † he had in his minde for the courts of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,

13 And for the courſes of the Prieſtes, and of the Leuites, and for all the worke for the ſeruice of the houſe of the Lord, and for all the veſſels of the miniſtery of the houſe of the Lord.

14 *Hee gaue* of gold by weight, for *the veſſels* of gold, for all the veſſels of all maner of ſeruice, *and* all the veſſels of ſiluer by weight, for all maner veſſels of all maner of ſeruice.

15 The weight alſo of golde for the [h] candleſticks, and gold for their lamps, with the weight for euery candleſticke, and for the lamps thereof, and for the candleſtickes of ſiluer by the weight of the candleſticke, and the lamps thereof according to the vſe of euery candleſticke,

16 And the weight of the gold for the tables of ſhewbread, for euery table, and ſiluer for the tables of ſiluer,

17 And pure gold for the fleſhhooks, and the bowles, and ‖ plates, and for baſens, gold in weight for euery baſen, and for ſiluer baſens, by weight for euery baſen,

18 And for the altar of incenſe, pure gold by weight, and gold for the paterne of [i] the charet of the Cherubs that ſpred themſelues, and couered the Arke of the couenant of the Lord:

19 All, *ſaid he*, by writting ſent to me [k] by the hand of the Lord, *vvhich* made mee vnderſtand all the workemanſhip of the paterne.

20 And Dauid ſayde to Salomon his ſonne, Be ſtrong and of a valiant courage, and doe it: feare not, nor be afraide: for the Lord God, *euen* my God *is* with thee: hee will not leaue thee, nor forſake thee, till thou haſt finiſhed all the worke for the ſeruice of the houſe of the Lord.

21 Behold alſo, the companies of the Prieſtes and the Leuites for all the ſeruice of the houſe of God, euen *they ſhall be* with thee for the whole worke, [l] with euery free heart that is ſkilfull in any maner of ſeruice. The princes alſo and the people *vvill be* † wholly at thy commandement.

[c] If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

[d] To wit, of Canaan.

[e] He declareth that nothing can ſeparate them from the commodity of this land, both for themſelues and their poſteritie, but their ſinnes and iniquitie.

* 1. *Sam.*16,7. *Pſalm* 7,9. *Ierem.*11.20. *and* 17,10. *and* 20.12.

[f] Meaning, for his Arke.

[g] Put it in execution.

† *Ebr. that were in his ſpirit with him.*

[h] That is, the ten candleſtickes, 1.King.7,49.

‖ *Or, couerings.*

[i] Meaning, of the mercy-ſeat which couered the Arke, which was called the charet, becauſe the Lord declared himſelfe there.

[k] For all this was left in writting in the booke of the Law, Exod.25,40. which booke the King was bound to put in execution, Deut.17,19.

[l] That is, euery one will be ready to helpe thee with thoſe gifts that God hath giuen him.

† *Ebr. at all thy wordes.*

CHAP. XXIX.

1 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the ſame. 22 Salomon is created king. 28 Dauid dieth, and Salomon his ſonne reigneth in his ſtead.

MOreouer, Dauid the King ſayde vnto all the Congregation, God hath choſen Salomon mine onely ſonne, yong and tender, and the worke *is* great: for this houſe *is* not for man, but for the [a] Lord God.

2 Now I haue prepared with all my power for the houſe of my God, gold for *veſſels* of gold, and ſiluer for *them* of ſiluer, and braſſe for *things* of braſſe, yron for *things* of yron, and wood for *things* of wood, and onyx ſtones, and ſtones to be ſet, and carbuncle ſtones, and of diuers colours, and all precious ſtones, and marble ſtones in abundance.

3 Moreouer, becauſe I haue [b] delight in the houſe of my God, I haue of mine owne gold and ſiluer, which I haue giuen to the houſe of my God beſide all that I haue prepared for the houſe of the Sanctuarie,

4 Euen [c] three thouſand talents of gold of the gold of Ophir, and ſeuen thouſand talents of fined ſiluer to ouerlay the walles of the houſes,

5 The golde for the *things* of golde, and the ſiluer for *things* of ſiluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the ſeruice of the houſe of God, fiue thouſand talents of gold, and ten thouſand pieces, and ten thouſand talents of ſiluer, and eighteen thouſand talents of braſſe, and one hundred thouſand talents of yron.

8 And they with whom *precious* ſtones were [e] found, gaue them to the treaſure of the houſe of the Lord by the hand of Iehiel the Geerſhunite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfit heart. And Dauid the king alſo * reioyced with great ioy.

10 Therefore Dauid bleſſed the Lord before all the Congregation, and Dauid ſaid, Bleſſed *be* thou, O Lord God of [g] Iſrael our father, for euer and euer.

11 Thine, O Lord, is greatneſſe and power, and glory and victorie, and prayſe: for all that is in heauen & in earth *is thine*: thine is the kingdome, O Lord, and thou excelleſt as head ouer all.

12 Both riches and honour *come* of thee, and thou reigneſt ouer all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to giue ſtrength vnto all.

13 Now therefore, our God, we thanke thee, and prayſe thy glorious name.

14 But who am I, and what is my people, that wee ſhould be able to offer willingly after this ſort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For wee are [i] ſtrangers before thee, and ſoiourners like all our fathers: our dayes *are* like the ſhadowe vpon the earth, and there is none † abiding.

[a] And therefore it ought to be excellent in all points.

[b] His great zeale toward the furtherance of the Temple made him to ſpare no expenſes, but to beſtowe his owne peculiar treaſure.

[c] He ſheweth what he had of his owne ſtore for the Lords houſe.

[d] He was not onely liberall himſelfe, but prouoked others to ſet foorth the worke of God.

‖ *Or, to offer.*

[e] Meaning, them that had any.

[f] That is, with a good courage and without hypocriſie.

* *Pſalm* 122.1.

[g] Which diddeſt reueale thy ſelfe to our father Iaakob.

[h] We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or ſpirituall, we receiue them all of God, and therefore muſt giue him the glory.

[i] And therefore haue this land but lent to vs for a time.

† *Ebr. waiting for them to returne.*

16 O Lord our God, all this abundance that wee haue prepared to builde thee an houſe for thine holy Name, is of thine hand, and all *is* thine.

17 I know alſo my God, that thou * trieſt the heart, and haſt pleaſure in righteouſneſſe: I haue offered willingly in the vprightnes of mine heart all theſe things: now alſo haue I ſeene thy people which are found here, to offer vnto thee willingly with ioy.

* 1.*Sam*.16,7. *Chap*.28.9.

18 O Lord God of Abraham, Izhak, and Iſrael our fathers, keepe this for euer in the [k] purpoſe, *and* the thoughts of the heart of thy people, and prepare their hearts vnto thee.

[k] Continue them in his good mind, that they may ſerue thee willingly.

19 And giue vnto Salomon my ſonne a perfect heart to keept thy commandements, thy teſtimonies, and thy ſtatutes, and to do all things, and to build the houſe which I haue prepared.

20 ¶ And Dauid ſaid to all the congregation, Now bleſſe the Lord your God. And all the Congregation bleſſed the Lord God of their fathers, and bowed downe their heads, and worſhipped the Lord and the [l] king.

[l] That is, did reuerence the king.

21 And they offered ſacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *euen* a thouſand yong bullocks, a thouſand rams, *and* a thouſand ſheepe, with their [m] drinke offerings, and ſacrifices in abundance for all Iſrael.

[m] Meaning, all kind of licour which they mingled with their ſacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lord the ſame day with great ioy, and they made Salomon the ſonne of Dauid king the ſecond time, and anoynted him prince before the Lord, and Zadok for the high Prieſt.

23 So Salomon ſate on the [n] throne of the Lord, as king in ſteade of Dauid his father, and proſpered: and all Iſrael obeyed him.

[n] This declareth that the Kings of Iudah were figures of Chriſt, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.

24 And all the princes and men of power, and all the ſonnes of king Dauid † ſubmitted themſelues vnder king Salomon.

† *Ebr. gaue the hand.*

25 And the Lord magnified Salomon in dignitie, in the ſight of all Iſrael, and gaue him ſo glorious a kingdome, as no king had before him in Iſrael.

26 ¶ * Thus Dauid the ſonne of Iſhai reigned ouer all Iſrael.

* 1.*King*.2,11.

27 And the ſpace that hee reigned ouer Iſrael, *vvas* fortie yeere: ſeuen yeere reigned hee in Hebron, and three and thirtie yeere reigned he in Ieruſalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his ſonne reigned in his ſtead.

29 Concerning the actes of Dauid the king, firſt and laſt, behold they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

[o] The bookes of Nathan and Gad are thought to haue bene loſt in the captiuitie.

30 With all his reigne and his power, and [p] times that went ouer him, and ouer Iſrael, and ouer all the kingdomes of the earth.

[p] Meaning, the troubles and griefes.

THE SECOND BOOKE
OF THE CHRONICLES.

THE ARGUMENT.

THis ſecond booke containeth briefly in effect that, vvhich is comprehended in the tvvo bookes of the Kings: that is, from the reigne of Salomon to the deſtruction of Ieruſalem, and the carying avvay of the people captiue into Babylon. In this ſtorie are certaine things declared and ſet foorth more copiouſly then in the bookes of the Kings, and therefore ſerue greatly to the vnderſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings. vvhen they ſavv the plages of God prepared againſt their countrey for ſinne, had recourſe to the Lord, and by earneſt prayer vvere heard, and the plagues remooued. The ſecond, hovv it is a thing that greatly offendeth God, hovv the good rulers euer loued the Prophets of God, and vvere very zealous to ſet foorth his religion throughout all their dominions, and contrarivviſe, the vvicked hated his miniſters, depoſed them, and for the true religion and vvord of God. ſet vp idolatrie, and ſerued God according to the fantaſie of men. Thus haue vve hitherto the chiefe acts from the beginning of the vvorld to the building againe of Ieruſalem, vvhich vvas the tvvo and thirtieth yeere of Darius, and containe in the vvhole, three thouſand, fiue hundred, threeſcore and eighteene yeeres, and ſixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wiſedome: 11 Which he giueth him, and more. 14 The number of his charets and horſemen, 15 and of his riches.

THen Salomon the ſonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God *vvas* with him, and magnified him highly.

‖ *Or, ſtabliſhed. and ſtrong, reade* 1.*King*.2,46.

2 And Salomon [a] ſpake vnto all Iſrael, to the captaines of thouſands, and of hundreds, and to the iudges, and to all the gouernours in all Iſrael, *euen* the chiefe fathers.

[a] That is, hee proclaimed a ſolemne ſacrifice, and commanded that all ſhould be at the ſame.

3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moſes the ſeruant of the Lord had made in the wilderneſſe.

[b] Reade 1.King. 3,4.

[c] So called, becauſe that God thereby ſhewed certaine ſignes to the congregation of his preſence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ieruſalem.

5 Moreouer, the [d] braſen altar * that Bezaleel the ſonne of Uri, the ſonne of Hur had made, did het ſet before the Tabernacle of the Lord: and Salomon and the Congregation ſought it.

[d] Which was for the burnt offerings, Exod. 27.1.

* *Exod*.38.1.2.

6 And Salomon offered there before the Lord vpon the braſen altar that was in the Tabernacle of the Congregation: * euen a thouſand burnt offerings offered he vpon it.

* 2.*King*.3,4.

7 ¶ The ſame night did God appeare vnto Salomon, and ſaid vnto him, Aske what I

ſhall give thee.

8 And Salomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reigne in his ſtead.

9 Now *therefore*, O Lord God, let thy promiſe unto David my father be [e] true: for thou haſt made mee King over a great people, like to the duſt of the earth.

10 Give me now wiſedome and knowledge, that I may [f] go out and go in before this people: for who can judge this thy great people?

11 And God ſaid to Salomon, Becauſe this was in thine heart, and thou haſt not asked riches, treaſures nor honour, nor the [g] lives of thine enemies, neither yet haſt asked long life, but haſt asked for thee wiſedome and knowledge, that thou mighteſt judge my people, over whom I have made thee King,

12 Wiſedome and knowledge is granted unto thee, and I will give thee riches and treaſures and honour, ſo that there hath not bene the like among the kings which were before thee, neither after thee ſhall there be the like.

13 Then Salomon came from the high place that was in Gibeon, to Ieruſalem from before the Tabernacle of the Congregation, and reigned over Iſrael,

14 * And Salomon gathered the charets and horſemen: and he had a thouſand and foure hundreth charets, and twelve thouſand horſemen, whom he placed in the [h] charet cities, and with the King at Ieruſalem.

15 And the king gave gold and ſilver at Ieruſalem as [i] ſtone, and gave cedar-trees as the wild figtrees, that are abundantly in the plaine.

16 Alſo Salomon had horſes brought out of Egypt, and * fine linnen: [k] the Kings marchants received the fine linnen for a price.

17 They came up alſo and brought out of Egypt *ſome* charet, *vvorth* ſixe hundreth *ſhekels* of ſilver, that is an horſe for an hundreth and fiftie: and thus they brought *horſes* to all the kings of the Hittites, and to the kings of Aram by their † meanes.

CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon ſendeth to Huram the King of Tyrus for wood and workmen.

THen Salomon determined to build an houſe for the Name of the Lord, and an ‖ houſe for his kingdome.

2 And Salomon tolde out ſeventie thouſand that bare burdens, and foureſcore thouſand men to hewe *ſtones* in the mountaine, and three thouſand, and [a] ſixe hundreth to overſee them.

3 And Salomon ſent to ‖ Huram the king of Tyrus, ſaying, As thou haſt done to David my father, and didſt * ſend him cedar-trees to build him an houſe to dwell in *ſo doe to me.*

4 Beholde, I build an houſe unto the Name of the Lord my God, to ſanctifie it unto him, and to burne ſweete incenſe before him, and for the continuall ſhewbread, and for the burnt-offrings of the morning and evening, on the Sabbath-dayes, and in the new moneths, and in the ſolemne feaſts of the Lord our God: this is a perpetuall thing for Iſrael.

5 And the houſe which I build, *is* great: for great *is* our God above all gods.

6 Who is hee then that can be able to build him an houſe, when the heaven and the heaven of heavens cannot containe him? who am I then that I ſhould build him an houſe? but *I doe it* to burne [b] incenſe before him.

[e] Performe thy promiſe made to my father concerning me.

[f] That I may governe this people, reade 1 Chro. 27.1. and 1 King. 3,7.

[g] That is, to be revenged on thine enemies.

* 1.King.10,26.

[h] Which were cities appointed to keepe and maintaine the charets.

[i] Hee cauſed ſo great plentie, that it was no more eſteemed then ſtones.

* Iſa.19,9. ezek.27,7.

[k] Reade 1.King. 10,28.

† Ebr. hands.

‖ Or, Palace.

[a] Which is to be underſtood of all ſorts of officers and overſeers: for els the chiefe officers were but 3300, as 1 King.5,16.

‖ Or, Hiram.

* 2.Sam.5,11.

7 Send me now therefore a cunning man that can worke in gold, in ſilver, and in braſſe, and in yron, and in purple, and in ‖ crimoſin and blue ſilke, and that can grave in graven worke with the cunning men that are with me in Iudah and in Ieruſalem, whom David my father hath prepared.

8 Send mee alſo cedar-trees, firre-trees and [c] ‖ Algummim-trees from Lebanon: for I know that thy ſervants can skill to hew timber in Lebanon: and beholde, my ſervants *ſhall be* with thine,

9 That they may prepare me timber in abundance: for the houſe which I doe build, *is* great and wonderfull.

10 And behold, I will give to thy ſervants the cutters and the hewers of timber twentie thouſand † meaſures of beaten wheate, and twentie thouſand meaſures of barley, and twenty thouſand baths of wine, and twentie [d] thouſand baths of oyle.

11 Then Huram king of Tyrus anſwered in writting which he ſend to Salomon, Becauſe the Lord hath loved his people, he hath made thee King over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael, which made the heaven and the earth, and that hath given unto David the King a [e] wiſe ſonne, that hath diſcretion, prudence and underſtanding to build an houſe for the Lord, and a palace for his kingdome.

13 Now therefore I have ſent a wiſe man, *and* of underſtanding of my father Hurams,

14 The ſonne of a woman, of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in ſilver, in braſſe, in yron, in ſtone, and in timber, in purple, in blue ſilke, and in fine linnen, and in crimoſin, and can grave in all graven workes, and broyder in all broydered worke that ſhalbe given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood in Lebanon as much as thou ſhalt neede, and will bring it to thee in ‖ rafts by the ſea to ‖ Iapho, ſo thou mayeſt cary them to Ieruſalem.

17 ¶ And Salomon numbred all the ſtrangers that were in the land of Iſrael, after the numbring that his father David had numbred them: and they were found an hundreth and three and fiftie thouſand, and ſixe hundreth.

18 And hee ſet ſeventie thouſand of them to the burden, and foureſcore thouſand to hew *ſtones* in the mountaine, and three thouſand and ſixe hundreth overſeers to cauſe the people to worke.

CHAP. III.

1 The Temple of the Lord, and the poarch are builded, with other things thereto belonging.

SO * Salomon began to build the houſe of the Lord in Ieruſalem, in mount [a] Moriah which had beene declared unto David his father, in the place that David prepared in the threſhing-floore of * Ornan the Iebuſite.

2 And hee beganne to build in the ſecond

[b] That is, to doe the ſervice which he hath commanded, ſignifying that none is able to honour and ſerve God in that perfection as his majeſty deſerveth.

‖ Or, *ſcarlet.*

[c] Some take it for Braſil, or the wood called Ebenum, others for corall.

‖ Or, *Almuggim.*

† Ebr. Corins.

[d] Of Bath reade 1 King.7,26. it is called alſo Epha, but Epha is to meaſure drie things, as Bath is a meaſure for liquours.

[e] The very heathen confeſſed that it was a ſingular gift of God, when hee gave to any nation a King that was wiſe and of underſtanding, albeit it appeareth that this Hiram had the true knowledge of God.

[f] It is alſo written that ſhe was of the tribe of Naphtali, 1.King.7,14. which may be underſtood that by reaſon of the confuſion of tribes, which then began to be, they maried in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

‖ r, *ſhips.*

‖ Or, *Ioppe.*

* 1.King.6,1.

[a] Which is the mountaine where Abraham thought to have ſacrificed his ſonne, Gen.22,2.

* 2.Sam.24,16,21.

moneth *and* the ſecond day, in the fourth yeare of his reigne.

3 And theſe are the *meaſures vvhereon* Salomon grounded to build the houſe of God: the length of cubits after the firſt [b] meaſure *vvas* threeſcore cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front [c] of the breadth, *vvas* twenty cubites, and the height *vvas* an [d] hundreth and twentie, and he overlaid it within with pure gold.

5 And the greater houſe he ſieled with firre-tree which he overlaid with good gold, and graved thereon palm-trees and chaines.

6 And hee overlaide the houſe with precious ſtone for beautie: and the gold *vvas* gold of [e] Paruaim.

7 The houſe, I ſay, the beames, poſtes, and walles thereof and the doores thereof overlaide hee with gold, and graved Cherubims upon the walles.

8 ¶ He made alſo the houſe of the moſt holy place: the length thereof *vvas* in the front of the breadth of the houſe, twenty cubites, and the breadth thereof twenty cubites: and hee overlaid it with the beſt gold, of ſixe hundreth talents.

9 And the weight of the nailes *vvas* fiftie ſhekels of gold, and he overlayd the chambers with gold.

10 ¶ And in the houſe of the moſt holy place he made two Cherubims wrought like children, and overlayd them with gold.

11 * And the wings of the Cherubims *vvere* twenty cubites long: the one wing *vvas* five cubites, reaching to the wall of the houſe, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewiſe the wing of the other Cherub was five cubits, reaching to the wall of the houſe, and the other wing five cubites, joyning to the wing of the other Cherub.

13 The wings of theſe Cherubims were ſpread abroad twenty cubites, they ſtood on their feete, and their faces *vvere* toward the houſe.

14 ¶ He made alſo the [f] vaile of blue ſilke and purple, and crimoſin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the houſe two pillars [g] of five and thirty cubits high: and the chapiter that was upon the top of *each* of them *vvas* five cubites.

16 Hee made alſo chaines for the Oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

17 And hee ſet up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IV.

1 The altar of braſſe. 2 The molten ſea. 6 The caldrons. 7 The candleſticks, &c.

AND hee made an altar of braſſe twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compaſſe, and five cubites high: and a line of thirty cubits did compaſſe it about.

3 And under [b] it was the faſhion of oxen, which did compaſſe it round about, [c] tenne in a cubite compaſſing the Sea about: two rowes of oxen were caſt when it was molten.

4 It ſtood upon twelve oxen: three looked toward the North, and three looked toward the Weſt, and three looked toward the South, and three looked toward the Eaſt, and the Sea *ſtood* above upon them, and all their hinder parts were inward.

5 And the thickeneſſe thereof *vvas* an hand breadth, and the brim thereof *vvas* like the worke of the brim of a cup, with floures of ‖ lilies: it conteined [d] three thouſand baths.

6 ¶ He made alſo ten caldrons, and put five on the right hand, and five on the left, to waſh in them, *and* to cleanſe in them that which apperteined to the burnt-offrings: but the Sea *vvas* for the Prieſts to waſh in.

7 ¶ And hee made ten candleſtickes of gold (according to [e] their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundreth baſins of gold.

9 And hee made the court of the Prieſts, and the great [f] court and doores for the court, and overlaid the doores thereof with braſſe.

10 And hee ſet the ſea on the right ſide Eaſtward toward the South.

11 And Huram made ‖ pots and beſoms and baſins, and Huram finiſhed the worke that hee ſhould made for King Salomon for the houſe of God,

12 *To vvit*, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to cover the two bowles of the chapiters which were upon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for every grate to cover the two bowles of the chapiters, that were upon the pillars.

14 Hee made alſo baſes, and made caldrons upon the baſes:

15 *And* a Sea, and twelve buls under it:

16 Pots alſo and beſoms, and fleſhhookes, and all theſe veſſels made Huram [g] his father to King Salomon for the houſe of the Lord of ſhining braſſe.

17 In the plaine of Iorden did the King caſt them in clay betweene Succoth and Zaredathah.

18 And Salomon made all theſe veſſels in great abundance: for the weight of braſſe could not be reckoned.

19 And Salomon made all the veſſels that were for the houſe of God: the golden altar alſo and the tables, whereon the [h] ſhewbread ſtood.

20 Moreover, the candleſtickes with their lampes, to burne them after the manner before the Oracle, of pure gold.

21 And the floures and the lampes, and the ſnuffers of gold, which was fine gold.

22 And the ‖ hookes, and the baſins, and the ſpoones, and the aſhpans of pure gold: the entry alſo of the houſe *and* doores thereof within, *even* of the moſt holy place: and the doores of the houſe, *to vvit*, of the Temple *vvere* [i] of gold.

CHAP. V.

1 The things dedicated by David are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They ſing praiſe to the Lord.

SO * was all the worke finiſhed that Salomon made for the houſe of the Lord, and Salomon brought

[b] According to the whole length of the Temple, comprehending the moſt holy place with the reſt.

[c] It conteined as much as did the breadth of the Temple, 1 King. 6. 3.

[d] From the foundation to the top: For in the booke of the kings mention is made from the foundation to the firſt ſtage.

[e] Some thinke it is that place which is called Peru.

* 1. King. 6, 14.

[f] Which ſeparated the Temple from the moſt holy place.

[g] Every one was eighteene cubits long, but the halfe cubite could not be ſeene, for it was hid in the roundeneſs of the chapiter, and therefore he giveth to every one but 17. and an halfe.

[h] For every pillar an hundreth, reade 1. King. 7, 20.

[a] A great veſſell of braſſe, ſo called, becauſe of the great quantity of water, which it contained, 1. King. 7. 24.

[b] Meaning, under the brim of the veſſel, as 1. King. 7, 24.

[c] In the length of every cubite were ten heads or knops, which in all are 300.

‖ *Or, fleure delices.*

[d] In the firſt booke of Kings, Chap. 7, 26. mention is onely made of two thouſand, but the leſſe number was taken there, and here according as the meaſures prooved afterward, is declared.

[e] Even as they ſhould be made.

[f] Called alſo the porch of Salomon. Act. 3, 11. It is alſo taken for the Temple where Chriſt preached, Matth. 21, 23.

‖ *Or, caldrons.*

[g] Whom Salomon reverenced for the gifts that God had given him, as a father: he had the ſame name alſo that Huram the king of Tyrus had, his mother was a Iewelle, and his father a Tyrian. Some reade, for his father, the author of this worke.

[h] In Ebrew, the bread of the faces, becauſe they were ſet before the Arke, where the Lord ſhewed his preſence.

‖ *Or, inſtruments of muſicke.*

[i] That is, covered with plates of gold.

* 1. *King.* 7, 51. *and* 8, 1.

brought in the things that David his father had dedicated, with the ſilver and the gold, and all the veſſels, *and* put them among the treaſures of the houſe of God.

2 Then Salomon aſſembled the Elders of Iſrael, and all the heads of the tribes, the chiefe fathers of the children of Iſrael unto Ieruſalem, to bring up the Arke of the covenant of the Lord from the [a] city of David, which is Zion.

[a] Reade 2.Sam.6.12.

3 And all the men of Iſrael aſſembled unto the king at the [b] feaſt: it was in the ſeventh [c] moneth.

[b] When the things were dedicate and brought into the Temple.

[c] Called in Ebrew Ethanim, conteining part of September and part of October, 1.King.8,2. which moveth the Iewes called the firſt moneth, becauſe they ſay, that the world was created in that moneth, and after they came from Egypt, they began at March: but becauſe this opinion is uncertaine, we make March ever the firſt, as beſt writers doe.

4 And all the Elders of Iſrael came, and the Levites tooke up the Arke.

5 And they caried up the Arke, and the Tabernacle of the Congregation: and all the holy veſſels that were in the Tabernacle, thoſe did the Prieſts *and* Levites bring up.

6 And king Salomon and all the Congregation of Iſrael that were aſſembled unto him, *vvere* before the Arke, offering ſheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Prieſts brought the Arke of the covenant of the Lord unto his place, into the Oracle of the houſe, into the moſt Holy place, *even* under the wings of the Cherubims.

8 For the Cherubims ſtretched out *their* wings over the place of the Arke, and the Cherubims covered the Arke and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be ſeene out of the Arke before the Oracle, but they were not ſeene ‖ without: and there they are unto this day.

‖ *Or, without the Oracle.*

10 Nothing *vvas* in the Arke, ſave [d] the two Tables, which Moſes gave at Horeb, where the Lord made a covenant with the children of Iſrael when they came out of Egypt.

[d] For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Prieſts were come out of the Sanctuarie (for all the Prieſts that were preſent, were [e] ſanctified *and* did not wait by courſe.

[e] Were prepared to ſerve the Lord.

12 And the Levites the ſingers of all ſorts, *as* of Aſaph, of Heman, of Ieduthun, and of their ſonnes and of their brethren, being clad in fine linnen, ſtood with cymbals, and with violes, and harps at the Eaſt end of the Altar, and with them an hundreth and twentie Prieſtes blowing with trumpets.

13 And they were [f] as one, blowing trumpets, and ſinging, and made one ſound to be heard in prayſing and thanking the Lord, and when they lift up *their* voyce with trumpets, and with cymbals, and with inſtruments of muſicke, and when they prayſed the Lord, *ſinging*, [g] For he is good, becauſe his mercy *laſteth* for ever) then the houſe, *even* the houſe of the Lord was filled with a cloud,

[f] They agreed all in one tune.

[g] This was the effect of their ſongs, Pſal.118.1. and 136,1.

14 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the Houſe of God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He praiſeth the Lord. 14 Hee prayeth unto God for thoſe that ſhall pray in the Temple.

THen * Salomon [a] ſaid, The Lord hath ſaid that he would dwell in the darke cloud:

* 1.*King*.8,12.

[a] After that he had ſerve the glory of the Lord in the cloude.

2 And I have built thee an houſe to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and bleſſed all the Congregation of Iſrael (for all the Congregation of Iſrael ſtood *there*.)

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who ſpake with his mouth unto David my father, and hath with his ‖ hand fulfilled it, ſaying,

‖ *Or, power.*

5 Since the day that I brought my people out of the land of Egypt, I choſe no city of all the tribes of Iſrael to build an ‖ houſe, that my Name might be there, neither choſe I any man to be a ruler over my people Iſrael:

‖ *Or, Temple.*

6 But I have choſen Ieruſalem, that my Name might be there, and have choſen David to be over my people Iſrael.

7 * And it was in the heart of David my father to build an houſe unto the Name of the Lord God of Iſrael.

* 2.*Sam*.7,5.

8 But the Lord ſayd to David my father, Whereas it was in thine heart to build an houſe unto my Name, thou diddeſt well, that † thou waſt ſo minded.

† *Ebr. that it was in thine heart.*

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſonne, which ſhall come out of thy loynes, he ſhall build an houſe unto my Name.

10 And the Lord hath performed his word that hee ſpake: and I am riſen up in the roume of David my father, and am ſet on the throne of Iſrael as the Lord promiſed, and have built an houſe to the Name of the Lord God of Iſrael.

11 And I have ſet the Arke there, wherein is the [b] covenant of the Lord, that he made with the children of Iſrael.

[b] Meaning, the two Tables, wherein is conteined the effect of the covenant that God made with our fathers.

12 And the [c] king ſtood before the altar of the Lord, in the preſence of all the Congregation of Iſrael, and ſtretched out his hands,

[c] On a ſcaffold that was made for that purpoſe, that he praying for the whole people might be heard of all, as 1.King.8,22.

13 (For Salomon had made a braſen ſcaffold, and ſet it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and upon it he ſtood, and kneeled downe upon his knees before all the Congregation of Iſrael, and [d] ſtretched out his handes toward heaven.)

[d] Both to give thankes for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperitie of his people.

14 And ſaid, O Lord God of Iſrael, * there *is* no God like thee in heaven nor in earth, which keepeſt covenant and mercie upon thy ſervants, that walke before thee with all their heart.

* *2 Mac*.2,8.

15 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine ‖ hand, as *appeareth* this day.

‖ *Or, in effect, or by thy power.*

16 Therefore now, Lord God of Iſrael, keepe with thy ſervant David my father, that thou haſt promiſed him, ſaying, Thou † ſhalt not want a man in my ſight, that ſhall ſit upon the throne of Iſrael, ſo that thy ſonnes take heed to their wayes to walke in my Law, as thou haſt walked before mee.

† *Ebr. a man ſhall not be cut off.*

17 And now, O Lord God of Iſrael, let thy word be verified, which thou ſpakeſt unto thy ſervant David.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heavens, and the heavens of heavens are not able to containe thee: how much more *unable* is this houſe which I have built?)

* 1.*King*.8,27.

19 But have thou reſpect to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to heare the cry and prayer which thy ſervant prayeth before thee,

20 That thine [e] eyes may be open toward this houſe day and night, *even* toward the place, whereof thou haſt ſaid, that thou wouldeſt put thy Name there, that thou mayeſt hearken unto the prayer, which thy ſervant prayeth in this place.

[e] That thou mayeſt declare in effect that thou haſt a continuall care over this place.

21 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou heareſt, be mercifull.

22 ¶ * When a man ſhall ſinne againſt his [f] neighbour, and he lay vpon him an oath to cauſe him to ſweare, and the † ſwearer ſhall come before thine altar in this houſe,

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his way [g] vpon his head, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.

* *1 Kings* 8.31

[f] By reteining any thing from him, or by denying that which he hath left him to keepe, or do him any wrong.

† *Ebr. oathe.*

[g] Meaning, to giue him that which he hath deſerued.

24 ¶ And when thy people Iſrael ſhalbe ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe, and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

‖ *Or, prayſe,*

25 Then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land which thou gaueſt to them and to their fathers.

26 When heauen ſhall be ſhut vp, and there ſhall be no raine, becauſe they haue ſinned againſt thee, and ſhall pray in this place and confeſſe thy Name, and ‖ turne from their ſinne, when thou doeſt afflict them,

‖ *Or, toward this place.*

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

28 ¶ * When there ſhall be famine in the land, when there ſhall be peſtilence, blaſting, or mildew, when there ſhall be graſhopper, or caterpiller, when their enemie ſhall beſiege them † in the cities of their land, *or* any plague or any ſickeneſſe,

* *Chap.* 20.9.

† *Ebr. in the land of their gates.*

29 *Then* what prayer *and* ſupplication ſo euer ſhall be made of any man, or of all thy people Iſrael, when euery one ſhall know his owne plague, and his owne diſeaſe, and ſhall ſtretch forth his hands toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doeſt know his [h] heart (for thou onely knoweſt the hearts of the children of men.)

[h] Hee declareth that the prayers of hypocrites cannot be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mighty hand, and thy ſtretched out arme: when they ſhall come and [i] pray in this houſe,

[i] Hee ſheweth that before God there is no deception of perſon, but all people that feareth him & worketh righteouſneſſe, is accepted, Acts 10,35.

33 Heare thou in heauen, thy dwelling place, and doe according to all that the ſtranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Iſrael, and that they may know that thy Name is called vpon in this houſe which I haue built.

34 ¶ When thy people ſhall goe out to battell againſt their enemies, by the way that [k] thou ſhalt ſend them, and they pray to thee, ‖ in the way toward this citie, which thou haſt choſen, euen toward the houſe which I haue built to thy Name,

[k] Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the manner of this citie.*

35 Then heare thou in heauen their prayer and their ſupplication, and iudge the cauſe.

36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

* *1. King.* 8.46. *Ecclus.* 7.22. *1. Iohn* 1.8.

37 If they ‖ turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuity, ſaying, We haue ſinned, we haue tranſgreſſed and haue done wickedly,

‖ *Or, repent.*

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captiuitie, whither they haue caried them captiues, & pray toward their land, which thou gaueſt vnto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their ſupplication, and ‖ iudge their cauſe, and be mercifull vnto thy people, which haue ſinned againſt thee.

‖ *Or, maintaine their right.*

40 Now my God, I beſeech thee, let thine eyes be open, and thine eares attent vnto the prayer *that is made* in this place.

41 * Nowe therefore ariſe, O Lord God, *to come* into thy [l] reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſts be cloathed with [m] ſaluation, and let thy Saints reioyce in goodneſſe.

42 O Lord God, refuſe not the face of [n] thine anoynted: remember the mercies *promiſed* to Dauid thy ſeruant.

* *Pſalm* 132.8.

[l] That is, into thy Temple.

[m] Let them be preſerued by thy power, and made vertuous and holy.

[n] Heare my prayer which am thine anoynted king.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promiſed to exalt him and his throne.

AND * when Salomon had made an end of praying, [a] fire came downe from heauen, and conſumed the burnt offering and the ſacrifices: and the glory of the Lord filled the houſe,

* *2. Mac.* 2 10.

[a] Hereby God declared that he was pleaſed with Salomons prayer.

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come downe vpon the houſe, they bowed themſelues with *their* faces to the earth vpon the pauement, and worſhipped and prayſed the Lord, *ſaying*, For he is good, becauſe his mercy *laſteth* for euer.

4 * Then the King and all the people offered ſacrifices before the Lord.

* *1. King.* 8.62.63.

5 And king Salomon offered a ſacrifice of two and twenty thouſand bullocks, and an hundred and twenty thouſand ſheepe. So the king and all the people dedicated the houſe of God.

6 And the Prieſts waited on their offices, and the Leuites with the inſtruments of muſicke of the Lord, which king Dauid had made to prayſe the Lord, becauſe his mercy *laſteth* for euer: when Dauid prayſed *God* † by them, the Prieſts alſo blew trumpets ouer againſt them: and all they of Iſrael ſtood by.

† *Ebr. by their hands.*

7 Moreouer, Salomon hallowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, becauſe the braſen altar which Salomon had made, was not able to receiue the burnt offering, and the

meate offering, and the fat.

8 And Salomon made [b] a feaſt at that time of ſeuen dayes, and all Iſrael with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

[b] The feaſt of the Tabernacles which was kept in the ſeuenth moneth.

9 And in the eight day they [c] made a ſolemne aſſembly: for they had made the dedication of the altar ſeven dayes, and the feaſt ſeuen dayes.

[c] They aſſembled to heare the word of God, after that they had remained ſeuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the ſeuenth moneth, hee ſent the people away into their tents, ioyous and with glad heart, becauſe of the goodnes that the Lord had done for Dauid and for Salomon, and for Iſrael his people.

[d] They had leaue to depart the two and twentieth day, 1.King. 8. 66. but they went not away till the next day.

11 * So Salomon finiſhed the houſe of the Lord, and the kings houſe, and all that came into Salomons heart to make in the houſe of the Lord: and he proſpered in his houſe.

* 1 King. 9. 1.

12 ¶ And the Lord * appeared to Salomon by night, and ſaid vnto him, I haue heard thy prayer, and haue choſen this place for my ſelfe to be an houſe of ſacrifice.

* Numb. 12, 6.

13 If I ſhut the heauen that there be no raine, or if I commaund the graſhopper to deuoure the land, or if I ſend peſtilence among my people.

14 If my people, among whom my Name is called vpon, doe humble themſelues, and pray and ſeeke my preſence, and turne from their wicked wayes, then will I heare in heauen and be mercifull to their ſinne, and will [e] heale their land:

[e] I will cauſe the peſtilence to ceaſe and deſtroy the beaſts that hurt the fruits of the earth, and ſend raine in due ſeaſon.

15 Then mine eyes ſhalbe open and mine eares attent vnto the prayer *made* in this place.

16 For I haue now choſen and ſanctified this houſe, that my Name may be there for euer: and mine eyes and mine heart ſhall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commaunded thee, and ſhalt obſerue my ſtatutes and my iudgements,

18 Then will I ſtabliſh the throne of thy kingdome, according as I made the couenant with Dauid thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

* Chap. 6, 16.

19 But if yee turne away, and forſake my ſtatutes and my commandements which I haue ſet before you, and ſhall goe and ſerue other gods, and worſhip them,

20 Then will I plucke them vp out of my land, which I haue giuen them, and this houſe which I haue [f] ſanctified for my Name, will I caſt out of my ſight, and will make it to be a prouerbe and a common talke among all people.

[f] Which thing declareth that God had more reſpect to their ſaluation, then to the aduancement of his owne glory: and whereas men abuſe thoſe things which God hath appointed to ſet forth his prayſe, he doth withdraw his graces thence.

21 And this houſe which is moſt high, ſhalbe an aſtoniſhment to euery one that paſſeth by it, ſo that he ſhall ſay, Why hath the Lord done thus to this land, and to this houſe?

22 And they ſhall anſwere, Becauſe they forſooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worſhipped them, and ſerued them, therefore hath he brought all this euill vpon them.

CHAP VIII.

2 *The cities that Salomon built.* 7 *People that were made tribute vnto him.* 12 *His ſacrifices.* 17 *He ſendeth to Ophir.*

AND * after [a] twenty yeere when Salomon had built the houſe of the Lord, and his owne houſe,

* 1. King 9, 10.
[a] Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and cauſed the children of Iſrael to dwell there.

[b] That is, which Hiram gaue againe to Salomon becauſe they pleaſed him not: and therefore called them Cabul, that is, dirt or fielth, 1. King. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernes, and repaired all [c] the cities of ſtore which he built in Hamath.

[c] Meaning, of Munitions and treaſures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

[d] That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chro. 6, 68. and 7, 24.

6 Alſo Baalath, and all the cities of ſtore that Salomon had, and all the charet cities, and the cities of the horſemen, and euery pleaſant place that Salomon had a minde to build in Ieruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

[e] Read 1. King. 7. 2.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebuſites, which were not of Iſrael,

8 *But* of their children which were left after them in the land, whom the children of Iſrael had not conſumed, euen them did Salomon make † tributaries vntill this day.

† *Ebr. to come vp to tribute.*

9 But of the children of Iſrael did Salomon make no ſeruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, *euen* [f] two hundreth and fiftie that bare rule ouer the people.

[f] For in all there were 3300 but here he meaneth of them that had the principall charge, reade 1 King 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the houſe that hee had built for her: for he ſaid, My wife ſhall not dwell in the houſe of Dauid king of Iſrael: for it is holy, becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

* *Chap.* 4. 1.

13 To * offer according to the commandement of Moſes ‖ euery day, in the Sabbaths, and in the new moones, and in the ſolemne feaſts, [g] three times in the yeere, *that is*, in the feaſt of the Vnleauened bread, and in the feaſt of the Weekes, and in the feaſt of the Tabernacles.

* Exod. 29. 39.
‖ *Or, after the manner of euery day.*
[g] Reade Leuit. 23.

14 And hee ſet the courſes of the Prieſtes to their offices according to the order of Dauid his father, and the Leuites in their watches, for to praiſe and miniſter before the Prieſts euery day, and the porters by their * courſes, at euery gate: for ſo *was* the commandement of Dauid the man of God.

* 1. *Chron.* 24. 1.

15 And they declined not from the commandement of the king, concerning the Prieſts and the Leuites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made prouiſion for all the [h] worke from the day of the foundation of the houſe of the Lord, vntill it was finiſhed: *ſo* the houſe of the Lord was perfit.

[h] Both for the matter and alſo for the workemanſhip.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] Sea ſide in the land of Edom.

[i] Meaning, the red Sea.

18 And Huram ſent him by the hands of his ſeruants, ſhips and ſeruants that had knowledge of the ſea: and they went with the ſeruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of gold, and brought them to king Salomon.

[k] Which ſumme is thought to mount to three millions and ſixe hundreth thouſand crownes, for here is mention made of thirtie moe then are ſpoken of, 1 King. 9, 28.

CHAP.

CHAP. IX.

1,9 The Queene of Sheba commeth to ſee Salomon, and bringeth gifts. 13 His yearely reuenues. 30 The time of his reigne. 31 His death.

AND * when the Queene of Sheba heard of the fame of Salomon, ſhe came to [a] prooue Salomon with hard queſtions at Ieruſalem, with a very great traine, and camels that bare ſweete odours and much gold, and precious ſtones: and when ſhee came to Salomon, ſhe communed with him of all that was in her heart.

* *1.King.10 1. Matth.12,42. Luke 11.3.*

[a] To know whether his wiſedome were ſo great as the report was.

2 And Salomon declared her all her queſtions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

[b] There was no queſtion ſo hard that he did not reſolue.

3 Then the Queene of Sheba ſaw the wiſedome of Salomon, and the houſe that hee had built,

4 And the meate of his table, and the ſitting of his ſeruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his || burnt offerings which he offered in the houſe of the Lord, and ſhe was greatly † aſtonied.

|| *Or, galleries whereby he went vp.*

† *Ebr. there was no ſpirit in her.*

5 And ſhe ſayd to the King, *It vvas* a true word which I heard in mine owne land of thy || ſayings, and of thy wiſedome:

|| *Or, actes.*

6 Howbeit, I beleeued not their report, vntill I came, and mine eyes had ſeene it: and behold, the one halfe of thy great wiſedome was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy are thy men, and happy are theſe thy ſeruants, which ſtand before thee alway, and heare thy wiſedome.

8 Bleſſed be the Lord thy God, which loued thee, to ſet thee on his [c] throne as king, in the ſtead of the Lord thy God: becauſe thy God loueth Iſrael, to eſtabliſh it for euer, therefore hath hee made thee king ouer them, to execute iudgements and iuſtice.

[c] Meaning, that the Iſraelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt vnto him the superioritie, and miniſter iuſtice to all.

9 Then ſhe gaue the King ſixeſcore talents of gold, and of ſweete odours exceeding much, and precious ſtones: neither was there ſuch ſweete odours *ſince*, as the Queene of Sheba gaue vnto King Salomon.

10 And the ſeruants alſo of Huram, and the ſeruants of Salomon which brought golde from Ophir, brought [d] Algummim wood and precious ſtones.

[d] Reade Chap.2,8. and 1 King.10,11.

11 And the King made of the Algummim wood [e] ſtaires in the houſe of the Lord, and in the kings houſe, and harpes and violes for ſingers: and there was no ſuch ſeene before in the land of Iudah.

[e] Or pillars: meaning, the garniſhing, and trimming of the ſtaires or pillars.

12 And King Salomon gaue to the Queene of Sheba euery pleaſant thing that ſhee asked, [f] beſides for that which ſhee had brought vnto the king: ſo ſhee returned and went to her owne countrey, *both* ſhe, and her ſeruants.

[f] That is, which the King gaue her for recompenſe of the treaſure which ſhe brought.

13 ¶ Alſo the weight of gold that came to Salomon in one yeere, was ſixe hundreth threeſcore and ſixe talents of gold,

14 Beſides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and ſiluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, *and* [g] ſixe hundreth *ſhekels* of beaten gold went to one target.

[g] Which ſumme mounteth to 2400. crownes of the ſunne, Budeus de aſſe.

16 And three hundreth ſhields of beaten gold: three hundreth [h] *ſhekels* of gold went to one ſhield, and the king put them in the houſe of the wood of Lebanon.

[h] Or, pounds called minæ, whereof euery one ſeemed to make an hundreth ſhekels.

17 And the king made a great throne of yuorie, and ouerlaid it with pure gold.

18 And the throne had ſixe ſteps, with a footſtoole of gold [i] faſtened to the throne, and ſtayes on either ſide on the place of the ſeats, and two lions ſtanding by the [k] ſtayes.

[i] That is, the ſteps and the footſtoole were faſtened to the throne.

[k] Vpon the pommels or knops.

19 And twelue lions ſtood there on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

20 And all King Salomons drinking-veſſels *vvere* of golde, and all the veſſels of the houſe of the wood of Lebanon *vvere* of pure golde: *for* ſiluer was nothing eſteemed in the dayes of Salomon.

21 For the kings ſhips went to Tarſhiſh with the ſeruants of Huram, euery three yeere once came the ſhips of [l] Tarſhiſh, and brought golde, and ſiluer, yuorie, and apes, and peacocks.

[l] Which countrey of the beſt writers is thought to be Cilicia, reade 1.King. 10.22.

22 So king Salomon excelled all the kings of the earth in riches and wiſedome.

23 And all the Kings of the earth ſought the preſence of Salomon, to heare his wiſedome that God had put in his heart.

24 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of golde, and raiment, armour, and ſweet odours, horſes, and mules, from yeere to yeere.

25 And Salomon had [m] foure thouſand ſtalles of horſes, and charets, and twelue thouſand horſmen, whom he beſtowed in the charet cities, and with the king at Ieruſalem.

[m] That is, ten horſes in euery ſtable, which in all amount to forty thouſand, as 1.King 4,26.

26 And hee reigned ouer all the kings from the || Riuer euen vnto the land of the Philiſtims, and to the border of Egypt.

|| *Or, Euphrates.*

27 And the king gaue ſiluer in Ieruſalem, [n] as ſtones, and gaue cedar-trees as the wilde figtrees, that are abundant in the plaine.

[n] The abundance of theſe temporall treaſures in Salomons kingdome is a figure of the Spirituall treaſures, which the elect ſhall enioy in the heauens vnder the true Salomon Chriſt.

28 And they brought vnto Salomon horſes out of Egypt, and out of all lands.

29 Concerning the reſt of the actes of Salomon firſt and laſt, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahijah the Shelonite, and in the viſions of || Ieedo the Seer [o] againſt Ieroboam the ſonne of Nebat?

|| *Or, Iddo.*

[o] That is, which prophecied againſt him.

30 And Salomon reigned in Ieruſalem ouer all Iſrael fourtie yeeres.

31 And Salomon * ſlept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

* *1.King.11, 41,42.*

CHAP. X.

4, 14 The rigour of Rehoboam. 23 Hee followeth lewd counſell. 16 The people rebell.

THen * Rehoboam [a] went to Shechem: for to Shechem came all Iſrael to make him king.

* *1.King.12.1.*

[a] After the death of Salomon.

2 And when Ieroboam the ſonne of Nebat heard it (which was in Egypt, whither he had fled from the preſence of Salomon the king) he returned out of Egypt.

3 And they ſent and called him: ſo came Ieroboam and all Iſrael, and communed with Rehoboam, ſaying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke that he put vpon vs, lighter, and we will ſerue thee.

[b] That is, handled vs rudely, it ſeemeth that God hardened their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancie of the people.

5 And he ſaid to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counſell with

the olde men that had ſtood before Salomon his father, while he yet liued, ſaying, What counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But hee left the counſell of the ancient men that they had giuen him, and tooke counſell of the young men that were brought vp with him, and [c] waited on him.

9 And he ſaid vnto them, What counſell giue ye, that we may anſwere this people, which haue ſpoken to mee, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My [d] leaſt part ſhalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I *vvill correct you* with ‖ ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me the third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rods, but I *vvill correct you* with ſcourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lord might performe his ſaying, which he had ſpoken † by Ahiiah the Shilonite to Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king would not heare them, the people anſwered the king, ſaying, * What portion haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: now ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwelt in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ‖ ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that hee died: then King Rehoboam † made ſpeed to get him vp to his charet, to flee to Ieruſalem.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threeſcore concubines, and by them eight and twentie ſonnes, and threeſcore daughters.

ANd * when Rehoboam was come to Ieruſalem, hee gathered of the houſe of Iudah and [a] Beniamin nine ſcore thouſand choſen men of warre to fight againſt [b] Iſrael, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speake vnto Rehoboam the ſonne of Salomon King of Iudah, and to all Iſrael that are in Iudah and Beniamin, ſaying,

4 Thus ſaith the Lord, Yee ſhall not goe vp, nor fight againſt your brethren: returne euerie man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and [c] built ſtrong cities in Iudah.

6 Hee built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin ſtrong cities.

11 And he ‖ repaired the ſtrong holds and put captaines in them, and ſtore of vittaile, and oyle and wine.

12 And in all cities he put ſhields and ſpeares and made them exceeding ſtrong: ſo Iudah and Beniamin were his.

13 ¶ And the Prieſtes and the Leuites that were in all Iſrael, † reſorted vnto him out of all their coaſts.

14 For the Leuites left their ſuburbs and their poſſeſſion, and came to Iudah and to Ieruſalem: * for Ieroboam and his ſonnes had caſt them out from miniſtring in the Prieſtes office vnto the Lord.

15 * And hee ordeined him Prieſts for the hie places, and for the [d] deuils, and for the calfues which he had made.

16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their [e] hearts to ſeeke the Lord God of Iſrael, to offer vnto the Lord God of their fathers.

17 So they ſtrengthened the kingdome of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yeere they [f] walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of Dauid to wife, *and* Abihail the daughter of Eliab the ſonne of Iſhai,

19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Abſalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abſalom aboue all his wiues and his concubines: for he tooke eighteene wiues and threeſcore concubines, and begate eight and twentie ſonnes, and threeſcore daughters.

22 And Rehoboam made [g] Abiiah the ſonne of Maakah the chiefe ruler among his brethren: *for* he thought to make him King.

23 And he taught him: and diſperſed all his ſonnes throughout all the countreis of Iudah and Beniamin vnto euery ſtrong citie: and hee gaue them abundance of vittaile, and [h] deſired many wiues.

CHAP. XII.

1 Rehoboam forſaketh the Lord, and is puniſhed by Shiſhak. 5 Shemaiah reproueth him. 6 He humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abiiah his ſonne ſucceedeth him.

ANd when ‖ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and [a] all Iſrael with him.

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[c] Or, that ſtood by him, that is, which were of his counſell and ſecrets.

[d] Or, little finger, meaning, that he was of farre greater power, then was his father.

‖ *Or, ſcorpions.*

[e] Gods will impoſeth ſuch a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelfe, ſo that it can not be excuſed in doing that it is Gods ordinance.

† *Ebr. by the hand of.*

* *1. King. 12.16.*

‖ *Or, receiuer.*

† *Ebr. ſtrengthened himſelfe.*

* 1 King. 12.20.21.

[a] That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

[b] Meaning the ten tribes which rebelled.

[c] Or, repayred them and made them ſtrong to be more able to reſiſt Ieroboam.

‖ *Or, ſtrengthened.*

† *Ebr. ſtood.*

* *Chap.* 13.9.

* 1. *King.* 12.31.

[d] Meaning, idols, reade Iſa. 44.15.

[e] Which were zealous of true religion, and feared God.

[f] So long as they feared God, and ſet forth his word, they proſpered.

[g] Called alſo Abiiam, who reigned three yeere. 1. King. 15.2.

[h] Hee gaue himſelfe to haue many wiues.

‖ *Or, when the Lord had eſtabliſhed Rehoboams kingdome.*

[a] For ſuch is the inconſtancie of the people, that for the moſt part they follow the vices of their gouernours.

2 Therefore in the fift yeere of king Rehoboam, Shiſhak the king of Egypt came vp againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord.)

3 With twelue hundreth charets, and threeſcore thouſand horſemen, and the people were without number, that came with him from Egypt, *euen* the Lubims,[b] Sukkiims, and the ‖ Ethiopians.

4 And he tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſaid vnto them, Thus ſaith the Lord, Ye haue forſaken me, [c] therefore haue I alſo left you in the hands of Shiſhak.

6 Then the princes of Iſrael, and the King humbled themſelues, and ſaide, The Lord *is* [d] iuſt.

7 And when the Lord ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, *therefore* I will not deſtroy them, but I will ſend them deliuerance ſhortly, and my wrath ſhall not † be powred out vpon Ieruſalem by the hand of Shiſhak.

8 Neuertheleſſe they ſhall be his ſeruants: ſo ſhall they know my [e] ſeruice, and the ſeruice of the kingdomes of the earth.

9 ¶ Then Shiſhak king of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe: he tooke *euen* all, and he caried away the ſhields of gold, * which Salomon had made.

10 In ſtead whereof king Rehoboam made ſhields of braſſe, & committed them to the hands of the chiefe of the guard, that waited at the doore of the kings houſe.

11 And when the king entred into the houſe of the Lord, the guard came and bare them and brought them againe vnto the guard-chamber.

12 And becauſe hee [f] humbled himſelfe, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things proſpered.

13 * So king Rehoboam was ſtrong in Ieruſalem and reigned: for Rehoboam was one and fourtie yeere old, when hee began to reigne, and reigned [g] ſeuenteene yeeres in Ieruſalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

14 And he did euill: for hee prepared not his heart to ſeeke the Lord.

15 The actes alſo of Rehoboam, firſt and laſt, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearſing the genealogie? and there *vvas* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam ſlept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his ſonne reigned in his ſtead.

CHAP. XIII.

1 *Abiiah maketh warre againſt Iereboam.* 4 *He ſheweth the occaſion.* 12 *Hee truſteth in the Lord and ouercommeth Ieroboam.* 21 *Of his wiues and children.*

IN the eighteenth yeere of King Ieroboam, began Abiiah to reigne ouer [a] Iudah.

2 Hee reigned three yeere in Ieruſalem: (his mothers name alſo was [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah ſet the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundreth thouſand choſen men which were ſtrong *and* valiant.

4 And Abiiah ſtood vp vpon mount [d] Zemeraim, which is in mount Ephraim, and ſaid, O Ieroboam, and all Iſrael, heare you me.

5 Ought you not to know that the Lord God of Iſrael hath giuen the kingdome ouer Iſrael to [e] Dauid for euer, *euen* to him and to his ſonnes by a couenant [f] of ſalt?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of dauid is riſen vp, and hath * rebelled againſt his lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themſelues ſtrong againſt Rehoboam the ſonne of Salomon: for Rehoboam was [h] *but a* childe and ‖ * tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that yee be able to reſiſt againſt the kindome of the Lord, *vvhich is* in the hands of the ſonnes of Dauid, and ye be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Prieſtes of the Lord the ſonnes of Aaron and the Leuites, and haue made you Prieſts like the people of *other* countreyes? whoſoeuer commeth to † conſecrate with a [i] yong bullocke and ſeuen rams, the ſame may be a Prieſt of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forſaken him, and the Prieſts the ſonnes of Aaron miniſter vnto the Lord, and the Leuites in *their* office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and ſweete incenſe, and the bread is ſet in order vpon the pure table, and the candleſtick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forſaken him.

12 And behold, this God *is* [l] with vs a captaine, and his Prieſts with the ſounding trumpets to cry an alarme againſt you. O ye children of Iſrael, fight not againſt the Lord God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment [m] to compaſſe, *and* come behind them, when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked, and behold, the battell *vvas* before and behinde them, and they cryed vnto the Lord, and the Prieſtes blew with the trumpets,

15 And the men of Iudah gaue a ſhoute: and euen as the men of Iudah ſhouted, God ‖ ſmote Ieroboam and alſo Iſrael before Abiiah and Iudah.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah preuailed, [n] becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abiiah purſued after Ieroboam, and

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[b] Which were a people of Africa called the Troglodites becauſe they dwelled in holes.

‖ Or, *blacke Mores.*

[c] Sygnifying, that no calamitie can come vnto vs except we forſake God, and that he neuer leaueth vs till we haue caſt him off.

[d] And therefore doeth iuſtly puniſh you for your ſinnes.

† *Ebr. drop downe.*

[e] Hee ſheweth that Gods puniſhments are not to deſtroy his vtterly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to know how much better it is to ſerue God then tyrants.

* *Chap. 9,15,16.*

[f] Which declareth that God ſeeketh not the death of a ſinner, but his conuerſion. Ezek. 18 32. and 23,11.

* 1. King. 14,21.

[g] That is, twelue yeeres after that he had bene ouercome by Shiſhak, verſe 2.

† *Ebr. ſayings.*

‖ *Or, Abiiam.*

[a] He meaneth Iudah and Beniamin.

[b] Or, Maacha, 1 King 15.2.

[c] Called Alſo Abſhalom, for Abſhalom was her grand father, 1. King. 15,2.

[d] Which was one of the tops of mount Ephraim.

[e] And therefore whoſoeuer doeth vſurpe it or take it from that ſtocke, tranſgreſſeth the ordinance of the Lord. Thus like an hypocrite he alledgeth the word of God for his aduantage.

[f] That is, perpetuall becauſe that thing which is ſalted, is preſerued from curruption: he meaneth alſo that it was made ſolemnly, and confirmed by offring of ſacrifices, where as they vſed ſalt according as was ordeined, Numb. 18,19.

* 1. *King* 11.26.

[g] This word in the Chalde tongue is Racha, which our Sauiour vſeth, Matth 5.22.

† *Ebr. children of Belial.*

[h] Meaning, in heart and courage.

‖ *Or, faint hearted.*

* *Leuit. 26.36.*

* 1. *King. 12.31. chap. 11,14.*

† *Ebr. fill his hand.*

[i] Hee ſheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their miniſters, but thinke the moſt villeſt and greateſt beaſtes ſufficient to ſerue their turne.

[k] As it was appointed in the Law, Exod 29,39.

[l] Becauſe their cauſe was good and approoued by the Lord, they doubted not of the ſucceſſe and victory.

[m] Contemning the good counſell which came of the Spirit of God, he thought to haue ouercome by deceit.

‖ *Or, gaue him the ouerthrow.*

[n] Hee ſheweth that the ſtay of all kingdomes, and aſſurance of victories depend vpon our truſt and confidence in the Lord.

† *Ebr, daughters.*

tooke cities from him, *euen* Beth-el and the † villages thereof, and Ieſhanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no ſtrength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, & married fourteene wiues, and begate two and twenty ſonnes, and ſixteene daughters.

22 The reſt of the actes of Abiiah, and his maners and his ſayings, are written in the ſtorie of the Prophet Iddo.

CHAP. XIIII.

3 Aſa deſtroyeth idolatry, and commandeth his people to ſerue the true God. 11 Hee prayed vnto God when hee ſhould goe to fight. 12 Hee obteineth the victorie.

* 1. *King.*15,8.

SO * Abijah ſlept with his fathers, and they buried him in yͤ citie of Dauid, and Aſa his ſonne reigned in his ſtead: in whoſe dayes the land was quiet ten yeere.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the ſtrange *gods*, and the hie places, and brake down the images, and cut downe the [a] groues,

[a] Which were planted contrary to the Law, Deut.16, 21.

4 And commanded Iudah to ſeeke the Lord God of their fathers, and to doe *according* to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was [b] quiet before him.

[b] Hee ſheweth that the reſt and quietneſſe of kingdomes ſtandeth in aboliſhing idolatrie, and aduancing true religion.

6 Hee built alſo ſtrong cities in Iudah, becauſe the land was in reſt, and hee had no warre in thoſe yeeres: for the Lord had giuen him reſt.

7 Therefore hee ſayd to Iudah, Let vs build theſe cities, and make walles about, and towers, gates, and barres, while the land is [c] before vs: becauſe wee haue ſought the Lord our God, wee haue ſought him, and hee hath giuen vs reſt on euery ſide: ſo they built and proſpered.

[c] Whiles we haue the full gouernement thereof.

8 And Aſa had an armie of Iudah, that bare ſhields and ſpeares, three hundreth thouſand, and of Beniamin that bare ſhields and drew bowes, two hundreth and foureſcore thouſand: all theſe were valiant men.

9 ¶ And there came out againſt him Zerah [d] of Ethiopia, with an hoaſt of ten hundreth thouſand, and three hundreth charets, and came vnto [e] Mareſhah.

[d] The king of Ethiopia, or Egypt.

[e] Which was a citie in Iudah, Ioſh.15. 44. where Michaiah the Prophet was borne.

10 Then Aſa went out before him, and they ſet the battell in aray in the valley of Zephathah, beſide Mareſhah.

11 And Aſa cried vnto the Lord his God, and ſayd, Lord, * it is nothing with thee to helpe ‖ with many, *or* with no power: helpe vs, O Lord our God: for wee reſt on thee, and in thy Name are wee come againſt this multitude: O Lord, thou art our God: [f] let not man preuaile againſt thee.

* 1. *Sam.*14,6.

‖ *Or, againſt many, without power.*

[f] Thus the children of God neither truſt in their owne power or policie, neither feare the ſtrength and ſubtiltie of their enemies, but conſider the cauſe and ſee whether their enterpriſes tend to Gods glory, and therevpon aſſure themſelues of the victory by him, which is only Almighty, & can turne all fleſh into duſt with the breath of his mouth.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Iudah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them vnto Gerar. And the Ethiopians hoaſt was ouerthrowen, *ſo that* there was no life in them: for they were deſtroyed before the Lord and before his hoſt: and they caried away a mightie great ſpoile.

14 And they ſmote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, and they ſpoiled all the cities, for there was exceeding much ſpoile in them.

[g] The Lord had ſtricken them with feare.

15 Yea, and they ſmote the tents of cattell, and caried away plenty of ſheepe and camels, and returned to Ieruſalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Aſa purgeth his countrey of idolatry. 11 He ſacrificeth with the people. 14 They ſweare together to ſerue the Lord. 16 Hee depoſeth his mother for her idolatry.

THen the Spirit of God came vpon [a] Azariah the ſonne of Obed.

[a] Who was called Obed, as his father was, verſ. 8.

2 And he went out to meete Aſa, and ſaid vnto him, O Aſa, and all Iudah and Beniamin, heare ye me, The Lord *is* with you, while ye be with him: and if ye ſeeke him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath bene* without the [b] true God, and without Prieſt to teach, and without law.

[b] For the ſpace of twelue yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted.

4 But *vvhoſoeuer* returned in his affliction to the Lord God of Iſrael, and ſought him, he [c] was found of him.

5 And in that time there *vvas* no peace to him, that did goe out and goe in: but great troubles *vvere* to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and citie of citie: for God troubled them with all aduerſitie.

7 Bee yee ſtrong therefore, and let not your hands bee weake: for your [d] worke ſhall haue a reward.

[c] Hee ſheweth, that notwithſtanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Cha. 14,9,12. and out of all other dangers, when they called vpon the Lord.

[d] Your confidence and truſt in God ſhall not be fruſtrate.

8 ¶ And when Aſa heard theſe words, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God *vvas* with him.

10 So they aſſembled to Ieruſalem in the [e] third moneth, in the fifteenth yeere of the reigne of Aſa.

[e] Called Shiuan, conteining part of May, and part of Iune.

11 And they offered vnto the Lord the ſame time of the [f] ſpoile *vvhich* they had brought, *euen* ſeuen hundreth bullockes, and ſeuen thouſand ſheepe.

[f] Which they had taken of the Ethiopians.

12 And they made a couenant to ſeeke the Lord God of their fathers, with all their heart, and with all their ſoule.

13 And [g] whoſoeuer will not ſeeke the Lord God of Iſrael, ſhall be ſlaine, whether hee were ſmall or great, man or woman.

[g] Theſe were the words of their couenant, which commanded all idolaters to be put to death, according to the Law of God, Deut. 13,5,9,15.

14 And they ſware vnto the Lord with a loud voyce, and with ſhouting, and with trumpets, and with cornets.

15 And all Iudah reioyced at the oathe: for they had ſworne vnto the Lord with all their heart, and ſought him with a whole deſire, and he was [h] found of them. And the Lord gaue them reſt round about.

[h] So long as they ſerued him aright, ſo long did he preſerue and proſper them.

16 ¶ And King Aſa depoſed * Maachah *his* [i] mother from her regencie, becauſe ſhe had made an idole in a groue: and Aſa brake downe her idole, and ſtamped it, and burnt it at the brooke Kidron.

* 1. *King.*15,13.

[i] Or grand-mother: and herein he ſhewed that he lacked zeale, for ſhe ought to haue died both by the couenant, as ver. 13. and by the Law of God: but he gaue place to fooliſh pitie, and would alſo ſeeme after a ſort to ſatisfie the Law.

17 But the high places were not [k] taken away out of [l] Iſrael : yet the heart of Aſa was [m] perfite all his dayes.

[k] Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that hee had dedicate, ſiluer, and gold, and veſſels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Aſa.

[l] Becauſe that God was called the God of Iſrael, by reaſon of his promiſe to Iaakob : therefore Iſrael is ſometime taken for Iudah, becauſe Iudah was his chiefe people.

[m] In reſpect of his predeceſſors.

CHAP. XVI.

2 Aſa for feare of Baaſha king of Iſrael, maketh a couenant with Ben-hadad king of Aram. 7 Hee is reproued by the Prophet. 10 Whom hee putteth in priſon. 12 He putteth his truſt in the Phyſicians. 13 His death.

IN the ſixe and thirtieth yeere of the reigne of Aſa, came [a] * Baaſha king of Iſrael vp againſt Iudah, and built [b] Ramah, to let none paſſe out or goe in to Aſa king of Iudah.

[a] Who reigned after Nadab the ſonne of Ieroboam.

* 1.*King*.15.17.

[b] He fortified it with walles and ditches : it was a citie in Beniamin neere to Gibeon.

2 Then Aſa brought out ſiluer and gold out of the treaſures of the houſe of the Lord, and of the kings houſe, and ſent to Benhadad king of Aram that dwelt at ‖ Damaſcus, ſaying,

‖ *Or, Darmeſek.*

3 There *is* a couenant betweene me and thee, and betweene my father and thy father : behold, I haue ſent thee ſiluer and golde : come, [c] breake thy league with Baaſha king of Iſrael, that hee may depart from me.

[c] He thought to repulſe his aduerſarie by an vnlawfull meanes, that is, by ſeeking helpe of infidels, as they that ſeeke the Turks amity, thinking thereby to make themſelues more ſtrong.

4 And Benhadad hearkened vnto king Aſa, and ſent the captaines of the armie which hee had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, and Abel-maim, and all the ſtore cities of Naphtali.

5 And when Baaſha heard it, he left building of Ramah, and let his worke ceaſe.

6 Then Aſa the king tooke all Iudah, and caried away the ſtones of Ramah and the timber thereof, wherewith Baaſha did build, and he build therewith Geba and Mizpah.

7 ¶ And at that ſame time Hanani the ‖ Seer came to Aſa king of Iudah, and ſaid vnto him, Becauſe thou haſt reſted vpon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king of Aram eſcaped out of thine hand.

‖ *Or, Prophet.*

8 * The Ethiopians and the Lubims, were they not a great hoaſte with charets and horſemen, exceeding many, yet becauſe thou diddeſt reſt vpon the Lord, he deliuered them into thine hand.

* *Chap*.14.9.

9 * For the eyes of the Lord behold all the earth, to ſhew himſelfe ſtrong with them that are of perfit heart toward him : thou haſt then done fooliſhly in this : therefore from henceforth thou ſhalt haue warres.

* 2.*Mac*.9,5. *and* 12.22.

10 Then Aſa was wroth with the Seer, and put him into a † priſon : for he was [d] diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed *certaine* of the people at the ſame time.

‖ *Ebr. priſon houſe.*

[d] Thus in ſtead of turning to God by repentance, he diſdained the admonition of the Prophet, and puniſhed him, as the wicked doe when they be told of their faults.

11 And behold, the actes of Aſa firſt and laſt, loe, they are written in the booke of the Kings of Iudah and Iſrael.

12 ¶ And Aſa in the nine and thirtieth yeere of his reigne was ‖ * diſeaſed in his feete, *and* his diſeaſe was ‖ [e] extreme : yet hee ſought not the Lord in his diſeaſe, but to the [f] Phyſicians.

‖ *Or, goutie, or ſwollen.*

* 1.*King*.15.23.

‖ *Or, to the top of his head.*

[e] God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we ſo continue to the ende, that is, zealous of Gods glory, and put our whole truſt in him.

13 So Aſa ſlept with his fathers, and died in the one and fourtieth yeere of his reigne.

[f] He ſheweth that it is in vaine to ſeeke to the Phyſicians, except we firſt ſeeke to God to purge our ſinnes, which are the chiefe cauſe of all our diſeaſes, and after vſe the helpe of the Phyſician, as a meane by whom God worketh.

14 And they buried him in *one* of his ſepulchres, which he had made for himſelfe in the city of Dauid, and layed him in the bed, which they had filled with ſweete odours and diuers kindes *of ſpices* made by the arte of the Apothecary : and they burnt *odours* for him with an exceeding great fire.

CHAP. XVII.

5 Iehoſhaphat truſting in the Lord, proſpereth in riches and honour. 6 Hee aboliſheth idolatrie, 7 and cauſeth the people to be taught. 11 Hee receiueth tribute of ſtrangers. 13 His munitions, and men of warre.

AND Iehoſhaphat his ſonne reigned in his ſtead, and preuailed againſt Iſrael.

2 And he put gariſons in all the ſtrong cities of Iudah, and ſet bands in the land of Iudah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Iehoſhaphat, becauſe hee walked in the [a] firſt wayes of his father Dauid, and ſought not [b] Baalim,

[a] That is, his vertues: meaning, before he had committed with Bathſheba, and againſt Vriah.

[b] Sought not help at ſtrange Gods.

4 But ſought the Lord God of his father, and walked in his commandement, and not after the † trade of Iſrael.

† *Ebr. worke.*

5 Therefore the Lord ſtabliſhed the kingdome in his hand, and all Iudah brought preſents to Iehoſhaphat, ſo that he had of riches and honour in abundance.

6 And he [c] lift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the groues out of Iudah.

[c] He gaue himſelfe wholly to ſerue the Lord.

7 ¶ And in the third yeere of his reigne hee ſent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they ſhould [d] teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiiah, and Tob-adonijah, Leuites, and with them Eliſhama and Iehoram Prieſts.

[d] He knew it was in vaine to profeſſe religion, except ſuch were appointed which could inſtruct the people in the ſame, and had authoritie to put away all idolatry.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they [e] fought not againſt Iehoſhaphat.

[e] Thus God proſpereth all ſuch that with a pure heart ſeeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage againſt them.

11 Alſo *ſome* of the Philiſtims brought Iehoſhaphat gifts and tribute ſiluer, and the Arabians brought him flockes, ſeuen thouſand and ſeuen hundreth rammes, and ſeuen thouſand and ſeuen hundreth hee goats.

12 So Iehoſhaphat proſpered and grew vp on high, and he built in Iudah palaces and cities of ſtore.

13 And hee had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers, In Iudah, *were* captains of thouſands, Adnah the captaine and † with him of valiant men three hundreth thouſand.

† *Ebr. in his hand.*

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and foureſcore thouſand.

‖ *Or, next to him.*

16 And at his hand Amaſiah the ſonne of Zichri, [f] which willingly offered himſelfe vnto the Lord, and with him two hundreth thouſand valiant men.

[f] Meaning, which was a Nazarite, Numb.6.

17 And of Beniamin, Eliada a valiant man,

and with him armed men with bowe and ſhield, two hundreth thouſand.

18 And at his hand Iehozabad, and with him an hundreth and foureſcore thouſand armed to the warre.

19 Theſe [g] waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoſhaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counſell Ahab to goe to warre. 16 Michaiah is againſt them. 23 Zidkiah ſmitteth him. 25 The king putteth him in priſon. 29 The effect of his prophecie.

AND * Iehoſhaphat had riches and honour in abundance, but he was ioyned in [a] affinitie with Ahab.

2 And after certaine [b] yeeres hee went downe to Ahab to Samaria: and Ahab ſlewe ſheepe and oxen for him in great number, and for the people that he had with him, and entiſed him to goe vp vnto [c] Ramoth Gilead.

3 And Ahab king of Iſrael ſaid vnto Iehoſhaphat king of Iudah, Wilt thou go with me to Ramoth Gilead? And he anſwered him, I am as thou art, and my people as thy people, and we *vvill ioyne* with thee in warre.

4 And Iehoſhaphat ſaid vnto the king of Iſrael, Aske counſell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the King of Iſrael gathered of [e] Prophets foure hundreth men, and ſaid unto them, Shall we goe to Ramoth Gilead to battell, or ſhall I ceaſe? And they ſaid, Goe vp: for God ſhall deliuer it into the kings hand.

6 But Iehoſhaphat ſaid, Is there here neuer a Prophet more of the Lord, that we might enquire of him?

7 And the king of Iſrael ſaid vnto Iehoſhaphat, There is yet one man by whom we may aske counſell of the Lord: but I [f] hate him: for hee doeth not prophecie good vnto mee, but alway euill: it is Michaiah the ſonne of Imla. Then Iehoſhaphat ſaid, Let not the king ſay [g] ſo.

8 And the king of Iſrael called an eunuch, and ſaid, Call quickly Michaiah the ſonne of Imla.

9 ¶ And the king of Iſrael and Iehoſhaphat King of Iudah ſate either of them on his throne cloathed in their [h] apparell: they ſate euen in the threſhing floore at the entring in of the gate of Samaria: and all the Prophets prophecied before them.

10 And Zidkiah the ſonne of Chenaanah made him [i] hornes of yron, and ſayd, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites vntill thou haſt conſumed them.

11 And all the Prophets prophecied ſo, ſaying, Goe vp in Ramoth Gilead, and proſper: for the Lord ſhall deliuer it vnto the hand of the king.

12 ¶ And the meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, the words of the Prophets *declare* good to the king with one [k] accord: let thy word therefore, I pray thee, be like one of theirs, and ſpeake thou good.

13 And Michaiah ſaid, As the Lord liueth, whatſoeuer my God ſaith, that will I ſpeake.

14 ¶ So hee came to the king, and the King ſaid vnto him, Michaiah, ſhall we goe to Ramoth Gilead to battell, or ſhall I leaue off? And he ſaid, [l] Goe ye vp, and proſper, and they ſhall be deliuered into your hand.

15 And the King ſaid vnto him, How oft ſhall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountaines, as ſheepe that haue no ſheepheard: and the Lord ſaid, [m] Theſe haue no maſter: let them returne euery man to his houſe in peace.

17 And the King of Iſrael ſaid to Iehoſhaphat, Did I not tell thee, that hee would not prophecie good vnto me, but euill?

18 Againe hee ſaid, Therefore heare yee the word of the Lord: I ſawe the Lord ſit vpon his throne, and all the [n] hoaſte of heauen ſtanding at his right hand, and at his left.

19 And the Lord ſaid, Who ſhall ‖ perſwade Ahab King of Iſrael, that he may goe vp, and fall at Ramoth Gilead? And one ſpake and ſaid thus, and another ſaid that.

20 Then there came foorth a ſpirit and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid vnto him, Wherein?

21 And he ſaid, I will goe out, and be a falſe ſpirit in the mouth of all his Prophets. And [o] hee ſaid, Thou ſhalt perſwade, and ſhalt alſo preuaile: goe forth and doe ſo.

22 Now therefore behold, the Lord hath put a [p] falſe ſpirit in the mouth of theſe thy Prophets, and the Lord hath determined euill againſt thee.

23 Then Zedkiah the ſonne of Chenaanah came neere & ſmote Michaiah vpon the [q] cheeke, and ſayd, By what way went the Spirit of the Lord from me, to ſpeake with thee?

24 And Michaiah ſaid, Behold, thou ſhalt ſee that day when thou ſhalt goe from chamber to chamber to hide thee.

25 And the King of Iſrael ſaid, Take yee Michaiah, and cary him to Amon the gouernour of the citie, and to Ioaſh the kings ſonne,

26 And ſay, Thus ſaith the king, Put this man in the priſon houſe, and feede him with bread of [r] affliction and with water of affliction, vntill I returne in peace.

27 And Michaiah ſayde, If thou returne in peace, the Lord hath not ſpoken by me. And ‖ he ſaid, Heare all ye people.

28 So the King of Iſrael and Iehoſhaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Iſrael ſaid vnto Iehoſhaphat, I will [ſ] change my ſelfe, and enter into the battell: but put thou on thine apparell. So the king of Iſrael changed himſelfe, and they went into the battell.

30 And the king of Aram had commaunded the captaines of the charets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charets ſaw Iehoſhaphat, they ſaid, It is the king of Iſrael: and they compaſſed about him to fight. But Iehoſhaphat [t] cried, and the Lord helped him and mooued them *to depart* from him.

32 For when the captaines of the charets ſaw that hee was not the King of Iſrael, they turned backe from him.

33 Then *a certaine* man drew a bow † mightily, and ſmote the King of Iſrael betweene the ioynts ‖ of his brigandine: therefore he ſaid to his charetman, Turne thine hand, and cary me out of the hoaſte: for I am hurt.

34 And

[g] That is, they were as his ordinary guard.

* 1.King.22 3.

[a] For Ioram Iehoſhaphats ſonne married Ahabs daughter.

[b] That is, the third yeere, 1 King.22.2.

[c] To recouer it out of the hands of the Syrians.

[d] Heare the aduiſe of ſome Prophet, to know whether it be Gods will.

[e] Which were the prophets of Baal, ſignifying that the wicked eſteeme none but flatterers, and ſuch as will beare with their inordinate affections.

[f] Yet the true miniſters of God ought not to ceaſe to do their duety, though the wicked magiſtrates cannot abide them to ſpeake the trueth.

[g] Meaning, that he ought not to refuſe to heare any that was of God.

[h] That is, in their maieſtie and royall apparell.

[i] Reade 1.King. 22.11.

[k] Thinking, that whereas foure hundreth prophets had agreed in one thing, that he being but one man and in leaſt eſtimation, durſt not gainſay it.

[l] Hee ſpake this by deriſion of the falſe prophets, as the King well perceiued.

[m] Hee prophecieth how the people ſhould be diſperſed and Ahab ſlaine.

[n] Meaning, his Angels.

‖ *Or, deceiue.*

[o] That is, the Lord.

[p] To them that will not beleeue the trueth, God ſendeth ſtrong deluſion that they ſhould beleeue lies, 2.Theſſ.2.10.

[q] By this cruelty, his ambition and hypocriſie was diſcouered: thus the hypocrites boaſt of the Spirit which they haue not, and declare their malice againſt them in whom the true Spirit is.

[r] Keepe him ſtreightly in priſon, and let him feele hunger and thirſt.

‖ *Or, Michaiah.*

[ſ] Thus the wicked thinke by their owne ſubtiltie to eſcape Gods iudgments which hee threatneth by his word.

[t] Hee cryed to the Lord by acknowledging his fault in going with this wicked king to warre againſt the word of the Lord by his Prophet, and alſo by deſiring mercy for the ſame.

† *Ebr. in his ſimplicitie, or ignorantly.*

‖ *Or, betweene the habergine.*

34 And the battell increaſed that day: and the king of Iſrael [u] ſtoode ſtill in his charet againſt the Aramites vntill euen, and died at the time of the ſunne going downe.

[u] Hee diſſembled his hurt that his ſouldiers might fight more couragiouſly.

CHAP. XIX.

4 After Iehoſhaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointed Iudges and miniſters, 9 and exhorteth them to feare God.

AND Iehoſhaphat the king of Iudah returned † ſafe to his houſe in Ieruſalem.

2 And Iehu the ſonne of Hanani the Seer went out to meete them, and ſaid to king Iehoſhaphat, [a] Wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

3 Neuertheleſſe good things are found in thee, becauſe thou haſt takē away the groues out of the land, and haſt prepared thine heart to ſeeke God.

4 ¶ So Iehoſhaphat dwelt at Ieruſalem, and returned and went [b] through the people from Beer-ſheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee ſet iudges in the land throughout all the ſtrong cities of Iudah, citie by citie,

6 And ſaid to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and *hee vvill be* [c] with you in the cauſe *and* iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no [d] iniquitie with the Lord our God, neither * reſpect of perſons, nor receiuing of reward.

8 Moreouer in Ieruſalem did Iehoſhaphat ſet of the Leuites, and of the Prieſts and of the chiefe of the families of Iſrael, for the iudgement and cauſe of yͤ Lord: and they [e] returned to Ieruſalem.

9 And he charged them, ſaying, Thus ſhall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in euery cauſe that ſhall come to you of your brethren that dwell in your cities, betweene [f] blood and blood, betweene law and precept, ſtatutes and iudgements, *yee ſhall iudge them* and admoniſh them that they treſpaſſe not againſt the Lord, that [g] wrath come not vpon you and vpon your brethren. This ſhall ye doe and treſpaſſe not.

11 And behold, Amariah the Prieſt *ſhall be* the chiefe ouer you in all maters of the Lord, and Zebadiah the ſonne of Iſhmael, a ruler of the houſe of Iudah *ſhall be* for all the [h] Kings affaires, and the Leuites *ſhall be* officers [i] before you. Be of courage, and doe it, and the Lord ſhall be with the [k] good.

† Ebr. in peace.

[a] Hee declareth that the wrath and iudgement of God is ouer all ſuch that ſupport the wicked, and rather ſhew not in deed that they are enemies to all ſuch as hate the Lord.

† Ebr. wrath from the Lord.

[b] Hee viſited all his countrey, and brought his people from idolatry to the knowledge of the true God.

[c] Both to preſerue you, if you do iuſtly, or to puniſh you, if you do the contrary.

[d] He will declare by the ſharpeneſſe of the puniſhment, that he hateth all iniquity.

* Deut. 10,17. Iob 34,19. actes 10.34. Rom. 2.11. galat. 2.6. epheſ. 6.9, col. 3,25. 1 Pet. 1,17.

[e] The Prieſts and Leuites, which ſhould iudge matters according to the word of the Lord.

[f] That is, to try whether the murther was done at vnawares, or elſe on ſet purpoſe, Numb. 35.11. Deut. 4.41.

[g] Meaning, that God would puniſh them moſt ſharpely, if they would not execute iuſtice aright.

[h] Shalbe chiefe ouerſeer of the publikes affaires of the Realme.

[i] They ſhall haue the handling of inferiour cauſes.

[k] God will aſſiſt them that doe iuſtice.

CHAP. XX.

3 Iehoſhaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lord gaue him againſt his enemies. 30 His reigne and actes.

AFter this alſo came the children of Moab and the children of Ammon, and with them of the [a] Ammonites againſt Iehoſhaphat to battell.

2 Then there came that tolde Iehoſhaphat, ſaying, There commeth a great multitude againſt thee from beyond the [b] Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is Engedi.

3 And Iehoſhaphat feared, and ſet himſelfe [c] to ſeeke the Lord, and proclaimed a faſt throughout all Iudah.

4 And Iudah gathered themſelues together to aske counſell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoſhaphat ſtood in the Congregation of Iudah and Ieruſalem in the houſe of the Lord before the new court,

6 And ſayd, O Lord God of our fathers, art not thou God in heauen? and reigneſt not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withſtand thee.

7 Diddeſt not thou our God caſt out the inhabitants of this land before thy people Iſrael, and [d] gaueſt it to the ſeed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, ſaying,

9 * If euill come vpon vs, as the [e] ſword of iudgement, or peſtilence, or famine, we will ſtand before this houſe & in thy preſence (for thy name [f] is in this houſe) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldeſt not let Iſrael goe, when they came out of the land of Egypt: but they turned aſide from them, and deſtroyed them not:

11 Behold, I ſay, they reward vs, in comming to caſt vs out of thine inheritance, which thou haſt cauſed vs to inherite:

12 O our God, wilt thou not iudge them? for there is no ſtrength in vs *to ſtand* before this great multitude that commeth againſt vs, neither doe we know what to doe: but our eyes [g] are toward thee.

13 And all Iudah ſtood [h] before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the ſonne of Zechariah, the ſonne of Benaiah, the ſonne of Ieiel, the ſonne of Mattaniah, a Leuite of the ſonnes of Aſaph, *vvas there*, upon whom came [i] the Spirit of the Lord, in the middes of the Congregation.

15 And he ſayd, Hearken yee all Iudah, and ye inhabitants of Ieruſalem, and thou, King Iehoſhaphat: thus ſaith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell *is* not yours, but Gods.

16 To morrow goe ye downe againſt them: behold, they come vp by the cleft of Ziz, and yee ſhall finde them at the ende of the brooke before the wilderneſſe of Ieruel.

17 Yee ſhall not neede to fight in this *battell*: * ſtand ſtill, mooue not, and behold the || ſaluation of the Lord towards you: O Iudah, and Ieruſalem, feare yee not, neither be afraid: to morow goe out againſt them, and the Lord *vvill be* with you.

18 ¶ Then Iehoſhaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ieruſalem fell downe before the Lord, worſhipping the Lord.

19 ¶ And the Leuites of the children of the Kohathites, and of the children of the Corhites ſtood vp to praiſe the Lord God of Iſrael with a loude voyce on high.

20 And when they aroſe early in the morning, they went forth to the wildernes of Tekoa: and as they departed, Iehoſhaphat ſtood and ſaid,

[a] That is, which counterfeyted the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verſe they were the Idumeans of mount Seir.

[b] Called the dead Sea, where God deſtroyed the fiue cities for ſinne.

[c] This declareth what the feare of the godly is, which is as the pricke to ſtirre them to prayer, and to depend on the Lord, whereas it mooueth the wicked either to ſeeke after worldly meanes and policies, or els to fall into deſpaire.

[d] Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and alſo on his mercy, which he will continue toward his, foraſmuch as he hath once choſen them and began to ſhew his graces toward them.

* 1. King. 8,37. chap. 6.28.

[e] Meaning warre which commeth by Gods iuſt iudgements for our ſinnes.

[f] That is, it is here called vpon, and thou declareſt thy preſence and fauour.

* Deut. 2,9. nehem. 13 1.

[g] We onely put our truſt in thee, and wait for our deliuerance from heauen.

[h] That is, before the Arke of the Couenant.

[i] Which was moued by the Spirit of God to prophecie.

[k] They fight againſt God and not againſt you, therefore he will fight for you.

* Exod. 14,13.14.

|| Or, deliuerance.

[l] Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promiſed.

Heare ye me, O Iudah, and ye inhabitants of Ieruſalem: put your truſt in the Lord your God, and ye ſhalbe aſſured: beleeue his [m] Prophets, and ye ſhall proſper.

21 And when he had conſulted with the people, and appointed ſingers vnto the Lord, and them that ſhould praiſe *him that is* in the beautifull Sanctuary, in going foorth before the men of armes, and ſaying, [n] Praiſe yee the Lord, for his mercy *laſteth* for euer.

22 And when they began to ſhoute, and to praiſe, the Lord laide ambuſhments againſt the children of Ammon, Moab, and [o] mount Seir, which were come againſt Iudah, and they ſlew one another.

23 For the children of Ammon and Moab roſe againſt the inhabitants of mount Seir, to ſlay and to deſtroy *them*: and when they had made an end of the inhabitants of Seir, euery one helped to [p] deſtroy one another.

24 And when Iudah came toward Mizpah in the wilderneſſe, they looked vnto the multitude: and behold, the carkeiſes were fallen to the earth, and none eſcaped.

25 And when Iehoſhaphat & his people came to take away the ſpoile of them, they found among them in abundance both of ſubſtance and alſo of bodies *laden* with precious iewels, which they tooke for themſelues, till they could cary no more: they were three dayes in gathering of the ſpoile: for it was much.

26 And in the fourth day they [q] aſſembled themſelues in the valley of Berachah: for there they bleſſed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ieruſalem returned with Iehoſhaphat their head to goe againe to Ieruſalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ieruſalem with violes, and with harps, and with trumpets, *euen* vnto the houſe of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought againſt the enemies of Iſrael.

30 So the kingdome of Iehoſhaphat was quiet, and his God gaue him reſt on euery ſide.

31 ¶ And * Iehoſhaphat reigned ouer Iudah, and *vvas* fiue and thirty yeere old, when he began to reigne: and reigned fiue and twenty yeere in Ieruſalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of [ſ] Aſa his father, & departed not therefrom, doing that which was right in the ſight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the reſt of the actes of Iehoſhaphat firſt and laſt, behold, they are written in the booke of Iehu the ſonne of Hanai, which * is mentioned in the booke of the kings of Iſrael.

35 ¶ Yet after this did Iehoſhaphat king of Iudah ioyne himſelfe with Ahaziah king of Iſrael, who was giuen to doe euill.

36 And hee ioyned with him to * make ſhips to goe to Tarſhiſh: and they made the ſhips in Ezion Gaber.

37 Then Eliezer the ſonne of Dodauah of Mareſhah prophecied againſt Iehoſhaphat, ſaying, Becauſe thou haſt [u] ioyned thy ſelfe with Ahaziah, the Lord hath broken thy workes: and the ſhips were broken, that they were not able to goe to Tarſhiſh.

CHAP. XXI.

1 *Iehoſhaphat died.* 3 *Iehoram ſucceedeth him,* 4 *which killeth his brethren.* 6 *Hee was brought to idolatry,* 11 *and ſucceedeth the people.* 16 *Hee is oppreſſed of the Philiſtims.* 18 *His miſerable end.*

IEhoſhaphat then ſlept with his fathers, and was buried with his fathers in the city of Dauid: and Iehoram his ſonne reigned in his ſtead.

2 And he had brethren the ſonnes of Iehoſhaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephariah. All theſe were the ſonnes of Iehoſhaphat king of [a] Iſrael.

3 And their father gaue them great giftes of ſiluer and of gold, and of precious things, with ſtrong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldeſt.

4 * And Iehoram roſe vp vpon the kingdome of his father, and made himſelfe ſtrong, and [b] ſlew all his brethren with the ſword, and alſo of the princes of [c] Iſrael.

5 Iehoram was two and thirtie yeere old, when he began to reigne, and hee reigned eight yeeres in Ieruſalem.

6 And he walked in the way of the kings of Iſrael, as the houſe of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not deſtroy the houſe of Dauid, becauſe of the * couenant that he had made with Dauid, and becauſe he had promiſed to giue a light to him, and to his ſonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and hee roſe vp by night, and ſmote Edom, which had compaſſed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [e] Libnah rebell at the ſame time from vnder his hand, becauſe he had forſaken the Lord God of his fathers.

11 ¶ Moreouer he made high places in the mountaines of Iudah, and cauſed the inhabitants of Ieruſalem to commit [f] fornication, and compelled Iudah *thereto*.

12 And there came a writing to him from [g] Eliah the Prophet, ſaying, Thus ſaith the Lord God of Dauid thy father, Becauſe thou haſt not walked in the wayes of Iehoſhaphat thy father, nor in the wayes of Aſa king of Iudah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Iudah and the inhabitants of Ieruſalem to goe a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlaine thy brethren of thy fathers houſe, which were better then thou.

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wiues, and all thy ſubſtance.

15 And thou ſhalt be in great diſeaſes in the diſeaſe of thy bowels, vntill [h] thy bowels fall out for the diſeaſe, day by day.

16 ¶ So the Lord ſtirred vp againſt Iehoram the ſpirit of the Philiſtims, and the Arabians that were beſide the [i] Ethiopians.

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[m] Giue credit to their words and doctrine.

[n] This was a Pſalme of thankſgiuing which they vſed commonly to ſing when they prayſed the Lord for his benefits, and was made by Dauid. Pſal.136.

[o] Meaning, the Idumeans which dwelt in mount Seir.

[p] Thus the Lord according to Iehoſhaphats prayer declared his power, when he deliuered his by cauſing their enemies to kill one another.

[q] To giue thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, bleſſing or thanſgiuing, which was alſo called the valley of Iehoſhaphat, Ioel 3.2.12. becauſe the Lord iudged the enemies according to Iehoſhaphats prayer.

[r] Hee declareth hereby that the works of God bring euer comfort or deliuerance to his, and feare or deſtruction to his enemies.

* 1.King.22,42.

[ſ] Meaning, in his vertues, and thoſe wayes wherein he followed God.

[t] If the great care and diligence of this good king was not able vtterly to aboliſh all ſuperſtition of this people, but that they would ſtill retaine their, how much leſſe are they able to reforme euill, which either haue little zeale, or not ſuch as hee had: though here he was not to be excuſed?

* 1.King 16.1.

* 1.King.2,48.49.

[u] Thus God would not haue his to ioyne in ſocietie with idolaters and wicked men.

[a] Read Chap.15.17. how by Iſrael is meant Iudah.

* 2.King.8.16.

[b] Becauſe the wicked liue euer in feare, and alſo are ambitious, they become cruell, and ſpare not to murther them, whom by nature they ought moſt to cheriſh and defend.

[c] Meaning, of Iudah and Beniamin.

[d] So that we ſee how it cannot be that we ſhould ioyne with the wicked, and ſerue God.

* 2.Sam.7,12.16. 1.king.2,4.and 9,5. 2.king.8,19. chap.6,16.

[e] Reade 2.king.8.22.

[f] Meaning, idolatry becauſe that the idolater breaketh promiſe with God, as doeth the adultereſſe to her husband.

[g] Some thinke that this was Eliſha, ſo called becauſe he had the Spirit in abundance, as had Eliiah.

[h] We ſee this example dayly practiſed vpon them that fall away from God, and become idolaters and murtherers of their brethren.

[i] There were other Arabians in Africa Southward toward Egypt.

17 And they came up into Iudah, and brake in to it, and caried away all the ſubſtance that was found in the kings houſe, and his ſonnes alſo, and his wiues, ſo that there was not a ſonne left him, ſaue [k] Iehoahaz the yongeſt of his ſonnes.

18 And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And in proceſſe of time, euen after the end of two yeeres, his guts fell out with his diſeaſe: ſo he died of ſore diſeaſes: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeare old, and reigned in Ieruſalem eight yeare, [l] and liued without being deſired: yet they buried him in the citie of Dauid, but not among the ſepulchres of the Kings.

CHAP. XXII.

Ahaziah reigneth after Iehoram. 9 Iehu king of Iſrael killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioaſh eſcapeth.

AND * the inhabitants of Ieruſalem made Ahaziah his yongeſt ſonne King in his ſtead for the armie that came with [a] the Arabians to the campe, had ſlaine all the eldeſt: therefore Ahaziah the ſonne of Iehoram king of Iudah reigned.

2 Two and [b] fourtie yeere old *vvas* Ahaziah when hee began to reigne, and hee reigned [c] one yeere in Ieruſalem. And his mothers name *vvas* Ataliah the daughter [d] of Omri.

3 Hee walked alſo in the wayes of the houſe of Ahab: for his mother counſelled him to doe wickedly.

4 Wherefore hee did euill in the ſight of the Lord, like the houſe of Ahab: for they were his [e] counſellers after the death of his father, to his deſtruction.

5 And hee walked after their counſell, and went with Iehoram the ſonne of Ahab king of Iſrael to fight againſt Hazael king of Aram at Ramoth Gilead: and the Aramites ſmote Ioram.

6 ¶ And hee returned to be healed in Izreel, becauſe of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the ſonne of Iehoram king of Iudah went downe to ſee Iehoram the ſonne of Ahab at Izreel, becauſe he was diſeaſed.

7 And the deſtruction of Ahaziah [f] came of God, in that he went to Ioram: for when he was come, he went foorth with Iehoram againſt Iehu the ſonne of Nimſhi, * whom the Lord had anoynted to deſtroy the houſe of Ahab.

8 Therefore when Iehu ‖ executed iudgement vpon the houſe of Ahab, and found the princes of Iudah and the ſonnes of the brethren of Ahaziah that waited on Ahaziah, he ſlew them alſo.

9 And hee ſought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and ſlewe him and buried him, becauſe ſaid they, Hee is the ſonne of [g] Iehoſhaphat, which ſought the Lord with all his heart. So the houſe of Ahaziah was not able to retaine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah ſaw that her ſonne was dead, ſhee aroſe and [h] deſtroyed all the kings ſeede of the houſe of Iudah.

11 But Iehoſhabeath the daughter of the king, tooke Ioaſh the ſonne of Ahaziah, and ſtale him from among the kings ſonnes, that ſhould be ſlaine, and put him and his nourſe in the bedde chamer: ſo Iehoſhabeath the daughter of king Iehoram the wife of Iehoiada the Prieſt (for ſhee was the ſiſter of Ahaziah) hid him from Athaliah: ſo ſhe ſlew him not.

12 And hee was with them hid in the [i] houſe of God ſixe yeeres, whiles Athaliah reigned ouer the [k] land.

CHAP. XXIII.

Ioaſh the ſonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is deſtroyed. 16 Iehoiada appointeth miniſters in the Temple.

AND * [a] in the ſeuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreths, *to vvit*, Azariah the ſonne of Iehoram, and Iſhmael the ſonne of Iehohanan, and Azariah the ſonne of Obed, and Maaſiah the ſonne of Adaiah, and Eliſhaphat the ſonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the [b] chiefe fathers of Iſrael: and they came to Ieruſalem.

3 And all the congregation made a couenant with the King in the houſe of God: and he ſaid vnto them, Behold, the Kings ſonne muſt reigne, * as the Lord hath ſaid of the ſonnes of Dauid.

4 This is it that ye ſhall do, The third part of you that come on the Sabbath of the Prieſts, and the Leuites, *ſhalbe* porters of the doores.

5 And *another* third part toward the Kings houſe, and *another* third part at the * gate of the [c] foundation, and all the people *ſhalbe* in the courts of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſaue the Prieſts, and the Leuites that miniſter, they ſhall goe in, for they are holy: but all the people ſhall keepe the watch of the Lord.

7 And the Leuites ſhall compaſſe the King round about, and euery man with his weapon in his hand, and he that entreth [d] into the houſe, ſhall be ſlaine, and be you with the king, when hee commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Prieſt had commanded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Prieſt did not diſcharge the courſes.

9 And Iehoiada the Prieſt deliuered to the captaines of hundreths ſpeares, and ſhilds, and bucklers which had bene king Dauids, and were in the houſe of God.

10 And he cauſed all the people to ſtand (euery man with his weapon in his hand) from the right ſide of the houſe, to the left ſide of the houſe by the altar and by the [f] houſe round about the king.

11 Then they brought out the kings ſonne, and put vpon him the crowne, and *gaue him* the [g] teſtimonie, and made him King. And Iehoiada and his ſonnes anoynted him, and ſaid, God ſaue the king.

12 ¶ But when Athaliah heard the noiſe of the people running and praiſing the King ſhe came to the people into the houſe of the Lord,

13 And when ſhee ‖ looked, behold the king ſtood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the ſingers *vvere* with inſtruments of muſicke,

and

[k] Called alſo Ahaziah, as Chap. 22. 1. or Azariah, verſ 6. following.

[l] That is, as ſome write, he was not regarded, but depoſed for his wickednes, & idolatry: ſo that his ſonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne ſtill, as Chap. 22. 2.

* 2. King. 8, 24.

[a] Meaning, the Philiſtims.

[b] Reade Chap. 22. 20.

[c] That is, after the death of his father.

[d] She was Ahabs daughter, who was the ſonne of Omri.

[e] Hee ſheweth that it muſt needes follow that the rulers are ſuch as their counſellers be, and that there cannot be a good King, that ſuffereth wicked counſellers.

[f] Hereby we ſee how nothing can come to any but by Gods prouidence and as he hath appointed, and therefore he cauſeth all meanes to ſerue to his will.

* 2. King. 9, 7.

‖ Or, *tooke vengeance.*

[g] This was the iuſt plague of God, becauſe he ioyned himſelfe with Gods enemies: yet God to declare the worthines of Iehoſhaphat his grandfather, moued them to giue him the honour of buriall.

* 2 King. 11. 1.

[h] To the intent that there ſhould be none to make title to the crowne, and ſo ſhe might vſurpe the gouernment.

[i] Meaning, in the chamber, where the Prieſts and Leuites ſlept, which kept their courſes weekely in the Temple.

[k] To wit, of Iudah.

* 2. King. 11, 4.

[a] Of the reigne of Athaliah, or after the death of Ahaziah.

[b] Meaning, of Iudah and Beniamin: reade why they are called Iſrael, Chap. 15, 17.

* 2. Sam. 7, 12, 16. 1. king. 2. 4. chap. 21. 7.

* 2. King. 11, 6.

[c] Which was the chiefe gate of the Temple toward the Eaſt.

[d] Meaning, to make any tumult, or to hinder their enterpriſe.

[e] Which had finiſhed their courſe on the Sabbath, and ſo the other part entred to keepe their turne.

[f] Meaning, the moſt holy place where the Arke ſtood.

[g] That is, the booke of the Law, or as ſome reade, they put vpon him his royall apparell.

‖ Or, *ſaw the king ſtanding.*

and they that could ſing praiſe: then Athaliah rent her cloathes, and ſaid, [h] Treaſon, treaſon.

14 Then Iehoiada the Prieſt brought out the captaines of hundreths that were gouernours of the hoaſt, & ſaid vnto them, Haue her forth of the ranges, and he that [i] followeth her, let him die by the ſword: for the Prieſt had ſaid, Slay her not in the houſe of the Lord.

15 So they laied hand on her: and when ſhee was come to the entring of the horſe-gate by the kings houſe, they ſlew her there.

16 ¶ And Iehoiada made a [k] couenant betweene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the houſe of Baal, and [l] deſtroyed, and brake his altar, and his images, and ſlew [m] Mattan the prieſt of Baal before the altars.

18 And Iehoiada appointed officers for the houſe of the Lord, vnder the ‖ hands of the Prieſts and Leuites, whom Dauid had diſtributed for the houſe of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moſes, with reioycing and ſinging by the appointment of Dauid.

19 And he ſet porters by the gates of the houſe of the Lord, that none that was vncleane in any thing, ſhould enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he cauſed the king to come downe out of the houſe of the Lord, and they went thorow [n] the hie gate of the kings houſe, and ſet the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet [o] after that they had ſlaine Athaliah with the ſword.

CHAP. XXIIII.

Ioaſh repaireth the houſe of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He ſtoneth to death Zachariah the Prophet. 25 Ioaſh is killed of his owne ſeruants. 27 After him reigneth Amaziah.

IOaſh * *vvas* ſeuen yeere old when he began to reigne, and hee reigned fortie yeere in Ieruſalem: and his mothers name was Zibiah of Beer-ſheba.

2 And Ioaſh did vprightly in the ſight of the Lord all the dayes of [a] Iehoiada the Prieſt.

3 And Iehoiada ‖ tooke him two wiues, and he begate ſonnes and daughters.

4 ¶ And afterward it came into Ioaſh minde to renew the houſe of the Lord.

5 And hee aſſembled the Prieſtes and the Leuites, and ſaid to them, Goe out vnto the cities of Iudah, and gather of all [b] Iſrael money to repaire the houſe of your God, from yeere to yeere, and haſte the thing, but the Leuites haſted not.

6 Therefore the king called Iehoiada the [c] chiefe, and ſaid vnto him, Why haſt thou not required of the Leuites to bring in out of Iudah and Ieruſalem * the taxe of Moſes the ſeruant of the Lord, and of the Congregation of Iſrael, for the Tabernacle of the teſtimonie?

7 For [d] wicked Athaliah, and her children brake vp the houſe of God: and all the things that were dedicated for the houſe of the Lord, did they beſtow vpon Baalim.

8 Therefore the king commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without.

9 And they made proclamation thorow Iudah and Ieruſalem, to bring vnto the Lord * the taxe of Moſes the ſeruant of God, *laid* vpon Iſrael in the wilderneſſe.

10 And all the princes and all the people reioyced, and brought in, and caſt into the cheſt, vntill they had finiſhed.

11 And when it was time, [e] they brought the cheſt vnto the Kings officer by the hand of the Leuites: and when they ſaw that there was much ſiluer, then the Kings Scribe, (and one appointed by the high Prieſt) came and emptied the cheſt, and tooke it, and caried it to his place againe: thus they did day by day, and gathered ſiluer in abundance.

12 And the King and [f] Iehoiada gaue it to ſuch as did the labour *and* worke in the houſe of the Lord, and hired maſons and carpenters to repaire the houſe of the Lord: *they gaue it* alſo to workers of yron and braſſe, to repaire the houſe of the Lord.

13 So the workemen wrought, and the worke † amended through their hands: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

14 And when they had finiſhed it, they brought the reſt of the ſiluer before the king and Iehoiada, and hee made thereof [g] veſſels for the houſe of the Lord, *euen* veſſels to miniſter, both morters and *incenſe* cups, and veſſels of gold, and of ſiluer: and they offered burnt offerings in the houſe of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old and was full of dayes, and died. An hundreth and thirtie yeere old *vvas* he when he died.

16 And they buried him in the citie of Dauid with the [h] kings, becauſe he had done good in Iſrael, and toward God and his houſe.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the houſe of the Lord God of their fathers, and ſerued groues and idoles: and wrath came vpon Iudah and Ieruſalem, becauſe of this their treſpaſſe.

19 And *God* ſent Prophets among them, to bring them againe vnto the Lord: and they [k] made proteſtation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the ſonne of Iehoiada the Prieſt, which ſtood [l] aboue the people, and ſaid vnto them, Thus ſaith God, Why tranſgreſſe yee the commandements of the Lord? ſurely yee ſhall not proſper: becauſe yee haue forſaken the Lord, hee alſo hath forſaken you.

21 Then they conſpired againſt him, and ſtoned him with ſtones at the [m] commandement of the king, in the court of the houſe of the Lord.

22 Thus Ioaſh the king remembred not the kindneſſe which Iehoiada his father had done to him, but ſlew his ſonne. And when hee died, hee ſaid, The Lord [n] looke vpon it and require it.

23 ¶ And when the yeere was out, the hoaſt of Aram came vp againſt him, and they came againſt Iuda and Ieruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoyle of them vnto the king of Damaſcus.

24 Though the armie of Aram came with a ſmall companie of men, yet the Lord deliuered

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[h] Declaring her vile impudencie, which hauing vniuſtly and by murther vſurped the crowne, would ſtill haue defeated the true poſſeſſour, and therefore called true obedience treaſon.

[i] To ioyne with her partie, and to maintaine her authoritie.

[k] That they would onely ſerue him and renounce all idolatrie.

[l] According to their couenant made to the Lord.

[m] As the Lord commanded in his Law both for the perſon and alſo the citie, Deut. 13. 9. and 15.

‖ *Or, charge.*

* *Numb. 28, 3.*

[n] Which was the principall gate, that the King might be ſeene of all the people.

[o] For were a tyrant and an idolater reigneth, there can be no quietneſſe for the plagues of God are euer among ſuch people.

* 2. *King.* 12. 1.

[a] Who was a faithfull counſeller, and gouerned him by the word of God.

‖ *Or, gaue him two wiues.*

[b] He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

[c] For hee was the high Prieſt.

* *Exod* 30. 13.

[d] The Scriptures doeth terme her thus, becauſe ſhe was a cruell murtherer, and a blaſphemous idolatreſſe.

* 2. King. 12, 9.

* *Exod.* 30. 13.

[e] Such as were faithfull men, whom the king had appointed for that matter.

[f] Signifying that this thing was done by aduiſe and counſell, and not by any one mans affection.

† *Ebr. a medicine was vpon the worke, meaning it was repaired.*

[g] For the wicked kings his predeceſſors, and Athaliah had deſtroyed the veſſels of the Temple, or turned them to the vſe of their idoles.

[h] Signifying that they could not honour him too much, who had ſo excellently ſerued in the worke of the Lord, and in the affaires of the common-wealth.

[i] Which were flatterers, and knew now that the king was deſtitute of him who did watch ouer him as a father, and therefore brought him to moſt vile idolatry.

[k] They tooke heauen and earth and all creatures to witneſſe, that except they returned to the Lord, hee would moſt grieuouſly puniſh their infidelitie and rebellion, Nehe. 9, 26.

[l] In a place aboue the people, to the intent that hee might be heard.

[m] There is no rage ſo cruell and beaſtly as of them whoſe hearts God hath hardened, & which delite more in ſuperſtition and idolatrie then in the true ſeruice of God and pure ſimplicitie of his word.

[n] Reuenge my death & require my blood at your hands: or, he ſpeaketh this by prophecie, becauſe hee knew that God would doe it. This Zacharie is alſo called the ſonne of Barachie, Matth. 23. 35. becauſe his progenitours were Iddo, Barachiah, Iehoiada, &c.

a very great armie into their hand, becauſe they had forſaken the Lord God of their fathers: and they [o] gaue ſentence againſt Ioaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his owne ſeruants conſpired againſt him for the blood of the [p] children of Iehoiada the Prieſt, and ſlew him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the ſepulchres of the kings.

26 And theſe are they that conſpired againſt him, Zabad the ſonne of Shimrath an Ammoniteſſe, and Iehozabad the ſonne of Shimrith a Moabiteſſe.

27 But [q] his ſonnes, and the ſumme of the taxe *gathered* by him, and the [r] foundation of the houſe of God, behold, they are written in the ſtorie in the booke of the Kings. And Amaziah his ſonne reigned in his ſtead.

CHAP. XXV.

Amaziah putteth him to death which ſlew his father. 10 Hee ſendeth backe them of Iſrael. 11 Hee ouercommeth the Edomites. 14 Hee falleth to idolatry. 17 And Ioaſh king of Iſrael ouercommeth Amaziah. 27 Hee is ſlaine by a conſpiracie.

AMaziah was fiue and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in *Ieruſalem, & his mothers name *vvas* Iehoaddan of Ieruſalem.

2 And hee did [a] vprightly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was eſtabliſhed vnto him, he ſlew his ſeruants, that had ſlaine the king his father.

4 But he ſlew not their children, but *did* as it is written in the Law, *and* in the booke of Moſes, where the Lord commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers, but euery man ſhall die for his owne ſinne.

5 ¶ And Amaziah aſſembled Iudah, and made them captaines ouer thouſands, and captaines ouer hundreths, according to ỹ houſes of their fathers, thorowout all Iudah and Beniamin and hee numbred them from [c] twentie yeere olde and aboue, and found among them three hundreth thouſand choſen men, to goe forth to the warre, and to handle ſpeare and ſhield.

6 Hee hired alſo an hundreth thouſand valiant men [d] out of Iſrael for an hundred talents of ſiluer.

7 But a man of God came vnto him, ſaying, O king, let not the armie of Iſrael go with thee: for the Lord is not [e] with Iſrael, *neither* with all the houſe of Ephraim.

8 If [f] not, goe thou on, doe it, make thy ſelfe ſtrong to the battell, *but* God ſhall make thee fall before the enemie: for God hath power to helpe, and to caſt downe.

9 And Amaziah ſaid to the man of GOD, What ſhall wee doe then for the hundreth talents, which I haue giuen to the hoaſte of Iſrael? Then the man of God anſwered, The Lord is able to [g] giue thee more then this.

10 So Amaziah ſeparated them, *to vvit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the ſalt valley, and ſmote of the children of [h] Seir, ten thouſand.

12 And *other* ten thouſand did the children of Iudah take aliue, and caried them to the top of a [i] rocke, and caſt them downe from the top of the rocke, and they all burſt to pieces.

13 But the men of the [k] armie, which Amaziah ſent away, that they ſhould not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and ſmote three thouſand of them, and tooke much ſpoyle.

14 Now after that Amaziah was come from the ſlaughter of the Edomites, hee brought the gods of the children of Seir, and ſet them vp to be his gods, and [l] worſhipped them, and burned incenſe vnto them:

15 Wherefore the Lord was wroth with Amaziah, and ſent vnto him a Prophet, which ſaid vnto him, Why haſt thou ſought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as he talked with him, [n] he ſaid vnto him, Haue they made thee the Kings counſeller? ceaſe thou: why ſhould they [o] ſmite thee? And the Prophet ceaſed, but ſayd, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſell.

17 ¶ Then Amaziah King of Iudah tooke counſell, and ſent to Ioaſh the ſonne of Iehoahaz, the ſonne of Iehu king of Iſrael, ſaying, Come, [p] let vs ſee one another in the face.

18 But Ioaſh king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the cedar that is in Lebanon, ſaying, * Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon went and trode downe the thiſtle.

19 Thou thinkeſt: loe, thou haſt ſmitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliuer them into his hand, becauſe they had ſought the gods of Edom.

21 So Ioaſh the king of Iſrael went vp: and he and Amaziah king of Iudah ſawe one another in the face at Beth-ſhemeſh, which is in Iudah.

22 And Iudah was put to the worſe before Iſrael, and they fled euery man to his tents.

23 But Ioaſh the king of Iſrael tooke Amaziah king of Iudah, the ſonne of Ioaſh, the ſonne of Iehoahaz, in Bethſhemeſh, and brought him to Ieruſalem, and brake downe the wall of Ieruſalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And *he tooke* all the gold and the ſiluer, and all the veſſels that were found in the houſe of God with [r] Obed Edom, and in the treaſures of the kings houſe, and the children that were in hoſtage, and returned to Samaria

25 ¶ And Amaziah the ſonne of Ioaſh king of Iudah liued after the death of Ioaſh ſonne of Iehoahaz king of Iſrael, fifteene yeere.

26 Concerning the reſt of the acts of Amaziah firſt and laſt, are they not written in the booke of the kings of Iudah and Iſrael?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treaſon againſt him in Ieruſalem: and when hee was fled to Lachiſh, they ſent to Lachiſh after him, and

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[o] That is, reprooued and checked him, and handled him rigorouſly.

[p] Meaning, Zacharie, which was one of Iehoiadas ſonnes, and a Prophet of the Lord.

[q] That is, concerning his ſonnes, &c.

[r] That is, the reparation.

2.King.14.2.

[a] Meaning, in reſpect of his predeceſſours albeit he had his imperfections.

* Deut.24.16. 2.King.14.6. Ierem.31.30. Ezek.18.10.

[b] That is, for that fault wherefore the child is puniſhed, except he be culpable of the ſame.

[c] So many as were able men to beare weapons and goe to the warre.

[d] That is, out of the tenne tribes, which had ſeparated themſelues before both from God and their true king.

[e] And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to caſt off the helpe of the Lord.

[f] If thou wilt not giue credite to my words.

[g] He ſheweth that if we depend onely vpon God, we ſhall not neede to be troubled with theſe worldly reſpects, for hee will giue at all times that which ſhalbe neceſſarie, if we obey his word.

[h] For the Idumeans whom Dauid had brought to ſubiection, rebelled under Iehoram Iehoſhaphats ſonne.

[i] In the 2.Kings 4.7. this rocke is called the citie Sela.

[k] That is, the hundreth thouſand of Iſrael.

[l] Thus where he ſhould haue giuen the praiſe to God for his benefits and great victorie, he fell from God, and did moſt vilely diſhonour him.

[m] Hee prooueth that whatſoeuer cannot ſaue himſelfe nor his worſhippers, is no God but an idol.

[n] Meaning, the King.

[o] So hard it is, for the carnall man to be admoniſhed of his fault, that he contemneth, mocketh, and threateneth him that warneth him: yea, impriſoneth him and putteth him to death, as Chap.16.20. and 18.26. and 24.21.

[p] That is, let us trie the matter hand to hand: for hee was offended, that the armie of the Iſraelites, whom hee had in wages, and diſmiſſed by the counſell of the Prophet, had deſtroyed certaine of the cities of Iudah.

* 2.King.14.9

[q] Thus God oft times plagueth by thoſe means where in men muſt truſt, to teach them to haue their recourſe onely to him, and to ſhew his iudgements, mooueth their hearts to follow that which ſhall be their deſtruction.

[r] Meaning, the ſucceſſours of Obed Edom: for the houſe bare the name of the chiefe father.

* 2.King.14.19.

ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1,5 Vzziah obeying the Lord, proſpereth in his enterpriſes. 16 Hee waxeth proud and uſurpeth the Prieſtes office. 19 The Lord plagueth him. 20 The Prieſts drive him out of the Temple, and exclude him out of the Lords houſe. 23 His buriall, and his ſucceſſour.

THen all * the people of Iudah tooke [a] Uzziah which was ſixteene yeare old, and made him king in the ſtead of his father Amaziah.

* 2.King.14,21.
[a] Called alſo Azariah.

2 Hee built [b] Eloth, and reſtored it to Iudah, after that the king ſlept with his fathers.

[b] He fortified it and made it ſtrong: this city was alſo called Elath and Elanon neare to the red Sea.

3 * Sixteene yeare old *vvas* Uzziah, when he began to reigne, and hee reigned two and fiftie yeare in Ieruſalem, and his mothers name *vvas* Iecoliah of Ieruſalem.

* 2.*King*.15,2.

4 And he did uprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And hee ſought God in the dayes of [c] Zechariah (which underſtood the viſions of God) and when as [d] he ſought the Lord, God made him to proſper.

[c] This was not that Zechariah that was the ſonne of Iehoiada, but ſome other Prophet of that name.
[d] For God never forſake any that ſeeketh unto him, and therefore man is the cauſe of his owne deſtruction.

6 For he went foorth and fought againſt the Philiſtims, and brake downe the wall of Gath, and the wall of Iabneth, and the wall of Aſhdod, and built cities in Aſhdod, and among the Philiſtims.

7 And God helped him againſt the Philiſtims, and againſt the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gave [e] gifts to Uzziah, and his name ſpred to the entring in of Egypt: for he did moſt valiantly.

[e] That is, they payed tribute in ſigne of ſubjection.

9 . Moreover Uzziah built towers in Ieruſalem at the corner-gate, and at the valley-gate, and at the * [f] turning, and made them ſtrong.

* *Nehem*.3,19. and 24
[f] Whereas the wall or tower turneth.

10 And he built towers in the wilderneſſe, and digged many ‖ ciſternes: for he had much cattell both in the valleys and plaines, plowmen, and dreſſers of vines in the mountaines, and in [g] Carmel: for he loved husbandry.

‖ *Or, pits.*
[g] That is, in mount Carmel, or as the word ſignifieth in the fruitfull field: it is alſo taken for a greene eare of corne, when it is full, as Lev.2,14.

11 Uzziah alſo had an hoaſt of fighting-men that went out to warre by bands, according to the count of their number under the hand of Ieiel the Scribe, and Maaſeiah the ruler, *and* under the hand of Hananiah, one of the Kings captaines.

12 The whole [h] number of the chiefe of the families of the valiant men *vvere* two thouſand and ſixe hundreth.

[h] Of the chiefe officers of the kings houſe, or of the captaines and ſergeants for warre.

13 And under their hand *vvas* the armie for warre, three hundreth and ſeven thouſand, and five hundreth that fought valiantly to helpe the King againſt the enemy.

14 And Uzziah prepared them throughout all the hoaſte, ſhields, and ſpeares, and helmets, and brigandines, and bowes, and ſtones to ſling.

15 He made alſo very † artificiall engins in Ieruſalem, to be upon the towers and upon the corners, to ſhoote arrowes and great ſtones: and his name ſpread farre abroad, becauſe *God* did helpe him marveilouſly till he was mighty.

† *Ebr. engins by the invention of an inventive man.*

16 ¶ But when he was ſtrong, his heart [i] was lift up to *his* deſtruction: for hee tranſgreſſed againſt the Lord his God, and went into the Temple of the Lord to burne incenſe upon the altar of incenſe.

[i] Thus proſperity cauſeth men to truſt in themſelves, and by forgetting him which is the authour thereof, procure their owne perdition.

17 And Azariah the Prieſt went in after him, and with him fourescore Prieſts of the Lord, valiant men.

18 And they withſtood Uzziah the King, and ſaid unto him, * It perteineth not to thee, Uzziah, to burne incenſe unto the Lord, but to the Prieſts the ſonnes of Aaron, that are conſecrated for to offer incenſe: [k] goe forth of the Sanctuarie: for thou haſt tranſgreſſed, and thou ſhalt have none honour of the Lord God.

* *Numb*.18,7.
[k] Though his zeale ſeemed to be good and alſo his intention, yet becauſe they were not governed by the word of God, he did wickedly, and was therefore both juſtly reſiſted and alſo puniſhed.

19 Then Uzziah was wroth, and had incenſe in his hand to burne it: and while he was wroth with the Prieſts, the leproſie roſe up in his forehead before the Prieſts in the houſe of the Lord beſide the incenſe-altar.

20 And when Azariah the chiefe Prieſts with all the Prieſts looked upon him, behold, hee was leprous in his forehead, and they cauſed him haſtily to depart thence: and he was even compelled to goe out, becauſe the Lord had ſmitten him.

21 * And Uzziah the King was a leper unto the day of his death, and dwelt as a leper in an [l] houſe apart, becauſe he was cut off from the houſe of the Lord: and Iotham his ſonne *ruled* over the Kings houſe, and judged the people of the land.

* 2.*King*.15,5.
[l] According to the commandement of the Lord. Levit.13,46.

22 Concerning the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the Prophet the ſonne of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the buriall, which perteined to the Kings: for they ſaid, He [m] is a leper. And Iotham his ſonne reigned in his ſtead.

[m] And therefore was buried apart in the ſame field, but not in the ſame ſepulchres with his predeceſſors.

CHAP. XXVII.

1 Iotham reigned, and overcommeth the Ammonites. 8 His reigne and death. 9 Ahaz his ſonne reigneth in his ſtead.

IOtham * *vvas* five and twenty yeare old when he began to reigne, and reigned ſixteen yeare in Ieruſalem, and his mothers name *vvas* Ieruſhah the daughter of Zadok.

* 2.*King*.15,33.

2 And hee did uprightly in the ſight of the Lord, according to all that his father Uzziah did, ſave that he entred not into the [a] Temple of the Lord, and the people did yet [b] corrupt *their vvayes*.

[a] To wit, to offer incenſe againſt the word of God, which thing is ſpoken in the commendation of Iotham.
[b] They were not cleane purged from idolatry.

3 Hee built the hie [c] gate of the houſe of the Lord, and hee built very much on the wall of the caſtle.

[c] Which was ſixeſcore cubits high, and was for the height called Ophel: it was at the Eaſt-gate, and mention is made of it, Chap.3.4.

4 Moreover he built cities in the mountaines of Iudah, and in the forreſts he built palaces and towers.

5 And he fought with the kings of the children of Ammon, and prevailed againſt them. And the children of Ammon gave him the ſame yeare an hundreth talents of ſilver, and ten thouſand † meaſures of wheate, and ten thouſand of barley: this did the children of Ammon give him ‖ both in the ſecond yeare and the third.

† *Ebr. Corim.*
‖ *Or, yearely.*

6 So Iotham became mighty, [d] becauſe hee directed his way before the Lord his God.

[d] Hee ſheweth that all proſperity commeth of God, who never faileth when we put our truſt in him.

7 Concerning the reſt of the acts of Iotham and all his warres and his wayes, loe, they are written in the booke of the Kings of Iſrael, and Iudah.

8 He was five and twentie yeare old, when he began to reigne, and reigned ſixteene yeare in Ieruſalem.

9 And Iotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſonne reigned in his ſtead.

CHAP. XXVIII.

1 Ahaz an idolater is given into the hands of the Syrians and the king of Iſrael. 9 The Prophet reprooveth the Iſraelites cruelty. 18 Iudah is moleſted with enemies. 23 Ahaz increaſeth his idolatrie. 26 His death and ſucceſſour.

AHaz * *vvas* twentie yeare old when hee began to reigne, and reigned ſixteene yeare in Ieruſalem, and did not uprightly in the ſight of the Lord, like David his ‖ father.

2 But [a] he walked in the wayes of the kings of Iſrael, and made even molten images for [b] Baalim.

3 Moreover he burnt incenſe in the valley of Ben-hinnom, and ‖ burnt his ſonnes with fire, after the abominations of the heathen whom the Lord haſt caſt out before the children of Iſrael.

4 Hee ſacrificed alſo and burnt incenſe in the high places, and on hils, and under every greene tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they ſmote him, and tooke of his † many priſoners, and brought them to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, which ſmote him with a great ſlaughter.

6 For [c] Pekah the ſonne of Remaliah ſlew in Iudah ſixeſcore thouſand in one day, all † valiant men, becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a ‖ mighty man of Ephraim ſlew Maaſeiah the kings ſonne, and Azrikam the governour of the houſe, and Elkanah the ſecond after the king.

8 And the children of Iſrael tooke priſoners of their brethren, [d] two hundreth thouſand of women, ſonnes and daughters, and caried away much ſpoile of them, and brought the ſpoile to Samaria.

9 ¶ But there was a Prophet of the Lord, (whoſe name *vvas* Oded) and hee went out before the hoaſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the Lord God of your fathers is wroth with Iudah, hee hath delivered them into your hand, and ye have ſlaine them in a rage, that reacheth up to heaven.

10 And now yee purpoſe to keepe under the children of Iudah and Ieruſalem, as ſervants and handmaides unto you, but are not you *ſuch that* [f] ſinnes *are* with you before the Lord your God?

11 Now therefore heare mee, and deliver the captives againe, which yee have taken priſoners of your brethren: for the fierce wrath of the Lord *is* toward you.

12 Wherefore certaine of the chiefe of the children of [g] Ephraim, Azariah the ſonne of Iehohanan, Berechiah the ſonne of Meſhillemoth, and Iehizkiah the ſonne of Shallum, and Amaſa the ſonne of Hadlai, ſtood up againſt them that came from the warre,

13 And ſaid unto them, Bring not in the captives hither: for *this ſhallbe* [h] a ſinne upon us *againſt* the Lord: yee intend to adde more to our ſinnes and to our treſpaſſe, though our treſpaſſe be great, and the fierce wrath *of God is* againſt Iſrael.

14 So the army left the captives and the ſpoile before the princes and all the Congregation.

15 And the men that were [i] named by name, roſe up and tooke the priſoners, and with the ſpoile cloathed all that were naked among them, and arayed them, and ſhod them, and gave them meate, and gave them drinke, and [k] anoynted them, and caried all that were feeble of them upon aſſes, and brought them to Iericho the city of Palme-trees to their [l] brethren: ſo they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the [m] kings of Aſſhur to helpe him.

17 (For the Edomites came moreover, and ſlew of Iudah, and caried away captives.

* 2 *King.*16,2.

‖ *Or, predeceſſour.*

a He was an idolater like them.

b As the idolaters have certaine chiefe idoles, who are as patrons (as were theſe Baalim) ſo have they others which are inferiour and doe repreſent the great idoles.

‖ *Or, made them paſſe through the fire, as chap.33,6. Levit.13,21.*

† *Ebr. a great captivitie.*

c Who was king of Iſrael.

† *Ebr. ſonnes of ſtrength.*

‖ *Or, tyrant.*

d Thus by the juſt judgement of God, Iſrael deſtroyed Iudah.

e For they thought they had overcome them by their owne valiantneſſe, and did not conſider that God had delivered them into their hands, becauſe Iudah had offended him.

f May not God aſwell puniſh you for your ſinnes as he hath done theſe men for theirs, ſeeing yours are grater?

g Which tribe was now greateſt, and had moſt authoritie.

h God will not ſuffer this ſinne, which we commit againſt him, to be unpuniſhed.

i Whoſe names were rehearſed before, verſe 12.

k Either for their wounds or wearineſſe.

l To them of the tribe of Iudah.

m To Tilgath Pilneeſer and thoſe kings that were under his dominion, 2 King.16,7.

18 The Philiſtims alſo invaded the cities in the low-countrey, and toward the South of Iudah, and tooke Bethſhemeſh, and Ajalon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, becauſe of Ahaz king of [n] Iſrael, for he had brought vengeance upon Iudah, and had grievouſly tranſgreſſed againſt the Lord.)

20 And Tilgath Pilneeſer king of Aſſhur came unto him, who troubled him and did not ſtrengthen him.

21 For Ahaz † tooke a portion * out of the houſe of the Lord and out of the kings houſe and of the princes, and gave unto the king of Aſſhur: yet it helped him not.

22 And in the time of his tribulation did hee yet treſpaſſe more againſt the Lord, (this is king Ahaz.)

23 For hee ſacrificed unto the gods of Damaſcus, which [o] plagued him, and he ſaid, Becauſe the gods of the kings of Aram helped them, I will ſacrifice unto them, and they will [p] helpe mee: yet they were his ruine, and of all ‖ Iſrael.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God, and ſhut up the doores of the houſe of the Lord, and made him altars in every corner of Ieruſalem.

25 And in every city of Iudah he made high places to burne incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the reſt of his acts, and all his wayes firſt and laſt, behold, they are written in the booke of the Kings of Iudah, and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city ‖ of Ieruſalem, but brought him not unto the [q] ſepulchres of the Kings of Iſrael: and Hezekiah his ſonne reigned in his ſtead.

CHAP. XXIX.

3, 5 Hezekiah repaireth the Temple, and advertiſeth the Levites of the corruption of religion. 12 The Levites prepare the Temple. 20 The king and his princes ſacrifice in the Temple. 25 The Levites ſing praiſes. 31 The oblation of the people.

HEzekiah * began to reigne, when he was five and twenty yeare old, and reigned nine and twenty yeares in Ieruſalem: and his mothers name *vvas* ‖ Abijah the daughter of Zechariah.

2 And hee did uprightly in the ſight of the Lord, according to all that David his father had done.

3 He opened the [a] doores of the houſe of the Lord in the firſt yeare, and in the [b] firſt moneth of his reigne, and repaired them.

4 And hee brought in the Prieſts and the Levites, and gathered them into the Eaſt-ſtreet,

5 And ſaid unto them, Heare me, ye Levites: ſanctifie now your ſelves, and ſanctifie the houſe of the Lord God of your fathers, and cary foorth [c] the filthineſſe out of the Sanctuary.

6 For our fathers have treſpaſſed and done evill in the eyes of the Lord our God, & have forſaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They have alſo ſhut the doores of the porch, and quenched the lampes, and have neither burnt incenſe, nor offered burnt-offerings in the Sanctuarie unto the Lord God of Iſrael.

8 [d] Wherefore the wrath of the Lord hath bin

n Hee meaneth Iudah, becauſe Ahaz forſooke the Lord and ſought helpe of the infidels, Reade of Iſrael taken for Iudah, Chap.15,17.

† *Ebr. divided.*

* 2.*King.*16,8.

o As he falſly ſuppoſed.

p Thus the wicked meaſure Gods favour by proſperitie and adverſity: for if idolaters proſper, they make their idoles gods, not conſidering that God puniſheth them oft times whom he loveth, and giveth his enemies good ſucceſſe for a time, whom afterward he will deſtroy.

‖ *Or, Iudah and Benjamin.*

‖ *Or, in Ieruſalem.*

q They buried him not in the city of David, where were the ſepulchres of the kings.

* 2.*King.*18,1.

‖ *Or, Abi.*

a Which Ahaz had ſhut up, Chap.28,24.

b This is a notable example for all princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright.

c Meaning, all the idoles, altars, groves and whatſoever was occupied in their ſervice, and wherewith the Temple was polluted.

d He ſheweth that the contempt of religion is the cauſe of all Gods plagues.

on Iudah and Ieruſalem, and he hath made them a ‖ ſcattering, a deſolation, and an hiſsing, as yee ſee with your eyes.

9 For loe, our fathers are fallen by the ſworde, and our ſonnes, and our daughters, and our wiues *are* in captiuitie for the ſame cauſe.

10 Now † I purpoſe to make a couenant with the Lord God of Iſrael, that he may [e] turne away his fierce wrath from vs.

11 Nowe my ſonnes, be not deceiued: for the Lord hath * choſen you to ſtand before him, to ſerue him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amſhai, and Ioel the ſonne of Azariah of the ſonnes of the Kohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah the ſonne of Iehaleel: and of the Gerſhonites, Ioah the ſonne of Zimmah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Shimri, and Iehiel: and of the ſonnes of Aſaph, Zechariah, and Mattaniah.

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and ſanctified themſelues, & came according to the commandement of the king, *and* ‖ by the words of the Lord, for to cleanſe the houſe of the Lord.

16 And the Prieſts went into the inner partes of the houſe of the Lord, to [f] cleanſe it & brought out all the vncleanneſſe that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the firſt *day* of the [g] firſt moneth to ſanctifie it, and the eight day of the moneth came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight dayes, and in the ſixteenth day of the firſt moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king and ſaid, Wee haue cleanſed all the houſe of the Lord, and the altar of burnt offering, with all the veſſels thereof, and the ‖ ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which King Ahaz had caſt aſide when he reigned, *and* tranſgreſſed, haue we prepared and ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [h] roſe early, and gathered the princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuen bullockes, and ſeuen rammes, and ſeuen lambs, and ſeuen hee goats for a * ſinne offering for the kingdome, and for the ſanctuary, and for Iudah. And he commanded the Prieſts the ſonnes of Aaron, to offer *them* on the altar of the Lord.

22 So they ſlew the bullocks, and the Prieſtes receiued the blood, and [i] ſprinkled it vpon the altar: they ſlew alſo the rammes, and ſprinkled the blood vpon the altar, and they ſlewe the lambes, and they ſprinkled the blood vpon the altar.

23 Then they brought the hee goates for the ſinne offering before the king and the Congregation, [k] and they layd their hands vpon them.

24 And the Prieſtes ſlewe them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offering, and the ſinne offering.

‖ *Or, a nodding of the head and mockery.*

† *Ebr. it is in mine heart.*

[e] He prooueth by the iudgements of God vpon thoſe that haue contemned his word, that there is no way to auoid his plagues, but by conforming themſelues to his will.

* *Numb.18.6.*

‖ *Or, concerning the things of the Lord.*

[f] From the pollutions and filth that Ahaz had brought in.

[g] Which conteined part of March and part of Aprill.

‖ *Or, table where the bread was ſet in order.*

[h] By this manner of ſpeech the Ebrewes meane a certaine diligence and ſpeed to do a thing: and when there is no delay.

* *Leuit.4.14.*

[i] For without ſprinkling of blood nothing could be ſanctified, Heb 9.21. Exod.24.8.

[k] That is, the King and the Elders, as Leuit.4.15. for they that offered a ſinne offering, muſt lay their hands vpon it, to ſignifie that they had deſerued that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exo.29.10.

25 He appointed alſo the Leuites in the houſe of the Lord with cymbals, with violes, and with harpes, * according to the commaundement of David, and Gad the Kings Seer, and Nathan the Prophet: for the [l] commaundement *vvas* by the hand of the Lord, *and* by the hand of his Prophets.

26 And the Leuites ſtood with the inſtruments of Dauid, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt offring vpon the altar: and when the burnt offering began, the ſong of the [m] Lord began with the trumpets, and the inſtruments [n] of Dauid king of Iſrael.

28 And all the congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this *continued* vntill the burnt offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelves, and worſhipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Levites to prayſe the Lord with the [o] words of David, and of Aſaph the Seer. So they praiſed with ioy, and they bowed themſelves, and worſhipped.

31 And Hezekiah ſpake, and ſayd, Now yee have † conſecrate your ſelves to the Lord: come neere and bring the ſacrifices and *offerings* of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices and *offerings* of praiſes, and every man that was willing in heart *offred* burnt offrings.

32 And the number of the burnt offerings, which the Congregation brought, was ſeventy bullockes, an hundreth rammes, *and* two hundreth lambs: all theſe were for a burnt offering to the Lord:

33 And for [p] ſanctification ſixe hundreth bullockes, and three thouſand ſheepe.

34 But the Prieſts were to few, and were not able to ſlay all the burnt offerings: therefore their brethren the Levites did helpe them, till they had ended the worke, and untill *other* Prieſtes were ſanctified: for the Levites were [q] more upright in heart to ſanctifie themſelves then the Prieſtes.

35 And alſo the burnt offerings were many, with the * fat of the peace offrings and the drinke offerings for the burnt offering: ſo the ſervice of the houſe of the Lord was ſet in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people ſo [r] ready: for the thing was done ſuddenly.

* *1.Chron.16.4.*

[l] This thing was not appointed of man, but it was the commandement of God.

[m] The Pſalme which Dauid had appointed to be ſung for thankeſgiuing.

[n] Which Dauid had appointed to prayſe the Lord with.

[o] With that Pſalme whereof mention is made 1.Chron.16.7.

† *Ebr. filled your hands.*

[p] That is, for the holy offerings.

[q] Meaning, were more zealous to ſet forward the religion.

* *Leuit.3.2.3.*

[r] He ſheweth that religion cannot proceede except God touch the heart of the people.

CHAP. XXX.

1, 13 The keeping of the Paſſeouer by the kings commaundement. 6 He exhorteth Iſrael to turne to the Lord. 18 Hee prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleſſe the people.

And Hezekiah ſent to all Iſrael and Iudah, and alſo wrote letters to [a] Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keep the Paſſeouer vnto the Lord God of Iſrael.

2 And the king and his princes and all the Congregation had taken counſell in Ieruſalem to keepe the Paſſeouer in the [b] ſecond moneth.

3 For they could not keepe it at this time, becauſe there were not Prieſts enough ſanctified, neither was the people gathered to Ieruſalem.

[a] Meaning, all Iſrael, whom Tilgath Pilneeſar had not taken away into the captiuitie, 2.King.15.29.

[b] Though they ought to haue done it in the firſt moneth, as Exod.12.18. Numb.9.3. yet if any were not cleane, or els had a long iourney, they might deferre it vnto the ſecond moneth, as Numb.9.10.11.

4 And the thing pleaſed the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Iſrael from [c] Beerſheba even to Dan, that they ſhould come to keepe the Paſſeover unto the Lord God of Iſrael at Ieruſalem: for they had not done it of a great *time*, [d] as it was written.

6 ¶ So the poſtes went with letters by the commiſſion of the King, and his princes, thorowout all Iſrael and Iudah, and with the commandement of the King, ſaying, Ye children of Iſrael, turne againe unto the Lord God of Abraham, Izhak, and Iſrael, and [e] hee will returne to the remnant that are eſcaped of you, out of the hands of the kings of Aſſhur.

7 And be not yee like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers: *and* therefore he made them deſolate, as yee ſee.

8 Be not yee now ſtiffnecked like your fathers, *but* [f] give the hand to the Lord, and come into his Sanctuarie, which he hath ſanctified for ever, and ſerve the Lord your God, and the fierceneſſe of his wrath ſhall turne away from you.

9 For if yee returne unto the Lord, your brethren and your children *ſhall finde* mercie before them that led them captives, and they ſhall [g] returne unto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee convert unto him.

10 ¶ So the poſts went from city to city thorow the land of Ephraim and Manaſſeh, even unto Zebulun: but they [h] laughed them to ſcorne and mocked them.

11 Neverthelesse, divers of Aſher, and Manaſſeh, and of Zebulun, ſubmitted themſelves, and came to Ieruſalem.

12 And the hand of God was in Iudah, ſo that he gave them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Ieruſalem much people, to keepe the feaſt of the unleavened bread in the ſecond moneth, a very great aſſembly.

14 ¶ And they aroſe, and tooke away the [k] altars that were in Ieruſalem, and all thoſe for incenſe tooke they away, and caſt them into the brooke Kidron.

15 Afterward they ſlewe the Paſſeover the fourteenth *day* of the ſecond moneth: and the Prieſts and Levites were [l] aſhamed, and ſanctified themſelves, and brought the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the Law of Moſes the man of God: *and* the Prieſts ſprinkled the [m] blood *returned* of the hands of the Levites.

17 Becauſe there were many in the Congregation that were not ſanctified, therefore the Levites had the charge of the killing of the Paſſeover for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, *even* a multitude of Ephraim, and Manaſſeh, Iſſachar and Zebulun had not cleanſed themſelves, yet did eate the Paſſeover, *but* not as it was written: wherefore Hezekiah prayed for them, ſaying, The [n] good Lord be mercifull toward *him*,

19 That prepareth his whole heart to ſeeke the Lord God, the God of his fathers, though hee be not *cleanſed*, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and [o] healed the people.

21 And the children of Iſrael that were preſent at Ieruſalem, kept the feaſt of the unleavened bread ſeven dayes with great joy, and the Levites, and the prieſts prayſed the Lord day by day, ſinging with loud inſtruments unto the Lord.

22 And Hezekiah [†] ſpake comfortably unto all the Levites that had good knowledge *to ſing* unto the Lord: and they did eate in that feaſt ſeven dayes, and offered peace-offerings, and praiſed the Lord God of their fathers.

23 And the whole aſſembly tooke counſell to keepe it other ſeven dayes. So they kept it ſeven dayes with joy.

24 For Hezekiah king of Iudah had given to the Congregation a [p] thouſand bullockes, and ſeven thouſand ſheepe. And the princes had given to the Congregation a thouſand bullockes, and ten thouſand ſheepe: and many Prieſts were ſanctified.

25 And all the Congregation of Iudah rejoyced with the Prieſts and the Levites, and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah.

26 So there was great joy in Ieruſalem: for ſince the time of Salomon the ſonne of David king of Iſrael there *vvas* not the like thing in Ieruſalem.

27 Then the Prieſts and the Levites aroſe, and [q] bleſſed the people, and their voyce was heard, and their prayer came up unto heaven, to his holy habitation.

CHAP. XXXI.

1 *The people deſtroy idolatrie.* 2 *Hezekiah appointeth Prieſts and Levites,* 4 *And provideth for their livings.* 13 *He ordeineth overſeers to diſtribute to every one his portion.*

And when all theſe things were finiſhed, all Iſrael, that were found in the cities of Iudah, went out and [a] brake the images, and cut downe the groves, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim alſo and Manaſſeh, untill they had made an end: afterward all the [b] children of Iſrael returned every man to his poſſeſſion, into their owne cities.

2 And Hezekiah appointed the courſes of the Prieſts and Levites by their turnes, every man according to his office, *both* Prieſts and Levites for the burnt-offering and peace-offerings, to miniſter and to give thankes, and to prayſe in the gates of the [c] tents of the Lord.

3 (And the kings portion *vvas* of his owne ſubſtance for the burnt-offerings, *even* for the burnt-offrings of the morning and of the evening, and the burnt-offerings for the Sabbaths, and for the new moones and for the ſolemne feaſtes, [*] as it is written in the Law of the Lord)

4 Hee commanded alſo the people that dwelt in Ieruſalem, to give a [d] part to the Prieſts and Levites, that they might be [e] encouraged in the law of the Lord.

5 ¶ And when the commandement was [‖] ſpread, the children of Iſrael brought abundance of firſt-fruits, of corne, wine, and oyle, and hony.

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[c] From one end of the land to the other, North and South.

[d] In ſuch ſort and perfection as God had appointed.

[e] Hee will have compaſſion on them, and preſerve them.

[f] Submit your ſelves to the Lord, and rebell no more.

[g] God will not onely preſerve you, but through your repentance reſtore your brethren, which for their ſinnes hee gave into the hands of the enemies.

[h] Though the wicked mocke at the ſervants of God, by whom hee calleth them to repentance, as Gen. 29,14. yet the word ceaſeth not to fructifie in the hearts of Gods elect.

[i] He ſheweth the cauſe why ſome obey and ſome mocke at Gods calling, to wit, becauſe his Spirit is with the one ſort, and mooveth their heart, and the other are left to themſelves.

[k] Which declareth that we muſt put away thoſe things wherewith God is offended, before wee can ſerve him aright.

[l] Seeing their owne negligence (who ſhould have bene moſt prompt) and the readineſſe of the people, Chap. 29, 36.

[m] To wit, of the lambe of the Paſſeover.

[n] Hee knew that faith and ſinceritie of heart was more agreeable to God, then the obſervation of the ceremonies, and therefore he prayed unto God to pardon this fault unto the people, which did not offend of malice but of ignorance.

[o] That is, did accept them as purified.

[†] *Ebr. ſpake to the heart.*

[p] This great liberalitie declareth how kings, princes, and all they to whome God hath given wherewith, ought to be moſt ready to beſtow it in ſetting foorth of Gods glory.

[q] According to that which is written, Num. 6. 23. when they ſhould diſmiſſe the people.

[a] According to the commandement of the Lord, Deut. 7. 25. Ioſh 7. 1. 2. Mach. 12, 40.

[b] That is, all they which came to the Paſſeover.

[c] That is, in the Temple, where they aſſembled as in a tent.

[*] *Num.* 28. 3 9.

[d] The tithes and firſt fruites for the maintenance of the Prieſts and Levites.

[e] That their mindes might not be entangled with proviſion of worldly things, but that they might wholy and cheerefully ſerve the Lord.

[‖] *Or, publiſhed.*

hony, and of all the increaſe of the field, and the tithes of all things brought they abundantly.

6 And the children of Iſrael and Iudah that dwelt in the cities of Iudah, they alſo brought the tithes of bullockes and ſheepe, and the holy tithes [f] which were conſecrate unto the Lord their God, and layd them on [g] many heapes.

7 In the third moneth they began to lay the foundation of the heaps, and finiſhed them in the ſeventh moneth.

8 ¶ And when Hezekiah and the princes came, and ſaw the heapes, they [h] bleſſed the Lord and his people Iſrael.

9 And Hezekiah queſtioned with the Prieſts and the Levites concerning the heapes.

10 And Azariah the chiefe Prieſt of the houſe of Zadok anſwered him, and ſaid, Since the people began to bring the offerings into the houſe of the Lord, wee have [i] eaten, and have beene ſatisfied, and there is left in abundance: for the Lord hath bleſſed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the houſe of the Lord: and they prepared them,

12 And caried in the firſt-fruits, and the tithes, and the dedicate things faithfully: and over them *vvas* Conaniah the Levite the chiefe, and Shimei his brother the ſecond.

13 And Iehiel, and Azariah and Nahath, and Aſahel, and Ierimoth, and Iozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah *vvere* overſeers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the King, and of Azariah the chiefe of the houſe of God.

14 And Kore the ſonne of Imnah the Levite, porter toward the Eaſt, *vvas* over the things that were willingly offered unto God, to diſtribute the oblations of the Lord, and the holy things that were conſecrate.

15 And at his hand *vvere* Eden, and Miniamin, and Ieſhua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Prieſts, to diſtribute with fidelitie to their brethren by courſes, both to the great and ſmall,

16 Their dayly portion: beſide their generation, being males [k] from three yeare old and above, *even* to all that entred into the houſe of the Lord to their office in their charge, according to their courſes:

17 Both to the generation of the Prieſts after the houſe of their fathers, and to the Levites from twenty yeare old and above, according to their charge in their courſes:

18 And to the generation of all their children, their wives, and their ſonnes, and their daughters throughout all the Congregation: for by their [l] fidelitie are they partakers of the holy things.

19 Alſo to the ſonnes of Aaron, the Prieſtes, *vvhich vvere* in the fields *and* ſuburbs of their cities, in every city the men that were appointed by names, ſhould give portions to all the males of the Prieſts, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Iudah, and did well, and uprightly, and truely before the Lord his God.

21 And in all the works that he began for the ſervice of the houſe of God, both in the Law and in the commandements, to ſeeke his God, hee did it with all his heart, and proſpered.

[f] Which they had dedicated to the Lord by a vow.

[g] For the reliefe of the Prieſts, Levites, widowes, pupils, fatherleſſe, ſtrangers, and ſuch as were in neceſſitie.

[h] They prayſed the Lord and prayed for all proſperity to his people.

[i] He ſheweth that this plenteous liberality is expedient for the maintenance of the miniſters, and that God therefore proſpereth his people, and increaſeth by his bleſſing that which is given.

† *Ebr. by the hand.*

[k] Who had alſo a portion and allowance in this diſtribution.

[l] Meaning, that either by the faithfull diſtributions of the officers, every one had their part in the things that were offered, or els that their wives and children were relieved, becauſe the Levites were faithfull in their office, and ſo depended on them.

CHAP. XXXII.

1 Saneherib invadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their truſt in the Lord. 9 Saneherib blaſphemeth God. 20 Hezekiah prayeth. 21 The Angel deſtroyeth the Aſſyrians and the king is ſlaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFter theſe things faithfully *deſcribed*, * Saneherib king of Aſſhur came and entred into Iudah, and beſieged the ſtrong cities, and thought to † winne them for himſelfe.

2 When Hezekiah ſaw that Saneherib was come, and that his † purpoſe *vvas* to fight againſt Ieruſalem,

3 Then hee tooke counſell with his princes and his nobels, to ſtoppe the water of the fountaines without the city: and they did helpe him.

4 So many of the people aſſembled themſelves, and ſtopt all the fountaines, and the river that ranne through the mids of the countrey, ſaying, Why ſhould the kings of Aſſhur come, and finde much water?

5 And † he tooke courage, and built all the broken wall, and made up the towers, and another wall without, and repaired [a] Millo in the [b] city of David, and made many [c] darts and ſhields.

6 And he ſet captaines of warre over the people, and aſſembled them to him in the broad place of the gate of the city, and † ſpake comfortably unto them, ſaying,

7 Be ſtrong and couragious: feare not, neither be afraid for the king of Aſſhur, neither for all the multitude that is with him: * for there *be* more with us, then *is* with him.

8 With him *is* an [d] arme of fleſh, but with us *is* the [e] Lord our God for to helpe us, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this did Saneherib king of Aſſhur ſend his ſervants to Ieruſalem (while he was [f] againſt Lachiſh, and all his dominion with him) unto Hezekiah king of Iudah, and unto all Iudah that were at Ieruſalem, ſaying,

10 Thus ſaith Saneherib the king of Aſſhur, Wherein doe ye truſt, that ye will remaine in Ieruſalem, *during* the ſiege?

11 Doeth not Hezekiah entiſe you to give over your ſelves unto death by famine and by thirſt, ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſhur?

12 Hath not the ſame Hezekiah taken away his hie places, and his [g] altars, and commanded Iudah, and Ieruſalem, ſaying, Ye ſhall worſhip before one altar, and burne incenſe upon it?

13 Know yee not what I and my fathers have done unto all the people of *other* countreys? were the gods of the nations of *other* lands able to deliver their land out of mine hand?

14 Who is hee of all the [h] gods of thoſe nations (that my fathers have deſtroyed) that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor ſeduce you after this ſort, neither beleeve ye him: for none of all the gods of any nation or kingdome was able to deliver his people out of [i] mine hand, and out of the hand of my fathers: how much leſſe ſhall your gods deliver you out of mine hand?

16 And

* *2.King.18,13. Iſa.30,1. Ecclus.48,18.*

† *Ebr. breake them up.*

† *Ebr. face.*

† *Ebr. he was ſtrengthened.*

[a] He made a double wall.

[b] Reade 2.Sam 5,9.

[c] Some reade, ſwords or daggers.

† *Ebr. he ſpake to their heart.*

* *2.King 6,15.*

[d] That is, the power of man.

[e] This declareth that Hezekiah did ever put his truſt in God, and yet made himſelfe ſtrong and uſed lawfull meanes, leaſt he ſhould ſeeme to tempt God.

* *2.King.18, 17.*

[f] While he beſieged Lachiſh.

[g] Thus the wicked put no difference betweene true religion and falſe, God and idoles: for Hezekiah onely deſtroyed idolatry, and placed true religion. Thus the Papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.

[h] This is his blaſphemie, that hee will compare the living God to vile idoles.

[i] When man hath proſperity, hee ſwelleth in pride, and thinketh himſelfe able to reſiſt and overcome even God himſelfe.

16 And his ſeruants ſpake yet more againſt the Lord God, and againſt his [k] ſeruant Hezekiah.

[k] Herein we ſee that when the wicked ſpeake euill of the ſeruants of God, they care not to blaſpheme God himſelfe: for if they feared God, they would loue his ſeruants.

17 Hee wrote alſo letters, blaſpheming the Lord God of Iſrael, and ſpeaking againſt him, ſaying, As the gods of the nations of *other* countries could not deliuer their people out of mine hand, ſo ſhall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cryed with a loud voyce in the Iewes ſpeach vnto the people of Ieruſalem that were on the wall, to feare them and to aſtoniſh them, that they might take the citie.

[l] Their words are written, 2. King. 18, 19

19 Thus they ſpake againſt the God of Ieruſalem, as againſt the gods of the people of the earth, *euen* the [m] works of mans hands.

[m] Which were inuented, made and authorized by man.

20 But Hezekiah the King, and the Prophet Iſaiah the ſonne of Amoz [n] prayed againſt this and cryed to heauen.

[n] This ſheweth what is the beſt refuge in all troubles and dangers.

21 And the Lord ſent an Angel, which deſtroyed all the valiant men, and the princes and [o] captaines of the hoſte of the king of Aſſhur: ſo he returned † with ſhame to his owne land. And when he was come into the houſe of his god, they that came forth of his [p] owne bowels, ſlew him there with the ſword.

[o] To the number of an hundreth, fourescore and fiue thouſand, as 2. King. 19. 35 36.

† *Ebr. with ſhame of face.*

[p] Meaning, Adramelech and Sharezer his ſonnes.

22 So the Lord ſaued Hezekiah and the inhabitants of Ieruſalem from the hand of Saneherib king of Aſſhur, and from the hand of all *other*, and ‖ maintained them on euery ſide.

‖ *Or, gouerned.*

23 And many brought offrings vnto the Lord to Ieruſalem, and preſents to Hezekiah king of Iudah, ſo that hee was [q] magnified in the ſight of all nations from thenceforth.

[q] Thus after trouble God ſendeth comfort to all them that patienly wait on him, and conſtantly put their truſt in his mercies.

24 * In thoſe dayes Hezekiah was ſicke vnto the death, and prayed vnto the Lord, who ſpake vnto him, and gaue him [r] a ſigne.

* 2. *King.* 20. 1. *Iſa.* 38. 1.

[r] To confirme his faith in Gods promiſe, who declared to him by his Prophet that his life ſhould be prolonged fifteene yeere.

25 But Hezekiah did not render according to the reward *beſtovved* vpon him: for his heart [ſ] was lift vp, and wrath came vpon him, and vpon Iudah and Ieruſalem.

[ſ] He was lifted vp with the pride of his victory and treaſures, and ſheweth them for an oſtentation to the ambaſſadours of Babylon.

26 Notwithſtanding Hezekiah humbled himſelfe (after that his heart was lifted vp) he and the inhabitants of Ieruſalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and he gate him treaſures of ſiluer and of golde, and of precious ſtones, and of ſweete odours, and of ſhields, and of all pleaſant veſſels:

28 And of ſtore houſes for the increaſe of wheate and wine and oyle, and ſtalles for all beaſts, and ‖ rowes for the ‖ ſtables.

‖ *Or, ranges and partitions.*
‖ *Or, rackes.*

29 And he made him cities, and *had* poſſeſſion of ſheepe and oxen in abundance: for God had giuen him ſubſtance exceeding much.

30 The ſame Hezekiah alſo ſtopped the vpper water ſprings of [t] Gihon, and let them ſtreight vnderneath toward the city of Dauid Weſtward: ſo Hezekiah proſpered in all his works.

[t] Which alſo was called Siloe, whereof mention is made, Iſa. 8. 6. Iohn 9. 7.

31 But becauſe of the ambaſſadours of the princes of Babel, which ſent vnto him to enquire of the wonder that was done in the land, God left him to [u] trie him, *and* to know all that was in his heart.

[u] Here wee ſee the cauſe, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the preſence of God, who ſuffereth them not to be ouercome by tentations, but in their weakeneſſe miniſtreth ſtrength.

32 Concerning the reſt of the actes of Hezekiah, and his goodneſſe, behold, they are written in the viſion of Iſaiah the Prophet the ſonne of Amoz, in the booke of the kings of Iudah and Iſrael.

33 So Hezekiah ſlept with his fathers, and they buried him in the higheſt ſepulchre of the ſonnes of Dauid: and all Iudah and the inhabitants of Ieruſalem did him honour at his dead, and Manaſſeh his ſonne reigned in his ſtead.

CHAP. XXXIII.

Manaſſeh an idolater. 9 He cauſeth Iudah to erre. 11 Hee is led away priſoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 Hee aboliſheth idolatry. 16 and ſetteth vp true religion. 20 He dieth, and Amon his ſonne ſucceedeth. 24 Whom his owne ſeruants ſlay.

MAnaſſeh *vvas* twelue yeere olde, * when hee began to reigne, and hee reigned fiue and fiftie yeere in Ieruſalem:

* 2. *King* 21. 1.

2 And hee did euill in the ſight of the Lord, like the abominations of the heathen, * whom the Lord had caſt out before the children of Iſrael.

* *Deut.* 18, 9.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he ſet vp altars for Baalim, and made groues and worſhipped all the hoaſte of the heauen, and ſerued them.

* 2 *King* 18, 4.
* *Ierem.* 32. 34.
2. *King* 17. 16.

4 Alſo hee built altars in the houſe of the Lord, whereof the Lord had ſayd, * In Ieruſalem ſhall my Name be for euer.

* 2. *King.* 21. 4.

5 And hee built altars for all the hoaſte of the heauen in the two courts of the houſe of the Lord.

6 And he cauſed his ſonnes to paſſe through the fire in the valley of Ben-hinnom: hee gaue himſelfe to witchcraft and to charming, and to ſorſerie, and hee vſed them that had familiar ſpirits, and ſoothſayers: he did very much euill in the ſight of the Lord to anger him.

a Reade 2 King. 16, 3.

7 He put alſo the carued image, which he had made, in the houſe of God: whereof God had ſaid to Dauid and to Salomon his ſonne, * In this houſe and in Ieruſalem, which I haue choſen before all the tribes of Iſrael, will I put my Name for euer.

* 1. *King.* 8. 29. *and* 9, 3.
2. *King* 21. 7, *and* 23, 27.

8 Neither will I * make the foote of Iſrael to remoove any more out of the land which I haue appointed for your fathers, ſo that they take heede, and doe all that I haue commanded them, according to the Law and ſtatutes and iudgements by the [b] hand of Moſes.

* 2. *Sam.* 7, 10.

[b] By the charge giuen to Moſes.

9 So Manaſſeh made Iudah and the inhabitants of Ieruſalem to erre, *and* to doe worſe then the heathen, whom the Lord had deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake [c] to Manaſſeh and to his people, but they would not regard.

[c] Meaning by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoaſte of the king of Aſſhur, which tooke Manaſſeh *and put him* in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, he prayed to the Lord his God, and humbled himſelfe greatly before the God of his fathers,

13 And prayed unto him: and *God* was [d] entreated of him, and heard his prayer, and brought him againe to Ieruſalem into his kingdome: then Manaſſeh knew that the Lord was God.

[d] Thus affliction giueth vnderſtanding: for he that hated God in his proſperity, now in his miſerie he ſeeketh vnto him.

14 Now after this hee built a wall without the citie of Dauid, on the Weſt ſide of [e] Gihon in the valley, euen at the entry of the fiſh gate, and compaſſed about [f] Ophel, and raiſed it very high, and put captaines of warre in all the ſtrong cities of Iudah.

[e] Reade Chap. 32. 30.

[f] Reade Chap. 27, 3.

15 And hee tooke away the ſtrange gods and

the image out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the citie.

16 Alſo hee prepared the [g] altar of the Lord, and ſacrificed thereon peace offrings, & of thanks, and commanded Iudah to ſerue the Lord God of Iſrael.

17 Neuertheleſſe the people did ſacrifice ſtill in the hie places, but vnto the [h] Lord their God.

18 ¶ Concerning the reſt of the actes of Manaſſeh, and his [i] prayer unto his God, & the words of the Seers, that ſpake vnto him in the Name of the Lord God of Iſrael, behold, they are *vvritten* in the booke of the Kings of Iſrael.

19 And his prayer and how *God* was intreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built hie places, and ſet groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manaſſeh ſlept with his fathers, and they buried him in his owne [k] houſe: and Amon his ſonne reigned in his ſtead.

21 ¶ Amon *vvas* two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ieruſalem.

22 But he did euill in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed to all the images, which Manaſſeh his father had made, and ſerued them.

23 And hee humbled not himſelfe before the Lord, as Manaſſeh his father had humbled himſelfe: but this Amon treſpaſſed more and more.

24 And his ſeruants * conſpired againſt him, and ſlew him in his owne houſe.

25 But the people of the land ſlewe all them that had conſpired againſt King Amon: and the people of the land made Ioſiah his ſonne King in his ſtead.

CHAP. XXXIV.

1 Ioſiah deſtroyeth the idoles. 8 And reſtoreth the Temple. 14 The booke of the Law is found. 21 Hee ſendeth to Huldah the Propheteſſe for counſell. 27 God heareth his prayer. 31 Hee maketh a couenant with God.

IOſiah * *vvas* eight yeere old when he began to reigne, and hee reigned in Ieruſalem one and thirtie yeere.

2 And hee did vprightly in the ſight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a [b] childe) he began to ſeeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ieruſalem from the hie places, and the groues, and the carued images, and molten images.

4 And they brake downe [c] in his ſight the altars of Baalim, and he cauſed to cut downe the images that were on high vpon them: hee brake alſo the groues, and the carued images and the molten images, and ſtampt them to powder, and ſtrowed it vpon the graues of them that had ſacrificed vnto them.

5 Alſo hee burnt the [d] bones of the Prieſtes vpon their altars, and purged Iudah and Ieruſalem.

6 And in the cities of Manaſſeh, and Ephraim and Simeon, euen vnto Naphtali, with their maules *they brake all* round about.

7 And when he had [e] deſtroyed the altars, and the groues, and had broken and ſtamped to pouder the images, and had cut downe all the idoles throughout all the land of Iſrael, he returned to Ieruſalem.

[g] Which Salomon had cauſed to be made.

[h] Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, ſo that they worſhipped God: but it is idolatry to worſhip God any otherwiſe then he hath appointed.

[i] Which albeit that it is not conteined in the Ebrew, yet becauſe it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

‖ *Or, Hozai.*

[k] Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the Kings, but in the garden of the Kings houſe.

* 2.*King*.21.23.

* 2.*King*.22.1.

[a] He followed Dauid in all points that he followed the Lord.

[b] When he was but ſixteene yeere old he ſhewed himſelfe zealous of Gods glory, and at twentie yeere olde he aboliſhed idolatry, and reſtored ẏ true religion.

[c] Which ſheweth that hee would ſee the reformation with his owne eyes.

[d] Reade 2 King. 23.16.

[e] This great zeale of this godly King the holy Ghoſt ſetteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he ſent Shaphan the ſonne of Azaliah and Maaſeiah the gouernour of the citie, and Ioah the ſonne of Ioahaz the Recorder to repaire the houſe of the Lord his God.

9 And when they came to Hilkiah the hie Prieſt, they deliuered the money that was brought into the houſe of God, which the Leuites that kept the doore, had gathered at the hand of Manaſſeh, and Ephraim, and of all the reſidue of Iſrael, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ieruſalem.

10 And they put it in the hands of them that ſhould do the worke, *and* had the ouerſight in the houſe of the Lord: and they gaue it to the workemen that wrought in the houſe of the Lord to repaire and amend the houſe.

11 Euen to the workemen and to the builders gaue they it to buy hewed ſtone and timber for couples, and for beames of the [f] houſes, which the kings of Iudah had deſtroyed.

12 And the men did the worke [g] faithfully, and the ouerſeers of them *vvere* Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meſhullam, of the children of the Kohathites to ſet it forward: and of the Leuites all that could ſkill of inſtruments of muſicke.

13 And *they vvere* ouer the bearers of burdens, and them that ſet forward all the workemen in euery worke: and of the Leuites *vvere* ſcribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the Prieſt found the [h] booke of the Law of the Lord *giuen* by the hand of Moſes.

15 Therefore Hilkiah anſwered and ſaid to Shaphan the chanceller, I haue found the booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to [i] the King, and brought the King word againe, ſaying, All that is committed to the hand of thy ſeruants, that doe they.

17 For they haue gathered the money that was found in the houſe of the Lord, and haue deliuered it into the hands of the ouerſeers, and to the hands of the workemen.

18 Alſo Shaphan the chanceller declared to the King, ſaying, Hilkiah the Prieſt hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he [k] tare his cloathes.

20 And the King commaunded Hilkiah and Ahikam the ſonne of Shaphan, and Abdon the ſonne of Micah, and Shaphan the chanceller, and Aſaiah the kings ſeruant, ſaying,

21 Goe *and* enquire of the Lord for mee, and for the reſt in Iſrael and Iudah, concerning the wordes of this booke that is found: for great *is* the wrath of the Lord that is fallen vpon vs, becauſe our [l] fathers haue not kept the worde of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king *had appointed* went to Huldah the propheteſſe the wife of Shallum, the ſonne of ‖ Tokhath, the ſonne of

‖ Haſrah

* 2.*King*.22.3.

‖ *Or, they returned to Ieruſalem.*

[e] Meaning Shaphan, &c.

[f] For there were many portions and pieces annexed to the Temple.

[g] Meaning, that they were in ſuch credite for their fidelitie, that they made none accounts of that which they receiued, 2.King 22.7.9.

[h] Reade 2.King.22.8

[i] For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut.17.18.

[k] For ſorow that the word of God had bene ſo long ſuppreſſed and the people kept in ignorance, conſidering alſo the curſes conteined therein againſt the tranſgreſſours.

[l] Thus the godly doe not onely lament their owne ſinnes, but alſo that their fathers and predeceſſours haue offended God.

‖ *Or, Tiknah.*

‖ Haſrah keeper of the [m] wardrobe (and ſhe dwelt in Ieruſalem within the [n] colledge) and they communed hereof with her.

23 And ſhe anſwered them, Thus ſayeth the Lord God of Iſrael, Tell ye [o] the man that ſent you to me,

24 Thus ſaith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *euen* all the curſes, that are written in the booke which they haue read before the King of Iudah:

25 Becauſe they haue forſaken mee, and burnt incenſe vnto other gods, to anger me with all the works of their [p] hands, therefore ſhall my wrath fall vpon this place, and ſhall not be quenched.

26 But to the king of Iudah, who ſent you to enquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſaith the Lord God of Iſrael, The wordes which thou haſt heard, *ſhall come to paſſe.*

27 *But* becauſe thine heart did [q] melt, and thou diddeſt humble thy ſelfe before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbleſt thy ſelfe before mee, and tareſt thy cloathes, and wepteſt before mee, I haue alſo heard it, ſaith the Lord.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this [r] place and vpon the inhabitants of the ſame. Thus they brought the King word againe.

29 ¶ Then the King ſent and gathered all the Elders of Iudah and Ieruſalem.

30 And the King went vp into the houſe of the Lord, and all the men of Iudah, and the inhabitants of Ieruſalem, and the Prieſtes and the Leuites, and all the people from the greateſt to the [ſ] ſmalleſt, and he read in their eares all the words of the booke of the Couenant that was found in the houſe of the Lord.

31 And the King ſtood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his teſtimonies, and his ſtatutes with all his heart, and with all his ſoule, *and* that he would accompliſh the words of the Couenant written in the ſame booke.

32 And he cauſed all that were found in Ieruſalem, and Beniamin to ſtand to it: and the inhabitants of Ieruſalem did according to the Couenant of God, *euen* the God of their fathers.

33 So Ioſiah tooke away all the abominations out of all the countreys that perteined to the children of Iſrael, and compelled all [t] that were found in Iſrael, to ſerue the Lord their God: ſo all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 *Ioſiah keepeth the Paſſeouer.* 2 *He ſetteth foorth Gods ſeruice.* 20 *He fighteth againſt the King of Egypt, and dieth.* 24 *The people bewaile him.*

MOreouer, * Ioſiah kept a Paſſeouer vnto the Lord in Ieruſalem, and they ſlew the [a] Paſſeouer in the fourteenth day of the firſt moneth.

2 And he appointed the Prieſts to their charges, and encouraged them to the ſeruice of the houſe of the Lord,

3 And he ſayd vnto the Leuites that [b] taught all Iſrael and were ſanctified vnto the Lord, Put the holy Arke in the houſe which Salomon the ſonne of Dauid King of Iſrael did build: it *ſhallbe* no more a [c] burden vpon your ſhoulders: ſerue now the Lord your God, and his people Iſrael,

4 And prepare your ſelues by the houſes of your fathers according to your courſes, as *Dauid the king of Iſrael hath written, and according to the writting of Salomon his ſonne,

5 And ſtand in the Sanctuary according to the diuiſion of the families of your brethren ‖ the children of the people, and *after* the diuiſion of the familie of the Leuites:

6 So kill the Paſſeouer, and ſanctifie your ſelues, and [d] prepare your brethren that they may doe according to the worde of the Lord by the hand of Moſes.

7 Ioſiah alſo gaue to the † people ſheepe, lambs and kiddes, all for the Paſſeouer, *euen* to all that were preſent, to the number of thirtie thouſand, and three thouſand bullockes: theſe were of the Kings ſubſtance.

8 And his princes offred willingly vnto the people, to the Prieſts and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the houſe of God gaue vnto the Prieſts for the Paſſeouer, *euen* two thouſand and ſixe hundreth *ſheepe*, and three hundreth bullocks.

9 [e] Conaniah alſo and Seemaiah and Nethaneel his brethren, *and* Haſhabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Paſſeouer, fiue thouſand *ſheepe*, and fiue hundreth bullocks.

10 Thus the ſeruice was prepared, and the Prieſts ſtood in their places, alſo the Leuites in their orders, according to the kings commaundement:

11 And they ſlewe the Paſſeouer, and the Prieſts [f] ſprinkled *the blood* with their hands, and the Leuites flayed *them*.

12 And they tooke away *from* the [g] burnt offering to giue it according to the diuiſions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moſes, and ſo of the bullocks.

13 And * they roſted the Paſſeouer with fire, according to the cuſtome, but the ſanctified things they ſod in pots, pannes, and cauldrons, and diſtributed them quickly to all the people.

14 Afterward alſo they prepared for themſelues and for the Prieſts: for the Prieſtes the ſonnes of Aaron *vvere occupied* in offring of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themſelues, and for yͤ Prieſts the ſonnes of Aaron.

15 And the ſingers the ſonnes of Aſaph *ſtood* in their ſtanding * according to the commandement of Dauid, and Aſaph, and Heman, and Ieduthun the kings [h] Seer: and the porters at euery gate, who might not depart from their ſeruice: therefore their brethren the Leuites prepared for them.

16 So all the ſeruice of the Lord was prepared the ſame day to keepe the Paſſeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commaundement of King Ioſiah.

17 And the children of Iſrael that were preſent, kept the Paſſeouer the ſame time, and the feaſt of the vnleauened bread ſeuen dayes.

18 And there was no Paſſeouer kept like that in Iſrael, from the dayes of Samuel the Prophet:

‖ *Or, Harhas.*

[m] Meaning, either of the Prieſts apparell, or of the Kings

[n] Reade hereof, 2. King. 22. 15.

[o] That is, to the King.

[p] This ſhe ſpeaketh in contempt of the idolaters, who contrary to reaſon and nature make that a god, which they haue made and framed with their owne hands.

[q] This declareth what is the end of Gods threatnings, to call his to repentance, and to aſſure the vnrepentant of their deſtruction.

[r] It may appeare that very fewe were touched with true repentance, ſeeing that God ſpared them for a time onely for the kings ſake.

[ſ] Foraſmuch as neither yong nor old could be exempted from the curſes conteined therein, if they did tranſgreſſe, he knew it perteined to all, and was his duetie to ſee it read to all ſorts, that euery one might learne to avoyd thoſe puniſhments by ſeruing God aright.

[t] Becauſe he had charge ouer all, and muſt anſwere for euery one that periſhed: he thought it his dutie to ſee that all ſhould make profeſſion to receiue the word of God.

* 2. *King.* 23. 21.

[a] The Scripture vſeth in ſundry places to call the lambe the Paſſeouer, which was but the ſigne of the Paſſeouer, becauſe in all ſacraments the ſignes haue the names of the things which are ſignified.

[b] So that the Leuites charge was not only to miniſter in the Temple, but alſo to inſtruct the people in the word of God.

[c] As it was before the Temple was built: therefore your office onely is now to teach the people, and to praiſe God.

* 1. *Chro.* 23. 24. 25. 26. *chapters, &c.*

‖ *Or, the people.*

[d] Exhort euery one to examine themſelues, that they be not vnmeete to eate of the Paſſeouer.

† *Ebr. ſonnes of the people.*

[e] So that euery one and of all ſorts gaue of that they had, a liberall portion to the ſeruice of God.

[f] Meaning, of the Lambe, which was called the Paſſeouer: for onely the Prieſts might ſprinkle, and in neceſſitie the Leuites might kill the ſacrifice.

[g] They reſerued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and ſo haue his portion.

* *Exod.* 12. 8.

* 1. *Chron.* 25. 1.

[h] Meaning hereby his Prophet, becauſe he appointed the Pſalmes and prophecies which were to be ſung.

neither did all the kings of Iſrael keepe ſuch a Paſſeouer as Ioſiah kept, and the Prieſts and the Leuites, and all Iudah, and Iſrael that were † preſent, and the inhabitants of Ieruſalem,

† Ebr. found.

19 This Paſſeouer was kept in [i] the eighteenth yeere of the reigne of Ioſiah.

[i] Which was in the ſixe and twentieth yeere of his age.

20 ¶ * After all this, when Ioſiah had prepared the Temple Necho king of Egypt came vp to fight againſt [k] Carchemiſh by ‖ Perath and Ioſiah went out againſt him.

* 2.King.23.29.

[k] Which was a citie of the Aſſyrians, and Ioſiah fearing leaſt hee paſſing thorow Iudah, would haue taken his kingdome, made warre againſt him, and conſulted not with the Lord.

‖ Or, Euphrates.

21 But hee ſent meſſengers to him, ſaying, What haue I to doe with thee, thou king of Iudah? *I come* not againſt thee this day, but againſt the houſe † of mine enemie, and God commanded me to make haſte: leaue off *to come* againſt God, which is with me, leaſt he deſtroy thee.

† Ebr. of my battell.

22 But Ioſiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

[l] That is, armed himſelfe, or diſguiſed himſelfe, becauſe hee might not be knowen.

23 And the ſhooters ſhot at king Ioſiah: then the king ſaid vnto his ſeruants, Cary me away, for I am very ſicke.

24 So his ſeruants tooke him out of that charet, and put him in the ſecond charet which hee had, and when they had brought him to Ieruſalem, he died, and was buried in the ſepulchres of his fathers: and all Iudah and Ieruſalem [m] mourned for Ioſiah.

[m] The people ſo much lamented the loſſe of this good king, that after when there was any great lamentation this was ſpoken of as a prouerbe, reade Zach.12, 11.

25 And Ieremiah lamented Ioſiah, and all ſinging men and ſinging women mourned for Ioſiah in their lamentations to this day, and made the ſame for an ordinance vnto Iſrael: and behold, they be written in the [n] Lamentations.

[n] Which ſome thinke Ieremie made, wherein hee lamenteth the ſtate of the Church after this kings death.

26 Concerning the reſt of the actes of Ioſiah, and his goodneſſe, *doing* as it was written in the Law of the Lord.

27 And his deedes firſt and laſt, behold, they are written in the booke of the Kings of Iſrael, and Iudah.

CHAP. XXXVI.

After Ioſiah reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14, 17 In whoſe time all the people were carried away to Babel for contemning the Admonition of the Prophets, 22 and were reſtored againe the ſeuentieth yeere after by king Cyrus.

THen * the people of the land tooke Iehoahaz the ſonne of Ioſiah, and made him King in his fathers ſtead in Ieruſalem.

* 2.King.23.30.

2 Iehoahaz *vvas* three and twentie yeere olde when hee began to reigne, and hee reigned three [a] moneths in Ieruſalem.

[a] For three moneths after the death of Ioſiah, came Necho to Ieruſalem, and ſo the plagues began, which Huldah and the Prophets forewarned ſhould come vpon Ieruſalem.

3 And the king of Egypt tooke him away at Ieruſalem, and condemned the land in an [b] hundreth talents of ſiluer, and a talent of gold.

[b] To pay this as a yeerely tribute.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ieruſalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and carryed him to Egypt.

5 Iehoiakim *vvas* fiue and twentie yeere olde when hee began to reigne, and hee reigned eleuen yeeres in Ieruſalem, and did [c] euill in the ſight of the Lord his God.

[c] Becauſe he and the people turned not to God by his firſt plague, hee brought a new vpon him, and at length rooted them out.

6 Againſt him came up Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar alſo * caried of the veſſels of the houſe of the Lord to Babel, and put them in his temple at Babel.

* 2.King.24,13.

8 Concerning the reſt of the actes of Iehoiakim, and his abominations which hee did, and [d] that which was found upon him, behold, they are written in the booke of the kings of Iſrael and Iudah, and Iehoiachin his ſonne reigned in his ſtead

[d] He meaneth ſuperſtitious marks which were found upon his body, when he was dead, which thing declared how deepely idolatry was rooted in his heart, ſeeing he bare the marks in his fleſh.

9 ¶ Iehoiachin *vvas* [e] eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ieruſalem, and did euill in the ſight of the Lord.

[e] That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeare of his age, he reigned alone three moneths and ten dayes

10 And when the yeere was out, king Nebuchad-nezzar ſent and brought him to Babel, with the precious veſſels of the houſe of the Lord and hee made Zedekiah his ‖ brother king ouer Iudah and Ieruſalem.

‖ Or, uncle.

11 Zedekiah *vvas* one and twentie yeere olde when hee began to reigne, and reigned eleuen yeere in Ieruſalem.

12 * And hee did euill in the ſight of the Lord his God, and humbled not himſelfe before Ieremiah the Prophet at the commandement of the Lord.

* 1.King.24,17.19 Ierem.52.2.

13 But hee rebelled moreouer againſt Nebuchad-nezzar, which had cauſed him to ſweare by God: and hee hardened his necke and made his heart obſtinate, that he might not returne to the Lord God of Iſrael.

14 All the chiefe of the Prieſts alſo and of the people treſpaſſe wonderfully, according to all the abominations of the heathen, and polluted the houſes of the Lord which hee had ſanctified in Ieruſalem.

15 Therefore the Lord God of their fathers ſent to them † by his meſſengers, [f] riſing early and ſending: for hee had compaſsion on his people, and on his habitation.

† Ebr. by the hand of his.

[f] By this phraſe the Scripture meaneth, oftentimes, and diligently, as Ierem.11,7. and 25.3, and 26,5. and 32, 33.

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, vntill the wrath of the Lord aroſe againſt his people, and till there was no [g] remedie.

[g] Till God could no longer ſuffer their ſinnes, but muſt needes puniſh them.

17 For he brought vpon them the king of the Caldeans, who ſlew their young men with the ſword [h] in the houſe of their Sanctuary, and ſpared neither young man nor virgin, ancient, nor aged. *God* [i] gaue all into his hand,

[h] Whither they fled, thinking to haue bene ſaued for the holineſſe thereof.

[i] Which is not becauſe God approoueth him, which yet is the miniſter of his iuſtice, but becauſe God would by his iuſt iudgement puniſh this people: for this king was led with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore his worke was condemnable, notwithſtanding it was iuſt and holy on Gods part, who uſed this wicked inſtrument to declare his iuſtice.

18 And all the veſſels of the houſe of God great and ſmall, and the treaſures of the houſe of the Lord, and the treaſures of the king, and of his princes: all theſe caried hee to Babel.

19 And they burnt the houſe of God, and brake downe the wall of Ieruſalem, and burnt all the palaces thereof with fire: and all the precious veſſels thereof, to deſtroy *all*.

20 And they that were left by the ſword, caried he away to Babel, and they were ſeruants to him, and to his ſonnes, vntill the kingdome of the [k] Perſians had rule,

21 To fulfill the worde of the Lord by the [l] mouth of Ieremiah, vntill the lande had her fill of her Sabbaths: *for* all the dayes that ſhee lay deſolate, ſhee kept Sabbath, to fulfill ſeuentie yeares.

22 ¶ * But in the [m] firſt yeare of Cyrus king of Perſia (when the worde of the Lord, *ſpoken*

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[k] When Cyrus King of Perſia had made the Babylonians ſubiect.

[l] Who threatned the vengeance of God and ſeuentie yeeres captiuity, which he calleth the Sabbaths or reſt of the land, Ierem. 25.11.

* Ierem.25,13. and 29.10. 1.Eſdr.2.1.

[m] In the firſt yeare that hee reigned ouer the Caldeans, Ezra.1,1.

by the mouth of Ieremiah, was finiſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, and hee made a proclamation through all his kingdome, and alſo by writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdomes of the earth hath the Lord God of heaven given me, and he hath [a] commanded me to build him an houſe in Ieruſalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God *is?* let him goe up.

[a] God had ſo forewarned by his Prophet above an hundreth yeares before Cyrus was borne, Iſa 44.28. that Ieruſalem and the Temple ſhould be built againe by Cyrus his anoynted: ſo called, becauſe God uſed his ſervice for a time to deliver his Church.

The prayer of Manaſſeh King of the Iewes.

This prayer is not in the Ebrew, but is tranſlated out of the Greeke.

O Lord almighty, God of our fathers, Abraham, Iſaac, and Iacob, and of their righteous ſeede, which haſt made heaven and earth with all their ornament, which haſt bound the ſea by the word of thy commandement, which haſt ſhut up the depth, and ſealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Majeſtie of thy glory cannot be borne, and thine angry threatning toward ſinners is importable, but thy mercifull promiſe is unmeaſurable and unſearchable. For thou art the moſt high Lord, of great compaſſion, long ſuffering, and moſt mercifull, and repenteſt for mans miſeries. Thou, O Lord, according to thy great goodneſſe haſt promiſed [a] repentance and forgiveneſſe to them that ſinne againſt thee, and for thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, *as* to Abraham, and Iſaac and Iacob, which have not [b] ſinned againſt thee, but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many: and I am not worthy to behold and ſee the height of the heavens for the multitude of mine unrighteouſnes. I am bowed downe with many yron bands, that I cannot lift up mine head, neither have any releaſe. For I have provoked thy wrath, and done evill before thee, I did not thy will, neither kept I thy commandements. I have ſet up abominations, and have multiplied offences. Now therefore I bowe the knee of mine heart, beſeeching thee of grace. I have ſinned, O Lord, I have ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgive me: O Lord, forgive me, and deſtroy me not with my tranſgreſſions. Be not angry with me for ever by reſerving evil for me, neither condemne me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodnes: for thou wilt ſave mee that am unworthy, according to thy great mercy: therefore I will prayſe thee for ever all the dayes of my life: for all the power of the heavens prayſe thee, and thine is the glory for ever and ever. Amen.

[a] Thou haſt promiſed that repentance ſhalbe the way for them to returne to thee.

[b] Hee ſpeaketh this in compariſon of himſelfe, and thoſe holy fathers which have their commendation in the Scriptures, ſo that in reſpect of himſelf, he calleth their ſinnes nothing, but attributeth unto them righteouſnes.

EZRA.

THE ARGUMENT.

AS the Lord is ever mercifull unto his Church, and doeth not puniſh them, but to the intent they ſhould ſee their owne miſeries, and be exerciſed under the croſſe, that they might contemne the world, and aſpire unto the heavens: ſo after that hee had viſited the Iewes, and kept them now in bondage ſeventie yeares in a ſtrange countrey among infidels and idolaters, hee remembred his tender mercies and their infirmities, and therefore for his owne ſake raiſed them up a deliverer, and mooved both the heart of the chiefe ruler to pitie them, and alſo by him puniſhed ſuch, which had kept them in ſervitude. Notwithſtanding, leaſt they ſhould growe into a contempt of Gods great benefites, hee keepeth them ſtill in exerciſe, and rayſeth domeſticall enemies, which endevour as much as they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finiſhed. The authour of this booke was Ezra, who was Prieſt and Scribe of the Law, as Chap. 7.6. Hee returned to Ieruſalem the ſixth yeare of Darius, who ſucceeded Cyrus, that is, about fiftie yeares after the returne of the firſt under Zerubbabel, when the Temple was built. Hee brought with him a great company and much treaſures, with letters to the Kings officers for all ſuch things as ſhould be neceſſary for the Temple: and at his comming hee redreſſed that which was amiſſe, and ſet the things in good order.

CHAP. I.

1 Cyrus ſendeth againe the people that was in captivitie, 8 and reſtoreth them their holy veſſels.

NOw * in [a] the firſt yeare of Cyrus King of Perſia (that the word of the LORD *ſpoken* by the [b] mouth of Ieremiah might be accompliſhed) the Lord ſtirred up the [c] ſpirit of Cyrus King of Perſia, and hee made a proclamation thorow all his kingdome, and alſo by writing, ſaying,

2 Thus ſayeth Cyrus King of Perſia, The Lord God of heaven hath given mee [d] all the kingdomes of the earth, and he hath commanded me to build him an houſe in Ieruſalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe up to Ieruſalem which is in Iudah, and build the houſe of

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* *2.Chron. 36.22. 1.Eſdras 2.1. Ierem.25.12. and 29.10.*

[a] After that hee and Darius had wonne Babylon.

[b] Who promiſed them deliverance after that ſeventy yeares were paſt, Iere.25.12.

[c] That is, mooved him, and gave him heart.

[d] For hee was chiefe Monarch, and had many nations under his dominion, which this heathen king confeſſeth to have received of the living God.

the Lord God of Iſrael: he is the God, which is in Ieruſalem.

4 And every one that remaineth in any place (where he ſojourneth) [e] let the men of his place relieve him with ſilver and with gold, and with ſubſtance, and with cattell, [f] *and* with a willing offering, for the houſe of God that is in Ieruſalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Prieſts and the Levites roſe up, with all them whoſe ſpirit God had raiſed to go up, to build the houſe of the Lord which is in Ieruſalem.

6 And all [g] they that were about them, ſtrengthened their hands with veſſels of ſilver, with gold, with ſubſtance and with cattell, and with precious things, beſides all that was willingly offred.

7 Alſo the king Cyrus brought forth the veſſels of the houſe of the Lord, * which Nebuchadnezzar had taken out of Ieruſalem, and had put them in the houſe of his god.

8 Even them did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and counted them unto [h] Sheſhbazzar the Prince of Iudah.

9 And this is the number of them, thirty baſins of gold, a thouſand baſins of ſilver, nine and twentie [i] knives.

10 Thirty boules of gold, *and* of ſilver boules of the ſecond ſort, foure hundreth and ten, *and* of other veſſels, a thouſand.

11 All the veſſels of gold and ſilver *vvere* five thouſand and foure hundreth. Sheſhbazzar brought up all [k] with them of the captivitie that came up from Babel to Ieruſalem,

CHAP. II.

The number of them that returned from the captivitie.

THeſe * alſo are the ſonnes [a] of the province that went up out of the captivity (whom Nebuchadnezzar king of Babel had caried away unto Babel) and returned to Ieruſalem, and to Iudah, every one unto his city,

2 Which came up with [b] Zerubbabel, *to vvit*, Ieſhua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai, Biſhan, Miſpar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Iſrael *vvas*,

3 The ſonnes of Paroſh, two thouſand, an hundreth ſeventie and two:

4 The ſonnes of Shephatiah, three hundreth ſeventie and two:

5 The ſonnes of Arath, ſeven hundreth, and ſeventie and five:

6 The ſonnes of ‖ Phaath Moab, of the ſonnes of Ieſhua, and Ioab, two thouſand, eight hundreth and twelve:

7 The ſonnes of Elam, a thouſand, two hundreth and foure and fiftie:

8 The ſonnes of Zattu, nine hundreth and five and fourtie:

9 The ſonnes of Zaccai, ſeven hundreth and threeſcore:

10 The ſonnes of Bani, ſixe hundreth and two and fourtie:

11 The ſonnes of Bebai, ſixe hundreth, and three and twentie.

12 The ſonnes of Azgad, a thouſand, two hundreth and two and twentie:

13 The ſonnes of Adonikam, ſixe hundreth, threeſcore and ſixe:

14 The ſonnes of Bignai, two thouſand, and ſixe and fiftie,

15 The ſonnes of Adin, foure hundreth and foure and fiftie:

16 The ſonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The ſonnes of Bezai, three hundreth and three and twentie:

18 The ſonnes of Iorah, an hundreth and twelve:

19 The ſonne of Haſſhum, two hundreth and three and twentie:

20 The ſonnes of Gibbar, ninety and five:

21 [f] The ſonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, ſixe and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The ſonnes of Azmaveth, two and fourtie:

25 The ſonnes of Kiriath-arim, of Chephirah: and Beroth, ſeven hundreth and three and fourtie:

26 The ſonnes of Haramah and Gaba, ſixe hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The ſonnes of Beth-el, and Ai, two hundreth and three and twenty:

29 The ſonnes of Nebo, two and fifty:

30 The ſonnes of Magbiſh, an hundreth and ſixe and fiftie:

31 The ſonnes of the other Elam, a thouſand, and two hundreth and foure and fiftie:

32 The ſonnes of Harim, three hundreth and twentie:

33 The ſonnes of Lord-hadid, and Ono, ſeven hundreth and five and twenty:

34 The ſonnes of Iericho, three hundreth and five and fourty

35 The ſonnes of Senaah, three thouſand ſixe hundreth and thirty:

36 ¶ The [g] Prieſts: of the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeventie and three.

37 The ſonnes of Immer, a thouſand and two and fiftie:

38 The ſonnes of Paſhur, a thouſand, two hundreth and ſeven and fourty:

39 The ſonnes of Harim, a thouſand and ſeventeene.

40 ¶ ‖ The Levites, the ſonnes of Ieſhua, and Kadmiel of the ſonnes of Hadaviah, ſeventy and foure.

41 ¶ ‖ The Singers: the ſonnes of Aſaph, an hundreth and eight and twenty.

42 ¶ ‖ The ſonnes of the porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai: all *vvere* an hundreth and nine and thirty.

43 ¶ The [h] Nethinims the ſonnes of Ziha, the ſonnes of Haſupha, the ſonnes of Tabbaoth,

44 The ſonnes of Keros, the ſonnes of Siaha, the ſonnes of Padon,

45 The ſonnes of Lebanah, the ſonnes of Hagabah, the ſonnes of Akkub,

46 The ſonnes of Hagab, the ſonnes of Shamlai, the ſonnes of Hanan,

47 The ſonnes of Giddel, the ſonnes of Gahar, the ſonnes of Reaiah,

48 The ſonnes of Rezin, the ſonnes of Nekoda, the ſonnes of Gazzam,

49 The ſonnes of Uzzah, the ſonnes of Paſeah, the ſonnes of Beſai,

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[e] If any through povertie were not able to returne, the kings commiſſion was that he ſhould be furniſhed with neceſſaries.

[f] Which they themſelues ſhould ſend toward the reparation of the Temple.

[g] The Babylonians and Chaldeans gaue them theſe preſents: thus rather then the children of God ſhould want for their neceſſities, he would ſtirre vp the heart of the very infidels to helpe them.

* 2. *King.* 25, 13. 2. *chron* 36, 7. *iere.* 27, 19, 20. *dan.* 1, 2.

[h] So the Chaldeans called Zerubbabel who was the chiefe gouernour, ſo that the preeminence ſtill remained in the houſe of Dauid.

[i] Which ſerued to kill the beaſts that were offered in ſacrifice.

[k] With the Iewes that had bene kept captives in Babylon.

* *Nehe.* 7, 6. 1. *eſdr.* 5, 7.

[a] Meaning, Iudea, which was a prouince, that is, a countrey which was in ſubiection.

[b] Zerubbabel was chiefe captaine, and Ieſhua the high Prieſt: but Nehemiah a man of great authoritie went not now, but came after 64 years.

[c] This was not that Mordecai which was Eſters kinſman.

[d] Meaning, of the common people.

‖ Or, *of the Duke of Moab.*

[e] Which were of the poſteritie of Hezekiah.

[f] That is, inhabitants, for ſo this word (ſome) ſignifieth when it is joyned with the names of places.

[g] Before he hath declared the two tribes of Iudah and Benjamin, and now commeth to the tribe of Levi, and beginneth at the Prieſts.

‖ The Levites.

‖ The Singers

‖ The Porters

[h] So called, becauſe they were given to the Temple, to cut wood and beare water for the uſe of the ſacrifices, and came of the Gibeonites, which were appointed to this uſe by Ioſhua, Ioſh. 9, 23.

50 The ſonnes of Aſnah, the ſonnes of Meunim, the ſonnes of Nephuſim,

51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Hathur,

52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,

53 The ſonnes of Barcos, the ſonnes of Siſara, the ſonnes of Thamah,

54 The ſonnes of Nezia, the ſonnes of Hatipha,

55 The ſonnes of Salomons [i] ſervants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Peruda,

56 The ſonnes of Iaalah, the ſonnes of Darkon, the ſonnes of Giddel,

57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.

58 All the Nethinims, and the ſonnes of Salomons ſervants *vvere* three hundreth ninetie and two.

59 ¶ And theſe went up from Telmelah, and from Telharſha, Cherub, Addan, *and* Immer, but they could not diſcerne their fathers houſe and their ſeed, whether they were of Iſrael.

60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſix hundreth and two and fiftie.

61 And of the ſonnes of the Prieſts, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.

63 And [l] Tirſhatha ſaid unto them, that they ſhould not eate of the moſt holy thing, till there roſe up a Prieſt with [m] Urim and Thummim.

64 The whole Congregation together *vvas* two and fourtie thouſand, three hundreth and threeſcore.

65 Beſide their ſervants and their maides: of whom *vvere* ſeven thouſand, three hundreth and ſeven and thirty: and among them *vvere* two hundreth ſinging-men and ſinging-women.

66 Their horſes *vvere* ſeven hundreth, and ſixe and thirtie: their mules, two hundreth, and five and fourtie:

67 Their camels foure hundreth, and five and thirtie: their aſſes, ſixe thouſand, ſeven hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to the houſe of the Lord, which was in Ieruſalem, they offered willingly for the houſe of God, to ſet it up upon his foundation.

69 They gave after their abilitie unto the treaſure of the worke, *even* one and threeſcore thouſand [n] drammes of gold, and five thouſand [o] pieces of ſilver, and an hundreth Prieſts garments.

70 So the Prieſts and the Levites, and a *certaine* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

2 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 And ſing unto the Lord.

AND * when the [a] ſeventh moneth was come, and the children of Iſrael *vvere* in their cities, the people aſſembled themſelves as one man unto Ieruſalem.

2 Then ſtood up Ieſhua the ſonne of Iozadak, and his brethren the Prieſts, and Zerubbabel the [b] ſonne of Shealtiel, and his brethren, and builded the Altar of the God of Iſrael to offer burnt-offerings thereon, as it is written in the Law of Moſes the man of God,

3 And they ſet the Altar upon [c] his baſes (for feare was among them, becauſe of the people of thoſe countreys) therefore they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings in the morning, and at even.

4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt-offring * daily, by number according to the cuſtome day by day,

5 And afterward [d] the continuall burnt-offering, both in the new moneths and in all the feaſt-dayes that were conſecrate unto the Lord, and in all the oblation willingly offred unto the Lord.

6 From the firſt day of the ſeventh moneth began they to offer burnt-offrings unto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gave money alſo unto the maſons, and to the workemen, and meate and drinke, and oyle unto them of Zidon and of Tyrus, to bring them cedar-wood from Lebanon to the ſea unto ‖ Iapho, according to the graunt that they had of Cyrus king of Perſia.

8 ¶ And in the ſecond yeare of their comming unto the houſe of God in Ieruſalem, in the [e] ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſts, and the Levites, and all they that were come out of the captivitie unto Ieruſalem, and appointed the Levites from twentie yeare old and above, to ſet forward the worke of the houſe of the Lord.

9 And Ieſhua [f] ſtood with his ſonnes, and his brethren, *and* Kadmiel with his ſonnes, *and* the ſonnes of Iudah together, to ſet forward the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Levites.

10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Prieſts in their apparell with trumpets, and the Levites the ſonnes of Aſaph with cymbals, to prayſe the Lord, * after the ordinance of David king of Iſrael.

11 Thus they ſang when they gave prayſe, and when they gave thankes unto the Lord, For hee is good, for his mercy *endureth* for ever toward Iſrael. And all the people ſhouted with a great ſhoute, when they prayed the Lord, becauſe the foundation of the houſe of the Lord was layed.

12 Many alſo of the Prieſts and the Levites and the chiefe of the fathers, ancient men which had ſeene the firſt houſe, (when the foundation of this houſe was layed before their eyes) [g] wept with a loud voyce, and many ſhouted aloud for joy,

13 So that the people could not diſcerne the ſound of the ſhout for joy, from the noyſe of the weeping of the people: for the people ſhouted with a loude cry, and the noyſe was heard farre of.

CHAP. IV.

2 The building of the Temple is hindred, and how, 11 Letters to Artaxerxes, and the anſwere.

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[i] Which came of them that Salomon had appointed for the worke of the Temple.

[k] Of him is made mention 2.Sam. 17.27. and 19.31. and becauſe the Prieſts office was had in contempt, theſe would have changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world and the dignity of their office.

[l] This is a Chalde name, and ſignifieth him that hath authority over others.

[m] Reade Exod. 28. 30.

[n] Which mount to of our money, 24826.li. 13 ſhill. 4. d. eſteeming the French crowne at 6.ſhill.4.d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

[o] Which are called, *mina*, and conteine a piece two markes: ſo 50000. *minas* make 55000. frankes, which mount to of our money 69666. li. 13.ſhill. 4.d. ſo that the whole ſumme was 94493. lib.6.ſhill. 8.d.

* *1.Eſdr.5,47.*

[a] Called Tiſhri which anſwereth to part of September and part of October.

[b] Meaning, nephew: for he was the ſonne of Pedaiah, reade 1.Chron.3,19

[c] In the place where Salomon had placed it.

* *Exod.23.16.*

[d] That is, after the feaſt of Tabernacles.

‖ *Or, Ioppa.*

[e] Which moneth conteined part of Aprill and part of May: for in the meane ſeaſon they had provided for things neceſſary for the worke.

[f] They gave them exhortations, and encouraged every man forward in the worke.

* *1.Chron.16,7,8.*

[g] Becauſe they ſaw that it was nothing ſo glorious as that Temple, which Salomon had built, notwithſtanding Aggeus comforteth them, and prophecieth that it ſhallbe more beautifull then the firſt: meaning the ſpirituall Temple, which are the members of Chriſts body.

BVt [a] the aduerſaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Iſrael.

2 And they came to Zerubbabel, and to the chiefe fathers, and ſaid vnto them, We will build with you: for we ſeeke the Lord your God as yee *doe*, and we haue ſacrificed vnto him ſince the time of Eſar Haddon king of Aſſhur, which brought vs vp hither.

3 Then Zerubbabel, and Ieſhua, and the reſt of the chiefe fathers of Iſrael ſaid vnto them, It is not for you, but for vs to build the houſe vnto our God: [b] for wee our ſelues together will build it vnto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded vs.

4 Wherefore the people of the land † diſcouraged the people of Iudah, and troubled them in building.

5 And they [c] hired counſellers againſt them, to hinder their deuiſe all the dayes of Cyrus king of Perſia, euen vntill the reigne of Darius king of Perſia.

6 And in the reigne of [d] Ahaſhueroſh (in the beginning of his reigne) wrote they an accuſation againſt the inhabitants of Iudah & Ieruſalem.

7 And in the dayes of [e] Artahſhaſhte, Mithredath, Tabeel, and the reſt of their companions wrote when it was peace, vnto Artahſhaſhte king of Perſia, and the writing of the letter was the Aramites writing, and the thing declared *vvas* in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimſhai the ſcribe wrote a letter againſt Ieruſalem to Artahſhaſhte the king, in this ſort.

9 Then *vvrote* Rehum the chancellour, and Shimſhai the ſcribe, and their companions [f] Dinaie, and Apharſathcaie, Tarpelai, Apharſaie, Archeuaie, Bablaie, Shuſhanchaie, Dehaue, Elmaie,

10 And the reſt of the people whom the great and noble [g] Aſnappar brought ouer, and ſet in the cities of Samaria, and other that are beyond the [h] Riuer and [i] Cheeneth.

11 ¶ This is the copie of the letter that they ſent vnto King Artahſhaſhte, THY SERVANTS the men byond the Riuer and Cheeneth, *ſalute thee.*

12 Be it knowen vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ieruſalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the wals layd, they will not giue tolle, tribute, nor [k] cuſtome: ſo ſhalt thou hinder the kings tribute.

14 Now therefore becauſe † wee haue beene brought vp in the *Kings* palace, it was not meete for vs to ſee the Kings diſhonour: for this cauſe haue we ſent and certified the King,

15 That one may ſearch in the booke of the Chronicles of thy fathers, and thou ſhalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noyſome vnto kings and prouinces, and that they haue mooued ſedition of old time, for the which cauſe this citie was deſtroyed.

16 We certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer ſhall not be thine.

17 ¶ The King ſent an anſwere vnto Rehum the chancellour, and Shimſhai the ſcribe, and to the reſt of their companions that dwelt in Samaria, and vnto the other beyond the River [l] Shelam and [m] Cheeth.

18 ¶ The letter which yee ſent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue ſearched, and found, that this citie of olde time hath made inſurrection againſt kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie kings alſo ouer Ieruſalem, which haue ruled ouer all beyond the River, and tolle, tribute and cuſtome was giuen vnto them.

21 Make ye now a decree that thoſe men may ceaſe, and that the citie be not built, till I haue giuen *another* commandement.

22 Take heede now that yee faile not to doe this: why ſhould domage growe to hurt the king?

23 When the copy of king Artahſhaſhtes letter was read before Rehum and Shimſhai the ſcribe, and their companions, they went vp in all the haſte to Ieruſalem vnto the Iewes, and cauſed them to ceaſe by force and power.

24 Then [n] ceaſed the worke of the houſe of God, which was in Ieruſalem, and did ſtay vnto the ſecond yeere of Darius king of Perſia.

CHAP. V.

1 Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet, and Zechariah the ſonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ieruſalem, in the Name of the God of Iſrael, *euen* vnto them.

2 Then Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak aroſe, and began to build the houſe of God at Ieruſalem, and with them *vvere* the Prophets of God, which [a] helped them.

3 ¶ At the ſame time came to them Tatnai which was captaine beyond the Riuer, and Shether-boznai, and their companions, and ſaid thus vnto them, Who hath giuen you commaundement to build this houſe, and to lay the foundations of theſe walles?

4 [b] Then ſaid we vnto them after this maner, What are the names of the men that build this building?

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they anſwered by letters therevnto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharſechaie, (which were beyond the riuer) ſent vnto King Darius.

7 They ſent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the houſe of the great God, which is builded with ‖ great ſtones, and beames are laid in the walles, and this worke is wrought ſpeedily, and proſpereth in their hands.

9 Then asked we thoſe Elders, and ſayd vnto them thus, Who hath giuen you commandement to build this houſe, and to lay the foundation of theſe walles?

[a] Meaning, the inhabitants of Samaria, whom the king of Aſſyria had placed in the ſtead of the ten tribes, 2.King.17.24. and 19.37. Theſe profeſſed God, but worſhipped idoles alſo, and therefore were the greateſt enemies to the true ſeruants of God.

[b] For they perceiued what their pretence was, to wit, to erect idolatrie in ſtead of true religion.

† *Ebr. made their hands weake.*

[c] They bribed the gouernours vnder the king to hinder their worke: Thus they that halt, cannot abide that God ſhould be purely ſerued.

[d] He was alſo called Artaxerxes, which is a Perſian name, ſome thinke it was Cambiſes Cyrus ſonne, or Darius, as verſe 5.

[e] Called Artaxerxes, which ſignifieth in the Perſian tongue, an excellent warriour.

‖ *Or, counſeller.*

[f] Theſe were certaine people which the Aſſyrians placed in Samaria in ſtead of the ten tribes.

[g] Some thinke it was Sanaherib, but rather Salmanaſar.

[h] To wit, Euphrates: and he meaneth in reſpect of Babel that they dwelt beyond it.

[i] Which were a certaine people that enuied the Iewes.

[k] Meaning, the gifts that are wont to be giuen to kings when they paſſe by any countrey.

† *Ebr. in the Chalde, We haue eaten the ſalt of the palace.*

[l] Some reade for Shelam, ſalutation or greeting.

[m] Called alſo Cheeneth, as verſe 11.

[n] Not altogether: for the Prophets exhorted them to continue, but they vſed leſſe diligence becauſe of the troubles.

‖ *Or, Haggeus.*

* *Hagg.1.1. 2.eſdr.6.5.*

[a] Which encouraged them to goe forward, and accuſed them that they were more carefull to build their owne houſes, then zealous to build the Temple of God.

[b] That is, the enemies asked this, as verſe 10.

[c] His fauour and the ſpirit of ſtrength.

‖ *Or, marble.*

10 We asked their names alſo that we might certifie thee, *and* that we might write the names of the men that were their rulers.

11 But they anſwered vs thus and ſaid, We are the ſeruants of the God of heauen and earth, and build the houſe that was build of old *and* many yeeres agoe, which a [d] great king of Iſrael * builded, and founded it.

[d] To wit, Salomon.
* 1.*Kings* 6,2. 2.*chron*.3.2.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Caldean, and he deſtroyed this houſe, and caried the people away captiue vnto Babel.

* 2.*King* 24,12. *and* 25,9.

13 But in the [e] firſt yeere of Cyrus king of Babel, King Cyrus made a decree to build this houſe of God:

[e] Reade Chap.1, 1.2.

14 And the veſſels of golde and ſiluer of the houſe of God, which Nebuchadnezzar tooke out of the Temple that was in Ieruſalem, and brought them into the Temple of Babel, thoſe did Cyrus the king take out of the Temple of Babel, and they gaue them vnto *one* [f] Sheſhbazzar by his name, whom he had made captaine.

[f] Reade chap.1,8.

15 And he ſaid vnto him, Take theſe veſſels and go thy way, and put them in the Temple that is in Ieruſalem, and let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar and layd the foundation of the houſe of God, which is in Ieruſalem, and ſince that time euen vntill now, hath it beene in building, yet is it not finiſhed.

17 Now therefore if it pleaſe the king, let there be ſearch made in the houſe of the kings [g] treaſures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this houſe of God in Ieruſalem, and let the King ſend *his* minde concerning this.

[g] Meaning, in the lybrary, or places where lay the regiſter or records of times.

CHAP. VI.

At the commandement of Darius king of Perſia, after the Temple was builded and dedicate, the children of Iſrael keepe the feaſt of vnleauened bread.

THen * king Darius gaue commandement, and they made ſearch in the † library of the treaſures, which were there laid vp in Babel.

* 1 *Eſdr* 6,21.
† *Ebr.houſe of bookes.*

2 And there was found in a [a] coffer (in the place that was in the prouince of the Medes) a volume, and therein was it thus written, *as* a memoriall.

[a] Wherein were the actes of the kings of the Medes and Perſians.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the houſe of God in Ieruſalem, Let the houſe be built, *euen* the place where they offered ſacrifices, and let the walles thereof be ioyned together: let the height thereof *be* threeſcore cubites, *and* the breadth thereof threeſcore cubites.

4 Three ‖ orders of ‖ great ſtones, and one order of timber, and let the expences be giuen of the kings houſe.

‖ *Or, rowes, or courſes.*
‖ *Or, Marble,*

5 And alſo let them render the veſſels of the houſe of God (of golde and ſiluer, which Nebuchad-nezzar tooke out of the Temple, which was in Ieruſalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ieruſalem to his place, and put them in the houſe of God.

[b] Meaning, Zerubbabel to whom he giueth charge.

6 Therefore Tatnai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharſecaie, which are beyond the Riuer) be yee farre [c] from thence.

[c] Meddle not with them neither hinder them.

7 Suffer yee the worke of this houſe of God, that the captaine of the Iewes and the Elders of the Iewes may builde this houſe of God in his place.

8 For I haue giuen a commandement what ye ſhall doe to the Elders of theſe Iewes, for the building of this houſe of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expenſes given unto theſe men that they [d] ceaſe not.

[d] For lacke of money.

9 And that which they ſhall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, ſalt, wine and oyle, according to the appoyntment of the Prieſts that are in Ieruſalem, that there be no fault,

10 That they may haue to offer ſweet odours vnto the God of heauen, and pray for the kings life, and for his ſonnes.

11 And I haue made a decree, that whoſoeuer ſhall alter this ſentence, the wood ſhall be pulled downe from his houſe, and ſhall be ſet vp, *and* he ſhall be hanged thereon, and his houſe ſhall be made a dunghill for this.

12 And the God that hath cauſed his Name [e] to dwell there, deſtroy all kings and people that put to their hand to alter *and* to deſtroy this houſe of God, which is in Ieruſalem. I Darius haue made a decree, let it be done with ſpeed.

[e] Who hath appoynted that place to haue his Name called vpon there.

13 ¶ * Then Tatnai the Captaine beyond the Riuer, *and* Shethar Boznai and their companions, according to that which Darius had ſent, ſo they did ſpeedily.

* 1.Eſdr.7,1.

14 So the elders of the Iewes builded, and they proſpered by the prophecying of [f] Haggai ẏ Prophet, and Zechariah the ſonne of Iddo, and they builded and finiſhed it, by the appoyntment of the God of Iſrael, and by the commandement of Cyrus and Darius, and Artahſhaſhte king of Perſia.

[f] Whom God ſtirre up to aſſure them that he would giue their worke good ſucceſſe.

15 And this houſe was finiſhed the third day of the moneth [g] Adar, which was [h] the ſixt yeere of the reigne of King Darius.

[g] This is the twelfth moneth and conteineth part of February and part of March.
[h] And the two and fortieth after their firſt returne.

16 ¶ And the children of Iſrael, the Prieſts, and the Leuites, and the reſidue of the children of the captiuitie kept the dedication of this houſe of God with ioy,

17 And offered at the dedication of this houſe of God an hundreth bullocks, two hundreth rams, foure hundreth lambes, and twelue goats, for the ſinne of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Prieſts in their order, and the Leuites in their courſes ouer the ſeruice of God in Ieruſalem, as it is written in the * booke of Moſes.

* *Num*.3,6. *and* 8,9.

19 And the children of the captiuitie kept the Paſſeouer on the fourteenth *day* of the firſt moneth.

20 (For the Prieſts and the Leuites were purified altogether) and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

21 So the children of Iſrael which were come againe out of captiuity, and all ſuch as had [i] ſeparated themſelues vnto them, from the filthineſſe of the Heathen of the land to ſeeke the Lord God of Iſrael, did eate,

[i] Which were of the heathen, and forſaked their idolatry to worſhip the true God.

22 And they kept the feaſt of vnleauened bread ſeuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Aſſhur vnto them, to † incourage them in the worke of the houſe of God, *euen* the God of Iſrael.

[k] Meaning Darius who was king of the Medes, Perſians, and Aſſyrians.
† *Ebr. to ſtrengthen their hands.*

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Ieruſalem. 27 He giueth thankes to God.

NOw after theſe things, in the reigne of[a] Artahſhaſhte king of Perſia, *vvas* Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Hilkiah,

[a] The Ebrewes write, that diuers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Emperours Romane.

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zeraiah, the ſonne of Vzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of[b] Aaron, the chiefe Prieſt.

[b] Ezra deduceth his kinred, till hee commeth to Aaron, to prooue that he came of him.

6 This Ezra came vp from Babel, and was a [c] Scribe, prompt in the Law of Moſes, which the Lord God of Iſrael had giuen, and the king gaue him all his requeſt according to the hand of the Lord his God, *vvhich vvas* vpon him.

[c] He ſheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 12,28. Matthew and Luke called him a Lawyer or doctor of the Law, Matth. 22 35. Luke 10, 25.

7 And there went vp *certaine* of the children of Iſrael, and of the Prieſts, and the Leuites, and the ſingers, and the porters, and the Nethinims vnto Ieruſalem, in the ſeuenth yeere of king Artahſhaſhte.

8 And hee came to Ieruſalem in the[d] fifth moneth, which was in the ſeuenth yeere[e] of the king.

[d] That conteined part of Iuly, and part of Auguſt.

[e] Of king Darius.

9 For vpon the firſt *day* of the firſt moneth began he to goe vp from Babel, and on the firſt *day* of the fifth moneth came he to Ieruſalem according to the good hand of his God *that vvas* vpon him.

10 For Ezra had prepared his heart to ſeeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that king Artahſhaſhte gaue vnto Ezra the Prieſt *and* Scribe, *euen* a writer of the words of the commandements of the Lord, and of his ſtatutes ouer Iſrael.

12 ARTAHSHASHTE king of kings, to Ezra the Prieſt and perfite Scribe of the Law of the God of heauen, and to[f] Cheneeth.

[f] Some take this for the name of a people, ſome for time or continuance, meaning that the king wiſhed him long life.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Iſrael, and of the Prieſts and Leuites,[g] to goe to Ieruſalem with thee, ſhall goe.

[g] Which remained as yet in Babylon and had not returned with Zerubbabel.

14 Therefore art thou ſent of the king and his ſeuen counſellers, to[h] inquire in Iudah and Ieruſalem, according to the Law of thy God, which is in[i] thine hand,

[h] To examine who liued according to the Law.

[i] Whereof thou art expert.

15 And to carie the ſiluer and the gold, which the king and his counſellers willingly offer vnto the God of Iſrael (whoſe habitation is in Ieruſalem)

16 And all the ſiluer and gold that thou canſt find in all the prouince of Babel, with the free offering of the people, and that which the Prieſts offer willingly to the houſe of their God which is in Ieruſalem,

17 That thou mayeſt buy ſpeedily with this ſiluer, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou ſhalt offer them vpon the Altar of the houſe of your God, which is in Ieruſalem.

18 And whatſoeuer it pleaſeth thee and thy brethren to doe with the reſt of the ſiluer and golde, doe ye it according to the will of your[k] God.

[k] As yee know beſt may ſerue to Gods glory.

19 And the veſſels that are giuen thee for the ſeruice of the houſe of thy God, thoſe deliuer thou before God in Ieruſalem.

20 And the reſidue that ſhall be needfull for the houſe of thy God, which ſhall be meete for thee to beſtow, thou ſhalt beſtow it out of the Kings treaſure houſe.

21 And I king Artahſhaſhte haue giuen commandement to all the treaſurers which are beyond[l] the Riuer, that whatſoeuer Ezra the Prieſt and Scribe of the Law of the God of heauen ſhall require of you, that it be done incontinently,

[l] Which was the riuer Euphrates, and they were beyond it in reſpect of Babylon.

22 Vnto an hundreth talents of ſiluer, vnto an hundreth † meaſures of wheate, and vnto an hundreth bathes of wine, and vnto an hundreth[m] bathes of oyle, and ſalt without writing.

† *Ebr. Corim.*

[m] Reade 1.King. 7, 16. and 2.Chron. 2,10.

23 Whatſoeuer *is* by the commandement of the God of heauen, let it be done ſpeedily for the houſe of the God of heauen: for why ſhould hee be wroth[n] againſt the realme of the King and his children?

[n] This declareth that the feare of Gods iudgements cauſeth him to vſe this liberality, and not the loue that hee bare to Gods glory, or affection to his people.

24 And wee certify you, that vpon any of the Prieſts, Leuites, ſingers, porters, Nethinims, or Miniſters in this houſe of God, there ſhall no gouernour lay vpon them tolle, tribute, nor cuſtome.

25 And thou Ezra (after the wiſedome of thy God, that is in thine hand)[o] ſet iudges and arbiters, which may iudge all the people that is beyond the Riuer, *euen* all that know the law of thy God, and teach ye *them* that know it not.

[o] He gaue Ezra full authoritie to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

26 And whoſoeuer will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 [p] Bleſſed *be* the Lord God of our fathers, which ſo hath put in the kings heart, to beautifie the houſe of the Lord that is in Ieruſalem,

[p] Thus Ezra gaue God thankes for that he gaue him ſo good ſucceſſe in his affaires by reaſon of the king

28 And hath enclined mercy toward mee, before the king and his counſellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God *vvhich vvas* vpon mee, and I gathered the chiefe of Iſrael to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ieruſalem with Ezra. 21 Hee cauſeth them to faſt. 24 Hee admoniſheth the Prieſts of their duetie. 31 What they did when they came to Ieruſalem.

THeſe * are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king[a] Artahſhaſhte.

* 1.*Eſdr.*8, 19.

[a] Reade Chap. 7.

2 Of the ſonnes of Phinehas, Gerſhom: of the ſonnes of Ithamar, Daniel: of the ſonnes of Dauid, Hattuſh:

3 Of the ſonnes of Shecaniah, of the ſonnes of Pharoſh, Zechariah, and with him the count of the males, an hundreth an fiftie.

4 Of the ſonnes of ‖ Pahath Moab, Elihoenai, the ſonne of Zerahiah, and with him two hundreth males.

‖ *Or, captains of Moab.*

5 Of the ſonnes of Shechaniah, the ſonne of Iahaziel, and with him three hundreth males.

6 And of the ſonnes of Adin, Ebel the ſonne of Ionathan, and with him fiftie males.

7 And of the ſonnes of Elam, Ieſhaiah the ſonne of Athaliah, and with him ſeuentie males.

8 And of the ſonnes of Shephatiah, Zebadiah the ſonne of Michael, and with him fourescore males,

9 Of the ſonnes of Ioab, Obadiah the ſonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the ſonnes of Shelomith the ſonne of Ioſiphiah, and with him an hundreth and threeſcore males.

11 And of the ſonnes of Bebai, Zechariah the ſonne of Bebai, and with him eight and twentie males.

12 And of the ſonnes of Azgad, Iohanan the ſonne of Hakkatan, and with him an hundreth and ten males.

13 And of the ſonnes of Adonikam, *that vvere* the [b] laſt, whoſe names are theſe: Eliphelet, Iehiel, and Shemaiah, and with them threeſcore males.

14 And of the ſonnes of Biguai, Vthai, and Zabbud, and with them ſeuentie males.

15 And I gathered them to the [c] riuer that goeth toward Ahaua, and there aboade wee three dayes: then I viewed the people, and the Prieſts, and found there none of the ſonnes of Levi.

16 Therefore ſent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chiefe, and to Ioiarib, and to Elnathan men of underſtanding.

17 And I gave them commandement, to Iddo the [d] chiefeſt at the place of Caſiphia, and I † told them the words that they ſhould ſpeake to Iddo, *and* to his brethren the Nethinims at the place of Caſiphia, that they ſhould cauſe the miniſters of the houſe of our God to come unto us.

18 So by the good hand of our God, *vvhich vvas* upon us, they brought us a man of underſtanding of the ſonnes of Mahali the ſonne of Levi the ſonne of Iſrael, and Sherebiah with his ſonnes and his brethren, *even* eighteene.

19 Alſo Haſhabiah, and with him Ieſhaiah of the ſonnes of Merari, with his brethren, and their ſonnes twentie.

20 And of the [e] Nethinims, whom David had ſet, and the Princes for the ſervice of the Levites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahaua, I proclaimed a faſt, that wee might humble [f] our ſelves before our God, and ſeeke of him a right way for us, and for our children, and for all our ſubſtance.

22 For I was [g] aſhamed to require of the king an armie and horſemen, to helpe us againſt the enemie in the way, becauſe wee had ſpoken to the king, ſaying, The hand of our God *is* vpon all them that ſeeke him in goodneſſe, but his power and his wrath *is* againſt all them that forſake him.

23 So wee faſted, and beſought our God for this: and he was intreated of vs.

24 Then I ſeparated twelue of the chiefe of the Prieſts, Sherebiah *and* Haſhabiah, and ten of their brethren with them.

25 And weighed them the ſiluer and the gold and the veſſels, *euen* the offering of the houſe of our God, *vvhich* the king and his counſellers and his Princes, and all Iſrael that were preſent had offered.

26 And I weighed vnto their hand ſixe hundreth and fiftie [h] talents of ſiluer, and in ſiluer veſſell an hundreth talents, *and* in golde, an hundreth talents.

27 And twentie baſons of gold, of a thouſand [i] drammes, and two veſſels of ſhining braſſe very good, and precious as gold.

[b] That came to goe with Ezra.

[c] To that place of Euphrates, where Ahaua the riuer entreth into it, looke 2.Eſdras 8,41.

[d] He was the chiefeſt that taught there the Law of God vnto the Leuites.

† Ebr. put words in their mouth.

[e] Reade Chap. 2,43.

[f] He ſheweth that the end of faſting, is to humble the body to the ſpirit, which muſt proceed of the heart liuely touched, or elſe it is but hypocriſie.

[g] He thought it better to commit himſelfe to the protection of God, then by ſeeking theſe ordinary meanes to giue an occaſion to others to thinke that he did doubt of Gods power.

[h] Reade 1.King. 9,14.

[i] Reade Chap. 2,29.

28 ¶ And I ſaid vnto them, Yee are conſecrate vnto the Lord, and the veſſels *are* conſecrate, and the gold and the ſiluer *are* freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe *them* vntill ye weight them before the chiefe Prieſtes and the Leuites, and the chiefe fathers of Iſrael in Ieruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Leuites receiued the weight of the ſiluer, and of the gold, and of the veſſels to bring *them* to Ieruſalem, vnto the houſe of our God.

31 ¶ Then we departed from the riuer of Ahaua on the twelfth *day* of the firſt moneth, to go vnto Ieruſalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuch as laid [k] wait by the way.

32 And we came to Ieruſalem, and aboade there three dayes.

33 And on the fourth day was the ſiluer weighed, and the gold, and the veſſell, in the houſe of our God, by the hand of Meremoth the ſonne of Vriah the Prieſt, and with him *vvas* Eleazar the ſonne of Phinehaz, and with them *vvas* Iozabad the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the [l] Leuites,

34 By number and by weight of euery one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto the God of Iſrael, twelue bullockes for all Iſrael, ninetie and ſixe rammes, ſeuentie and ſeuen lambes, *and* twelue hee goates for ſinne: all *vvas* a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, and to the captaines beyond the riuer: and they promoted the people, and the houſe of God.

CHAP. IX.

1 *Ezra complaineth on the people that had turned themſelues from God, and married with the Gentiles.* 5 *Hee prayeth vnto God.*

WHen * as theſe things were done, the rulers came to mee, ſaying, The people of Iſrael, and the Prieſts, and the Leuites are not [a] ſeparated from the people of the lands (as touching their abominations) *to vvit*, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themſelues, and to their ſonnes, and they haue mixed the holy ſeed with the people of the lands, and the hand of the [b] Princes and rulers haue bene chiefe in this treſpaſſe.

3 But when I heard this ſaying, I rent my cloathes and my garment, and pluckt off the haire of mine head, and of my beard, and ſate downe [c] aſtonied.

4 And there aſſembled vnto mee all that feared the words of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtonied vntill the * euening ſacrifice.

5 And at the euening ſacrifice I roſe vp from mine heauineſſe, and when I had rent my cloathes and my garment, I fell vpon my knees, and ſpread out mine hands vnto the Lord my God,

6 And ſaid, O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee my God:

[k] This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

[l] This was a token of a good conſcience and of his integritie, that hee would haue witneſſes of his fidelitie.

* 1.Eſdr 8,67.

[a] From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrarie to the Law of God, and maried where it was not lawfull, Deut. 7,3.

[b] That is, the gouernours are the chiefe beginners hereof.

[c] As one doubting whether God would continue his benefits towards vs, or elſe deſtroy this which he had begun.

* Exod. 29,39. Numb. 28,34.

for our iniquities are increaſed ouer [d] our head, and our treſpaſſe is growen vp vnto the [e] heauen.

d That is, we are drowned in ſinne.
e They ſo exceed that they cannot grow greater.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day, and for our iniquities haue wee, our kings, *and* our Prieſts bene deliuered into the hand of the kings of the lands, vnto the ſword, into captiuitie, into a ſpoile, and into confuſion of face, as *appeareth* this day.

8 And now for a little ſpace grace hath bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our ſeruitude.

f In giuing vs a ſetling place. It is a ſimilitude taken of them that remaine ſtill in a place, which ſmite nailes to hang things vpon, Iſa. 22.23.

9 For *though* we were bondmen, yet our God hath not forſaken vs in our bondage, but hath enclined mercy vnto vs in the ſight of the kings of Perſia, to giue vs life, *and* to erect the houſe of our God, and to redreſſe ẏ deſolate places thereof, and to giue vs a wall in Iudah and in Ieruſalem.

10 And now, our God, what ſhall we ſay, after this? for we haue forſaken thy commandements.

11 Which thou haſt commanded by thy ſeruants the Prophets, ſaying, * The land whereunto ye go to poſſeſſe it, is an vncleane land, becauſe of the filthineſſe of the people of the landes, which by their abominations, *and* by their vncleanneſſe haue filled it from corner to corner.

* *Exod.* 23.32. *and* 34.12.15.16. *deut.* 7.23.

12 Now therefore ſhall ye not giue your daughters vnto their ſonnes, neither ſhall ye take their daughters vnto your ſonnes, nor ſeeke their * peace nor wealth for euer, that yee may be ſtrong and eate the goodneſſe of the land, and leaue it for an inheritance to your ſonnes for euer.

* *Deut.* 23.6.

13 And after all that is come vpon vs for our euill deeds, and for our great treſpaſſes, (ſeeing that thou our God haſt ſtayed *vs from being* beneath [g] for our iniquities, and haſt giuen vs ſuch deliuerance.)

g Haſt not vtterly caſt vs downe and deſtroyed vs for our ſinnes, Deut. 28.13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of ſuch abominations? wouldeſt not thou be angry toward vs till thou haddeſt conſumed *vs*, ſo that there *ſhould be* no remnant nor any eſcaping?

15 O Lord God of Iſrael, thou art iuſt, for we haue beene [h] reſerued to eſcape, as *appeareth* this day: behold, we are before thee in our treſpaſſe: therefore wee cannot ſtand before thee becauſe of it.

h Hee ſheweth that God is iuſt in puniſhing his people, and yet mercifull in reſeruing a reſidue to whom he ſheweth fauour.

CHAP. X.

1 *The people repent and turne, and put away their ſtrange wiues.*

WHiles * Ezra prayed thus, and [a] confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men and women and children: for the people wept with a great lamentation.

* 1. *Eſdras* 8.90.
a He confeſſed his ſinnes, and the ſinnes of the people.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam anſwered, and ſaid to Ezra, We haue treſpaſſed againſt our God, and haue taken ſtrange wiues of the people of the land, yet now there is [b] hope in Iſrael concerning this.

b Meaning, that God would receiue them to mercie.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues (and ſuch as are borne of them) according to the counſell of the Lord, and of thoſe that feare the commandements of our God, and let it be done according to the Law.

c Which are ſtrangers and maried contrary to the Law of God.

4 Ariſe: for the matter [d] belongeth vnto thee: wee alſo wil be with thee: be of comfort & doe it.

d Becauſe God hath giuen thee authoritie and learning to perſwade the people herein, and to command them.

5 ¶ Then aroſe Ezra, and cauſed the chiefe Prieſts, the Leuites, and all Iſrael, to ſweare that they would doe according to this word. So they ſware.

6 * And Ezra roſe vp from before the houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſhib: hee went euen thither, *but* he did eat neither bread nor drunke water: for he mourned, becauſe of the tranſgreſſion of them of the captiuitie.

* 1. *Eſdr.* 9.1.

7 And they cauſed a proclamation to goe throughout Iudah and Ieruſalem, vnto † all them of the captiuitie, that they ſhould aſſemble themſelues vnto Ieruſalem.

† *Ebr. the ſonnes of the captiuitie.*

8 And whoſoeuer would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould be ‖ forfeit, and he ſhould be ſeparate from the Congregation of them of the captiuitie.

‖ *Or, condemned.*

9 ¶ Then all the men of Iudah and Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twentieth *day* of the [e] ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the [f] raine.

e Which conteined part of Nouember and part of December.
f For the ſeaſon was giuen to raine and ſo the weather was more ſharpe and cold, and alſo their conſcience touched them.

10 And Ezra the Prieſt ſtood vp, and ſaid vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to [g] increaſe the treſpaſſe of Iſrael.

g Ye haue laid one ſinne vpon another.

11 Now therefore [h] giue praiſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

h Reade Ioſh. 7.19.

12 And all the Congregation anſwered, and ſaid with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a raynie weather, and wee are not able to ſtand without, neither *is it* the worke of one day or two: for we are many that haue offended in this thing:

14 Let our rulers ſtand therefore [i] before all the Congregation, and let all them which haue taken ſtrange wiues in our cities, come at the time appoynted, and with him the Elders of euery city and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appoynted to examine this matter.

15 Then were appoynted Ionathan the ſonne of Aſah-el, and Iahaziah, the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo, and [k] departed, *euen* Ezra the Prieſt, *and* the men *that were* chiefe fathers to the family of their fathers by name, and ſate downe in the firſt day of the tenth moneth to examine the matter.

k They went to the chiefe cities to ſit on this matter which was three moneths in finiſhing.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the Prieſt there were men found, that had taken ſtrange wiues, *to wit*, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue [l] their hands that they would put away their wiues, and they that had treſpaſſed *gaue* a ramme for their treſpaſſe.

l As a token that they would keepe promiſe and doe it.

20 And of the ſonnes of Immer, Honani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei,

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

[m] Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonne of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

‖ *Or, the captaine of Moab.*

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,
32 Beniamin, Malluch, Shamariah.
33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.
34 Of the ſonnes Bani, Maadai, Amram, and Vel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliaſhib,
37 Mattaniah, Mattenai, and Iaaſan,
38 And Banni, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shaſhai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioſeph.
43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All theſe had taken ſtrange wiues: and among them were women that had [n] children.

[n] Which alſo were made illegitimate becauſe the mariage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

GOd doeth in all ages and at all times ſet vp vvorthy perſons for the commodity and profit of his Church, as novv vvithin the compaſſe of ſeuentie yeares he raiſed vp diuers excellent men for the preſeruation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. VVhereof the firſt vvas their captaine to bring them home, and prouided that the Temple vvas builded: the ſecond reformed their maners and planted religion: and the third builded vp the vvalles, deliuered the people from oppreſſion, and prouided that the Lavv of God vvas put in execution among them. Hee vvas a godly man, and in great authoritie vvith the King, ſo that the king fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things vvhich he could deſire. This Booke is alſo called of the Latines the ſecond of Ezra, becauſe he vvas the vvriter thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieruſalem. 5 Hee confeſſeth the ſinnes of the people, and praiſeth God for them.

THe words of Nehemiah the ſonne of Hachaliah. In the moneth [a] Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan.

[a] Which conteineth part of Nouember and part of December, and was their ninth moneth.

2 Came Hanani, one of my [b] brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.

[b] A Iew as I was.

3 And they ſaid vnto me, The reſidue that are left of the captiuitie there in the [c] prouince, *are* in great affliction and in reproach, and the wall of Ieruſalem *is* broken downe, and the gates thereof are burnt with fire.

[c] Meaning, in Iudea.

4 And when I heard theſe words, I ſate downe and wept, and mourned *certaine* dayes, and I faſted and prayed before the God of heauen,

5 And ſaid, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obſerue his commandements,

* *Dan. 9.4.*

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee daily, day and night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which wee haue ſinned againſt thee, both I and my fathers houſe haue ſinned:

7 Wee haue † grieuouſly ſinned againſt thee, and haue not kept the commandements, nor the ſtatutes, nor the iudgements, which thou commandedſt thy ſeruants Moſes.

† *Ebr. corrupted.*

8 I beſeech thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Yee will tranſgreſſe, and * I will ſcatter you abroad among the people.

* *Deut. 29.21.28.*

9 But if yee returne vnto mee, and keepe my commandements, and doe them, * though your ſcattering were to the vttermoſt part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue choſen to place my Name there.

* *Deut. 30.4.*

10 Now theſe are thy ſeruants and thy people whom thou haſt redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beſeech thee, let thine eare now hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to [d] feare thy Name, and I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of [e] this man: for I was the kings butler.

[d] That is, to worſhip thee.

[e] To wit, the king Artahſhaſhte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 hee came to Ieruſalem, 17 and builded the walles.

NOw in the moneth [a] Niſan in the twentieth yeere of king [b] Artahſhaſhte, the wine *ſtoode* before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not *before time* ſadde in his preſence.

[a] Which was the firſt moneth of the yeere, and conteineth part of March and part of Aprill.

[b] Who is alſo called Darius, read Ezra 7.1. and was the ſonne of Hyſtaſpis.

2 And the king ſaid vnto mee, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing, but ſorow of heart. Then was I ſore afraid,

3 And I ſaid to the King, God ſaue the king for euer: why ſhould not my countenance be ſad, when the citie *and* houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are deuoured with fire?

4 And the king ſaid vnto me, For what thing doeſt thou require? Then I prayed [c] to the God of heauen,

[c] I deſired God in mine heart to proſper mine enterpriſe.

5 And ſaid vnto the king, If it pleaſe the king, and if thy ſeruant haue found fauour in thy ſight, *I deſire* that thou wouldeſt ſend me to Iudah vnto the citie of the ſepulchres of my fathers, that I may build it.

6 And the King ſaid vnto mee, (the Queene alſo ſitting by him:) How long ſhall thy iourney be? and when wilt thou come againe? So it pleaſed the king, and he ſent me, and I ſet him a time.

7 After, I ſaid vnto the King, If it pleaſe the king, let him giue me letters to the captaines beyond the ‖ Riuer, that they may conuey me ouer, till I come into Iudah,

8 And letters vnto Aſaph the keeper of the kings ‖ parke, that hee may giue mee timber to build the gates of the palace (which appartained to the houſe) and for the walles of the citie, and for the houſe that I ſhall enter into. And the king gaue mee according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had ſent captaines of the armie and horſemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a ſeruant an Ammonite heared it, and it grieued them ſore, that there was come a man which ſought the wealth of the children of Iſrael.

11 So I came to Ieruſalem, and was there three dayes.

12 And I roſe in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ieruſalem, and there was not a beaſt with mee, ſaue the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walles of Ieruſalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the kings fiſhpoole, and there was no roume for the beaſt that was vnder me to paſſe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming back, I entred by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Prieſts, nor to the noble men, nor to the rulers, nor to the reſt that laboured in the worke.

17 Afterward I ſaid vnto them, Ye ſee the miſerie that wee are in, how Ieruſalem lieth waſte, and the gates thereof are burnt with fire: come, and let vs build the wall of Ieruſalem, that we be no more [f] a reproach.

18 Then I told them of the hand of my God, (which was good ouer me) and alſo of the kings wordes that he had ſpoken vnto mee. And they ſaid, Let vs riſe, and build. So they [g] ſtrengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the ſeruant an Ammonite, and [h] Geſhem the Arabian heard it, they mocked vs, and deſpiſed vs, and ſayd, What a thing is this that yee doe? Will ye [i] rebell againſt the king?

20 Then anſwered I them, and ſayd to them, The God of heauen, he will proſper vs, and we his ſeruants will riſe vp and build: but as for you, yee haue no portion, nor right, nor [k] memoriall in Ieruſalem.

‖ Or, Euphrates.

‖ Or, Paradiſe.

[d] As God mooued me to aske, and as he gaue me good ſucceſſe therein.

[e] Theſe were great enemies to ẏ Iewes, and laboured alwayes both by force and ſubtilty to ouercome them, and Tobiah, becauſe his wife was a Ieweſſe, had aduertiſement euer of their affaires, and ſo wrought them great trouble.

‖ Or, conduit.

[f] That is, contemned of other nations, as though God had forſaken vs.

[g] They were encouraged, and gaue themſelues to doe well, and to trauell in this worthy enterpriſe.

[h] Theſe were three chiefe gouernours vnder the king of Perſia beyond Euphrates.

[i] Thus the wicked when they will burthen the children of God, euer lay treaſon vnto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of princes moſt againſt them.

[k] Neither are ye of the number of the children of God (to whom hee hath appointed this citie onely) neither did any of your predeceſſors euer feare God.

CHAP. III.

The number of them that builded the walles.

Then aroſe Eliaſhib the hie Prieſt with his brethren the Prieſts, and they built the ſheepgate: they [a] repaired it, and ſet vp the doores thereof: euen vnto the tower of Meah repaired they it, *and* vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beſide him Zaccur the ſonne of Imri.

3 But the fiſhport did the ſonnes of Senaah build, which alſo layd the beames thereof, and ſet on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the ſonnes of Urijah, the ſonne of Hakkoz: and next vnto them fortified Meſhullam, the ſonne of Berechiah, the ſonne of Meſhezabeel: and next vnto them fortified Zadok, the ſonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the workes of their lords.

6 And the gate of the [*] old *fiſhpoole* fortified Iehoiada the ſonne of Paſeah, and Meſhullam the ſonne of Beſodaiah: they layd the beames thereof, and ſet on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them alſo fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Miſpah, vnto the [c] throne of the Duke, *vvhich vvas* beyond the Riuer.

8 Next vnto him fortified Vzziel the ſonne of Harhohiah ‖ of the goldſmiths: next vnto him alſo fortified Hananiah the ſonne ‖ of Harakkahim, and they repaired Ieruſalem vnto the broad wall.

9 Alſo next vnto them fortified Rephaiah, the ſonne of Hur, the ruler of the halfe part of Ieruſalem.

10 And next vnto him fortified Iedaiah the ſonne of Harumaph, euen ouer againſt his houſe: and next vnto him fortified Hattuſh the ſonne of Haſhabniah.

11 Malchijah the ſonne of Harim, and Haſhub the ſonne of Pahath Moab fortified the ſecond ‖ portion, and the tower of the fornaces.

12 Next vnto him alſo fortified Shallum the ſonne of Halloeſh, the ruler of the halfe part of Ieruſalem, he and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they build it, and ſet on the doores thereof, the lockes thereof, and the barres thereof, euen a thouſand cubits on the wall vnto the dung port.

14 But the dungport fortified Malchaiah the ſonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and ſet on the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the ſonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and ſet on the doores thereof, the lockes thereof, and the barres thereof, and the wall

[a] In Ebrew, they ſanctified it, that is, they finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintaine it.

[b] The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe therevnto.

[*] Iſa. 22. 11.

[c] Vnto the place where the Duke was wont to ſit in iudgement, who gouerned the countrey in their abſence.

‖ Or, Zorephim.

‖ Or, of the Apothecaries.

‖ Or, meaſure.

vnto the fiſhpoole of ‖ Shelah by the kings garden, and vnto the ſteps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the ſonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other ſide ouer againſt the ſepulchres of Dauid and to the fiſhpoole that was repaired, and vnto the houſe of the mightie.

17 After him fortified the Leuites, Rehum the ſonne of Bani, and the next vnto him fortified Haſhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the ſonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the ſonne of Ieſhua the ruler of Mizpah, the other portion ouer againſt the going vp to the [d] corner of the armour.

20 After him was earneſt Baruch the ſonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the houſe of Eliaſhib the high Prieſt.

21 After him fortified Merimoth the ſonne of Vriiah, the ſonne of Hakkoz, another portion from the doore of the houſe of Eliaſhib, euen as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts, the men of [e] the plaine.

23 After them fortified Beniamin, and Haſſhub ouer againſt their houſe: after him fortified Azariah the ſonne of Maaſeiah, the ſonne of Anania, by his houſe.

24 After him fortified Binnui, the ſonne of Henadad another portion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal, the ſonne of Vzai, from ouer againſt the corner, and the high tower, that lieth out from the Kings houſe, which is beſide the court of the priſon. After him Pedaiah the ſonne of Paroſh.

26 And the [f] Nethinims they dwelt in the fortreſſe vnto the *place* ouer againſt the water-gate Eaſtward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer againſt the great tower that lieth out euen vnto the wall of the fortreſſe.

28 From aboue the horſe-gate foorth fortified the Prieſts, euery one ouer againſt his houſe.

29 After them fortified Zadok the ſonne of Immer ouer againſt his houſe: and after him fortified Shemaiah the ſonne of Shechaniah the keeper of the Eaſt gate.

30 After him fortified Hananiah the ſonne of Shelemiah, and Hanun the ſonne of Zalaph, the [g] ſixt, another portion: after him fortified Meſhullam, the ſonne of Barechiah, ouer againſt his chamber.

31 After him fortified Malachiah the goldſmiths ſonne, vntill the houſe of the Nethinims, and of the Merchants ouer againſt the gate [h] Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the ſheepegate fortified the goldſmiths and the merchants.

CHAP. IIII.

7 The building of Ieruſalem is hindered, 15 but God breaketh their enterpriſe. 17 The Iewes build with one hand, and holds their weapons in the other.

BUt when Sanballat heard that wee builded the wall, then was he wroth and ſore grieued, and mocked the Iewes,

2 And ſaid before his [a] brethren and the armie of Samaria, thus hee ſaid, What doe theſe [b] weake Iewes? will they fortifie themſelues? will they ſacrifice? will they finiſh it in a day? will they make the ſtones whole againe out of the heapes of duſt, ſeeing they are burnt?

3 And Tobiah the Ammonite *vvas* beſide him, and ſaid, Although they build, *yet* if a foxe goe vp, he ſhall euen breake downe their ſtonie wall.

4 [c] Heare, O our God (for wee are deſpiſed) and turne their ſhame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their ſinne be put out in thy preſence: for they haue prouoked *vs* before the builders.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodims heard that the walles of Ieruſalem were repaired, (for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired altogether to come and to fight againſt Ieruſalem, and to † hinder them.

9 Then wee prayed vnto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Iudah ſaid, The ſtrength of the bearers is weakened, and there *is* much earth, ſo that we are not able to build the wall.

11 Alſo our aduerſaries had ſaid, They ſhall not know, neither ſee, till we come into the mids of them, and ſlay them, and cauſe the worke to ceaſe,

12 But when the Iewes (which dwelt beſide them) came, they told vs [f] ten times, [g] From all places, whence yee ſhall returne, *they vvill be* vpon vs.

13 Therefore ſet I in the lower plaſes behind the wall vpon the tops of the ſtones, and placed the people by their families, with their ſwordes, their ſpeares, and their bowes.

14 Then I beheld, and roſe vp, and ſaid vnto the princes, and to the rulers, and to the reſt of the people, Be not afraid of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counſell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, and ſhields, and bowes, and habergions: and the Rulers *ſtood* [i] behinde all the houſe of Iudah.

17 They that builded on the wall, and they that bare the burdens, *and* they that laded, did the worke with one hand, and with the other helde the ſword.

18 For euery one of the builders *had* his ſword girded on his loynes, and *ſo* builded: and he that blew the trumpet, *vvas* beſide me.

19 Then ſaid I vnto the Princes, and to the rulers, and to the reſt of the people, The worke is great and large, and wee are ſeparated vpon the wall, one farre from another,

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‖ *Or, Siloe.*

[d] Where the weapons and armour of the citie lay.

[e] Which dwelt in the plaine countrey by Iorden and Iericho.

[f] Reade Ezra. Chap. 2. 43.

[g] *Meaning the ſixt of his ſonnes.*

[h] Which was the place of iudgement or execution.

[a] Of his companions that dwelt in Samaria.

[b] Thus the wicked that conſider not that Gods power is euer in a readineſſe for the defence of his, mocke them as though they were weake and feeble.

[c] This is the remedie that the children of God haue againſt the deriſion and threatnings of their enemies, to flee to God by prayer.

[d] Let them be ſpoyled and led away captiue.

[e] Let the plagues declare to the world that they ſet themſelues againſt thee and againſt thy Church: thus he prayeth onely hauing reſpect to Gods glory & not for any priuate affection, or grudge.

‖ *Or, halfe height.*

† *Ebr. make to ſtay, meaning the people.*

[f] That is, oftentimes.

[g] They which brought the tidings, ſayd thus, When you leaue your worke, and goe either to eate or to reſt, your enemies will aſſaile you.

[h] Who is euer at hand to deliuer his out of danger: and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſeruation of their owne liues and of theirs, hee encourageth them to play the valiant men.

[i] To ouerſee them and to encourage them to their worke.

20 In what place *therefore* ye heart the ſound of the trumpet, [k] reſort yee thither vnto vs: our God ſhall fight for vs.

21 So wee laboured in the worke, and halfe of them held the ſpeares, from the appearing of the morning, till the ſtarres came foorth.

22 And at the ſame time ſaid I vnto the people, Let euery one with his ſeruant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſeruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *ſaue* euery one put them off [l] for waſhing.

CHAP. V.

1 The people are oppreſſed and in neceſſity. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, leaſt he ſhould grieue the people.

NOw there was a great crie of the people, and of their wiues [a] againſt their brethren the Iewes.

2 For there were that ſaid, We, our ſonnes and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.

3 And there were that ſaid, We muſt gage our lands, and our vineyards, and our houſes, and take vp corne for the famine.

4 There were alſo that ſaid, We haue borowed money for the kings [c] tribute *vpon* our lands and our vineyards.

5 And now our fleſh *is* as [d] the fleſh of our brethren, *and* our ſonnes as their ſonnes: and loe, wee bring into ſubiection our ſonnes and our daughters, as ſeruants, and there be of our daughters *novv* in ſubiection, and there *is* no power [e] in our hands: for other men *haue* our lands and our vineyards.

6 Then was I very angry when I heard their crie and theſe words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſayd vnto them, You lay [f] burthens euery one vpon his brethren: and I ſet a great [g] aſſembly againſt them.

8 And I ſaid vnto them, Wee (according to our ability) haue redeemed our brethren the Iewes, which were ſold vnto the heathen: and will you ſell your brethren againe, or ſhall they bee [h] ſold vnto vs? Then held they their peace, and could not anſwere.

9 [i] I ſaid alſo, That which ye do, is not good. Ought yee not to walke in the feare of our God, for the [k] reproach of the heathen our enemies?

10 For euen I, my brethren, and my ſeruants do lend them money and corne: I pray you, let vs leaue off this ‖ burden.

11 Reſtore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houſes, and *remit* the hundreth part of the ſiluer and of the corne, of the wine, and of the oyle [l] that ye exact of them.

12 Then ſaid they, We will reſtore it, and will not require it of them: we will doe as thou haſt ſaid. Then I called the Prieſt, and cauſed them to ſweare, that they ſhould doe according to this promiſe.

13 So I ſhooke my lappe, and ſayd, So let God ſhake out euery man that will not performe this promiſe, from his houſe, and from his labor: euen thus let him be ſhaken out and emptied. And all the Congregation ſaid, Amen, & praiſed the Lord: and the people did according to this promiſe.

14 And from the time that *the King* gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahſhaſhte, *that is*, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, beſides forty ſhekels of ſiluer: yea, and their ſeruants bare rule ouer the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified *a portion* in the worke of this wall, and we bought no land, and all my ſeruants came thither together vnto the worke.

17 Moreouer there *vvere* at my table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, *and* ſixe choſen ſheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnes, *according* to all that I haue done for this people.

CHAP. VI.

8 Nehemiah anſwereth with great wiſedome and zeale to his aduerſarie. 11 He is not diſcouraged by the falſe Prophets.

ANd when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had build the wall, and that there were no moe [a] breaches therein (though at that time I had not ſet vp the doores vpon the gates)

2 Then ſent Sanballat and Geſhem vnto mee, ſaying, come thou that we may meet together in the villages in the plaine of Ono: & they thought to doe me euill.

3 Therefore I ſent meſſengers vnto them, ſaying, I haue a great worke to do, & I cannot come downe: [b] why ſhould the worke ceaſe, whiles I leaue it and come downe to you?

4 Yet they ſent vnto mee foure times after this ſort. And I Anſwered them after the ſame maner.

5 Then ſent Sanballat his ſeruant after this ſort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gaſhmu hath ſaid it, that thou and the Iewes thinke to rebell, for the which cauſe thou buildeſt the wall, and thou wilt be their king according to theſe [c] words.

7 Thou haſt alſo ordained [d] the Prophets to preach of thee at Ieruſalem, ſaying, *There is* a King in Iudah: and now according to theſe wordes it ſhall come to the Kings eares: come now therefore, and let vs take counſell together.

8 Then I ſent vnto him, ſaying, It is not done according to theſe wordes that thou ſayeſt: for thou faineſt them of thine owne heart.

9 For all they afrayed vs, ſaying, Their hands ſhalbe weakened from the worke, and it ſhall not be done: now therefore † encourage thou me.

10 ¶ and I came to the houſe of Shemaiah the ſonne of Delaiah the ſonne of Mehetabeel, and hee was [e] ſhut vp, and hee ſayd, Let vs come together into the houſe of God in the middes of the Temple, and ſhut the doores of the Temple:

for

[k] Meaning, to reſiſt their enemies, if need required.

[l] That is, when they purified themſelues, or els when they waſhed their cloathes.

[a] Againſt the rich which oppreſſed them.

[b] This is the complaint of the people, ſhewing to what extremity they were brought vnto.

[c] To pay our tribute to the king of the Perſians, which was exacted yeerely of us.

[d] By nature the rich is no better then the poore.

[e] We are not able to redeeme them, but for pouerty are conſtrained to hire them to others.

[f] You preſſe them with vſury, and ſeeke how to bring all things into your hands.

[g] Both becauſe they ſhould be moued with pitie, ſeeing how many were by them oppreſt, and alſo beare the iudgement of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

[h] Seeing God hath once deliuered them from the bondage of the heathen, ſhall we make them our ſlaues?

[i] Meaning, Nehemiah.

[k] Who by this occaſion will blaſpheme the Name of God, ſeeing that our acts are no better then theirs.

‖ *Or, vſury.*

[l] Which ye take of them for the loane.

[m] I receiued not that portion and diet, which the gouernours that were before mee exacted, wherein he declareth that he rather ſought the wealth of the people then his owne commodity.

‖ *Or, once in ten dayes.*

[n] Whereas at other times they had by meaſure, at this time they had moſt liberally.

[a] That is, that they were ioyned together, as Chap. 4, 6.

[b] Meaning, that if he ſhould obey their requeſt, the worke which God had appointed, ſhould ceaſe: ſhewing hereby that we ſhould not commit our ſelues to the hands of yͤ wicked.

‖ *Or, Geſhem.*

[c] As the fame goeth.

[d] Thou haſt bribed and ſet vp falſe prophets, to make thy ſelfe king, and ſo to defraud the king of Perſia of that ſubiection which you owe vnto him.

† Ebr. *ſtrengthen thou mine hand.*

[e] As though hee would be ſecret, to the intent that hee might pray vnto God with greater liberty, and receiue ſome reuelation, which in him was but hypocriſie.

for they will come to ſley thee: yea, in the night will they come to kill thee.

11 Then I ſaid, [f] Should ſuch man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued that God had not ſent him, but that hee pronounced this prophecie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and ſinne, and that they might haue an euill report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according vnto theſe their works, and Noadiah the [g] Propheteſſe alſo, and the reſt of the prophets that would haue put me in feare.

15 ¶ Notwithſtanding the wall was finiſhed on the fiue and twentieth *day* of [h] Elul, in two and [i] fiftie dayes.

16 And when all our enemies heard thereof, *euen* all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in theſe dayes *vvere* there many of the princes of Iudah, whoſe [k] letters went vnto Tobiah, and thoſe of Tobiah came vnto them.

18 For there *vvere* many in Iudah, that were ſworne vnto him: for he was the ſonne in lawe of Shechaniah, the ſonne of Arah: and his ſonne Iehonathan had the daughter of Meſhullam, the ſonne of Berechiah,

19 Yea, they ſpake in his praiſe before me, and tolde him my words, *and* Tobiah ſent letters to put me in feare.

[f] He doubted not but God was able to preſerue him, and knew that if he had obeyed this counſell he ſhould haue diſcouraged all the people: thus God giueth power to his to reſiſt falſe prophecies, though they ſeeme to haue neuer ſo great probability.

[g] Very griefe cauſed him to pray againſt ſuch, which vnder the pretence of being the miniſters of God, were aduerſaries to his glory, and went about to ouerthrow his Church, declaring alſo hereby that where there is one true miniſter of God, the deuill hath a great ſort of hirelings.

[h] Which was the ſixth moneth and contained part of Auguſt, and part of September.

[i] After that I had ſent Sanballat his anſwere.

[k] Thus the Church of God hath euermore enemies within it ſelfe, which are more dangerous then the outward and profeſſed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuity are numbred.

Ecclus. 49.13.

NOw * when the wall was builded, and I had ſet vp the doores, and the porters, and the ſingers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ieruſalem (for he was doubtleſſe a faithfull man, and feared God aboue many)

3 And I ſaid vnto them, Let not the gates of Ieruſalem be opened, vntill the heate of the ſunne: and while [a] they ſtand by, let them ſhut the doores, and † make them faſt: and I appointed wards of the inhabitants of Ieruſalem, euery one in his ward, and euery one ouer againſt his houſe.

[a] To wit, they that are mentioned, ver. 2

† *Ebr. hold them, meaning, till the barres were put in.*

4 Now the citie *vvas* large and great, but the people *vvere* few therein, and the houſes were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the firſt, and found written therein,

* *Ezra* 2.2.

6 Theſe are the [b] ſonnes of the prouince that came vp from the captiuity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ieruſalem and to Iudah, euery one vnto his citie.

[b] That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Ieſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Biguai, Nehum, Baanah. *This is* the number of the men of the people of Iſrael.

[c] Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2.2.

8 The ſonnes of Paroſh, two thouſand an hundreth ſeuenty and two.

9 The ſonnes of Shephatiah, three hundreth ſeuenty and two.

10 The ſonnes of Arah, ſixe hundreth fiftie and two.

11 The ſonnes of ‖ Pahath Moab of the ſonnes of Ieſhua and Ioab, two thouſand eight hundreth and eighteene.

‖ *Or, the captaine of Moab.*

12 The ſonnes of Elam, a thouſand two hundreth fifty and foure.

13 The ſonnes of Zattu, eight hundreth and fiue and fourty.

14 The ſonnes of Zacchai ſeuen hundreth and threeſcore.

15 The ſonnes of Binnui, ſixe hundreth and eight and fortie.

16 The ſonnes of Bebai, ſixe hundreth and eight and twenty.

17 The ſonnes of Azgad, two thouſand three hundreth and two and twenty.

18 The ſonnes of Adonikam, ſixe hundreth threeſcore and ſeuen.

19 The ſonnes of Biguai, two thouſand threeſcore and ſeuen.

20 The ſonnes of Adin, ſixe hundreth and fiue and fifty.

21 the ſonnes of Ater of Hizkiha, ninety and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twenty.

23 The ſonnes of Bezai, three hundreth and foure and twenty.

24 The ſonnes of Hariph, an hundreth and twelue.

25 The [d] ſonnes of Gibeon, ninety and fiue.

[d] That is, the inhabitants of Gibeon.

26 The men of Beth-lehem and Netophah, an hundreth foureſcore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, ſeuen hundreth and three and forty.

30 The men of Ramah and Gaba, ſixe hundreth and one and twenty.

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men [e] of the other Nebo, two and fifty.

34 The ſonnes of the other Elam, a thouſand two hundreth and foure and fifty,

[e] For there were two cities of this name.

35 The ſonnes of Harim, three hundreth and twenty.

36 The ſonnes of Iericho, three hundreth and fiue and forty.

37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twenty.

38 The ſonnes of Sanaah, three thouſand nine hundreth and thirty.

39 The Prieſts: the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeuenty and three.

40 The ſonnes of Immer, a thouſand and two and fifty.

41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and forty.

42 The ſonnes of Harim, a thouſand and ſeuenteene.

43 ¶ **The Leuites**: the ſonnes of Ieſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.

44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.

45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,

48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,

49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,

51 The ſonnes of Gazzam, the ſonnes of Vzza, the ſonnes of Paſeah,

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,

53 The ſonnes of Bakbub, the ſonnes of Hakupha, the ſonnes of Harhur,

54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſſera, the ſonnes of Tamah,

56 The ſonnes of Neziah, the ſonnes of Hatipha,

57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,

58 The ſonnes of Iaala, the ſonnes of Darkon, the ſonnes of Giddel,

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſeruants *vvere* three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, *or* if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.

63 And of the Prieſts: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 Theſe ſought their writing of the genealogies, but it was not found: therefore they were put from the Prieſthood.

65 And [g] the Tirſhatha ſaid vnto them, that they ſhould not eate of the moſt holy, till there roſe vp a Prieſt with * Vrim and Thummim.

66 All the Congregation together *vvas* two and fourtie thouſand, three hundreth and threeſcore,

67 Beſides their ſeruants and their maids, which were ſeuen thouſand, three hundreth and ſeuen and thirtie: and they had two hundreth and fiue and fourtie ſinging men and ſinging women.

68 Their horſes *vvere* ſeuen hundreth and ſixe and thirtie, *and* their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, *and* ſixe thouſand ſeuen hundreth and twentie aſſes.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand [h] drammes of golde, fiftie baſins, fiue hundreth and thirtie Prieſts garments.

71 And *ſome* of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand drammes of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.

72 And the reſt of the people gaue twentie thouſand drammes of golde, and two thouſand pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts, and the Leuites, and the porters and the ſingers, and the reſt of the people and the Nethinims, and all Iſrael dwelt in their cities: and when the [i] ſeuenth moneth came, the children of Iſrael were in their cities.

CHAP. VIII.

1 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

AND all the people aſſembled themſelues † together, in the ſtreet that was before the watergate, and they ſpake vnto Ezra the [a] Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commanded to Iſrael.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all [b] that could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

3 And hee read therein in the ſtreet that was before the watergate (from the morning vntill [c] the midday) before men and women, and them that vnderſtood it, and the eares of all the people *hearkened* vnto the booke of the Law.

4 And Ezra the Scribe ſtood vpon a pulpit of wood which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Vriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the booke before all the people: for hee was [d] aboue all the people: and when he opened it, all the people ſtood vp.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their handes: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Ieſhua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people *ſtood* in their place.

8 And they read in the booke of the Law of God diſtinctly, and gaue ẏ ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſayd vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people [e] wept, when they heard the words of the Law.

10 He ſaid alſo vnto them, Goe *and* eate of the fat, and drinke ẏ ſweete, and ſend part vnto them, for whom none *is* [f] prepared: for this day is holy vnto our Lord: be yee not ſory therefore: for the

‖ *Or, Hodaiah.*

[f] Reade Ezra 2.53.

[g] Meaning, Nehemia: for Tirſhatha in ẏ Chalde tongue ſignifieth a butler.

* *Exod.28.30.*

[h] Reade Ezra 2.69.

‖ *Or, minas,*

[i] Which conteineth part of September and part of October.

† *Ebr. as one man.*

[a] Reade Ezra 7.6.

[b] Which had age and diſcretion to vnderſtand.

[c] This declareth the great zeale, that the people had to heare the word of God.

[d] To the intent that his voyce might be the better heard.

[e] In conſidering their offences againſt the Law. Therefore the Leuites doe not reprooue them for mourning, but aſſure them of Gods mercies foraſmuch as they are repentant.

[f] That is, remember the poore.

the [g] ioy of the Lord is your ſtrength

[g] Reioyce in the Lord, and he will giue you ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moſes) that the children of Iſrael ſhould dwell in * boothes in the feaſt of the ſeuenth moneth,

* Leuit. 23, 24.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖ Or, *goodly branches, as Leuit.* 3.40.

16 So the people went foorth and brought *them*, and made them boothes, euery one vpon the [h] roofe of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreete by the watergate, and in the ſtreete of the gate of Ephraim.

[h] For their houſes were made flat aboue, reade Deut. 22.8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the [i] time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

[i] Which was almoſt a thouſand yeeres.

18 And hee read in the booke of the Law of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure and twentieth day of this [a] moneth the children of Iſrael were aſſembled with * faſting, and with ſackecloth, and earth vpon them.

[a] Meaning, the ſeuenth.

* 1. *Eſdras* 9.4.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the † ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

† *Ebr. ſtrange children.*

3 And they ſtood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they [b] confeſſed and worſhipped the Lord their God foure times.

[b] They made confeſſion of their ſinnes, and vſed prayers.

4 Then ſtood vp vpon the ſtaires of the Leuites, Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Leuites ſaid, *euen* Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah *and* Pethahiah, Stand vp *and* praiſe the Lord your God for euer and euer, and let them praiſe thy glorious Name, O God, which excelleth aboue all thankeſgiuing and praiſe.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoaſte, the earth, and all things that are therein, the ſeas, and all that are in them and thou preſerueſt them all and the hoaſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abraham, and broughteſt him out of * Vr in Caldea, and * madeſt his name Abraham,

* *Gen.* 11 31.
* *Gen.* 17.5.

8 And foundeſt his heart faithfull before thee, * and madeſt a Couenant with him, to giue vnto his ſeede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebuſites, and Girgaſhites, and haſt performed thy wordes, becauſe thou art iuſt.

* *Gen.* 15.18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

* *Exod.* 3.7. *and* 14.10.

10 And ſhewed tokens and wonders vpon Pharaoh, and on all his ſeruants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as *appeareth* this day.

11 * For thou diddeſt breake vp the Sea before them, and they went through the mids of the ſea on dry land; and thoſe that purſued them, haſt thou caſt into the bottomes as a ſtone, in the mightie waters:

* *Exod.* 14 21.

12 And * leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

* *Exod.* 13.21.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances and good Commandements,

* *Exod.* 19.18.20. *and* 20.1.

14 And declareſt vnto them thine holy Sabbath, and commandedſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 * And gaueſt them bread from heauen for their hunger, * and broughteſt foorth water for them out of the rocke for their thirſt: and * promiſedſt them that they ſhould goe in, and take poſſeſſion of the land, for the which thou haddeſt lift vp thine hand for to giue them.

* *Exod.* 16 15.
* *Exod.* 17.6.
* *Deut.* 1.8.

16 But they and our fathers behaued themſelues proudly and hardened their necke, ſo that they hearkened not vnto thy Commandements,

17 But refuſed to obey, and would not remember thy marueilous works that thou haddeſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the land of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wilderneſſe: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould goe.

* *Exod.* 13.22. *num.* 14.14. 1. *cor.* 10.1.

20 Thou gaueſt alſo thy good Spirit to inſtruct them, and withheldeſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feed them fortie yeeres in the wilderneſſe: they lacked nothing: * their clothes waxed not old, and their feete [c] ſwelled not.

* *Deut.* 8.4.

[c] Though the way was tedious and long.

22 And thou gaueſt them kingdoms and people, and [d] ſcatteredſt them into corners: ſo they poſſeſſed * the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

[d] Meaning, the heathen whom he droue out.

* *Numb.* 21 26.

23 And thou diddeſt multiply their children like the ſtarres of the heauen, and broughteſt them into the land, whereof thou haddeſt ſpoken vnto their fathers, that they ſhould goe, and poſſeſſe it.

24 So the children went in, and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, *euen* the Canaanites, and gaueſt them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their ſtrong cities and the fat land, and poſſeſſed houſes full of all goods, ciſternes digged out, vineyards and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleaſure through thy great goodneſſe.

26 Yet they were diſobedient, and rebelled againſt thee, and caſt thy Law behind their backs, and ſlew thy Prophets (which [e] proteſted among them to turne them vnto thee) and committed great blaſphemies.

27 Therefore thou deliueredſt them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardeſt them from the heauen, and through thy great mercies thou gaueſt them ſauiours, who ſaued them out of the hand of their aduerſaries.

28 But when they had [f] reſt, they returned to doe euill before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardeſt them from heauen, and deliueredſt them according to thy great mercies many times,

29 And proteſtedſt among them, that thou mighteſt bring them againe vnto thy Lawe: but they behaued themſelues proudly, and hearkened not vnto thy commandements, but ſinned againſt thy iudgements (* which a man ſhould doe and liue in them) and [g] pulled away the ſhoulder, and were ſtifnecked, and would not [h] heare.

30 Yet thou † diddeſt forbeare them many yeeres, and proteſtedſt among them by thy Spirit, *euen* by the hand of thy Prophets, but they would not heare: therefore gaueſt thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepeſt couenant and * mercy, let not all the affliction that hath come vnto vs, ſeeme a little before thee, *that is*, to our Kings, to our Princes, and to our Prieſts, and to our Prophets, and to our fathers, and to all thy people ſince the time of the [i] kings of Aſhur vnto this day.

33 Surely thou art iuſt in all that is come vpon vs: for thou haſt [k] dealt truely, but we haue done wickedly.

34 And our kings and our princes, our prieſts and our fathers haue not done thy Law, nor regarded thy commandements, nor thy proteſtations, wherewith thou haſt [l] proteſted among them.

35 And they haue not ſerued thee in their kingdome, and in thy great goodneſſe that thou ſhewedſt vnto them, and in the large and fat land which thou diddeſt ſet before them, and haue not conuerted from their euill works.

36 Behold, wee are ſeruants this day, and the land that thou gaueſt vnto our fathers, to eat the [m] fruite thereof, and the goodneſſe thereof, behold, we are ſeruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou haſt ſet ouer vs, becauſe of our ſinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleaſure, and wee are in great affliction.

38 Now becauſe of all this wee make [n] a ſure couenant, and write it, and our princes, our Leuites, *and* Prieſts ſeale vnto it.

[e] Taking heauen and earth to witneſſe, that God would deſtroy them, except they returned, as 2.Chron.24.19.

[f] He declareth how Gods mercies euer contended with the wickedneſſe of the people, who euer in their proſperity forgat God.

* *Leuit.*18.5. *Ezek.*20.11. *Rom.*10.5. *Galat.*3.12.

[g] Which is a ſimilitude taken of oxen that ſhrinke at the yoke or burden, as Zech.7.11.

[h] When thou diddeſt admoniſh them by thy Prophets.

† *Ebr. thou diddeſt prolong vpon them many yeeres.*

* *Exod* 34.6.7.

* *Pſal* 143.1.2.

[i] By whom wee were led away into captiuity, and haue bene appointed to bee ſlaine, as Eſter 3.13

[k] He confeſſeth that all theſe things came to them iuſtly for their ſinnes, but he appealeth from Gods iuſtice to his mercies.

[l] That thou wouldeſt deſtroy them, except they would returne to thee, as verſe 26.

[m] That is, to be the Lords thereof.

[n] Thus by affliction they promiſe to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

CHAP. X.

1 The names of them that ſealed the couenant betweene God and the people.

NOw they that ſealed, *vvere* Nehemiah the ‖ Tirſhatha the ſonne of Hachalia, and Zidkijah,

2 Seraiah, Azariah, Ieremiah,
3 Paſhur, Amariah, Malchiah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah: theſe are [a] the Prieſts.

9 ¶ And the Leuites: Ieſhua the ſonne of Azaniah, Binnui, of the ſonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people *vvere* Paroſh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hanaiah, Haſhub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Haſhabuah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the reſt of the people, the Prieſts, the Leuites, the porters, the ſingers, the [b] Nethinims, and all that were [c] ſeparated from the people of the lands unto the Law of God, their wiues, their ſonnes and their daughters, all that could vnderſtand.

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curſe and to the oathe to walke in Gods Law, which was giuen by Moſes the ſeruant of God, to obſerue and doe all the commandements of the Lord our God, and his iudgements and his ſtatutes:

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our ſonnes.

31 And *if* the people of the lande brought ware on the Sabbath, or any vitailes to ſell, [f] that wee would not take it of them on the Sabbath,

‖ *Or, butler.*

[a] Which ſubſcribed to keepe the promiſe.

‖ *Or, captaine of Moab.*

[b] Reade Ezra 2.43.

[c] Which being idolaters forſooke their wickednes, and gaue themſelues to ſerue God.

[d] They made the oathe in the name of the whole multitude.

[e] Whereunto they gaue themſelues if they brake the Law, as Deut.28.15.

[f] Which notwithſtanding they brake ſoone after, as Chap.13.15.

and on the holy dayes: * and that wee would let the ſeuenth yeere be free, and the debtes of euery † perſon.

32 And we made ſtatutes for our ſelues to giue by the yeere, the third part of a ſhekel for the ſeruice of the houſe of our God.

33 For the [g] ſhewbread, and for the dayly offring, and for the dayly burnt offering, the Sabbaths, the new moones, for the ſolemne feaſtes, and for the things that were ſanctified, and for the ſinne offerings, to make an atonement for Iſrael, and for all the worke of the houſe of our God.

34 Wee caſt alſo lots for the offering of the wood, *euen* the Prieſts, the Leuites, and the people, to bring it into the houſe of our God, ‖ by the houſe of our fathers, yeerely at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law,

35 And to bring the firſt fruites of our land, and the firſt of all the fruites of all trees, yeere by yeere, into the houſe of the Lord,

36 And the firſt borne of our ſonnes, and of our cattell, as it is [h] written in the Law, and the firſt borne of our bullockes, and of our ſheepe, to bring it into the houſe of our God, vnto the Prieſts that miniſter in the houſe of our God,

37 And that we ſhould bring the firſt fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Prieſtes, to the chambers of the houſe of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauell.

38 And the Prieſt, the ſonne of Aaron ſhall be with the Leuites, when the Leuites take tithes, and the Leuites ſhall * bring vp the tenth part of the tithes vnto the houſe of our God, vnto the chambers of the treaſure houſe.

39 For the children of Iſrael, and the children of Leui ſhall bring vp the offering of the corne, of the wine, and of the oyle, vnto the chambers: and there *ſhall be* the veſſels of the Sanctuary, and the Prieſts that miniſter, and the porters, and the ſingers, and [k] wee will not forſake the houſe of our God.

CHAP. XI.

1 Who dwelled in Ieruſalem after it was builded, 21 and who in the cities of Iudah.

ANd the rulers of the people dwelt in Ieruſalem: the other people alſo caſt lots, [a] to bring one out of ten to dwell in Ieruſalem the holy citie, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ieruſalem.

3 Theſe now are the chiefe of the prouince, that dwelt in Ieruſalem, but in the cities of Iudah, euery one dwelt in his owne poſſeſſion in their cities of Iſrael, the Prieſts and the Leuites, and the Nethinims, and the ſonnes of Salomons ſeruants.

4 And in Ieruſalem dwelt *certaine* of the children of Iudah, and of the children of Beniamin: Of the ſonnes of Iudah, Athaiah, the ſonne of Vzijah, the ſonne of Zechariah, the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahaleel, of the ſonnes of [b] Perez.

5 And Maaſeiah the ſonne of Baruch, the ſonne of Col-hozeh, the ſonne of Hazaiah, the ſonne of Adaiah, the ſonne of Ioiarib, the ſonne of Zechariah, the ſonne of ‖ Shiloni.

6 All the ſonnes of Perez that dwelt at Ieruſalem, *vvere* foure hundreth threeſcore and eight valiant men.

7 Theſe alſo are the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Ioed, the ſonne of Pedaiah, the ſonne of Kolaiah, the ſonne of Maaſeiah, the ſonne of Ithiel, the ſonne of Ieſhaiah.

8 And after him Gabai, Sallai, nine hundreth and twenty and eight.

9 And Ioel the ſonne of Zichri *vvas* gouernor ouer them: and Iudah the ſonne of Senua *vvas* the ſecond ouer the city:

10 Of the Prieſts, Iedaiah, the ſonne of Ioiarib, Iachin.

11 Seraiah, the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub, [c] *vvas* chiefe of the houſe of God.

12 And their brethren [d] that did the worke in the Temple, *vvere* eight hundreth, twentie and two: and Adaiah, the ſonne of Ieroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Paſhur, the ſonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amaſhſai the ſonne of Azareel, the ſonne of Ahazai, the ſonne of Meſhilemoth, the ſonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerſeer *vvas* Zabdiel the ſonne ‖ of Hagedolim.

15 And of the Leuites, Shemaiah, the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites *vvere* ouer the workes of the houſe of God without.

17 And Mattaniah, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph *vvas* the chiefe to [e] begin the thankſgiuing *and* prayer: and Bakbukiah the ſecond of his brethren, and Abda, the ſonne of Shammua, the ſonne of Galal, the ſonne of Ieduthun.

18 All the Leuites in the holy citie *vvere* two hundreth foureſcore and foure.

19 And the porters, Akkub, Talmon, and their brethren that kept the [f] gates, *vvere* an hundreth twenty and two.

20 And the [g] reſidue of Iſrael, of the Prieſtes, *and* of the Leuites *dvvelt* in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the ‖ fortreſſe, and Ziba, and Giſpa *vvas* ouer the Nethinims.

22 And the ouerſeer of the Leuites in Ieruſalem *vvas* Vzzi the ſonne of Bani, the ſonne of Aſhabiah, the ſonne of Mattaniah, the ſonne of Micha: of the ſonnes of Aſaph ſingers *vvere* ouer the worke of the houſe of God.

23 For it *vvas* the kings commandement concerning them, that faithfull *prouiſion ſhould be* for the ſingers euery day.

24 And Pethahiah the ſonne of Meſhezabeel, of the ſonnes of Zerah, the ſonne of Iudah [h] *vvas* at the kings hand in all matters concerning the people.

25 And in the villages in their landes, *ſome* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel,

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* *Leuit.25.4. Deut.15.1.*

‡ *Ebr, hand.*

[g] This declareth wherefore they gaue this third part of the ſhekel, which was beſides y halfe ſhekel that they were bound to pay, Exod.30.13.

‖ *Or, into the houſe of.*

[h] By this rehearſall is meant that there was no part nor ceremony in the Law, whereunto they did not binde themſelues by couenant.

[i] Whereſoeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law, and according to the oathe and couenant that we made.

* *Numb.18.26.*

[k] We will not leaue it deſtitute of that that ſhall be neceſſary for it.

[a] Becauſe their enemies dwelt round about them, they prouided that it might be repleniſhed with men, and vſed this policy, becauſe there were few that offered themſelues willingly.

[b] Which came of Perez the ſonne of Iudah.

‖ *Or, of a Shilonite.*

[c] That is, was the high Prieſt.

[d] That ſerued and miniſtred in the Temple.

‖ *Or, of one of the great men.*

[e] That is, he began the Pſalme, and was the chanter.

[f] Meaning, of the Temple.

[g] Of them, which dwelt not in Ieruſalem.

‖ *Or, Ophel.*

[h] Was chiefe about the king for all his affaires.

and in the villages thereof,

26 And in Ieſhua, and in Moladah, and in Beth-palet,

27 And in Hazer-ſhuall, and in Beer-ſheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachiſh, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-ſheba, vnto the valley of Hinnom.

31 And the ſonnes of Beniamin from Geba, in Michmaſh, and Aiia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites *vvere* diuiſions in Iudah and in Beniamin.

CHAP. XII.

1 The Prieſts and Leuites which came with Zerubbabel vnto Ieruſalem, are numbered, 27 and the wall is dedicated.

THeſe alſo are the Prieſts and the Leuites that [a] went vp with Zerubbabel, the ſonne of Shealtiel, and Ieſhua: *to vvit*, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiiah, Iedaiah: theſe were the [b] chiefe of the Prieſts, and of their brethren in the dayes of Ieſhua.

8 And the Leuites, Ieſhua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] *vvere* ouer the thankeſgiuings, he, and his brethren

9 And Bakbukiah and Vnni, *and* their brethren *vvere* about them in the [d] watches.

10 And Ieſhua begate Ioiakim: Ioiakim alſo begate Eliaſhib, and Eliaſhib begate Ioiada.

11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were *theſe* the chiefe fathers of the Prieſts: vnder [e] Seraiah *vvas* Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meſhullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Ionathan, vnder Sebaniah, Ioſeph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnithon, Meſhullam,

17 Vnder [f] Abiiah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai,

18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Haſhabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliaſhib, Ioiada, and Iohanan and Iaddua *vvere* the chiefe fathers of the Leuites written, and the Prieſts in the reigne of Darius the Perſian

23 The ſonnes of Leui, the chiefe fathers *vvere* written in the booke of the Chronicles euen vnto the dayes of Iohanan the ſonne of Eliaſhib.

24 And the chiefe of the Leuites, *vvere* Haſhabiah, Sherebiah, and Ieſhua the ſonne of Kadmiel, and their brethren about them to giue praiſe and thankes, according to the ordinances of Dauid the man of God, ward ouer [g] againſt ward.

25 Mattaniah and Bakkukiah, Obadiah, Meſhullam, Talmon *and* Akkub *vvere* porters keeping the ward at the threſholds of the gates.

26 Theſe were in the dayes of Ioiakim the ſonne of Ieſhua, the ſonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Prieſt and Scribe.

27 And in the dedication of the wall at Ieruſalem, they ſought the Leuites out of all their places to bring them to Ieruſalem to keepe the dedication and gladneſſe, both with thankeſgiuings and with ſongs, cymbals, violes, and with harps.

28 Then the † ſingers gathered themſelues together both from the plaine countrey about Ieruſalem, and from the villages of [h] Netophathi,

29 And from the houſe of Gilgal, and out of the countreys of Geba, and Azmaueth: for the ſingers had built them villages round about Ieruſalem.

30 And the Prieſts and Leuites were purified, and cleanſed the people, and the gates, and yͤ wall.

31 And [i] I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thanks, and the *one* went on the right hand of the wall toward the dung-gate.

32 And after them went Hoſhaiah, and halfe of the princes of Iudah,

33 And Azriah, Ezra, and Meſhullam,

34 Iudah, Beniamin, and Shemaiah, and Ieremiah,

35 And of the Prieſts ſonnes with trumpets, Zechariah, the ſonne of Ionathan, the ſonne of Shemaiah, the ſonne of Mattaniah, the ſonne of Michaiah, the ſonne of Zaccur, the ſonne of Aſaph.

36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muſicall inſtruments of Dauid the man of God: and Ezra the Scribe *vvent* before them.

37 And to the gate of the fountaine, euen ouer againſt them went they vp by the [l] ſtaires of the citie of Dauid, at the going vp of the wall beyond the houſe of Dauid, euen vnto the water-gate Eaſtward.

38 And the ſecond company of them that gaue thankes, went on the other ſide, and I after them, and the halfe of the people *vvas* vpon the wall, *and* vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fiſh-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the ſheepegate: and they ſtood in the gate of the ward.

40 So ſtood the two companies (of them that gaue thankes) in the houſe of God, and I and the halfe of the rulers with me.

41 The Prieſts alſo, Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaſeiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan and Malchiiah, and

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[a] From Babylon to Ieruſalem.

[b] Next in dignity to the hie Prieſts, and which were of the ſtocke of Aaron.

[c] Had charge of them that ſang the Pſalmes.

[d] They kept the wards and watches according to their turnes, as 1.Chron. 23.6.

[e] That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

[f] Whereof was Zacharie Iohn Baptiſts father.

[g] That is, one after another, and euery one in his courſe.

† *Ebr. the ſonnes of the ſingers.*

[h] Which were a certaine familie, and had their poſſeſſions in the fields, 1.Chron.2 54.

[i] Meaning, Nehemiah.

[k] That is, the brethren of Zaccur.

[l] Which was the going vp to the mount Zion, which is called the city of Dauid.

Elam, and Ezer: and the ſingers [†] ſang loud, hauing Izrahiah which *vvas* the ouerſeer.

[†] *Ebr. cauſed to heare.*

43 And the ſame day they offered great ſacrifices and reioyced: for God had giuen them great ioy, ſo that both the women, and the children were ioyfull: and the ioy of Ieruſalem was heard farre off.

44 Alſo at the ſame time were men appoynted [m] ouer the chambers of the ſtore for the offrings, (for the firſt fruits, and for the tithes) to gather into them out of the fields of the cities, the portions of the Law for the Prieſts, and the Leuites, for Iudah reioyced for the Prieſtes and for the Leuites, that ſerued.

[m] Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2. Chron. 31. 11. and now were repaired againe for the ſame vſe.

45 And both the ſingers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of Dauid, *and* Salomon his ſonne.

46 * For in the dayes of Dauid and Aſaph, of olde *vvere* chiefe ſingers, and ſongs of praiſe and thankeſgiuing vnto God.

* *1. Chron. 15. 16.*

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Iſrael giue portions vnto the ſingers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the ſonnes of Aaron.

[n] That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They ſeparate from them all ſtrangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to ſerue God.

AND on that day they did reade in the booke of Moſes, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * ſhould not enter into the Congregation of God,

* *Deut. 23. 3.*

2 Becauſe they met not the children of Iſrael with bread and with water, * but hired Balaam againſt them, that he ſhould curſe them: and our God turned the curſe into a bleſſing.

* *Numb. 22. 5. 6.*

3 Now when they had heard the Law, they ſeparated from Iſrael [a] all thoſe that were mixed.

[a] That is, all ſuch which had ioyned in vnlawfull mariage, and alſo thoſe with whom God had forbidden them to haue ſocietie.

4 ¶ And before [b] this had the Prieſt Eliaſhib the ouerſight of the chamber of the houſe of our God, being [c] kinſman to Tobiah:

[b] That the ſeparation was made.

[c] He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corne, of wine, and of oyle (appoynted for the Leuites, and the ſingers, and the porters) and the offerings of the Prieſts.

6 But in all this *time* was not I in Ieruſalem: for in the two and thirtieth yeere of [d] Artahſhaſhte King of Babel, came I vnto the King, and ‖ after certaine dayes I obtained of the King.

[d] Called alſo Darius, Ezra. 7. 1.

‖ *Or, at the yeeres end.*

7 And when I was come to Ieruſalem, I vnderſtood [e] the euill that Eliaſhib had done for Tobiah, in that hee had made him a chamber in the court of the houſe of God,

[e] Thus we ſee to what inconueniences the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chiefe gouernour was but a while abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo, Exod. 32. 1.

8 And it grieued mee ſore: therefore I caſt foorth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to cleanſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meate offering and the incenſe.

10 And I perceiued that the portions of the Leuites had not beene giuen, and that euery one was fled to his land, *euen* the Leuites and ſingers that executed the worke.

11 Then reprooued I the rulers and ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſures, Shelemiah the Prieſt, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the ſonne of Zaccur the ſonne of Mattaniah: for they were counted faithfull, and their office was to diſtribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my [f] kindneſſe that I haue ſhewed on the houſe of my God, & on the offices thereof.

[f] He proteſteth that he did his dutie with a good conſcience, yet he doeth not iuſtifie himſelfe therein, but deſireth God to fauour him and to be mercifull vnto him for his owne goodneſſe ſake, as verſe 22. and 31.

15 In thoſe dayes ſaw I in Iudah them, that trode winepreſſes on ye Sabbath, and that brought in ſheaues, and which laded aſſes alſo with wine, grapes, and figges, and all burdens, and brought them into Ieruſalem vpon the Sabbath day: and [g] I proteſted to them in the day that they ſolde vitailes.

[g] I declared vnto them, that God would not ſuffer ſuch tranſgreſſours of his Law to be vnpuniſhed.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, and ſolde on the Sabbath vnto the children of Iudah euen in Ieruſalem.

17 Then reprooued I the rulers of Iudah, and ſayd vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this city? yet ye increaſe the wrath vpon Iſrael, in breaking the Sabbath.

[h] Was not this a great cauſe, why God plagued vs in times paſt: meaning, that if they tranſgreſſed now in the ſame againe, their plague ſhould be greater.

19 And when the gates of Ieruſalem began to be [i] darke before the Sabbath, I commanded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and *ſome* of my ſeruants ſet I at the gates, that there ſhould no burden be brought in on the Sabbath day.

[i] About the time that the Sunne went downe: for the Sabbath laſted from the Sunne going downe of the one day, to the Sunne ſetting of the other.

20 So the chapmen and merchants of all merchandiſe remained once or twiſe all night without Ieruſalem.

21 And I proteſted among them, and ſaid vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I ſayd vnto the Leuites, that they ſhould cleanſe themſelues, and that they ſhould come and [k] keepe the gates, to ſanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

[k] Meaning, of the Temple, that none that was vncleane, ſhould enter.

23 In thoſe dayes alſo I ſaw Iewes that maried wiues of [l] Aſhdod, of Ammon, and of Moab.

[l] Which was a city of the Philiſtims, and they had maried wiues thereof, and ſo had corrupted their ſpeach & Religion.

24 And their children ſpake halfe in the ſpeach of Aſhdod, and could not ſpeake in the Iewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reprooued them, and [m] curſed them, and ſmote certaine of them, and pulled off their haire, and tooke an oathe of them by God, Ye ſhall not giue your daughters vnto their ſonnes, neither ſhall yee take of their daughters vnto your ſonnes nor for your ſelues.

[m] That is, I did excommunicate them, and driue them out of the congregation.

26 * Did not Salomon the king of Iſrael ſinne by theſe things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him King ouer Iſrael: * yet ſtrange women cauſed him to ſinne.

* *1. King. 3. 7. 12.*

* *2. Sam. 12. 24. 25.*

* *1. King. 11. 1. 4. eccl⁊us. 47. 19. 20.*

27 Shall wee then obey vnto you, to doe all this great euill, and to tranſgreſſe againſt our God, *euen* to marry ſtrange wiues?

28 And *one* of the ſonnes of Ioiada the ſonne of Eliaſhib the hie Prieſt was the ſonne in law of Sanballat the Horonite: but I chaſed him frõ me.

29 Remember them, O my God, that n defile the Prieſthood, and the covenant of the Prieſthood, and of the Levites.

[n] Puniſh them according to their fault and evill example, which they have given to the reſt of thy people contrary to their vocation.

30 Then cleanſed I them from all ſtrangers, and appointed the wards of the Prieſtes and of the Levites, every one in his office,

31 And for the offering of the wood at times appoynted, and for the firſt fruits. Remember me, O my God, o in goodneſſe.

[o] That is, to ſhew mercy vnto me.

E S T E R.

THE ARGUMENT.

Becauſe of the diverſitie of names, vvhereby they uſed to name their Kings, and the ſupputation of yeeres vvherein the Ebrevves and the Grecians doe varie, divers authours vvrite diverſly as touching this Ahaſhueroſh, but it ſeemeth, Dan.6.1. and 9.1. that hee vvas Darius king of the Medes, and ſonne of Aſtyages, called alſo Ahaſhueroſh, vvhich vvas a name of honour, and ſignified great and chiefe as chiefe head. Herein is declared the great mercies of God tovvard his Church: vvho never faileth them in their greateſt dangers, but vvhen all hope of vvorldly helpe faileth, hee ever ſtirreth up ſome, by vvhom hee ſendeth comfort and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the vvicked, vvhen they come to honour, and their ſudden fall vvhen they are at higheſt, and hovv God preſerveth and preferreth them vvhich are zealous of his glory, and have a care and love tovvard their brethren.

CHAP. I.

3 King Ahaſhueroſh maketh a royall feaſt. 12 Whereunto the Queene Vaſhti will not come. 19 For which cauſe ſhe is divorced. 20 The Kings decree touching the preeminence of man.

IN the dayes of a Ahaſhueroſh (this is Ahaſhueroſh that reigned from India euen vnto Ethiopia, ouer an b hundreth, and ſeuen and twenty prouinces.)

2 In thoſe dayes when the king Ahaſhueroſh c ſate on his throne, which was in the palace of * Shuſhan,

[a] Called alſo Darius, who was now the ſoveraigne Monarch and had the government of the Medes, Perſians, and Chaldeans, ſome thinke he was Darius Hyſtaſpis ſonne, called alſo Artaxerxes.

[b] Daniel chap. 6,1. maketh mention but of ſixe ſcore, leaving out the number that is unperfite as the Scripture in diverſe places uſeth.

[c] That is, had reſt and quietneſſe.

* Nehem. 1.1.

3 In the third yeere of his reigne, hee made a feaſt vnto all his princes and his ſeruants, *euen* the power of Perſia and Media, and to the captaines and gouernours of the prouinces *vvhich vvere* before him,

4 That hee might ſhew the riches *and* glory of his kingdome, and the honour of his great maieſtie many dayes, *euen* an hundreth and fourescore dayes.

5 And when theſe dayes were expired, the king made a feaſt to all the people that were found in the palace of Shuſhan, both vnto great and ſmall, ſeuen dayes, in the court of the garden of the kings palace,

6 *Vnder* an hanging of white, greene, and blue *cloathes*, faſtened with cords of fine linnen and purple, in ſiluer rings, and pillars of marble: the d beds *vvere* of golde and of ſiluer vpon a pauement of porphyre, and marble and alabaſter, and blue colour.

[d] Which they uſed in thoſe countreyes in ſtead of tables.

7 And they gave them drinke in veſſels of gold, and changed veſſell after veſſell, and royall wine in abundance, according to the e power of the king.

[e] As was beſeeming for ſo magnificall a king.

8 And the drinking *vvas* by an order, none might f compell: for ſo the king had appoynted unto all the officers of his houſe, that they ſhould doe according to every mans pleaſure.

[f] None might be compel'ed to drinke more then it pleaſed him.

9 ¶ The Queene Vaſhti made a feaſt alſo for the women in the royall houſe of King Ahaſhueroſh.

10 Upon the g ſeventh day when the King was merry with wine, hee commanded Meſhuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven eunuches, (that ſerved in the preſence of king Ahaſhueroſh.)

[g] Which was the laſt day of the feaſt that the King made for the people, as verſe 5.

11 To bring Queene Vaſhti before the king with the crowne royall, that hee might ſhew the people and the princes her beautie: for ſhee was faire to looke upon.

12 But the Queene Vaſhti refuſed to come at the kings word, † which he had given in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

[†] *Ebr. which was in the hand of the eunuches.*

13 Then the King ſaid to the wiſe men, h that knew the times (for ſo was the Kings maner towards all that knew the law and the iudgement:

[h] That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next unto him *vvas* Carſhena, Shetar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan the ſeven Princes of Perſia, and Media, which ſaw the i Kings face, and ſate the firſt in the kingdome.)

[i] Which were his chiefe counſellers, that might haue alwayes acceſſe to him.

15 What ſhall we doe unto the Queene Vaſhti according to the law, becauſe ſhe did not according to the word of the King Ahaſhueroſh by the commiſſion of the eunuches?

16 Then Memucan anſwered before the king and the Princes, The Queene Vaſhti hath not onely done k evill againſt the King, but againſt all the Princes, and againſt all the people that are in all the provinces of King Ahaſhueroſh.

[k] By her diſobedience ſhe hath giuen an example to all women to doe the like to their husbands.

17 For the l acte of the Queene ſhall come abroad unto all women, ſo that they ſhall deſpiſe their husbands in their owne eyes, and ſhall ſay, The King Ahaſhueroſh commanded Vaſhti the Queene to be brought in before him, but ſhee came not.

[l] That is, her diſobedience.

18 So ſhall the m Princeſſes of Perſia and Media this day ſay unto all the Kings Princes, when they heare of the acte of the Queene: thus *ſhall there be* much deſpitefulneſſe and wrath.

[m] Meaning, that they would take firſt occaſion hereof to doe the like, and that the reſt of women would by continuance doe the ſame.

19 It it pleaſe the King, let a royall decree proceede from him, and let it be written among the ſtatutes of Perſia & Media, (& let it not be tranſgreſſed) that Vaſhti come n no more before king Ahaſhueroſh: and let the king give her royall eſtate unto her companion that is better then ſhe.

[n] Let her be diuorced, and another made Queene.

20 And when the decree of the King which ſhallbe made, ſhallbe publiſhed throughout all his kingdome (though it be o great) all the women ſhall give their husbands honour, both great and ſmall.

[o] For he had vnder him an hundreth twenty and ſeuen countreys.

21 And this ſaying pleaſed the King and the Princes, and the King did according to the word of Memucan.

22 For he ſent letters into all the provinces of the King, into every province according to the writing thereof, and to every people after their

[p] That is, that the wife ſhould be ſubiect to the huſband and at his commandement.

language, that euery man ſhould [p] beare rule in his owne houſe, and that hee ſhould publiſh it in the language of that ſame people.

CHAP. II.

1 After the Queene is put away, certaine young maides are brought to the King. 17 Eſter pleaſeth the King, and is made Queene. 22 Mordecai diſcloſeth unto the King thoſe that would betray him.

AFter theſe things, when the wrath of King Ahaſhueroſh was appeaſed, he [a] remembered Vaſhti, and what ſhe had done, and what was decreed [b] againſt her.

[a] That is, he called the matter againe into communication.

[b] By the ſeven wiſe men of his counſell.

2 And the Kings ſeruants that miniſtred vnto him, ſaid, Let them ſeeke for the King beautifull yong virgins.

3 And let the King appoint officers through all the prouinces of his Kingdome, and let them gather all the beautifull young virgins vnto the palace of Shuſhan, into the houſe of the women vnder the hand of Hege the Kings eunuch [c] keeper of the women, to giue them their things [d] for purification.

[c] The abuſe of theſe countreys was ſo great, that they inuented many meanes to ſerve the luſts of Princes, and therefore as they ordeined wicked lawes, that the King might have whoſe daughters he would, ſo they had diuers houſes appoynted, as one for them whiles they were virgins, another when they were concubines and for the Queenes another.

[d] Reade what this purification was verſe 12.

4 And the maid that ſhall pleaſe the King, let her reigne in the ſtead of Vaſhti. And this pleaſed the king, and he did ſo.

5 ¶ In the citie of Shuſhan there was a certaine Iew, whoſe name *vvas* Mordecai, the ſonne of Iair, the ſonne of Shimei, the ſonne of Kiſh a man of Iemini.

6 Which had bene caried away from Ieruſalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

* 2.*King.* 24, 15.

7 And he nouriſhed Hadaſſah, that is, Eſter, his vncles daughter: for ſhee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commandement, and his decree was publiſhed, and many maides were brought together to the palace of Shuſhan, under the hand of Hege, Eſter was brought alſo unto the Kings houſe under the hand of Hege the keeper of the women.

9 And the maide pleaſed him, and ſhee found favour in his ſight, therefore he cauſed her things for purification to be given her ſpeedily, and her † ſtate, and ſeven comely maides to be given her out of the Kings houſe, and hee gave change to her and to her maides of the beſt in the houſe of the women.

† *Ebr. portions.*

10 *But* Eſter ſhewed not her people and her kinred: for Mordecai had charged her that ſhee ſhould not tell it.

11 And Mordecai walked [e] every day before the court of the womens houſe, to know if Eſter did well, and what ſhould be done with her.

[e] For though ſhee was taken away by a cruell law, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft times to heare of her.

12 And when the courſe of every maid came, to goe in to King Ahaſhueroſh, after that ſhe had bene twelue moneths according to the maner of the women (for ſo were the dayes of their purifications accompliſhed, ſixe moneths with oyle of myrrhe, and ſixe moneths with ſweet odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatſoeuer ſhe required, was [f] giuen her to goe with her out of the womens houſe vnto the kings houſe.

[f] What apparell ſhee asked of the eunuch, that was hee bound to give her.

14 In the euening ſhe went, and on the morow ſhe returned into the ſecond houſe of the women vnder the hand of Shaaſhgaz the Kings eunuch, which kept the concubines: ſhee came in to the King no more, except ſhee pleaſed the King, and that ſhe were called by name.

15 Now when the courſe of Eſter the daughter of Abihail the uncle of Mordecai (which had taken her as his owne daughter) came, that ſhee ſhould go in to the king, ſhee deſired nothing, but what || Hege the kings eunuch the keeper of the women [g] ſaid: and Eſter found favour in the ſight of all them that looked upon her.

|| *Or, Hegai.*

[g] Wherein her modeſty appeared, becauſe ſhe ſought not apparell to commend her beauty, but ſtood to the Eunuches appointment.

16 ¶ So Eſter was taken unto king Ahaſhueroſh into his houſe royall in the tenth moneth, which is the [h] moneth Tebeth, in the ſeventh yeere of his reigne.

[h] Which conteined part of December and part of Ianuary.

17 And the King loved Eſter above all the women, and ſhee found grace and favour in his ſight more then all the virgins: ſo that hee ſet the crowne of the kingdome upon her head, and made her Queene in ſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes, and his ſervants, *vvhich vvas* [i] the feaſt of Eſter, and gave reſt [k] unto the provinces, and gifts, according to the [l] power of a king.

[i] That is, made for her ſake.

[k] Hee releaſed their tribute.

[l] That is, great and magnificall.

19 And when the virgins were gathered the [m] ſecond time, then Mordecai ſate in the kings gate.

[m] That is, at the marriage of Eſter, which was the ſecond marriage of the King.

20 Eſter had not yet ſhewed her kinred nor her people, as Mordecai had charged her: for Eſter did after the word of Mordecai, as when ſhee was nouriſh with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of the kings eunuches, Bigthan and Tereſh, which kept the doore, were wroth, and ſought to lay [n] hand on the king Ahaſhueroſh.

[n] Meaning, to kill him.

22 And the thing was knowen to Mordecai, and hee told it vnto Queene Eſter, and Eſter certified the king thereof in Mordecais name: and when inquiſition was made, it was found ſo: therefore they were both hanged on a tree: and it was written in the booke of the [o] Chronicles before the king.

[o] In the Chronicles of the Medes and Perſians, as Chap. 10, 2.

CHAP. III.

1 Haman, after he was exalted, obteined of the King, that all the Iewes ſhould be put to death, becauſe Mordecai had not done him worſhip as other had.

AFter theſe things did king Ahaſhueroſh promote Haman the ſonne of Hammedatha the Agagite, and exalted him, and ſet his ſeate aboue all the princes that were with him.

2 And all the kings ſeruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had ſo commanded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.

[a] The Perſians manner was to kneele downe and reverence their kings, and ſuch as hee appoynted in chief authority, which Mordecai would not doe to this ambitious and proud man.

3 Then the kings ſeruants which were at the kings gate, ſaid vnto Mordecai, Why tranſgreſſeſt thou the kings commandement?

4 And albeit they ſpake dayly vnto him, yet he would not heare them: therefore they [b] tolde Haman, that they might ſee how Mordecais matters would ſtand: for he had told them, that he was a Iew.

[b] Thus we ſee that there is none ſo wicked, but they have their flatterers to accuſe the godly.

5 And when Haman ſaw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he † thought it too little to lay hands only on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroy all the Iewes that were throughout the whole kingdome of Ahaſhueroſh, *euen* the people of Mordecai.

† *Ebr. deſpiſed in his eyes.*

7 In the firſt moneth (that is the moneth [c] Niſan) in the twelft yeere of king Ahaſhueroſh, they caſt Pur (that is a lot) [d] before Haman, from day to day, and from moneth to moneth *vnto* the twelfth moneth, that is the moneth [e] Adar.

[c] Which anſwereth to part of March and part of Aprill.

[d] To know what moneth and day ſhould be good to enterpriſe this thing, that it might haue good ſucceſſe: but God diſappointed their lots, and expectation.

[e] Containing part of February and part of March.

8 Then Haman ſaid vnto king Ahaſhueroſh, There is a people ſcattered, and diſperſed among the people in all the prouinces of thy kingdome, and their lawes *are* diuers from all people, and they doe not obſerue the [f] Kings lawes: therefore it is not the kings profit to ſuffer them.

[f] Theſe be the two arguments which commonly the worldlings and the wicked vſe toward princes againſt the godly, that is, the contempt of their lawes, and diminiſhing of their profit: without reſpect how God is either pleaſed or diſpleaſed.

9 If it pleaſe the king, let it be written that they may be deſtroyed, and I will † pay ten thouſand talents of ſiluer by the handes of them that haue the charge of this buſineſſe to bring it into the kings treaſurie.

† *Ebr. weigh.*

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the ſonne of Hammedatha the Agagite the Iewes aduerſarie.

11 And the king ſaid vnto Haman, Let the ſiluer be thine, and the people to doe with them as it pleaſeth thee.

12 Then were the kings ‖ Scribes called on the thirteenth day of the firſt moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, *and* to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahaſhueroſh was it written, and ſealed with the kings ring.

‖ *Or, ſecretaries.*

13 And the letters were ſent † by poſtes into all the kings prouinces, to roote out, to kill and to deſtroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to ſpoyle them as a pray.

‖ *Ebr. the hands of poſtes.*

14 The contents of the writing was, that there ſhould be giuen a commandement in all prouinces, and publiſhed vnto all people, that they ſhould be ready againſt the ſame day.

15 And the poſtes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shuſhan: and the king and Haman ſate drinking, but the [g] citie of Shuſhan was in perplexitie.

[g] To wit, the Iewes that were in Shuſhan.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the king againſt the Iewes. 16 Shee willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his cloathes, and put on ſackcloath, and aſhes, and went out into the mids of the citie, and cryed with a great crie, and a bitter.

2 And he came euen before the Kings [a] gate, but he might not enter within the kings gate, being cloathed with ſackcloath.

[a] Becauſe hee would aduertiſe Eſter of this cruell proclamation.

3 And in euery prouince *and* place, whither the kings charge and his commiſſion came, there was great ſorow among the Iewes, and faſting, and weeping, and mourning, and † many lay in ſackcloath and in aſhes.

† *Ebr. ſackcloath and aſhes were ſpread for many.*

4 ¶ Then Eſters maids and her Eunuches came and told it her: therefore the queene was very heauie, and ſhe ſent raiment to cloathe Mordecai, and to take away his ſackcloath from him, but he receiued it not.

5 Then called Eſter Hatach *one* of the Kings eunuches, whom he † had appointed to ſerue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

† *Ebr. had cauſed to ſtand before her.*

6 So Hatach went foorth to Mordecai vnto the ſtreet of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the † ſumme of the ſiluer that Haman had promiſed to pay vnto the Kings treaſures, becauſe of the Iewes, for to deſtroy them.

† *Ebr. declaration.*

8 Alſo he gaue him the ‖ copie of the writing, *and* commiſſion that was giuen at Shuſhan, to deſtroy them, that he might ſhew it vnto Eſter and declare it vnto her, and to charge her that ſhee ſhould goe in to the king, and make petition and ſupplication before him for her people.

‖ *Or, contents.*

9 ¶ So when Hatach came, he told Eſter the words of Mordecai.

10 Then Eſter ſaid vnto Hatach, and commanded him *to ſay* vnto Mordecai,

11 All the kings ſeruants and the people of the Kings prouinces do know, That whoſoeuer, man or woman, that commeth to the king into the inner court, which is not called, there *is* a law of his, that hee ſhall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not beene called to come vnto the king theſe thirtie dayes.

12 And they certified Mordecai of Eſters wordes.

13 And Mordecai ſaid, that they ſhould anſwere Eſter *thus*, Thinke not with thy ſelfe that thou ſhalt eſcape in the kings houſe, more then all the Iewes.

14 For if thou holdeſt thy peace at his time, † comfort and deliuerance [b] ſhall appeare to the Iewes out of another place, but thou and thy fathers houſe ſhall periſh: and who knoweth whether thou art come to the kingdome for [c] ſuch a time?

† *Ebr. breathing.*

[b] Thus Mordecai ſpake in the confidence of that faith which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

[c] For to deliuer Gods Church out of theſe preſent dangers.

15 Then Eſter commanded to anſwer Mordecai,

16 Goe, *and* aſſemble all the Iewes that are found in Shuſhan, and faſt ye for me, and eate not, nor drinke in three dayes, day nor night. I alſo and my mayds will faſt likewiſe, and ſo will I goe in to the King, which is not according to the law: and if I periſh, [d] I periſh.

[d] I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

17 So Mordecai went his way, and did according to all that Eſter had commanded him.

CHAP. V.

1 Eſter entreth in to the King, and biddeth him & Haman to a feaſt. 14 Haman prepareth a gallowes for Mordecai.

ANd on the third [a] day Eſter put on her royall apparell, and ſtood in the court of the Kings palace within, ouer againſt the Kings houſe: and the King ſate vpon his royall throne in the kings palace ouer againſt the gate of the houſe.

[a] To wit, after that the Iewes had begun to faſt.

2 And when the King ſawe Eſter the Queene ſtanding in the court, ſhee found fauour in his ſight: and the King [b] held out the golden ſcepter that was in his hand: ſo Eſter drewe neere, and touched the top of the ſcepter.

[b] Which was a ſigne that her comming was agreeable vnto him, as Chap. 4. 11.

3 Then ſaid the King vnto her, What wilt thou, Queene Eſter? and what is thy requeſt? it ſhall be euen [c] giuen thee to the halfe of the kingdome.

[c] Meaning hereby, that whatſoeuer ſhee asked ſhould be granted, as Mark. 6. 23.

4 Then ſaid Eſter, If it pleaſe the king, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte, that he may doe as Eſter hath ſayd. So the king and Haman came to the banket that Eſter had prepared.

6 And the king ſaid vnto Eſter at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

7 Then anſwered Eſter, and ſaid, My petition, and my requeſt *is*,

8 If I haue found fauour in the ſight of the king, and if it pleaſe the king to giue me my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will do to morrow according to the kings [e] ſaying.

9 ¶ Then went Haman foorth the ſame day ioyfull, and with a glad heart. But when Haman ſaw Mordecai in the kings gate, that he ſtood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe, Haman refrained himſelfe: and when he came home, hee ſent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how that hee had ſet him aboue the princes and ſeruants of the king.

12 Haman ſaid moreouer, Yea, Eſter the queene did let no man come in with the king to the banket that ſhee had prepared, ſaue me: and to morrow am I bidden vnto her alſo with the king.

13 But all this doeth nothing auaile mee, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morrowe ſpeake thou vnto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king vnto the banket. And the thing pleaſed Haman, and he cauſed to make the tree.

CHAP. VI.

2 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commandeth Haman to cauſe Mordecai to be had in honour.

THe ſame night † the king ſlept not, and hee commaunded to bring the booke of the Records, *and* the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai * had told of Bigtana and Tereſh, two of the kings eunuches keepers of the doore, who ſought to lay hands on the king Ahaſhueroſh.

3 Then the king ſaid, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that hee might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring *for him* royall apparell, which the king *vſeth* to weare, and the [c] horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe through the ſtreet of the citie, and proclaime before him, Thus ſhall it be done vnto the man whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe, as thou haſt ſaid, and doe ſo vnto Mordecai the Iew, that ſitteth at the kings gate: let nothing fayle of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and araied Mordecai, and brought him on horſebacke thorow the ſtreet of the city, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends, all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeede of the Iewes, before whome thou haſt begun to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the kings eunuches and haſted to bring Haman vnto the banket that Eſter had prepared.

CHAP. VII.

3 The queene biddeth the king and Haman againe, and prayeth for her ſelfe and her people. 6 Shee accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the king and Haman came to banket with the queene Eſter.

2 And the king ſaid againe vnto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the kingdome.

3 And Eſter the queene anſwered, and ſaid, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine, and to periſh: but if we were ſold for ſeruants, and for handmaids, I would haue held my tongue, although the aduerſarie could not [b] recompence the kings loſſe.

5 Then king Ahaſhueroſh anſwered, and ſaid vnto the queene Eſter, Who is hee? and where is he that † preſumeth to doe thus?

6 And Eſter ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king aroſe from the banket of wine in his wrath, *and went* into the palace garden: but Haman ſtood vp, to make requeſt for his life to the queene Eſter: for hee ſaw that there was a [c] miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the houſe were they dranke wine, Haman was [d] fallen vpon the bed

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[d] Becauſe they vſed to drinke exceſſiuely in their bankets, they called the banket by the name of that which was moſt in vſe or eſteemed.

[e] I will declare what thing I demand.

[f] Thus the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

[g] Meaning, the higheſt that could be found.

† *Ebr. the kings ſleepe departed.*

* *Chap. 2. 22.*

[a] For he thought it vnworthy his eſtate to receiue a benefit, and not reward it.

[b] Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

[c] Meaning hereby that the king ſhould make him next vnto himſelfe, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41. 43.

[d] Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhall come to paſſe.

[a] Reade Chap. 5. 6.

[b] Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which hee hath of them.

† *Ebr. filleth his heart.*

[c] His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

[d] He fell downe at the beds feete or couch, whereupon ſhee ſate, and made requeſt for his life.

whereon Eſter *ſate*: therefore the King ſaid, Will he force the Queene alſo before me in the houſe? As the word went out of the Kings mouth, they [e] couered Hamans face.

[e] This was the maner of the Perſians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, ſaid in the preſence of the King, Behold, there ſtandeth yet the tree in Hamans houſe fiftie cubites high, which Haman had prepared for Mordecai, that ſpake [f] good for the king. Then the King ſaid, Hang him thereon.

[f] Which diſcouered the conſpiracy againſt the king, Chap 2.21.22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are ſent vnto the Iewes.*

THe ſame day did King Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Iewes, vnto the Queene Eſter. And Mordecai [a] came before the King: for Eſter told what he was [b] vnto her.

[a] That is, was receiued into the kings fauour and preſence.

[b] That he was her vncle, and had brought her vp.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

3 And Eſter ſpake yet more before the King, and fell downe at his feet weeping, and beſought him that he would put away the [c] wickedneſſe of Haman the Agagite, and his deuice that hee had imagined againſt the Iewes.

[c] Meaning, that he ſhould aboliſh the wicked decrees, which hee had made for the deſtruction of the Iewes.

4 And the King held out the golden [d] ſcepter toward Eſter. Then aroſe Eſter, and ſtood before the King,

[d] Reade Chap. 5.2.

5 And ſaid, If it pleaſe the King, and if I haue found fauour in his ſight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the letters of the deuice of Haman the ſonne of Ammedatha the Agagite may be called againe, which he wrote to deſtroy the Iewes, that are in all the Kings prouinces.

6 For how can I ſuffer and ſee the euill, that ſhall come vnto my people? Or how can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhueroſh ſaide vnto the Queene Eſter, and to Mordecai the Iew, Behold, I haue giuen Eſter the houſe of Haman, whom they haue hanged vpon the tree, becauſe he ‖ layd hand vpon the Iewes.

‖ *Or, went about to ſlay the Iewes.*

8 Write ye alſo for the Iewes, as it liketh you in the Kings name, and ſeale it with the Kings ring, (for the writings written in the Kings name, and ſealed with the kings ring, may [e] no man reuoke.)

[e] This was the law of the Medes and Perſians, as Dan. 6.15. notwithſtanding the king reuoked the former decree graunted to Haman, for Eſters ſake.

9 Then were the Kings Scribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twentie prouinces, vnto euery prouince according to the [g] writing thereof, and to euery people after their ſpeache, and to the Iewes, according to their writing, and according to their language.

[f] Which conteineth part of May and part of Iune.

[g] That is, in ſuch letters and language, as was vſuall in euery prouince.

10 And hee wrote in the King Ahaſhueroſh name, and ſealed it with the Kings ring, and hee ſent letters by poſts on horſebacke *and* that rode on *beaſtes* of price, *as* dromedaries, *and* ‖ coltes of mares.

‖ *Or, mules.*

11 Wherein the King graunted the Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtand for [h] their life, *and* to roote out, to ſlay and to deſtroy all the power of the people and of the prouince that vexed them, *both* children and women, and to ſpoile their goods:

[h] That is, to defend themſelues againſt all that would aſſaile them.

12 Vpon one day in all the prouinces of King Ahaſhueroſh, *euen* in the thirteenth *day* of the twelft moneth, which is the moneth [i] Adar.

[i] Which hath part of February and part of March.

13 The copie of the writing *vvas*, how there ſhould be a commandement giuen in all and euery prouince, publiſhed among all the people, and that the Iewes ſhould be ready againſt that day, to [k] auenge themſelues on their enemies.

[k] The king gaue them libertie to kill all that did oppreſſe them.

14 *So* the poſts rode vpon *beaſtes* of price, *and* dromedaries, *and* went forth with ſpeed, to execute the Kings commaundement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shuſhan reioyced and was glad.

16 *And* vnto the Iewes was come light and [l] ioy and gladneſſe, and honour.

[l] He ſheweth by theſe words that follow, what this light was.

17 Alſo in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, *there vvas* ioy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

[m] Conformed themſelues to the Iewes religion.

CHAP. IX.

1 *At the commandement of the King, the Iewes put their aduerſaries to death.* 14 *The ten ſonnes of Haman are hanged.* 17 *The Iewes keepe a feaſt in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them.)

[a] This was by Gods great prouidence, who turneth the ioy of the wicked into ſorow, and the teares of the godly into gladneſſe.

2 The Iewes gathered themſelues together into their cities thorowout all the prouinces of the King Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, and no man could withſtand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

[b] Did them honour, and ſhewed them friendſhip.

4 For Mordecai was great in the Kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, and did what they would vnto thoſe that hated them.

[c] Which had conſpired their death by the permiſſion of the wicked Haman.

6 And at Shuſhan the palace ſlew the Iewes and deſtroyed [d] fiue hundreth men,

[d] Beſides thoſe three hundreth, that they ſlew the ſecond day, as verſe 15.

7 And Parſhandatha, and Daiphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaiezatha,

10 The ten ſonnes of Haman, the ſonne of Ammedatha, the aduerſarie of the Iewes ſlew they: but they laid not their hands [e] on the ſpoyle.

[e] Whereby they declared that this was Gods iuſt iudgement vpon the enemies of his Church, foraſmuch as they ſought not their owne gaine, but to execute his vengeance.

11 On the ſame day came the number of thoſe

that were ſlaine, vnto the palace of Shuſhan before the King.

12 And the King ſaid vnto the Queene Eſter, The Iewes haue ſlaine in Shuſhan the palace, and deſtroyed fiue hundreth men, and the ten ſonnes of Haman: what haue they done in the reſt of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy requeſt moreouer, that it may be performed?

13 Then ſaid Eſter, If it pleaſe the King, let it be granted alſo to morow to the Iewes that are in Shuſhan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans ten ſonnes.

f This ſhe requireth not for deſire of vengeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

14 And the King charged to doe ſo, and the decree was giuen at Shuſhan, and they hanged Hamans ten ſonnes.

15 ¶ So the Iewes that were in Shuſhan, aſſembled themſelues vpon the fourteenth day of the moneth Adar, & ſlew three hundreth men in Shuſhan, but on the ſpoile they laid not their hand.

16 And the reſt of the Iewes that were in the Kings prouinces, aſſembled themſelues, and ſtood for [g] their liues, and had reſt from their enemies, and ſlew of them that [h] hated them, ſeuentie and fiue thouſand: but they laid not their hand on the ſpoile.

g Reade Chap. 8.11.
h Meaning, that they laid hands on none that were not this enemies of God.

17 *This they did* on the [i] thirteenth day of the moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and ioy.

i Meaning, in all places ſauing in Shuſhan.

18 But the Iewes that were in Shuſhan aſſembled themſelues on the thirteenth *day*, and on the fourteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feaſting, *euen* a ioyfull day, and euery one ſent preſents vnto his neighbour.

k As the Iewes doe euen to this day, calling it in the Perſian langauge Purim, that is, the day of lots.

20 ¶ And Mordecai wrote [l] theſe words, and ſent letters vnto all the Iewes that were through all the prouinces of the King Ahaſhueroſh, *both* neere and farre,

l The Iewes gather hereof that Mordecai wrote this ſtroy: but it ſeemeth that he wrote but onely theſe letters and decrees that follow.

21 Inioyning them that they ſhould keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere,

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from ſorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feaſting and ioy, and to [m] ſend preſents euery man to his neighbour, and gifts to the poore.

m He ſetteth before ouer eyes the vſe of this feaſt, which was for the remembrance of Gods deliuerance, the mainteuance of mutuall friendſhip, and reliefe of the poore.

23 And the Iewes promiſed to do as they had begun, and as Mordecai had written vnto them,

24 Becauſe Haman the ſonne of Hammedatha the Agagite all the Iewes aduerſary had imagined againſt the Iewes to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

n Reade Chap. 3

25 And when [o] ſhe came before the king, hee commanded by letters, Let his wicked [p] deuice (which he imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

o That is, Eſter.
p Theſe are the wordes of the kings commandement to diſanull Hamans wicked enterpriſe.

26 Therefore they called theſe dayes Purim, by the name of Pur, *and* becauſe of all the words of this letter, & of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes *alſo* ordeined, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue thoſe two [q] dayes euery yeere, according to their writing, and according vnto their ſeaſon.

‖ *Or, tranſgreſſe.*
q Meaning, the fourteenth and fifteenth day of the moneth Adar.

28 And that theſe dayes ſhould be remembred, and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not periſh from their ſeed.

29 And the Queene Eſter the daughter of Abihail and Mordecai the Iew wrote with all ‖ authoritie (to confirme this letter of Purim the ſecond time.)

‖ *Or, ſtrength, or efficacie.*

30 And he ſent letters vnto all the Iewes to the hundreth and ſeuen and twentie prouinces of the kingdome of Ahaſhueroſh, with [r] words of peace and trueth,

r Which were letters declaring vnto them quietneſſe, and aſſurance and putting them out of doubt and feare.

31 To confirme theſe dayes of Purim according to their ſeaſons, as Mordecai the Iew and Eſter the Queene had appoynted them, and as they had promiſed for them † ſelues and for their ſeede with [ſ] faſting and prayer.

† *Ebr. ſoules.*
ſ That they would obſerue this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (they cry.)

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the booke.

CHAP. X.

1 *The eſtimation and authoritie of Mordecai.*

AND the King Ahaſhueroſh laid a tribute vpon the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Perſia?

3 For Mordecai the Iew was the ſecond vnto king Ahaſhueroſh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

a Theſe three points are here ſet forth as commendable and neceſſarie for him that is in authoritie, to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them.

IOB.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob vvas not onely extremely afflicted in outvvard things and is his body, but alſo in his mind and conſcience, by the ſharpe tentations of his vvife, and chiefe friends: vvhich by their vehement vvords and ſubtill diſputations brought him almoſt to deſpaire: for they ſet forth God as a ſeuere Iudge, and mortall enemie vnto him, vvhich had caſt him off, therefore in vaine hee ſhould ſeeke vnto him for ſuccour. Theſe friends came vnto him vnder pretence of conſolation, and yet they tormented him more then did al his affliction. Notvvithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory vve haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe his aduerſaries haue an euill matter, but they defend it craftily. For Iob helde that God did not alvvay puniſh men according to their ſinnes, but that he had ſecret iudgements, vvhereof man knevv not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be conuicted. Moreouer, hee vvas *aſſured that God had not reiected him, yet through his great torments and affliction hee braſteth forth into many inconueniences both of vvordes and ſentences, and ſhevveth himſelfe as a deſperate man in many things, and as one that vvould reſiſt God: and this is his good cauſe vvhich he doth not handle vvell. Againe the aduerſaries mainteine vvith many goodly arguments, that God puniſheth continually according to the traſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek.* 14,14. *and Iames ſetteth out his patience for an example, Iam.* 5,11.

CHAP. I.

a The holineſſe, riches, and care of Iob for his children. 20 Satan hath permiſſion to tempt him 13 He tempteth him by taking away his ſubſtance, and his children. 20 His faith and patience.

THere was a man in the lande of [a] Vz called Iob, and this man [b] was an vpright and iuſt man, [c] one that feared God, and eſchewed euill.

2 And he had ſeuen ſonnes, and three daughters.

3 His [d] ſubſtance alſo was ſeuen thouſand ſheepe, and three thouſand camels, and fiue hundreth yoke of oxen, and fiue hundreth ſhee aſſes, and his familie was very great, ſo that this man was the greateſt of all the † men of [e] the Eaſt.

4 And his ſonnes went and banketted in their houſes, euery one his day, and ſent, and called their three ſiſters to eate and drinke with them.

5 And when the dayes of their banketting were gone about, Iob ſent, and [f] ſanctified them, and roſe vp earely in the morning, and [g] offered burnt offrings *according* to the nomber of them all. For Iob thought, It may be that my ſonnes haue ſinned, and [h] blaſphemed God in their hearts, thus did Iob [i] euery day.

6 ¶ Now on a day when the [k] children of God came and ſtoode [l] before the Lord, Satan [m] came alſo among them.

7 Then the Lord ſayde vnto Satan, Whence [n] commeſt thou? And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſervant Iob, how none *is* like him in the earth? an vpright and iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan anſwered the Lord, and ſayd, Doeth Iob feare God for [p] nought?

10 Haſt thou not made [q] an hedge about him and about his houſe, and about all that he hath on euery ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand and [r] touch all that he hath, *to ſee* if he will not blaſpheme thee to [s] thy face.

12 Then the Lord ſayd vnto Satan, Loe, all that he hath *is* in [t] thine hand, onely vpon himſelfe ſhalt thou not ſtretch out thine hand. So Satan departed from the [u] preſence of the Lord.

13 ¶ And on a day, when his ſonnes and his daughters were eating and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſaid, The oxen were plowing, and the aſſes feeding in their places.

15 And the [x] Shabeans came violently, and tooke them: yea, they haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

16 And whiles he was yet ſpeaking, another came, and ſayd, The [y] fire of God is fallen from the heauen, and hath burnt vp the ſheepe and the ſeruants, and deuoured them: but I onely am eſcaped alone to tell thee.

17 And whiles he was yet ſpeaking, another came, and ſayd, The Caldeans ſet out three bands, and fell vpon the camels, and haue taken them, and haue ſlaine the ſeruants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came another, and ſayd, Thy [z] ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And behold, there came a great wind from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell vpon the children, and they are dead, and I onely am eſcaped alone, to tell thee.

20 Then Iob aroſe, and [a] rent his garment, and ſhaued his head, and fell downe vpon the ground, and worſhipped,

21 And ſayd, * Naked came I out of my mothers wombe, and naked ſhall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] bleſſed be the Name of the Lord.

22 In all this did not Iob ſinne, nor charge God [d] fooliſhly.

[a] That is, of the countrey of Idumea, as Lament. 4.21. or bordering thereupon: for the land was called by the name of Vz the ſonne of Diſhan the ſonne of Seir, Gen. 36,28.

[b] Foraſmuch as he was a Gentile, and not a Iewe, and yet is pronounced upright, and without hypocriſie, it declareth that among the heathen God hath his.

[c] Hereby is declared, what is meant by an vpright and iuſt man.

[d] His children and riches are declared, to commend his vertue in his proſperitie and his patience, and conſtancie, when God had taken them from him.

† *Ebr. children.*

[e] Meaning, the Arabians, Chaldeans, Idumeans, &c.

[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

[g] That is, hee offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that hee had toward his children.

[h] In Ebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as heere and 1.Kings 21,10. and 13 &c.

[i] While the feaſt laſted.

[k] Meaning, the Angels, which are called the ſonnes of God, becauſe they are willing to execute his will.

[l] Becauſe our infirmitie cannot comprehend God in his maieſtie, hee is ſet foorth unto us as a King, that our capacitie may be able to underſtand that which is ſpoken of him.

[m] This declareth, that although Satan be adverſarie to God, yet hee is compelled to obey him, and doe him all homage, without whoſe permiſsion and appoyntment hee can doe nothing.

[n] This queſtion is asked for our infirmitie: for God knew whence hee came.

[o] Herein is deſcribed the nature of Satan, which is ever ranging for his prey. 1.Pet.5,8.

[p] Hee feareth thee not for thine owne ſake, but for the commoditie that hee received by thee.

[q] Meaning, the grace of God, which ſerved Iob as a rampart againſt all tentations.

[r] This ſignifieth, that Satan is not able to touch us, but it is God that muſt doe it.

[s] Satan noteth the vice whereunto men are commonly ſubiect: that is, to hide their rebellion, and to be content with God in the time of proſperitie, which vice is diſcloſed in the time of their adverſitie.

[t] God giveth not Satan power over man to gratifie him, but to declare that he hath no power over man, but that which God giveth him.

[u] That is, went to execute that which God had permitted him to doe: for elſe hee can neuer goe out of Gods preſence.

[x] That is, the Arabians.

[y] Which thing was alſo done by the craft of Satan, to tempt Iob the more grieuouſly, for aſmuch as he might ſee, that not onely men were his enemies, but that God made warre againſt him.

[z] This laſt plague declareth, that when one plague is paſt which ſeemeth hard to be borne, God can ſent vs another farre more grieuous, to trie his, and teach them obedience.

[a] Which came not of impatiencie, but declareth that the children of God are not inſenſible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not againſt God, as the wicked doe.

* *Ecclеſ.*5,14. 1.*tim.* 6,7.

[b] That is, into the bellie of the earth, which is the mother of all.

[c] Hereby he confeſſeth that God is iuſt, and good, although his hand be ſore upon him.

[d] But declared that God did all things according to iuſtice and equitie.

CHAP. II.

6 Satan hath permiſsion to afflict Iob 9 His wife tempteth him to forſake God. 11 His three friends viſit him.

AND on a day the [a] children of God came and ſtood before the Lord, and [b] Satan came alſo among them, and ſtood before the Lord.

2 Then the Lord ſayd vnto Satan, Whence commeſt thou? And Satan anſwered the Lord, and ſayd, From compaſſing the earth to and fro, and from walking in it.

3 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſervant Iob, how none *is* like him in the earth? * an upright and iuſt man, one that feareth God, and eſcheweth euill? for yet he continueth in his vprightneſſe, [c] although thou mouedſt me againſt him, to deſtroy [d] him without cauſe.

[a] That is, the Angels, as Chap. 1,6.

[b] Reade Chap. 1,6.

* *Ezek.* 14,14. *Chap.* 1,1.

[c] He prooveth Iobs integritie by this that hee ceaſed not to feare God when his plagues were grievouſly upon him.

[d] That is, when thou hadſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

4 And Satan anſwered the Lord, and ſaid, [e] Skin for skin, and all that ever a man hath, will hee give for his life.

5 But ſtretch now out thine hand, and touch his [f] bones and his fleſh, *to ſee* if hee will not blaſpheme thee to thy face.

6 Then the Lord ſaid unto Satan, Loe, he is in thine hand, but ſave [g] his life.

7 ¶ So Satan departed from the preſence of the Lord, and ſmote Iob with ſore [h] boyles, from the ſole of his foote unto his crowne.

8 And hee tooke a [i] potſhard to ſcrape him, and hee ſate downe among the aſhes.

9 Then ſaid his [k] wife unto him, Doeſt thou [l] continue yet in thine uprightneſſe? [m] Blaſpheme God, and die.

10 But hee ſaid unto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall wee receive good at the hand of God, and not [n] receive evill? In all this did not Iob ſinne with his [o] lips.

11 Now when Iobs three [p] friends heard of all this evill that was come upon him, they came every one from his owne place, *to vvit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift up their eyes a farre off, they knew him not: therefore they lift up their voyces and wept, and every one of them rent his garment and ſprinkled [q] duſt upon their heads toward the heaven.

13 So they ſate by him upon the ground ſeven dayes, and ſeven nights, and none ſpake a word unto him: for they ſaw that the griefe *vvas* very [r] great.

[e] Hereby hee meant, that a mans owne skin is dearer unto him then another mans.

[f] Meaning, his owne perſon.

[g] Thus Satan can goe no further in puniſhing, then God hath limited him.

[h] This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, Exod. 9,9. and threatneth to puniſh the rebellious people, Deut 28,27. ſo that this tentation was moſt grievous: for if Iob had meaſured Gods favour by the vehemencie of his diſeaſe, hee might have thought that God had caſt him off.

[i] As deſtitute of all other helpe and meanes, and wonderfully afflicted with the ſorow of his diſeaſe.

[k] Satan uſeth the ſame inſtrument againſt Iob, as hee did againſt Adam.

[l] Meaning, what gaineſt thou to ſerve God, ſeeing hee thus plagueth thee, as though he were thine enemie? This is the moſt grievous tentation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſuade them that they truſt in God in vaine.

[m] For death was appointed to the blaſphemer, and ſo ſhe meant that he ſhould ſoone be rid out of his paine.

[n] That is, to be patient in adverſitie, as we reioyce when hee ſendeth proſperitie, and ſo to acknowledge him to be both mercifull and iuſt.

[o] Hee ſo bridled his affections, that his tongue through impatiencie did not murmure againſt God.

[p] Which were men of authoritie, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how hee was viſited, they conceived an evill opinion of him, as tough hee had beene but an hypocrite, and ſo iuſtly plagued of God for his ſinnes.

[q] This was alſo a ceremonie, which they uſed in thoſe countreys, as the renting of their cloathes in ſigne of ſorow, &c.

[r] And therefore thought that hee would not haue hearkened unto their counſell.

CHAP. III.

1 Iob complaineth, and curſeth the day of his birth. 11 Hee deſireth to die, as though death were the end of all mans miſerie.

AFterward [a] Iob opened his mouth, and [b] curſed his day.

2 And Iob cryed out, and ſaid,

3 Let the day [c] periſh wherein I was borne, and the night when it was ſayd, There is a man child conceived.

4 Let that day be darkeneſſe, let not God [d] regard it from aboue, neither let the light ſhine vpon it,

5 *But* let darkeneſſe and the [e] ſhadow of death ſtaine it: let the cloude remaine upon it, and let them make it fearefull as bitter day.

6 Let darkeneſſe poſſeſſe that night, let it not be ioyned unto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, deſolate be that night, and let no ioy be in it.

8 Let them that curſe the day, (being [f] ready to renew their mourning) curſe it.

9 Let the ſtarres of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it [g] ſee † the dawning of the day,

10 Becauſe it ſhut not vp the doores of my *mothers* wombe, nor hid ſorow from mine eyes.

11 [h] Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I ſucke the breaſts?

13 For *ſo* ſhould I now haue [i] lien and beene quiet, I ſhould haue ſlept then, *and* bene at reſt,

14 With the kings and counſellers of the earth, which haue builded themſelues [k] deſolate places:

15 Or with the princes that had golde, *and* haue filled their houſes with ſiluer.

16 Or *vvhy* was I not hid, as an vntimely birth, *either* as infants, *vvhich* haue not ſeene the light?

17 The wicked [l] haue there ceaſed from *their* tyrannie, and there they that laboured valiantly, are at reſt.

18 The [m] priſoners reſt together, *and* heare not the voyce of the oppreſſour.

19 There are ſmall and great, and the ſeruant *is* free from his maſter.

20 Wherefore is the light giuen to him that is in miſerie? and [n] life vnto them that haue heauy hearts?

21 Which long for death, and if it come not, they would euen ſearch it more then treaſures:

22 Which ioy for gladneſſe, *and* reioyce, when they can finde the graue.

23 *VVhy is the light giuen* to the man whoſe way is [o] hid, and whom God hath hedged in?

24 For my ſighing commeth before I eat, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietneſſe, neither had I reſt, [q] yet trouble is come.

[a] The ſeven dayes ended, Chap. 2,13.

[b] Here Iob beginneth to feele his great imperfection in this battell betweene the ſpirit and the fleſh, Rom. 7,18. and after a maner yeeldeth, yet in the end he getteth victorie, though hee was in the meane time greatly wounded.

[c] Men ought not to be wearie of their life, and curſe it, becauſe of the infirmities that it is ſubiect unto, but becauſe they are given to ſinne and rebellion againſt God.

[d] Let it be put out of the number of dayes, and let it not have the light of the Sunne to ſeparate it from the night.

[e] That is, moſt obſcure darkeneſſe, which maketh them afraid of death that are in it.

[f] Which curſe the day of their birth, let them lay that curſe upon this night.

[g] Let it be alwayes night, and never ſee day.

† *Ebr. The eye lids of the morning.*

[h] This, and that which followeth, declareth, that when man giveth place to his paſſions, he is not able to ſtay nor keepe meaſure, but runneth headlong into all evill, except God call him back.

[i] The vehemencie of his afflictions made him to utter theſe words, as though death were the end of all miſeries, and as if there were no life after this, which hee ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to braſt out into this errour of the wicked.

[k] Hee noteth the ambition of them, which for their pleaſure as it were change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortall.

[l] That is, by death the crueltie of the tyrants hath ceaſed.

[m] All they that ſuſtaine any kinde of calamitie and miſerie in this world; which hee ſpeaketh after the iudgement of the fleſh.

[n] Hee ſheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conſcience quieted.

[o] That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods providence.

[p] In my proſperitie I looked ever for a fall, as is come now to paſſe.

[q] The feare of troubles that ſhould enſue, cauſed my proſperitie to ſeeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatience, 7 and iniuſtice, 17 and of the preſumption of his owne righteouſneſſe.

THen Eliphaz the Temanite, anſwered and ſayd,

2 If wee aſſay to commune with thee, wilt thou be grieved? but [a] who can withhold himſelfe from ſpeaking?

3 Behold, thou haſt taught many, and [b] haſt ſtrengthened the weary hands.

4 Thy wordes haue confirmed him that was falling, and thou haſt ſtrengthened the weake knees.

5 But now it is come vpon thee, and thou art troubled: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, and vprightneſſe of thy wayes?

7 Remember, I pray thee: who *euer* periſhed,

being

[a] Seeing this thine impatiency.

[b] Thou haſt comforted others in their afflictions; and canſt not now comfort thy ſelfe.

[c] This hee concludeth that Iob was but an hypocrite, and had no true feare nor truſt in God.

being an [d] innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they that [e] plow iniquity, and ſowe wickedneſſe, reape the ſame.

9 With the [f] blaſt of God they periſh, and with the breath of his noſtrels are they conſumed.

10 The roaring of the [g] Lion, and the voyce of the Lioneſſe, and the teeth of the Lions whelps are broken.

11 The Lion periſheth for lacke of preye, and the Lions whelps are ſcattered abroad.

12 But a thing was brought to me [h] ſecretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones [i] to tremble.

15 And the winde paſſed before me, and made the haires of my fleſh to ſtand vp.

16 *Then* ſtood *one*, and I knew not his face: an image *vvas* before mine eyes, *and* in [k] ſilence heard I a voyce, *ſaying*,

17 Shall man be more [l] iuſt then God? or ſhall a man be more pure then his Maker?

18 Beholde, hee found no ſtedfaſtneſſe in his ſeruants, and laid follie vpon his [m] Angels.

19 How much more in them that dwell in houſes of [n] clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They be deſtroyed from the [o] morning vnto the euening: they periſh for euer, [p] without regard.

21 Doth not their dignity go away with them? doe they not die, and that without [q] wiſedome?

[d] Hee concludeth that Iob was reprooved, ſeeing that God handled him ſo extremely, which is the argument that the carnall men make againſt the children of God.

[e] They that doe evill, cannot but receive evill.

[f] He ſheweth that God needeth no great preparation to deſtroy his enemies: for hee can doe it with the blaſt of his mouth.

[g] Though men according to their office doe not puniſh tyrants (whom for their cruelty hee compareth to lions, and their children to their whelps) yet God both is able, and his iuſtice will puniſh them.

[h] A thing that I knew not before, was declared unto me by viſion, that is, that whoſoever thinketh himſelfe iuſt, ſhall be found a ſinner, when he commeth before God.

[i] In theſe viſions which God ſheweth to his creatures, there is ever a certaine feare ioyned, that the authority thereof might be had in greater reverence.

[k] When all things were quiet, or when the feare was ſomewhat aſſwaged as God appeared to Elijah, 1.King. 19.12.

[l] Hee prooveth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator, which were a blaſphemie.

[m] If God find imperfection in his Angels, when they are not maintained by his power, how much more ſhal he lay folly to mans charge when hee would iuſtifie himſelfe againſt God?

[n] That is, in this mortall body, ſubiect to corruption, as 2.Cor.5,1.

[o] They ſee death continually before their eyes, and dayly approaching toward them.

[p] No man for all this doeth conſider it.

[q] That is, before that any of them were ſo wiſe, as to thinke on death.

CHAP. V.

1,2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who deſtroyeth the wicked, and deliuereth his.

CAll now, if any will [a] anſwere thee, and to which of the Saints wilt thou turne?

2 Doubtleſſe [b] anger killeth the fooliſh, and enuie ſlayeth the idiot.

3 I haue ſeene the [c] fooliſh well rooted, and ſuddenly I [d] curſed his habitation, *ſaying*,

4 His [e] children ſhalbe farre from ſaluation, and they ſhalbe deſtroyed in the [f] gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhall take it from among the [g] thornes, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſerie commeth not foorth of the duſt, [h] neither doeth affliction ſpring out of the earth.

7 But man is borne vnto [i] trauell, as the ſparks flie vpward.

[a] He willeth Iob to conſider the example of all them that have lived or doe live godly, whether any of them be like unto him in raging againſt God as hee doeth.

[b] Murmuring againſt God in afflictions increaſeth the paine, and uttered mans folly.

[c] That is, the ſinner that hath not the feare of God.

[d] I was not mooved with his proſperitie, but knew that God had curſed him and his.

[e] Though God ſometime ſuffer the fathers to paſſe in this world, yet his iudgements will light upon their wicked children.

[f] By publike iudgement they ſhalbe condemned, and none ſhall pity them.

[g] Though there be but two or three eares left in the hedges, yet theſe ſhall be taken from him.

[h] That is, the earth is not the cauſe of barrenneſſe and mans miſery, but his owne ſinne.

[i] Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to paine and affliction.

8 But I would enquire at [k] God, and turne my talke vnto God:

9 Which [l] doeth great things, and vnſearchable, *and* marueilous things without number.

10 He [m] giueth raine vpon the earth, and powreth water vpon the ſtreetes,

11 And ſetteth vp on hie them that be lowe, that the ſorowfull may be exalted to ſaluation,

12 He ſcattereth the deuiſes of the craftie: ſo that their hands cannot accompliſh that which they doe enterpriſe.

13 * He taketh the wiſe in their craftineſſe, and the counſell of the wicked is made fooliſh.

14 They meete with [n] darkeneſſe in the day time, and [o] grope at noone day, as in the night.

15 But he ſaueth the [p] poore from the ſword from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath *his* hope, but iniquity ſhall [r] ſtop her mouth.

17 Behold, bleſſed *is* the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almighty.

18 For he maketh the wound, and bindeth it vp: he ſmiteth, and his hands make whole.

19 He ſhall deliuer thee in [ſ] ſixe troubles, and in the ſeuenth the euill ſhall not touch thee.

20 In famine he ſhall deliuer thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue, and thou ſhalt not be afraid of deſtruction when it commeth.

22 *But* thou ſhalt [t] laugh at deſtruction and dearth, and ſhalt not be afraid of the beaſt of the earth.

23 For the ſtones of the field [u] ſhall be in league with thee, and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know, that peace *ſhall be* in thy tabernacle, and thou ſhalt viſit thine habitation, and ſhalt not [x] ſinne.

25 Thou ſhalt perceiue alſo that thy ſeede *ſhalbe* great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt goe to thy graue in [y] a full age, as a ricke *of corne* commeth in due ſeaſon *into the barne*.

27 Loe, [z] thus have wee enquired of it, *and* ſo it is: heare this and know it for thy ſelfe.

[k] If I ſuffered as thou doeſt, I would ſeeke unto God.

[l] Hee counſelleth Iob to humble himſelfe unto God to whom all creatures are ſubiect, and whoſe works declare that man is inexcuſable except hee glorifie God in all his workes.

[m] He ſheweth by particular examples, what the works of God are.

* 1.Cor.3,19.

[n] In things plaine and evident they ſhew themſelves fooles in ſtead of wiſe men.

[o] This declareth that God puniſheth the worldly wiſe, as he threatned, Deut.28,29.

[p] That is, hee that humbleth himſelfe before God.

[q] He compareth the ſlander of the wicked to ſharpe ſwords.

[r] If the wicked be compelled at Gods workes to ſtoppe their mouthes, much more they that profeſſe God.

[ſ] Hee will ſend trouble after trouble that his children may not for one time, but continually truſt in him: but they ſhall have a comfortable iſſue, even in the greateſt and the laſt, which is here called the ſeventh.

[t] Whereas the wicked lament in their troubles, thou ſhalt have occaſion to reioyce.

[u] When wee are in Gods favour, all creatures ſhall ſerve us.

[x] God ſhall ſo bleſſe thee, that thou ſhalt have occaſion to reioyce in all things, and not to be offended.

[y] Though the children of God haue not alwayes this promiſe performed, yet God doeth recompenſe it otherwiſe to their aduantage.

[z] Wee have learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in iuſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſteineth, commeth for his owne ſinne.

CHAP. VI.

1 Iob anſwereth, that his paine is more grievous then his fault. 8 Hee wiſheth death. 14 Hee complaineth of his friends.

BVt Iob anſwered and ſaid,

2 Oh that my griefe were well weighed, and my miſeries were layed together in the [a] ballance!

3 For it would be now heavier then the ſand of the ſea: therefore my wordes are [b] ſwallowed up.

4 For the arrowes of the Almighty *are* in me, the venim whereof doeth drinke up my ſpirit, *and* the terrours of God [c] fight againſt me.

[a] To know whether I complaine without iuſt cauſe.

[b] My griefe is ſo great that I lacke words to expreſſe it.

[c] Which declareth that hee was not onely afflicted in body, but wounded in conſcience, which is the greateſt battell that the faithfull can have.

5 Doeth the [d] wilde aſſe bray when hee hath graſſe? or loweth the oxe when hee hath fodder?

6 That which is [e] unſavery, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule refuſed to touch as *vvere* ſorowes, are my meate.

8 Oh that I might have my [f] deſire, and that God would graunt me the thing that I long for!

9 That is, that God would deſtroy mee: that hee would let his hand goe, and cut me off.

10 Then ſhould I yet have comfort, (though I burne with ſorow, let him not ſpare) [g] becauſe I have not denied the words of the Holy one.

11 What power haue I that I ſhould endure? or what is mine [h] ende, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? *or* is my fleſh of braſſe?

13 Is it not ſo, that there is in me no [i] helpe? and that ‖ ſtrength is taken from me?

14 Hee that is in miſery, ought to be comforted of his neighbour: but men haue forſaken the feare of the Almighty.

15 My brethrẽ haue deceiued me as a [k] brooke, *and* as the riſing of the riuers they paſſe away.

16 Which are blackiſh with yce, *and* wherein the ſnow is hid.

17 But in time they are dried vp with heate *and* are conſumed: and when it is hote they faile out of their places.

18 *Or* they depart from their way and courſe, *yea*, they vaniſh and periſh.

19 They that goe to Tema, [l] conſidered them, *and* they that goe to Sheba, waited for them.

20 *But* they were confounded: when they hoped, they came thither, and were aſhamed.

21 Surely now are ye *like* [m] vnto it: yee haue ſeene *my* feareful plague, and are afraid.

22 Was it becauſe I ſaid, Bring vnto me? or giue a reward to me of your [n] ſubſtance?

23 And deliuer me from the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, and I will [o] hold my tongue: and cauſe me to vnderſtand, wherein I haue erred.

25 How [p] ſtedfaſt are the words of righteouſneſſe? and what can any of you iuſtly reprooue?

26 Doe ye imagine to reprooue [q] words, that the talke of the afflicted ſhould be as the winde?

27 Yee make your wrath to fall vpon the fatherleſſe, and digge a pit for your friend.

28 Now therefore be content to [r] looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I ſay, *and ye ſhall ſee* yet my righteouſneſſe in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele ſorowes?

[d] Thinke you that I cry without cauſe, ſeeing the bruit beaſt doe not complaine when they have what they would.

[e] Can a mans taſte delight in that, that hath no ſavour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are unſavoury to the mouth.

[f] Herein hee ſinneth double, both in wiſhing through impatienty to die, and alſo in deſiring of God a thing which was not agreeable to his wil.

[g] That is, let me die at once, before I come to diſtruſt in Gods promiſe through my impatiencie.

[h] Hee feareſt leaſt hee ſhould be brought to inconueniences, if his ſorowes ſhould continue.

[i] Have I not ſought to helpe my ſelfe as much as was poſſible?

‖ *Or, wiſedome, or law.*

[k] Hee compareth thoſe friendes which comfort us not in miſery, to a brooke, which in ſummer, when wee neede waters, is drie, in winter is hard frozen, and in the time of raine, when wee have no need, overfloweth with water.

[l] They that paſſe thereby to goe into the hot countreys of Arabia, thinke to find water there to quench their thirſt, but they are deceived.

[m] That is, like to this brooke, which deceiveth them that thinke to have water there in their need, as I looked for conſolation at your hands.

[n] He toucheth the worldlings, which for neceſſitie will give part of their goods, and much more theſe men, which would not give him comfortable words. [o] Shew me wherein I have erred, and I will confeſſe my fault. [p] Hee that hath a good conſcience doeth not ſhrinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon. [q] Doe you cavill at my words becauſe I ſhould be thought to ſpeake fooliſhly, which am now in miſerie? [r] Conſider whether I ſpeake as one that is driven to this impatiencie through very ſorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 *Iob ſheweth the ſhortneſſe and miſerie of mans life.*

IS there not an appoynted time to man vpon earth? and *are not* his dayes as the dayes of an [a] hireling?

2 As a ſeruant longeth for the ſhadow, and as an hireling looketh for *the end* of his worke,

3 So haue I had as an inheritance the [b] moneths of vanity, and painefull nights haue beene appoynted vnto me.

4 If I layed me downe, I ſayd, When ſhall I ariſe? and meaſuring the euening, I am euen full with toſſing to and fro vnto the dawning of the day.

5 My fleſh is [c] cloathed with wormes and filthineſſe of the duſt: my skin is rent, and become horrible.

6 My dayes are ſwifter then [d] a weauers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a winde, *and that* mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene me, ſhall ſee me no more: thine eyes *are* vpon me, and I ſhall be no longer.

9 [e] *As* the cloude vaniſheth and goeth away, ſo he that goeth downe to the graue, ſhall [f] come vp no more.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not [g] ſpare my mouth, *but* will ſpeake in the trouble of my ſpirit, *and* muſe in the bitterneſſe of my minde.

12 Am I a ſea [h] or a whalefiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieue me, *and* my bed ſhall bring *comfort* in my meditation,

14 Then feareſt thou me [i] with dreames, and aſtoniſheſt me with viſions.

15 Therefore my ſoule [k] chuſeth rather to be ſtrangled *and* to die, then *to be in* my bones.

16 I abhorre it: I ſhall not liue alway: [l] ſpare me then, for my dayes *are* but vanity.

17 What is man, that thou [m] doeſt magnifie him, and that thou ſetteſt thine heart vpon him?

18 And doeſt viſit him euery morning, and trieſt him euery moment?

19 How long will it be *yet* thou depart from mee? thou wilt not let mee alone whiles I may ſwallow my ſpettle.

20 I have [n] ſinned, what ſhall I doe unto thee? O thou preſerver of men, why haſt thou ſet me *as a marke* againſt thee, ſo that I am a burden unto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquity? for now ſhall I ſleepe in the duſt, and if thou ſeeke mee in the morning, I ſhall [o] not be *found*.

[a] Hath not an hired ſervant ſome reſt and eaſe? then in this my continuall torment I am worſe then an hireling.

[b] My ſorow hath continued from moneth to moneth, and I have looked for hope in vaine.

[c] This ſignifieth that his diſeaſe was rare and moſt horrible.

[d] Thus he ſpeaketh in reſpect of the brevitie of mans life, which paſſeth without hope of returning: in conſideration whereof he deſireth God to have compaſſion on him.

[e] If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.

[f] Shall no more enioy this mortall life.

[g] Seeing I can by none other meanes comfort my ſelfe, I will declare my griefe by words, and thus hee ſpeaketh as one overcome with griefe of minde.

[h] Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me?

[i] So that I can have no reſt, night nor day.

[k] Hee ſpeaketh as one overcome with ſorow, and not of iudgement, or of the examination of his faith.

[l] Seeing my terme of life is ſo ſhort, let me have ſome reſt and eaſe.

[m] Seeing that man of himſelfe is ſo vile, why doeſt thou give him that honour to contend againſt him? Iob uſeth all kinds of perſwaſion with God, that hee might ſtay his hand.

[n] After all tentations faith braſteth forth and leadeth Iob to repentance: yet it was not in ſuch perfection, that hee could bridle himſelfe from reaſoning with God, becauſe that hee ſtill tried his faith. That is, I ſhall be dead.

CHAP. VIII.

1 *Bildad ſheweth that Iob is a ſinner, becauſe that God puniſheth the wicked, and preſerveth the good.*

THen anſwered Bildad the Shuhite, and ſayd,

2 How long wilt thou talke of theſe things? and how long ſhall the wordes of thy mouth [a] *be as* a mighty winde?

3 Doeth God pervert iudgement? or doeth the Almighty ſubvert iuſtice?

4 If thy ſonnes have ſinned againſt him, and hee hath ſent them into the place of their [b] iniquitie,

[a] Hee declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of wind that vaniſheth away.

[b] That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that hee offend not God.

5 *Yet* if thou [c] wilt early ſeeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then ſurely he will awake vp vnto thee, and he will make the habitation of thy righteouſnes proſperous.

7 And though thy beginning [d] be ſmall, yet thy latter end ſhall greatly increaſe.

8 [e] Enquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For we are but [f] of yeſterday, and are ignorant: for our dayes vpon earth *are* but a ſhadow)

10 Shall not they teach thee *and* tell thee, and vtter the words of their heart?

11 Can a ruſh [g] grow without myre? or can the graſſe grow without water?

12 Though it were in greene *and* not cut downe, yet ſhall it wither before any other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope ſhall periſh.

14 His confidence alſo ſhalbe cut off, and his truſt *ſhallbe as* the houſe of a [h] ſpider.

15 Hee ſhall leane vpon his houſe, but it ſhall not ſtand: he ſhall hold him faſt by it, yet ſhall it not endure.

16 The [i] *tree* is greene before the Sunne, and the branches ſpread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, *and* are folden *about* the houſe of ſtones.

18 If *any* plucke it from his place, and it [k] deny, *ſaying*, I haue not ſeene thee,

19 Behold, it will reioyce [l] by this meanes, that it may grow in another mould.

20 Behold, God will not caſt away an vpright man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee, ſhall be cloathed with ſhame, and the dwelling of the wicked ſhall not *remaine*.

[c] That is, if thou turne betime whiles God calleth thee to repentance.

[d] Though the beginnings be not ſo pleaſant as thou wouldeſt deſire, yet in the ende thou ſhalt haue ſufficient occaſion to content thy ſelfe.

[e] Hee willeth Iob to examine all antiquity, and he ſhall find it true which he here ſaith.

[f] Meaning, that it is not enough to haue the experience of our ſelues, but to be confirmed by the examples of them that went before vs.

[g] As a ruſh cannot grow without moiſtneſſe, ſo cannot the hypocrite, becauſe hee hath not faith, which is moiſtened with Gods Spirit.

[h] Which is to day, and to morow ſwept away.

[i] He compareth the iuſt to a tree, which although it be remooued out of one place vnto another, yet flouriſheth: ſo the affliction of the godly turneth to their profit.

[k] That is, ſo that there remaine nothing there to prooue whether the tree had growen there or no.

[l] To be planted in another place, where it may grow at pleaſure.

[m] If thou be godly, he will giue thee occaſion to reioyce, and if not, thine affliction ſhall increaſe.

CHAP. IX.

1 *Iob declareth the mightie power of God, and that mans righteouſneſſe is nothing.*

Then Iob anſwered, and ſaid,

2 I knowe verily that it is ſo: for how ſhould man *compared* to God be [a] iuſtified?

3 If he would diſpute with him, he could not anſwere him one thing of [b] thouſand.

4 He is wiſe in heart, & mighty in ſtrength: who hath bene fierce againſt him, and hath proſpered?

5 He remoueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 He [c] remooueth the earth out of her place, that the pillars thereof doe ſhake.

7 He commandeth the Sunne, and it riſeth not: he cloſeth vp the ſtarres, as vnder a ſignet.

8 Hee himſelfe alone ſpreadeth out the heauens, and walketh vpon the height of the Sea.

9 He maketh *the ſtarres* [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things, and vnſearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I ſee him not: and when he paſſeth by, I perceiue him not:

12 Behold, when he taketh a pray, [f] who can make him to reſtore it? who ſhall ſay vnto him, What doeſt thou?

13 God [g] will not withdraw his anger, *and* the moſt mighty helpes [h] doe ſtoupe vnder him.

14 How much leſſe ſhall I anſwere him? or how ſhould I find out [i] my wordes with him?

15 For though I were iuſt, yet could I [k] not anſwere, *but* I would make ſupplication to my Iudge.

16 If I [l] cry, and he anſwere mee, *yet* would I not beleeue, that he heard my voyce.

17 For he deſtroyeth me with a tempeſt, and woundeth me [m] without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſſe.

19 If *vve ſpeake* of ſtrength, beholde, hee is [n] ſtrong: If *vve ſpeake* of iudgement, who ſhall bring me in to pleade?

20 If I ſhould iuſtifie my ſelfe, mine owne mouth ſhall condemne me: [o] if I would be perfit he ſhall iudge me wicked.

21 *Though* I were perfit, *yet* I know not my ſoule: *therefore* abhorre I my life.

22 This is one point: therefore I ſaid, He deſtroyeth the [p] perfect and the wicked.

23 If the ſcourge ſhould ſuddenly [q] ſlay, ſhould *God* [r] laugh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: [ſ] he couereth the faces of the iudges thereof: if not, where [t] is he? or who is he?

25 My dayes haue bin more ſwift then a poſt: they haue fled, and haue ſeene no good thing.

26 They are paſſed *as* with the moſt ſwift ſhips, and as the Eagle that flieth to the pray.

27 If [u] I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 *Then* I am afraid of all my ſorowes, knowing that thou wilt not iudge me innocent.

29 *If* I be wicked, why [x] labour I thus in vaine?

30 If I waſh [y] my ſelfe with ſnow water, and purge mine hands moſt cleane,

31 Yet ſhalt thou plunge mee in the pit, and mine owne [z] cloathes ſhall make me filthy.

32 For he is not a man as I am, that I ſhould anſwere him, *if* we come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare aſtoniſh me:

35 *Then* will I ſpeake, and feare him not, [b] *but* becauſe I am not ſo, I hold me ſtill.

[a] Iob here anſwereth to that point of Eliphaz and Bildads oration, touching the iuſtice of God, and his innocencie, confeſſing God to be infinite in iuſtice, and man to be nothing in reſpect.

[b] Of a thouſand things, which God could lay to his charge, man cannot anſwere him one.

[c] He declareth what is the infirmitie of man, by the mighty and incomprehenſible power that is in God, ſhewing what he could doe if he would ſet forth his power.

[d] Theſe are the names of certaine ſtarres, whereby he meaneth that all ſtarres both knowen and vnknowen are at his appointment.

[e] I am not able to comprehend his workes, which are common and dayly before mine eyes, much leſſe in thoſe things, which are hid and ſecret.

[f] He ſheweth that when God doeth execute his power, he doeth it iuſtly, foraſmuch as none can controll him.

[g] God will not be appeaſed for ought that man can ſay for himſelfe for his iuſtification.

[h] That is, all the reaſons that men can lay to approoue their cauſe.

[i] How ſhould I be able to anſwere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they ſpake.

[k] Meaning, in his owne opinion, ſignifying, that man will ſometime flatter himſelfe to be righteous, which before God is abomination.

[l] Whiles I am in my pangs, I cannot but braſt forth into many inconueniences, although I know ſtill that God is iuſt.

[m] I am not able to feele my ſinnes ſo great, as I feele the weight of his plagues: and this hee ſpeaketh to condemne his dulneſſe, and to iuſtifie God.

[n] After he hath accuſed his owne weakeneſſe, he continueth to iuſtifie God and his power.

[o] If I would ſtand in mine owne defence, yet God hath iuſt cauſe to condemne me, if he examine mine heart and conſcience.

[p] If God puniſh according to his iuſtice, he will deſtroy aſwell them, that are counted perfit as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion, as though he would ſay, If God deſtroy but the wicked, as Chap. 5.3. why ſhould he ſuffer the innocents to be ſo long tormented by them?

[ſ] That they cannot ſee to doe iuſtice.

[t] That can ſhew the contrary?

[u] I thinke not to fall into theſe afflictions, but my ſorowes bring me to theſe manifold infirmities, and my conſcience condemneth me.

[x] Why doeth not God deſtroy me at once? thus hee ſpeaketh according to the infirmitie of the fleſh.

[y] Though I ſeeme neuer ſo pure in mine owne eyes, yet all is but corruption before God.

[z] Whatſoeuer I would vſe to couer my filthineſſe with, ſhall diſcloſe me ſo much more.

[a] Which might make an accord betweene God and me, ſpeaking of impatience, and yet confeſſing God to be iuſt in puniſhing him.

[b] Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 *Iob is wearie of his life, and ſetteth out his fragilitie before God.* 20 *Hee deſireth him to ſtay his hand.* 22 *A deſcription of death.*

My ſoule is cut off [a] though I liue: I will leaue my [b] complaint vpon my ſelfe, *and* wil ſpeake

[a] I am more like to a dead man, then to one that liueth.

[b] I will make an ample declaration of my torments, accuſing my ſelfe and not God.

in the bitterneſſe of my ſoule.

2 I will ſay vnto God, [c] Condemne mee not: ſhew me, wherefore thou contendeſt with me.

3 Thinkeſt thou it [d] good to oppreſſe me, *and* to caſt off the [e] labour of thine hands, and to fauour the [f] counſell of the wicked?

4 Haſt thou [g] carnall eyes? or doeſt thou ſee as man ſeeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,

6 That thou enquireſt of mine iniquitie, and ſearcheſt out my ſinne?

7 Thou knoweſt that I cannot doe [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] hands haue made me, and faſhioned mee wholly round about, and wilt thou deſtroy mee?

9 Remember, I pray thee, that thou haſt made me as [l] the clay, and wilt thou bring me into duſt againe?

10 Haſt thou not powred me out as milke? and turned me to cruds like cheeſe?

11 Thou haſt cloathed me with skin and fleſh, and ioyned me together with bones and ſinewes.

12 Thou haſt giuen me life, and [m] grace: and the [n] viſitation hath preſerued my ſpirit.

13 Though thou haſt hid theſe things in thine heart, *yet* I know [o] that it is ſo with thee.

14 If I haue ſinned, then thou wilt ſtreightly looke vnto me, and wilt not hold me guiltleſſe of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteouſly, I will not [p] lift vp mine head, being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lyon: returne and ſhew thy ſelfe [q] marueilous vpon mee.

17 Thou renueſt thy plagues againſt me, and thou increaſeſt thy wrath againſt me: [r] changes and armies *of ſorovves* are againſt me.

18 Wherefore then haſt thou brought me out of the wombe? Oh that I had periſhed, and that none eye had ſeene me!

19 *And* that I were as I had not bene, *but* brought from the wombe to the graue!

20 Are not my dayes few? let him [ſ] ceaſe, *and* leaue off from me, that I may take a little comfort.

21 Before I goe and ſhall not [t] returne, *euen* to the land of darkeneſſe and ſhadow of death:

22 Into a lande, *I ſay*, darke as darkeneſſe it ſelfe, *and* into the ſhadow of death, where is none [u] order, but the light *is there* as darkeneſſe.

[c] He would not that God ſhould proceed againſt him by his ſecret iuſtice, but by the ordinary meanes that hee puniſheth others.
[d] Is it agreeable to thy iuſtice to doe me wrong?
[e] Wilt thou be without compaſſion?
[f] Wilt thou gratifie the wicked and condemne me?
[g] Doeſt thou this of ignorance?
[h] Art thou inconſtant and changeable, as the times, to day a friend, to morow an enemy?
[i] By affliction thou keepeſt me as in a priſon, and reſtraineſt me from doing euill, neither can any ſet me at libertie.
[k] In theſe eight verſes following he deſcribeth the mercy of God, in the wonderfull creation of man: and thereon groundeth that God ſhould not ſhew himſelfe rigorous againſt him.
[l] As brittle as a pot of clay.
[m] That is, reaſon and vnderſtanding, and many other gifts, whereby man excelleth all earthly creatures.
[n] That is, thy fatherly care and prouidence whereby thou preſerueſt me, and without the which I ſhould periſh ſtraightway.
[o] Though I be not fully able to comprehend theſe things, yet I muſt needes confeſſe that it is ſo.
[p] I will alway walke in feare and humilitie, knowing that none is iuſt before thee.
[q] Iob being ſore aſſaulted in this battel betweene the fleſh and the ſpirit, braſteth out into theſe affections, wiſhing rather ſhort dayes then long paine.
[r] That is, diuerſitie of diſeaſes and in great abundance: ſhewing that God hath infinite means to puniſh man.
[ſ] He wiſheth that God would leaue off his affliction, conſidering his great miſerie and the breuitie of his life.
[t] Hee ſpeaketh thus in the perſon of a ſinner, that is ouercome with paſſions and with the feeling of Gods iudgements, and therefore cannot apprehend in that ſtate the mercies of God, and comfort of the reſurrection.
[u] No diſtinction between light and darkeneſſe, but where al is very darkeneſſe it ſelfe.

CHAP. XI.

1 Iob is vniuſtly reprehended of Zophar. 7 God is incomprehenſible. 14 Hee is mercifull to the repentant. 18 Their aſſurance that liue godly.

THen anſwered Zophar ỹ Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? or ſhould a great [a] talker be iuſtified?

3 Should men hold their peace at thy lies? and when thou mockeſt *others*, ſhall none make thee aſhamed?

4 For thou haſt ſaid, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would ſpeake and open his lips againſt thee!

6 That hee might ſhew thee the [c] ſecrets of wiſedome how thou haſt *deſerued* double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canſt thou by ſearching find out God? canſt thou find out the Almightie to *his* perfection?

8 The heauens are hie, what canſt thou do? [d] it is deeper then the hell, how canſt thou know it?

9 The meaſure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and [e] ſhut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and ſeeth iniquitie, and him that vnderſtandeth nothing.

12 Yet vaine man would be wiſe, though man *nevv* borne is like a wilde [f] aſſe colt.

13 If thou [g] prepare thine heart, and ſtretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacle.

15 Then truely ſhalt thou lift vp thy [i] face without ſpot, and ſhalt be ſtable, and ſhalt not feare.

16 But thou ſhalt forget *thy* miſerie, and remember it as waters that are paſt.

17 Thine age alſo ſhall appeare more *cleare* then the noone day: thou ſhalt ſhine *and* be as the morning.

18 And thou ſhalt be bolde, becauſe there is hope: and thou ſhalt digge pittes, *and* ſhalt lye downe ſafely.

19 * For when thou takeſt thy reſt, none ſhall made thee afraid: yea, many ſhall make ſute vnto thee.

20 But the eyes [k] of the wicked ſhall faile, and their refuge ſhall periſh, and their hope *ſhallbe* ſorow of minde.

[a] Should he perſuade by his great talke, that he is iuſt?
[b] He chargeth Iob with this, that he ſhould ſay, that the thing which he ſpake was true, and that he was without ſinne in the ſight of God.
[c] Which is not to ſtand in iuſtifying of thy ſelfe: he ſignifieth that man will neuer be ouercome, whiles he reaſoneth with another, and therefore God muſt breake off the controuerſie, and ſtop mans mouth.
[d] That is, this perfection of God, and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures: how can he attaine to the perfection of the Creator?
[e] If God ſhould turne the ſtate of things, and eſtabliſh a new order in nature, who could controlle him?
[f] That is, without vnderſtanding: ſo that whatſoeuer gifts he hath afterward, come of God, and not of nature.
[g] If thou repent, pray vnto him.
[h] Renounce thine owne euill workes, and ſee that they offend not God, ouer whom thou haſt charge.
[i] Hee declareth what quietneſſe of conſcience and ſucceſſe in al things ſuch ſhall haue, which turne to God by true repentance.
* *Leuit.26.5,6.*
[k] He ſheweth that contrary things ſhall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuſeth his friendes of ignorance, 7 Hee declareth the might, and power of God. 17 And how hee changeth the courſe of things.

THen Iob anſwered, and ſaid,

2 Indeede becauſe that ye are the people *onely*, [a] wiſedome muſt die with you.

3 But I haue vnderſtanding aſwell as you, and am not inferiour vnto you: yea, who knoweth not ſuch things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iuſt *and* the vpright is laughed to ſcorne.

5 [d] Hee that is ready to fall, *is as* a lampe deſpiſed in the opinion of the rich.

6 The tabernacles of robbers doe proſper, and they are in ſafetie that prouoke God, † whom God hath enriched with his hand.

7 Aske now the beaſts, [e] and they ſhall teach

[a] Becauſe you feele not that which you ſpeake, you thinke the whole ſtandeth in wordes, and ſo flatter your ſelues as though none knew any thing, or could know but you.
* *Prou.14.2.*
[b] He reprooueth theſe his friends of two faults: the one that they thought they had better knowledge then indeede they had: and the other, that in ſtead of true conſolation, they did deride and deſpiſe their friend in his aduerſity.
[c] The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods fauour but hee, becauſe hee hath all things that he deſireth.
[d] As the rich eſteeme not a light, or torch that goeth out, ſo is hee deſpiſed that falleth from proſperity to aduerſitie.
† *Ebr. to whom God hath brought in with his hand.*
[e] He declareth to them that did diſpute againſt him, that their wiſedome is common to all, and ſuch as the very bruite beaſts doe dayly teach.

thee, and the foules of the heauen, and they ſhall tell thee.

8 Or ſpeake to the earth, and it ſhall ſhew thee: or the fiſhes of the ſea, and they ſhall declare vnto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the ſoule of euer liuing thing, and the breath of all ‖ mankinde.

11 Doeth not the eares [f] diſcerne the words, and the mouth taſte meate for it ſelfe?

12 Among the [g] ancient *is* wiſdome, and in the length of dayes *is* vnderſtanding.

13 With him *is* wiſedome and ſtrength: hee hath counſell and vnderſtanding.

14 Behold, he will breake downe, and it cannot be built: he ſhutteth a man vp, and he cannot be looſed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he ſendeth them out, they deſtroy the earth.

16 With him *is* ſtrength and wiſdome: he that is deceiued, and that [h] deceiueth, are his.

17 Hee cauſeth the counſellers to goe *as* ſpoiled, and maketh the iudges fooles.

18 [i] He looſeth [k] the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes *as* a prey, and ouerthroweth the mighty.

20 He taketh away the ſpeach from the [l] faithfull *counſellers*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the ſtrength of the mighty weake.

22 He diſcouereth the deepe places from *their* darkeneſſe, and bringeth foorth the ſhadow of death to light.

23 He [m] increaſeth the people, and deſtroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderneſſe out of the way.

25 They grope in the darke without light: and he maketh them to ſtagger like a drunken man.

CHAP. XIII.

3 Iob compareth his knowledge with the experience of his friends. 16 The penitent ſhall be ſaued, and the hypocrite condemned, 20 He prayeth vnto God, that he would not handle him rigorouſly.

LOe, mine eye hath ſeene all *this*: mine eare hath heard, and vnderſtood it.

2 I know alſo as much as you know: I am not inferiour vnto you.

3 But I will ſpeake to the Almighty, and I deſire [a] to diſpute with God.

4 For in deede yee forge lies, and all you are [b] phyſicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wiſedome!

6 Now heare my diſputation, and giue eare to the arguments of my lips.

7 Will ye ſpeake [c] wickedly for Gods *defence*, and talke deceitfull for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

9 Is it well that hee ſhould ſeeke of you? will you make a lye for him, as one lyeth for a man?

10 He will ſurely reprooue you, if ye doe ſecretly accept any perſon.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your [d] memories may be compared vnto aſhes, *and* your bodies vnto bodies of clay.

13 Hold your tongues in my preſence, that I may ſpeake, and let come vpon what will.

14 Wherefore doe I [e] take my fleſh in my teeth, and put my ſoule in my hand?

15 Loe, though hee ſlay me, *yet* will I truſt in him, and I will reprooue my wayes in his ſight.

16 He ſhall be my ſaluation alſo: for the [f] hypocrite ſhall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I ſhallbe [g] iuſtified.

19 Who is he that will pleade [h] with me? for *if* I now hold my tongue, I [i] die.

20 But do not theſe two things vnto me: then will I not hide my ſelfe from thee.

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will anſwere: or let me ſpeake, and anſwere thou me.

23 How many are [l] mine iniquities and ſinnes, ſhew me my rebellion and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe [m] the iniquities of my youth.

27 Thou putteſt my feete alſo in the [n] ſtocks, and lookeſt narrowly vnto all my paths, and makeſt the print *thereof* in the † heeles of my feete.

28 Such a one conſumeth like a rotten thing, *and* as a garment that is motheaten.

CHAP. XIV.

1 Iob deſcribeth the ſhortneſſe and miſerie of the life of man. 14 Hope ſuſtaineth the godly. 21 The condition of mans life.

MAn [a] that is borne of woman, is of ſhort continuance and full of trouble.

2 Hee ſhooteth foorth as a floure, and is cut downe: he vaniſheth alſo as a * ſhadow, and continueth not.

3 *And* yet thou openeſt thine eyes vpon ſuch [b] one, and cauſeſt me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the number of his moneths *are* with thee: thou haſt appointed his bounds which he cannot paſſe.

6 Turne from him that hee may ceaſe vntill his deſired day, [c] as an hireling

7 For there is hope of a tree, if it be cut downe, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the roote of it waxe olde in the earth, & the ſtocke thereof be dead in the ground

9 *Yet* by the ſent of water it will budde, and

‖ *Or, fleſh.*

[f] He exhorteth them to be wiſe in iudging, and aſwel to know the right vſe why God hath giuen them eares, as he hath done a mouth.

[g] Though men by age, and continuance of time attaine to wiſedome, yet it is not comparable to Gods wiſedome, nor able to comprehend his iudgements, wherein he anſwereth to that which was alleaged, Chap. 8. 8.

[h] He ſheweth that there is nothing done in this world without Gods wil and ordinance, for elſe he ſhould not be Almighty.

[i] He taketh wiſedome from them.

[k] He abateth the honour of princes, and bringeth them into the ſubiection of others.

[l] He cauſeth that their words haue no credite, which is when he will puniſh ſinne.

[m] In this diſcourſe of Gods wonderfull workes, Iob ſheweth that whatſoeuer is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to ſet foorth his power in wordes as they that reaſoned againſt, were.

[a] For although he knew that God had a iuſtice, which was manifeſt in his ordinary working, and another in his ſecret counſell, yet he would vtter his affection to God, becauſe he was not able to vnderſtand the cauſe why he did thus puniſh him.

[b] You doe not well apply your medicine to the diſeaſe.

[c] He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iuſtice, as though it was not euidently ſeene in Iob, except they had vndertaken the probation thereof.

[d] Your fame ſhall come to nothing.

[e] Is not this a manifeſt ſigne of mine affliction, and that I do not complaine without cauſe, ſeeing that I am thus tormented as though I ſhould teare mine owne fleſh, and put my life in danger?

[f] Whereby hee declareth that he is not an hypocrite as they charged him.

[g] That is, cleared and not caſt off for my ſinnes, as you reaſon.

[h] To prooue that God doeth thus puniſh me for my ſinnes.

[i] If I defend not my cauſe, euery man will condemne me.

[k] He ſheweth what theſe two things are.

[l] His pangs thus mooue him to reaſon with God, not denying but that he had ſinned: but he deſired to vnderſtand what were his great ſinnes that had deſerued ſuch rigour, wherein he offended that he would know a cauſe of God why he did puniſh him.

[m] Thou puniſheſt me now for the faultes that I committed in my youth.

[n] Thou makeſt me thy priſoner, and doeſt ſo preſſe mee that I cannot ſtirre hand nor foote.

† *Ebr. rootes.*

[a] Taking occaſion of his aduerſaries wordes, he deſcribeth the ſtate of mans life from his birth to his death.

* *Chap. 8. 9. Pſal. 144. 4.*

[b] His meaning is, that ſeeing that man is ſo fraile a creature, God ſhould not handle him ſo extremely: wherein Iob ſheweth the wickedneſſe of the fleſh, when it is not ſubiect to the Spirit.

* *Pſal. 51. 5. 7.*

[c] Vntill the time that thou haſt appointed for him to die, which he deſireth as the hireling wayteth for the ende of his labour to receiue his wages.

bring forth boughes like a plant.

10 [d] But man is ſicke, and dieth, and man periſheth, and where is he ?

11 *As* the waters paſſe from the ſea, and as the flood decayeth and drieth vp.

12 So man ſleepeth and riſeth not: *for* he ſhall not wake againe, nor be raiſed from his ſleepe till the heauen be no more.

13 Oh that thou wouldeſt hide me in the graue, and keepe me ſecret, vntil thy [e] wrath were paſt, *and* wouldeſt giue mee terme, and [f] remember me !

14 If a man die, ſhall he liue againe? All the dayes of mine appointed time will I wait, till [g] my changing ſhall come.

15 Thou ſhalt call mee, and I will [h] anſwere thee : thou loueſt the worke of thine owne hands.

16 But now thou * numbreſt my ſteppes, *and* doeſt not delay my ſinnes.

17 Mine iniquity is ſealed vp, *as* in a [i] bagge, and thou addeſt vnto my wickedneſſe.

18 And ſurely *as* the mountaine that falleth, commeth to nought, and the [k] rocke that is remoued from his place :

19 *As* the water breaketh the ſtones, *when* thou ouerfloweſt the things which grow in the duſt of the earth : ſo thou deſtroyeſt the hope of man.

20 Thou preuaileſt alway againſt him, ſo that he paſſeth away : he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhall be honourable, neither ſhall he vnderſtand concerning them, whether they ſhall be of low degree.

22 But *while* his [l] fleſh *is* vpon him, hee ſhall be ſorowfull, and *while* his ſoule *is* in him, it ſhall mourne.

[d] Hee ſpeaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reaſon is ouercome by affections and torments.

[e] Hereby he declareth that the feare of Gods iudgement was the cauſe why he deſired to die.

[f] That is, releaſe my paines and take me to mercy.

[g] Meaning, vnto the day of the reſurrection when he ſhould be changed, and renewed.

[h] Though I be afflicted in this life, yet in the reſurrection I ſhall feele thy mercies and anſwere when thou calleſt me.

* Prou. 5. 21.

[i] Thou layeſt them all together, and ſuffereſt none of my ſinnes vnpuniſhed.

[k] He murmureth through the impatiencie of the fleſh againſt God, as though he vſed as great ſeueritie againſt him as againſt the hard rocks, or waters that ouerflow, ſo that hereby all the occaſion of his hope is taken away.

[l] Yet while he ſhalbe in paine, and miſerie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, becauſe hee aſcribeth wiſedome and pureneſſe to himſelfe 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the number.

THen anſwered Eliphaz the Temanite, and ſayd,

2 Shall a wiſe man ſpeake words of the [a] wind? and fill his bellie [b] with the Eaſt winde ?

3 Shall hee diſpute with words not comely? or with talke that is not profitable ?

4 Surely thou haſt caſt off [c] feare, and reſtraineſt prayer before God :

5 For thy mouth declareth thine iniquity, ſeeing thou haſt choſen the [d] tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips teſtifie againſt thee.

7 Art thou the [e] firſt man that was borne ? and waſt thou made before the hils ?

8 Haſt thou heard the ſecret counſell of God, and doeſt thou reſtraine wiſedome [f] to thee ?

9 What knoweſt thou that we know not ? *and* vnderſtandeſt that is not in vs ?

10 With vs are both ancient and very aged men, farre older then thy father.

11 *Seeme* the conſolations of God [g] ſmall vnto thee ? is this thing ſtrange vnto thee ?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane.

13 That thou anſwereſt to God † at thy pleaſure, and bringeſt *ſuch* words out of thy mouth ?

14 What is man, that hee ſhould be cleane? and hee that is borne of woman, that hee ſhould [i] be iuſt ?

15 Behold, hee found no ſtedfaſtneſſe in his Saints : yea, the heauens are not cleane in his ſight.

16 How much more *is* man abominable, and filthy, which [k] drinketh iniquity like water ?

17 I will tell thee, heare mee, and I will declare that which I haue ſeene :

18 Which wiſe men haue tolde, *as they haue heard* of their fathers, and haue not kept it ſecret :

19 To whom alone the land was [l] giuen, and no ſtranger paſſed through them.

20 The wicked man is continually as one that trauaileth of child, and the number [m] of yeeres is hid from the tyrant.

21 A ſound of feare *is* in his eares, *and* in his proſperity the deſtroyer ſhall come vpon him.

22 He beleeueth not to returne out of [n] darkneſſe : for he ſeeth the ſword before him.

23 Hee wandreth [o] to and fro for bread where *he may* : he knoweth that the day of darkeneſſe is prepared at hand.

24 Affliction and [p] anguiſh ſhall make him afraid : they ſhall preuaile againſt him as a king ready to the battell.

25 For he hath ſtretched out his hand againſt God, and made himſelfe ſtrong againſt the Almighty.

26 *Therefore God* ſhall runne vpon him, *euen* vpon his necke, and againſt the moſt thicke part of his ſhield.

27 Becauſe he hath couered his face with [q] his fatneſſe, and hath collops in *his* flancke.

28 Though he dwell [r] in deſolate citie, *and* in houſes which no man inhabiteth, but are become heapes,

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the [ſ] perfection thereof in the earth.

30 He ſhall neuer depart out of darkeneſſe: the flame ſhall drie vp his branches, and hee ſhall goe away with the breath of his mouth.

31 He [t] beleeueth not that he erreth in vanity: therefore vanity ſhall be his change.

32 His branch ſhall not be greene, but ſhalbe cut off before his day.

33 *God* ſhall deſtroy him as the vine her ſowre [u] grape, and ſhall caſt him off, as the oliue *doeth* her flowre.

34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall deuoure the houſes of [x] bribes.

35 *For* they [y] conceiue miſchiefe and bring foorth vanity, and their belly hath prepared deceit.

[a] That is, vaine words, and without conſolation ?

[b] Meaning, with matters that are of none importance, which are forgotten alſoone as they are vttered, as the Eaſt winde drieth vp the moiſture alſoone as it falleth.

[c] He chargeth Iob as though his talke cauſed men to caſt off the feare of God, and prayer.

[d] Thou ſpeakeſt as doe the mockers and contemners of God.

[e] That is, the moſt ancient, and ſo by reaſon the moſt wiſe ?

[f] Art thou onely wiſe ?

[g] He accuſeth Iobs pride & ingratitude, that will not be comforted by God, nor by their counſell.

[h] Why doeſt thou ſtand in thine owne conceit?

† Ebr. in thy ſpirit.

[i] His purpoſe is to proue that Iob as an vniuſt man, and an hypocrite is puniſhed for his ſinnes, like as he did before, Chap. 4. 18.

[k] Which hath a deſire to ſinne, as he that is thirſtie to drinke.

[l] Who by their wiſedome ſo gouerned, that no ſtranger inuaded them, and ſo the land ſeemed to be giuen to them alone.

[m] The cruell man is euer in danger of death, and is neuer quiet in conſcience.

[n] Out of that miſerie whereinto he once falleth.

[o] God doeth not onely impoueriſh the wicked oftimes, but euen in their proſperity he puniſheth them with a greedineſſe euermore to gather : which is as a beggery.

[p] He ſheweth what weapons God vſeth againſt the wicked, which lift vp themſelues againſt him, to wit, terrour of conſcience, and outward afflictions.

[q] That is, he was ſo puft vp with great proſperity and abundance of all things, that he forgate God : noting, that Iob in his felicity had not the true feare of God.

[r] Though hee build and repaire ruinous places to get him fame, yet God ſhall bring all to nought, and turne his great proſperity into extreme miſery.

[ſ] Meaning, that his ſumptuous buildings ſhould neuer come to perfection.

[t] He ſtandeth ſo in his owne conceit, that he will giue no place to good counſell, therefore his owne pride ſhall bring him to deſtruction.

[u] As one that gathereth grapes before they be ripe.

[x] Which were built or maintained by powling and briberie.

[y] And therefore all their vaine deuiſes ſhall turne to their owne deſtruction.

CHAP. XVI.

1 Iob mooued by the importunacie of his friends, 7 Counteth in what extremitie he is. 19 And taketh God to witneſſe of his innocencie.

BVt Iob anſwered and ſayd,

2 I haue oftentimes heard ſuch things : miſerable comforters are ye all.

3 Shall there be none ende of the wordes of

[a] winde ?

[a] winde? or what maketh thee bold ſo to [b] anſwere?

4 I could alſo ſpeake as ye doe: (but would God your [c] ſoule were in my ſoules ſtead) I could keep you company in ſpeaking, and could [d] ſhake mine head at you,

5 But I would ſtrengthen you [e] with my mouth, and the comfort of my lips ſhould aſſwage *your ſorow*.

6 Though I ſpeake, my ſorow [f] cannot be aſſwaged: though I ceaſe, what releaſe haue I?

7 But now [g] he maketh mee wearie: *O God,* thou haſt made all my [h] congregation deſolate,

8 And haſt made me full of [i] wrinkels which is a witneſſe thereof, and my leanneſſe riſeth up in me, teſtifying *the ſame* in my face.

9 [k] His wrath hath torne *mee*, and hee hateth me, *and* gnaſheth upon me with his teeth: mine enemie hath ſharpened his eyes againſt me.

10 They have opened their mouthes upon me, and ſmitten mee on the [l] cheeke in reproach: they gathered themſelves together againſt me.

11 God hath delivered me to the uniuſt, and hath made mee to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but hee hath brought me to nought: hee hath taken me by the necke and beaten me, and ſet me as a marke for himſelfe.

13 His [n] archers compaſſe me round about: he cutteth my reines, and doeth not ſpare, and powreth my gall [o] upon the ground.

14 Hee hath broken me with one breaking upon another, and runneth upon me like a giant.

15 I have ſowed a ſackecloath upon my ſkinne, and have abaſed mine [p] horne unto the duſt.

16 My face is withered with weeping, and the ſhadow of death *is* upon mine eyes,

17 Though *there be* no wickedneſſe in [q] mine hands, and my prayer [r] *be* pure.

18 O earth, cover not thou my [ſ] blood, and let my crying find no place.

19 For loe, now my [t] witneſſe *is* in the heaven, and my record *is* on high.

20 My friends [u] ſpeake eloquently againſt me: *but* mine eye powreth out *teares* unto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I ſhall goe the way, whence I ſhall not returne.

[a] Which ſerve for vaine oſtentation and for no true comfort.

[b] For Eliphaz did replie againſt Iobs anſwer.

[c] I would you felt that which I doe.

[d] That is, mocke at your miſery, as you doe at mine.

[e] If this were in my power, yet would I comfort you, and not doe as ye doe to me.

[f] If they would ſay, Why doeſt thou not then comfort thy ſelfe? he anſwereth, that the iudgements of God are more heavy then hee is able to aſſwage either by words or ſilence.

[g] Meaning, God.

[h] That is, deſtroyed moſt of my familie.

[i] In tooken of ſorow and griefe.

[k] That is, God by his wrath: and in this diverſitie of words and high ſtile, hee expreſſeth how grievous the hand of God was upon him.

[l] That is, hath handled me moſt contemptuouſly: for ſo ſmiting on the cheeke ſignified. 2.king. 22,24, mar. 14,65.

[m] They haue led me whither they would.

[n] His manifold afflictions.

[o] I am wounded to the heart.

[p] Meaning, his glory was brought lowe.

[q] Signifying, that he is not able to comprehend the cauſe of this his grievous puniſhment.

[r] That is, unfained, and without hypocriſie.

[ſ] Let my ſinne be knowen if I be ſuch a ſinner as mine adverſaries accuſe me, and let me finde no favour.

[t] Though man condemne me, yet God is witneſſe of my cauſe.

[u] With painted wordes in ſteed of true conſolation.

[x] Thus by his great torments hee is caried away, and braſteth out into paſſions, and ſpeaketh unadviſedly, as though God ſhould intreat man more gently, ſeeing hee hath but a ſhort time here to live.

CHAP. XVII.

1 Iob ſayth that hee conſumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 ſhewing that hee looketh out for death.

MY breath is corrupt: my dayes are cut off, and the grave *is ready* for me.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitterneſſe.

3 [c] Lay downe now, *and* put me in ſuretie for thee: who is hee, that [d] will touch mine hand?

4 For thou haſt hid their heart from [e] underſtanding: therefore ſhalt thou not ſet *them* upon high.

5 [f] For the eyes of his children ſhall faile, that ſpeaketh flatterie to *his* friends.

6 Hee hath alſo made mee a [g] byword of the people, and I am as a tabret [h] before them.

7 Mine eye therefore is dim for griefe, and all my ſtrength *is* like a ſhadow.

8 The righteous ſhalbe aſtonied at [i] this, and the innocent ſhalbe mooued againſt the hypocrite.

9 But the righteous will hold his [k] way, and he whoſe hands are pure, ſhall increaſe *his* ſtrength.

10 All [l] you therefore turne you, and come now, and I ſhall not finde one wiſe among you.

11 My dayes are paſt, mine enterpriſes are broken, *and* the thoughts of mine heart

12 Haue changed the [m] night for the day, and the light that approached, for darkeneſſe.

13 Though I hope, [n] *yet* the graue ſhalbe mine houſe, *and* I ſhall make my bed in the darke.

14 I ſhall ſay to corruption, Thou art my [o] father, *and* to the worme, Thou art my mother and my ſiſter.

15 Where is then now mine hope? or who ſhall conſider the thing that I hoped for?

16 [p] They ſhall goe downe into the bottome of the pit: ſurely it ſhall lie together in the duſt.

[a] In ſtead of comfort, being now at deaths doore, hee had but them that mocked at him, and diſcouraged him.

[b] I ſee ſtill that they ſeeke but to vexe me.

[c] Hee reaſoneth with God as a man beſide himſelfe, to the intent that his cauſe might be brought to light.

[d] And anſwere for thee?

[e] That theſe mine afflictions are thy iuſt iudgements, though man know not the cauſe.

[f] Hee that flattereth a man, and onely iudgeth him happy in his proſperitie, ſhall not himſelfe onely but in his poſteritie be puniſhed.

[g] God hath made all the world to ſpeake of me, becauſe of mine afflictions.

[h] That is, as a continuall ſound in their eares.

[i] To wit, when they ſee the godly puniſhed: but in the end they ſhall come to underſtanding, and know what ſhall be the reward of the hypocrite.

[k] That is, will not be diſcouraged, conſidering that the godly are puniſhed as well as the wicked.

[l] Iob ſpeaketh to them three that came to comfort him.

[m] That is, have brought me ſorow in ſtead of comfort.

[n] Though I ſhould hope to come from adverſity to proſperity, as your diſcourſe pretendeth.

[o] I have no more hope in father, mother, ſiſter, or any worldly thing: for the duſt and wormes ſhall be to me in ſtead of them.

[p] All worldly hope and proſperity faile, which you ſay are onely ſignes of Gods favour: but ſeeing that theſe things periſh, I ſet mine hope in God and in the life everlaſting.

CHAP. XVIII.

1 Bildad rehearſeth the paines of the vnfaithfull and wicked.

THen anſwered Bildad the Shuhite, and ſayd,

2 When will [a] yee make an ende of *your* words? [b] cauſe vs to vnderſtand, and then we will ſpeake.

3 Wherefore are wee counted as beaſtes, *and* are vile in your ſight?

4 *Thou art* [c] *as one* that teareth his ſoule in his anger. Shall the [d] earth be forſaken for thy ſake? or the rocke remooued out of his place?

5 Yea, the light of the wicked ſhall be [e] quenched, and the ſparke of his fire ſhall not ſhine.

6 The light ſhall be darke in his dwelling, and his candle ſhalbe be put out with him.

7 The ſteps of his ſtrength ſhalbe reſtrained, and his owne counſell ſhall caſt him downe.

8 For hee is taken in the net by his feete, and he [f] walketh vpon the ſnares.

9 The grenne ſhall take him by the heele, and the chiefe ſhall come vpon him.

10 A ſnare is laid for him in the ground, and a trap for him in the way.

11 Fearefulneſſe ſhall make him afraid on euery ſide, and ſhall driue him to his feete.

12 His ſtrength ſhalbe [g] famine, and deſtruction ſhalbe ready at his ſide.

13 It ſhall deuoure the inner partes of his ſkinne, *and* the [h] firſt borne of death ſhall deuoure his ſtrength.

14 His hope ſhalbe rooted out of his dwelling, and ſhall cauſe him to goe to the [i] king of feare.

15 *Feare* ſhall dwell in his houſe (becauſe it is not [k] his) [l] *and* brimſtone ſhall be ſcattered vpon his habitation.

16 His rootes ſhall be dryed vp beneath, and aboue ſhall his branch be cut downe.

17 His remembrance ſhall periſh from the earth, and he ſhall haue no name in the ſtreete.

[a] Which count your ſelves iuſt, as Chap. 12,4.

[b] Whom you take to be but beaſts, as Chap. 12,7.

[c] That is, like a mad man.

[d] Shall God change the order of nature for thy ſake, by dealing with thee otherwiſe then hee doeth with all men?

[e] When the wicked is in his proſperity, then God changeth his ſtate: and this is his ordinary working for their ſinnes.

[f] Meaning, that the wicked are in continuall danger.

[g] That which ſhould nouriſh him, ſhallbe conſumed by famine.

[h] That is, ſome ſtrong and violent death ſhall conſume his ſtrength: or as the Ebrew word ſignifieth, his members or parts.

[i] That is, with moſt great feare.

[k] Meaning, not truely come by.

[l] Though all the world would favour him, yet God would deſtroy him and his.

18 They ſhall driue him out of the [m] light vnto darkeneſſe, and chaſe him out of the world.

19 Hee ſhall neither haue ſonne nor nephewe among his people, nor any poſterity in his dwellings.

20 The poſteritie ſhalbe aſtonied at his [n] day, and feare ſhall come vpon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

[m] He ſhall fall from proſperity to adverſity.

[n] When they ſhall ſee what came unto him.

CHAP. XIX.

2 Iob reprooueth his friends, 23 and reciteth his miſeries and grieuous paines. 25 Hee aſſureth himſelfe of the generall reſurrection.

BUt Iob anſwered, and ſaid,

2 How long will yee vexe my ſoule, and torment me with words?

3 Ye have now [a] ten times reproached me, and are not aſhamed: ye are impudent toward me.

4 And though I had indeed erred, mine error [b] remaineth with me.

5 But indeed if yee will advance yorr ſelves againſt me, and rebuke me for my reproach,

6 Know now, that God hath [c] overthrowen me, and hath compaſſed me with his net.

7 Behold, I crie out of violence, but I haue none anſwere: I crie, but there *is* no iudgement.

8 Hee hath hedged up my way that I cannot [d] paſſe, and hee hath ſet darkeneſſe in my paths.

9 Hee hath ſpoiled mee of mine honour, and taken the [e] crowne away from mine head.

10 Hee hath deſtroyed mee on every ſide, and I am gone: and hee hath remooved mine hope like [f] a tree.

11 And hee hath kindled his wrath againſt me, and counteth me as one of his enemies.

12 His [g] armies came together, and made their way upon me, and camped about my tabernacle.

13 Hee hath remooved my brethren farre from mee, and alſo mine acquaintance were ſtrangers unto me.

14 My neighbours have forſaken me, and my familiars have forgotten me.

15 [h] They that dwell in mine houſe, and my mayds tooke me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſervant, but hee would not anſwere, *though* I prayed him with my mouth.

17 My breath was ſtrange vnto my wife, though I prayed her for the childrens ſake of mine [i] owne body.

18 The wicked alſo deſpiſed mee, *and* when I roſe, they ſpake againſt me.

19 All my ſecret frinds abhorred me, and they whom I loued, are turned againſt me.

20 My bone [k] cleaueth to my skinne and to my fleſh, and I haue eſcaped with the [l] skinne of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye perſecute mee, as [n] God? and are not ſatisfied with my [o] fleſh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 *And* grauen with [p] an yron pen in lead, or in ſtone for euer!

25 For I am ſure that my [q] Redeemer liueth, and he ſhall ſtand the laſt on the earth.

[a] That is many times, as Neh.4.12.

[b] That is, I my ſelfe ſhalbe puniſhed for it, or you have not yet confuted it.

[c] Hee braſteth out againe into his paſſions, and declareth ſtill that his affliction commeth of God, though hee be not able to feele the cauſe in himſelfe.

[d] Meaning, out of his afflictions.

[e] Meaning, his children, and whatſoever was deare unto him in this world.

[f] Which is pluckt up, and hath no more hope to grow.

[g] His manifold afflictions.

[h] Mine houſhold ſeruants: by all theſe loſſes Iob ſheweth that touching the fleſh he had great occaſion to be mooued.

[i] Which were hers and mine.

[k] Beſides theſe great loſſes and moſt cruell vnkindneſſe, he was touched in his owne perſon, as followeth.

[l] All my fleſh was conſumed.

[m] Seeing I haue theſe iuſt cauſes to complaine, condemne me not as an hypocritie, ſpecially ye which ſhould comfort me.

[n] Is it not enough that God doth puniſh me, except you by reproaches increaſe my ſorow?

[o] To ſee my body puniſhed, except yee trouble my minde?

[p] He proteſteth that notwithſtanding his ſore paſſions his religion is perfit: and that he is not a blaſphemer as they iudged him.

[q] I doe not ſo iuſtifie my ſelfe before the world, but I know that I ſhall come before the great Iudge, who ſhall be my deliuerer and Sauiour.

26 And though after my skin *vvormes* deſtroy this *body*, yet ſhall I ſee God [r] in my fleſh.

27 Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other *for me*, *though* my reynes are conſumed within me.

28 But ye ſayd, Why is he perſecuted? And there was a [ſ] deepe matter in me.

29 Be yee afraid of the ſword: for the ſword will be [t] auenged of wickedneſſe, that yee may know that there is a iudgment.

[r] Herein Iob declareth plainely that he had a full hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection.

[ſ] Though his friends thought that he was but perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration, to wit, the triall of his faith and patience, and ſo to be an example for other.

[t] God will be reuenged of this haſtie iudgement, whereby you condemned me.

CHAP. XX.

1 Zophar ſheweth, that the wicked and the couetous ſhall haue a ſhort end, 22 though for a time they flouriſh.

THen anſwered Zophar the Naamathite, and ſaid,

2 Doubtleſſe my thoughts cauſe mee to anſwere, and therefore I make haſte.

3 I haue heard [a] the correction of my reproach: therefore the ſpirit of mine vnderſtanding cauſeth me to anſwere.

4 Knoweſt thou not this of old? *and* ſince *God* placed man vpon the earth,

5 That the reioycing of the wicked *is* ſhort, and that the ioy of the hypocrites is but a moment?

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 *Yet* ſhall he periſh for euer like his dung, *and* they which haue ſeene him, ſhall ſay, Where is he?

8 He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſeene him, ſhall do ſo no more, and his place ſhall ſee him no more.

10 His children ſhall [c] flatter the poore, and his hands ſhall [d] reſtore his ſubſtance.

11 His bones are full *of the ſinne* of his youth, and [e] it ſhall lie downe with him in the duſt.

12 When wickednes was [f] ſweet in his mouth, *and* he hid it vnder his tongue,

13 *And* fauoured it, and would not forſake it, but kept it cloſe in his mouth.

14 *Then* his meate in his bowels was turned: the gall of Aſpes *was* in the middes of him.

15 He hath deuoured ſubſtance, and hee ſhall vomit it: *for* God ſhall draw it out of his belly.

16 Hee ſhall ſucke the [g] gall of Aſpes, *and* the vipers tongue ſhall ſlay him.

17 Hee ſhall not ſee the [h] riuers, *nor* the floods *and* ſtreames of hony and butter.

18 Hee ſhall reſtore the labour, and ſhall deuoure no more: *euen* according to the ſubſtance *ſhall be* his exchange, [i] and hee ſhall enioy it no more.

19 For hee hath vndone *many*: he hath forſaken the poore, *and* hath ſpoyled houſes which he builded not.

20 Surely he ſhall feele no quietnes in his body, *neither* ſhall he reſerue of that which he deſired.

21 There ſhall none of his [k] meate be left: therefore none ſhall hope for his goods.

22 When he ſhallbe filled with his abundance, he ſhall be in paine, *and* the hand [l] of all the wicked ſhall aſſaile him.

[a] He declareth that two things mooued him to ſpeake: to wit, becauſe Iob ſeemed to touch him, and becauſe he thought he had knowledge ſufficent to confute him.

[b] His purpoſe is to prooue Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, and changed his proſperity into aduerſitie.

[c] Whereas the father through ambition and tyranny oppreſſed the poore, the children through pouertie and miſerie, ſhall ſeeke fauour of the poore.

[d] So that the thing which he hath taken away by violence, ſhall be reſtored againe by force.

[e] Meaning, that he ſhall cary nothing away with him but his ſinne.

[f] As poyſon that is ſweete in the mouth, bringeth deſtruction when it commeth into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

[g] He compareth euill gotten goods to the venim of Aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not truely come by and therefore God did plague him iuſtly for the ſame.

[h] Though God giue to all other abundance of his bleſſings, yet he ſhall haue no part thereof.

[i] That is, theſe raueners and ſpoylers of the poore ſhall enioy their theft but for a time: for after, God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.

[k] Hee ſhall leaue nothing to his poſterity.

[l] The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

23 He ſhall be about to fill his bellie, *but God* ſhall ſend vpon him his fierce wrath, [m] and ſhall cauſe to raine vpon him, *euen* vpon his meat.

24 He ſhall flee from the yron weapons, *and* the bow of ſteele ſhall ſtrike him through.

25 *The arrovv* is drawen out, and commeth foorth of the [n] bodie, and ſhineth of his gall, *ſo* feare commeth vpon him.

26 [o] All darkeneſſe ſhall be hid in the ſecret places: the fire that is not [p] blowen ſhall deuoure him, *and* that which remaineth in his tabernacle ſhall be deſtroyed.

27 The heauen ſhall declare his wickedneſſe, and the earth ſhall riſe vp againſt him.

28 The [q] increaſe of his houſe ſhall goe away: it ſhall flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage *that he ſhall haue* of God, for his [ſ] words.

CHAP. XXI.

7 Iob declareth how the proſperitie of the wicked maketh them proud. 15 In ſo much that they blaſpheme God. 16 Their deſtruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for proſperitie.

BUt Iob anſwered, and ſaid,

2 Heare diligently my wordes, and this [a] ſhall be in ſtead of your conſolations.

3 Suffer mee that I may ſpeake, and when I haue ſpoken, mocke on,

4 Doe I *direct* my talke to man? If it [b] were ſo, how ſhould not my ſpirit be trouled?

5 Marke mee, and be abaſhed, and lay your hand vpon *your* [c] mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my fleſh.

7 Wherefore doe the wicked [d] liue, *and* waxe old, and grow in wealth?

8 Their ſeed is eſtabliſhed in their ſight with them, and their generation before their eyes.

9 Their houſes are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their kow calueth, and caſteth not her calfe.

11 They ſend foorth their children [e] like ſheep, and their ſonnes dance.

12 They take the tabret and harpe, and reioyce in the ſound of the organs.

13 They ſpend their dayes in wealth, and ſuddenly [f] they goe downe to the graue.

14 They ſay alſo vnto God, Depart from vs: for we deſire not the [g] knowledge of thy wayes.

15 Who is the Almighty, that we ſhould ſerue him? and what profit ſhould we haue, if we ſhould pray vnto him?

16 Loe, their wealth is not in their [h] hand: *therefore* let the counſell of the wicked [i] be farre from mee.

17 How oft ſhall the candle of the wicked be put out, and their deſtruction come vpon them? he will diuide *their* liues in his wrath.

18 They ſhall be as ſtubble before the wind, and as chaffe that the ſtorme carieth away.

19 God will lay vp the ſorow *of the father* for his children: when hee rewardeth him, hee ſhall know it.

20 [k] His eyes ſhall ſee his deſtruction, and hee ſhall drinke of the wrath of the Almightie.

21 For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off?

22 Shall any teach [l] God knowledge, who iudgeth the higheſt things?

23 One [m] dieth in his full ſtrength, being in all eaſe and proſperitie.

24 His breaſts are full of milke, and his bones run full of marow.

25 And another [n] dieth in the bitterneſſe of his ſoule, and neuer eateth with pleaſure.

26 They ſhall ſleepe both in [o] the duſt, and the wormes ſhall couer them.

27 Behold, I know your thoughts, and the enterpriſes *vvherevvith* ye doe me wrong.

28 For ye ſay, Where is the princes [p] houſe? and where is the tabernacle of the wickeds dwelling?

29 May yee [q] not aske them that goe by the way? and ye cannot denie their ſignes.

30 But the wicked is kept vnto the day of [r] deſtruction, *and* they ſhall be brought foorth to the day of wrath.

31 Who ſhall declare his way [ſ] to his face? and who ſhall reward him for that he hath done?

32 Yet ſhall he be brought to the graue, and remaine in the heape.

33 The [t] ſlimie valley ſhall be ſweet vnto him, and euery man ſhall draw after him, as before him there were innumerable.

34 How then comfort [u] ye me in vaine, ſeeing in your anſwere there remaine but lies?

CHAP. XXII.

2 Eliphaz affirmeth that Iob is puniſhed for his ſinnes. 6 He accuſeth him of vnmercifulneſſe. 13 And that hee denied Gods prouidence. 21 He exhorteth to repentance.

THen Eliphaz the Temanite anſwered, and ſaid,

2 May a man be [a] profitable vnto God, as he that is wiſe may be profitable to himſelfe?

3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable *to him*, that thou makeſt thy wayes vpright?

4 Is it for feare [b] of thee that hee will accuſe thee? *or* goe with thee into iudgement?

5 Is not thy wickedneſſe great, and thine iniquities innumerable?

6 For thou haſt taken the [c] pledge from thy brother for nought, and ſpoiled the cloathes of the naked.

7 To ſuch as were weary thou haſt not giuen water to drinke, and haſt withdrawen bread from the hungry.

8 But the mighty man [d] had the earth, and hee that was in authoritie, dwelt in it.

9 Thou haſt caſt out widowes emptie, and the armes of the [e] fatherleſſe were broken.

10 Therefore ſnares *are* round about thee, and feare ſhall ſuddenly trouble thee.

11 Or darkeneſſe that thou ſhouldeſt not ſee, and [f] abundance of waters ſhall couer thee.

12 Is not God on [g] hie in the heauen? and behold the height of the [h] ſtarres how hie they are.

13 But thou ſayeſt, How ſhould God [i] know? can he iudge through the darke cloud?

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[m] *Some reade, vpon his fleſh, alluding to Iob, whoſe fleſh was ſmitten with a ſcab.*

[n] *Some reade, of the quiuer.*

[o] *All feare and ſorow ſhall light vpon him, when he thinketh to eſcape.*

[p] *That is, fire from heauen, or the fire of Gods wrath.*

[q] *Meaning, the children of the wicked ſhall flow away like riuers, and be diſperſed in diuers places.*

[r] *Thus God will plague the wicked.*

[ſ] *Againſt God, thinking to excuſe himſelfe, and to eſcape Gods hand.*

[a] *Your diligent marking of my words ſhall be to me a great conſolation.*

[b] *As though he would ſay, I doe not talke with man but with God, who will not anſwere me, and therefore my minde muſt needes be troubled.*

[c] *He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to ſilence.*

[d] *Iob prooueth againſt his aduerſaries that God puniſheth not ſtraightwayes the wicked, but oft times giueth them long life, and proſperitie: ſo that we muſt not iudge God iuſt or vniuſt by the things that appeare to our eye.*

[e] *They haue ſtore of children, luſtie and healthfull, & in theſe points he anſwereth to that which Zophar alleaged before.*

[f] *Not being tormented with long ſickeneſſe.*

[g] *They deſire nothing more then to be exempt from all ſubiection that they ſhould beare to God: thus Iob ſheweth his aduerſaries, that if they reaſon onely by that which is ſeene by common experience, the wicked that hate God, are better dealth withall, then they that loue him.*

[h] *It is not their owne, but God onely lendeth it vnto them.*

[i] *God keepe me from their proſperity.*

[k] *When God recompenſeth his wickednes, he ſhall know that his proſperity was but vanitie.*

[l] *Who ſendeth to the wicked proſperitie, and puniſheth the godly.*

[m] *Meaning, the wicked.*

[n] *To wit, the godly.*

[o] *As concerning their bodies: and this he ſpeaketh according to the common iudgement.*

[p] *Thus They called Iobs houſe in deriſion, concluding that it was deſtroyed becauſe he was wicked.*

[q] *Which through long trauailing haue experience and tokens thereof, to wit, that the wicked doe proſper, and the godly liue in affliction.*

[r] *Though the wicked flouriſh here, yet God will puniſh him in the laſt day.*

[ſ] *Though men doe flatter him, and none dare reprooue him in this world, yet death is a token that he will bring him to an account.*

[t] *He ſhall be glad to lie in a ſlimie pit, which before could not be content with a royall palace.*

[u] *Saying, that the iuſt in this world haue proſperity, and the wicked aduerſitie.*

[a] Though man were iuſt, yet God could haue no profit of this his iuſtice: and therefore when he puniſhed him, he hath no regard to his iuſtice, but to his ſinne.

* Chap. 35, 7.

[b] Leaſt thou ſhouldeſt reproue or hurt him?

[c] Thou haſt bene cruell and without charity, and wouldeſt doe nothing for the poore, but for thine owne aduantage.

[d] When thou waſt in power & authority, thou didſt not iuſtice but wrong.

[e] Thou haſt not onely not ſhewed pity, but oppreſſed them.

[f] That is, manifold afflictions.

[g] He accuſeth Iob of impiety and contempt of God, as though he would ſay, If thou paſſe not for men, yet conſider the height of Gods maieſty.

[h] That ſo much the more by that excellent worke thou mayeſt feare God, and reuerence him.

[i] Hee reproueth Iob, as though he denied Gods prouidence and that he could not ſee the things that were done in this world.

14 The cloudes hide him that he cannot ſee, and he walketh in the circle of heauen.

15 Haſt thou marked the way of the world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whoſe foundation *vvas as* a riuer that ouerflowed.

17 Which ſaid vnto God, Depart from vs, and *asked* what the Almighty could doe for them.

18 Yet hee [m] filled their houſes with good things: but let the counſell of the wicked *be* farre from me.

19 The righteous ſhall ſee them, and ſhall reioyce, [n] and the innocent ſhall laugh them to ſcorne.

20 Surely, [o] our ſubſtance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy ſelfe, I pray thee, [q] with him, and make peace: thereby thou ſhalt haue proſperity.

22 Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou ſhalt [r] be built vp, *and* thou ſhalt put iniquitie farre from thy tabernacle.

24 Thou ſhalt lay vp gold for [ſ] duſt, and the gold of Ophir, as the flints of the riuers.

25 Yea, the Almighty ſhallbe thy defence, and thou ſhalt haue plentie of ſiluer.

26 And thou ſhalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou ſhalt make thy prayer vnto him, and he ſhall heare thee, & thou ſhalt render thy vowes.

28 Thou ſhalt alſo decree a thing, and he ſhall eſtabliſh it vnto thee, and the [t] light ſhall ſhine vpon thy wayes.

29 [u] When *others* are caſt downe, then ſhalt thou ſay, I am lifted vp: and *God* ſhall ſaue the humble perſon.

30 The innocent ſhall deliuer the [x] yland, & it ſhall be preſerued by the pureneſſe of thine hands.

CHAP. XXIII.

Iob affirmeth that he both knoweth and feareth the power and ſentence of the Iudge, 10 *And that hee is not puniſhed onely for his ſinnes.*

BUt Iob anſwered, and ſaid,

2 Though my talke be this day in [a] bitterneſſe, *and* my plague greater then my groning.

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cauſe before him, and fill my mouth with arguments.

5 I would knowe the words, *that* hee would anſwere me, and would vnderſtand what he would ſay vnto me.

6 Would he [b] plead againſt me with his great power? No, but he would [c] put *ſtrength* in me.

7 [d] There the righteous might reaſon with him, ſo I ſhould be deliuered for euer from my Iudge.

8 [e] Behold, *if* I go to the Eaſt, he is not there: if to the Weſt, yet I cannot perceiue him:

9 *If* to the North where hee worketh, yet I cannot ſee him: he will hide himſelfe in the South and I cannot behold him.

10 But he knoweth my [f] way, *and* tryeth mee, *and* I ſhall come forth like gold.

11 My foote hath followed his ſteps: his way haue I kept, and haue not declined:

12 Neither haue I departed from the commandement of his lippes, *and* I haue [g] eſteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one *minde*, and who can [h] turne him? yea, he doeth what his mind deſireth.

14 For he will performe that which is decreed of me, and [i] many ſuch things *are* with him.

15 Therefore I am troubled at his preſence, and in conſidering it, I am afraid of him.

16 For [k] God hath ſoftened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [l] darkeneſſe, but he hath hid the darkeneſſe from my face.

CHAP. XXIV.

2 *Iob deſcribeth the wickedneſſe of men, and ſheweth what curſe belongeth to the wicked.* 12 *How all things are gouerned by Gods prouidence.* 17 *And the deſtruction of the wicked.*

HOw ſhould not the times [a] be hid from the Almightie, ſeeing that they which knowe him, ſee not his [b] dayes?

2 *Some* remooue the land-markes, that rob the flocks and feed *thereof.*

3 They leade away the aſſe of the fatherleſſe, *and* take away the widowes oxe to pledge.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide themſelues [c] together,

5 Behold, *others as* wilde aſſes in the wilderneſſe, goe foorth to their buſineſſe, and [d] riſe early for a pray: the wilderneſſe [e] *giueth* him *and* his children food.

6 They reape [f] his prouiſion in the field, but they gather the late [g] vintage of the wicked.

7 They cauſe the naked to lodge without garment, and without couering in the cold.

8 They are wet with the ſhowres of the mountaines, [h] and they embrace the rocke for want of a couering.

9 They plucke the fatherles [i] from the breaſt, and take the pledge of [k] the poore.

10 They cauſe him to goe naked without cloathing, and take the gleaning from the hungry.

11 They that make oyle [l] betweene their walled, and tread their winepreſſes, ſuffer thirſt.

12 Men [m] crie out of the city, and the ſoules of the ſlaine [n] crie out: yet God [o] doeth not charge them with folly.

13 Theſe are they that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murthers riſeth early, *and* killeth the poore and the needy: and in the night he is as a thiefe.

15 The eye alſo of the [q] adulterer waiteth for the twilight, and ſaith, None eye ſhall ſee me, and diſguiſeth his face.

16 They digge through houſes in the darke, *vvhich* they marked for themſelues in the day:

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[k] How God hath puniſhed them from the beginning?

[l] Hee prooueth Gods prouidence by the puniſhment of the wicked, whom he taketh away before they can bring their wicked purpoſes to paſſe.

[m] He anſwereth to that which Iob had ſaid, Chap. 21,7. that the wicked haue proſperity in this world: deſiring that he might not be partaker of the like.

[n] The iuſt reioyce at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelfe iudge of the world and by this meanes continueth his honour and glory: ſecondly, becauſe God ſheweth that he hath care ouer his in that he puniſhed their enemies.

[o] That is, the ſtate and preſeruation of the godly, is hid vnder Gods wings.

[p] Meaning, of the wicked.

[q] He exhorteth Iob to repentance, and to returne to God.

[r] God will reſtore vnto thee all thy ſubſtance.

[ſ] Which ſhall be in abundance like duſt.

[t] That is, the fauour of God.

[u] God will deliuer his when the wicked are deſtroyed round about them, as in the flood and in Sodom.

[x] God will deliuer a whole countrey from perill, euen for the iuſt mans ſake.

[a] He ſheweth the iuſt cauſe of his complaining, and as touching that Eliphas had exhorteth him to returne to God, Chap. 22,21. he declareth that he deſireth nothing more, but it ſeemed that God would not be found of him.

[b] Vſing his abſolute power, and ſaying, becauſe I am God, I may do what I will.

[c] Of his mercie he would giue me power to anſwere him.

[d] When hee of his mercy hath giuen ſtrength to maintaine their cauſe.

[e] Meaning, that if he conſider Gods iuſtice, he is not able to comprehend his iudgements on what ſide or what part ſoeuer he turneth himſelfe.

[f] *God hath this preeminence about me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his works: he ſheweth alſo his confidence, that God doeth vſe him for his profit.*

[g] *His word is more precious vnto me, then the meate wherewith the body is ſuſteined.*

[h] *Iob confeſſeth that at this preſent he felt not Gods fauour, and yet was aſſured that he had appointed him to a good end.*

[i] *In many points man is not able to attaine to Gods iudgements.*

[k] *That I ſhould not be without feare.*

[l] *He ſheweth the cauſe of his feare, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.*

[a] *Thus Iob ſpeaketh in his paſſions, and after the iudgement of the fleſh: that is, that hee ſeeth not the things that are done at times, neither yet hath a peculiar care ouer all, becauſe he puniſheth not the wicked, nor reuengeth the godly.*

[b] *When he puniſheth the wicked, and rewardeth the good*

[c] *And for crueltie and oppreſſion dare not ſhew their faces.*

[d] *That is, ſpareth diligence.*

[e] *He and his liue by robbing and murthering.*

[f] *Meaning, the poore mans.*

[g] *Signifying, that one wicked man will not ſpoile another, but for neceſſitie.*

[h] *The poore are driuen by the wicked into the rocks and holes where they cannot lie dry for the raine.*

[i] *That is, they ſo powle and pill the poore widow, that ſhe cannot haue to ſuſtaine her ſelfe that ſhe may be able to giue her childe ſucke.*

[k] *That is, his garment, wherewith he ſhould be couered or clad.*

[l] *In ſuch places which are appointed for that purpoſe: meaning, that thoſe that labour for the wicked, are pined for hunger.*

[m] *For the great oppreſſion and extortion.*

[n] *Cry out and call for vengeance.*

[o] *God doeth not condemne the wicked, but ſeemeth to paſſe ouer it by his long ſilence.*

[p] *That is, Gods word, becauſe they are reprooued thereby.*

[q] *By theſe particular vices and the licence thereunto, he would prooue that God puniſheth not the wicked, and rewardeth the iuſt.*

they know not the light.

17 But the morning *is* euen to them as the ſhadow of death: if one know them, *they are* in the terrours of the ſhadow of death.

18 He is ſwift vpon the [r] waters: their [s] portion ſhall be curſed in the earth: he will not behold the way of the vineyards.

19 *As* the drie ground and heate conſume the ſnow waters, *ſo ſhall* the graue [t] the ſinners.

20 [u] The pitifull man ſhall forget him: the worme *ſhall feele* his ſweetneſſe: hee ſhall be no more remembred, and the wicked ſhall be broken like a tree.

21 He [x] doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth alſo the [y] mighty by his power, *and* when he riſeth vp, none is ſure of life.

23 Though men giue him aſſurance to be in ſafety, yet his eyes *are* vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are deſtroyed, and cut off as the toppe of an eare of corne.

25 But if it be not [z] ſo, where is he? *or* who will proue me a liar, and make my words of no value?

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[r] Hee fleeth to the waters for his ſuccour.

[s] They thinke that all the world is bent againſt them, and dare not goe by the high way.

[t] As the dry ground is neuer full with waters, ſo will they neuer ceaſe ſinning till they come to the graue.

[u] Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction, and in this point Iob committeth to himſelfe, and ſheweth his confidence.

[x] He ſheweth why the wicked ſhall not be lamented, becauſe he did not pitie others.

[y] Hee declareth that after that the wicked haue deſtroyed the weakeſt, they will doe like to the ſtranger, and therefore are iuſtly puniſhed by Gods iudgements.

[z] That is, that contrarie to your reaſoning no man can giue perfit reaſons of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without ſinne before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] Power and feare *is* with him, that maketh peace in his places.

3 Is there any number in his armies? and vpon whom ſhall not his light ariſe?

4 And how may a man [c] be iuſtified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the Moone, [d] and the Starres are vncleane in his ſight.

6 How much more man, a worme, euen the ſonne of man, *which is but* a worme?

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[a] His purpoſe is to prooue that albeit God trie and afflict the iuſt, yet ſoone after he ſendeth proſperitie, and becauſe he did not ſo to Iob, he concludeth that he is wicked.

[b] Who can hide him from his preſence?

[c] That is, be iuſt in reſpect of God?

[d] If God ſhew his power, the Moone and Starres cannot haue that light which is giuen them, much leſſe can man haue any excellencie, but of God.

CHAP. XXVI.

Iob ſheweth that man cannot helpe God, and proueth it by his miracles.

BUt Iob anſwered, and ſaid,

2 [a] Whom helpeſt thou? him that hath no power? ſaueſt thou the arme that hath no ſtrength?

3 Whom counſelleſt thou? him that hath no wiſedome? thou ſheweſt right well as the thing is.

4 To whom doeſt thou declare *theſe* words? or whoſe ſpirit [c] commeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, and there is no couering for [f] deſtruction.

7 He ſtretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne, and ſpreadeth his cloud vpon it.

10 He hath ſet bounds [h] about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The ſea is calme by his power, and by his vnderſtanding he ſmiteth the pride *thereof*.

13 His Spirit hath garniſhed the heauens, *and* his hand hath formed the crooked [l] ſerpent.

14 Lo, theſe are part of his wayes: but [m] how little a portion heare wee of him? and who can vnderſtand his fearefull power?

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[a] Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of all helpe, neither yet ſpeakeſt ſufficiently on Gods behalfe, who hath no neede of thy defence.

[b] But thou doeſt not applie it to the purpoſe.

[c] That is, moueth thee to ſpeake this?

[d] Iob beginneth to declare the force of Gods power and prouidence in the mines and mettals in the deepe places of the earth.

[e] There is nothing hid in the bottome of the earth but he ſeeth it.

[f] Meaning, the graue wherein things putrifie.

[g] He cauſeth the whole heauen to turne about the North pole.

[h] That is, he hided the heauens which are called his throne.

[i] So long as this world endureth.

[k] Not that heauen hath pillars to vphold it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heauen it ſelfe is not able to abide his reproach.

[l] Which is a figure of ſtars faſhioned like a ſerpent, becauſe of the crookedneſſe.

[m] If theſe few things, which we ſee dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were to comprehend all his works?

CHAP. XXVII.

3 The conſtancie and perfitneſſe of Iob. 31 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, ſaying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my ſoule in bitterneſſe.

3 Yet ſo long as my breath is in mee, and the Spirit of God in my noſtrels,

4 My lips ſurely ſhall ſpeake no wickedneſſe, and my tongue ſhall vtter no deceit,

5 God forbid, that I ſhould [c] iuſtifie you: vntill I die, I will neuer take away mine [d] innocencie from my ſelfe.

6 I will keepe my righteouſneſſe, and will not forſake it: mine heart ſhall not reprooue mee of my [e] dayes.

7 Mine enemie ſhall be as the wicked, and he that riſeth againſt me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when hee hath heaped vp riches, if God take away his ſoule?

9 Will God heare his crie, when trouble commeth vpon him?

10 Will hee ſet his delight on the Almightie? will he call vpon God at all times?

11 I will teach you *what is* in the hand of [g] God, *and* I will not conceale that which is with the Almightie.

12 Behold, all yee your ſelues [h] haue ſeene it: why then doe you thus vaniſh [i] vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they ſhall receiue of the Almightie.

14 If his children be in great number, the ſword *ſhall deſtroy* them, and his poſteritie ſhall not be ſatisfied with bread.

15 His remnant ſhall be buried in death, and his widowes [l] ſhall not weepe.

16 Though hee ſhould heape vp ſiluer as the duſt, and prepare raiment as the clay,

17 He may prepare it, but the iuſt ſhall put it on, and the innocent ſhall diuide the ſiluer.

18 Hee buildeth his houſe as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man ſleepeth, [n] he ſhall not be gathered *to his fathers*: they opened their eyes, and he was gone.

20 Terrors ſhall take him as waters, *and* a tempeſt ſhall carie him away by night.

21 The Eaſt wind ſhall take him away, and he ſhall depart: & it ſhall hurle him out of his place.

22 And *God* ſhall caſt vpon him and not ſpare *though* he would faine flee out of his hand.

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[a] He hath ſo ſore afflicted me, that men cannot iudge of mine vprightneſſe: for they iudge onely by outward ſignes.

[b] Howſoeuer men iudge of mee, yet will I not ſpeake contrary to that which I haue ſaid, and ſo do wickedly in betraying the trueth.

[c] Which condemne me as a wicked man, becauſe the hand of God is vpon me.

[d] I will not confeſſe that God doth thus puniſh me for my ſinnes.

[e] Of my life paſt.

[f] What aduantage hath the diſſembler to gaine neuer ſo much, ſeeing hee ſhall loſe his owne ſoule?

[g] That is, what God reſerueth to himſelfe, & whereof he giueth not the knowledge to all.

[h] That is, theſe ſecret iudgements of God and yet doe not vnderſtand them.

[i] Why maintaine you then this errour?

[k] Thus will God order the wicked, and puniſh him euen vnto his poſteritie.

[l] None ſhall lament him.

[m] which breedeth in another mans poſſeſſion or garment, but is ſoone ſhaken out.

[n] Hee meaneth, that the wicked tyrants ſhall not haue a quiet death, nor be buried honourably.

23 *Euery man* ſhall clap their hands at him, and hiſſe at him out of their place.

CHAP. XXVIII.

Iob ſheweth that the wiſedome of God is vnſearchable.

THe ſilver ſurely hath his veine, [a] and the gold his palace, *vvhere* they take it.

2 Yron is taken out of the duſt, and braſſe is molten out of the ſtone.

3 *God* putteth an end to darkeneſſe, [b] and hee trieth the perfection of all things: hee ſetteth a bond of darkeneſſe, and of the ſhadow of death.

4 The flood breaketh out againſt the [c] inhabitant, *and the vvaters* [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the ſame earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The ſtones thereof *are* a place [f] of Saphirs, and the duſt of it *is* gold.

7 There is a path which no fowle hath knowen, neither hath the kites eye ſeene it.

8 The Lions whelps haue not walked it, nor the Lion paſſed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rootes, and his eye ſeeth euery precious thing.

11 He bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.

12 But where is wiſedome found? [h] and where is the place of vnderſtanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth ſaith, It is not in mee: the Sea alſo ſaith, It is not with mee.

15 [k] Gold ſhall not be giuen for it, neither ſhall ſiluer be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, *nor* with the precious onix, nor the ſaphir.

17 The gold nor the cryſtall ſhall be equall vnto it, nor the exchange *ſhall be* for plate of fine golde.

18 No mention ſhall be made of corall, nor of the [l] gabliſh: for wiſedome is more precious then pearles.

19 The Topaz of Ethiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then commeth wiſedome? and where is the place of vnderſtanding.

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] fowles of the heauen?

22 Deſtruction and death ſay, We haue heard the fame thereof with our eares.

23 *But* God vnderſtandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the endes of the world, *and* ſeeth all that is vnder heauen,

25 To make the weight of the windes and to weigh the waters by meaſure.

26 When he made a decree for the raine, and a way for the lightning of the thunders.

27 Then did hee ſee it, and counted it: he prepared it, and alſo conſidered it,

28 And vnto man he ſaid, Behold, * the [o] feare of the Lord is wiſedome, and to depart from euill *is* vnderſtanding.

[a] His purpoſe is to declare that man may attaine in this world to diuers ſecrets of nature, but man is neuer able to comprehend the wiſedome of God.

[b] There is nothing but it is compaſſed within certaine limits, and hath an end, but Gods wiſedome.

[c] Meaning, him that dwelleth thereby.

[d] Which a man cannot wade thorow.

[e] That is, corne, and vnderneath is brimſtone or coale, which eaſily conceiueth fire.

[f] He alludeth to the mines and ſecrets of nature, which are vnder the earth, wherein to neither foules nor beaſts can enter.

[g] After that he hath declared the wiſedome of God in the ſecrets of nature he deſcribeth his power.

[h] Though Gods power and wiſedome may be vnderſtood in earthly things, yet his heauenly wiſedome cannot be attained vnto.

[i] It is too high a thing for man to attaine vnto in this world.

[k] It can neither be bought for gold nor precious ſtones, but is onely the gift of God.

[l] Which is thought to be a kind of precious ſtone.

[m] Meaning, that there is no naturall meanes whereby man might attaine to the heauenly wiſdome: which he meaneth by the foules that fly hie.

[n] He maketh God only the author of this wiſedome, and the giuer thereof.

* *Prou.* 1,7.

[o] He declareth that man hath ſo much of this heauenly wiſedome, as he ſheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the proſperitie of the time paſt. 7, 21 His authoritie. 22 Iuſtiſe and equitie.

SO Iob proceeded, and continued his parable, ſaying,

2 Oh that I were as † in times paſt, when God preſerued me!

3 When his [a] light ſhined vpon mine head: *and vvhen* by his light I walked thorowe the [b] darkeneſſe.

4 As I was in the dayes of my youth: when [c] Gods prouidence *vvas* vpon my tabernacle:

5 When the Almightie was yet with me, *and* my children round about me:

6 when I waſhed my pathes [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, *euen* to the iudgement ſeate, *and vvhen* I cauſed them to prepare my ſeat in the ſtreete.

8 The yong men ſave mee, and * hid themſelues, and the aged aroſe, *and* ſtood vp.

9 The princes ſtayed talke, and laid their hand on their [f] mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heare mee, it bleſſed mee, † and when the eye ſaw *me*, it gaue witneſſe to [h] mee.

12 For I deliuered the [i] poore that cried, and the fatherleſſe, and him that had none to helpe him.

13 [k] The bleſſing of him that was readie to periſh, came vpon me, and I cauſed the widowes heart to reioyce.

14 I put [l] on iuſtice, and it couered mee: my iudgement *vvas* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *vvhen* I knew not the cauſe, I ſought it out diligently.

17 I brake alſo the iawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I ſaid, I ſhall die in my [m] neſt, and I ſhall multiply *my* dayes as the ſand.

19 *For* my roote is [n] ſpred out by the water, and the dew ſhall lie vpon my branch.

20 My glory ſhall renew toward me, and my bow ſhallbe reſtored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counſell.

22 After my wordes they repiled not, and my talke [o] dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cauſe the light of my countenance [r] to fall.

25 I appointed out [ſ] their way, and did ſit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

† *Ebr. moneth before.*

[a] *When I felt his fauour.*

[b] *I was free from affliction.*

[c] *That is, ſeemed by euident tokens to be more preſent with me.*

[d] *By theſe ſimilitudes he declareth the great proſperity that hee was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.*

[e] *Being aſhamed of their lightneſſe and afraid of my grauitie.*

[f] *Acknowledging my wiſedome.*

[g] *All that heard me, praiſed me.*

[h] *Teſtifying, that I did good iuſtiſe.*

[i] *Becauſe his aduerſaries did ſo much charge him with wickednes, he is compelled to render account of his life.*

[k] *That is, I did ſuccour him that was in diſtreſſe, and ſo he had cauſe to praiſe me.*

[l] *I dilighted to doe iuſtiſe, as others did to weare coſtly apparell.*

[m] *That is, at home in my bed without all trouble and vnquietneſſe.*

[n] *My felicity doth encreaſe.*

[o] *That is, was pleaſant vnto them.*

[p] *As the drie ground thirſteth for the raine.*

[q] *That is, they thought it not to be a ieſt, or they thought not that I would condeſcend vnto them.*

[r] *They were afraid to offend me and cauſe me to be angry.*

[ſ] *I had them at commandement.*

CHAP. XXX.

1 Iob complaineth that he is contemned of the moſt contemtible, 11, 21 becauſe of his aduerſitie and affliction. 23 Death is the houſe of all fleſh.

BUt now they that are yonger then I, [a] mocke me: *yea*, they whoſe fathers I haue refuſed to ſet with the [b] dogges of my flockes:

[a] That is, mine eſtate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

[b] Meaning to be my ſhepheards, or to keepe my dogs.

2 For whereto ſhould the ſtrength of their hande haue ſerued mee, *ſeeing* age [c] periſheth in them?

3 For pouerty and famine *they vvere* ſolitary, fleeing into the wildernes, *vvhich is* darke, deſolate and waſte.

4 They cut vp ‖ nettles by the buſhes, and the iuniper roots *vvas* their meat.

5 They were [d] chaſed forth from among *men*: they ſhouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the buſhes, and vnder the thiſtles they gathered themſelues.

8 *They vvere* the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their [e] ſong, and I am their talke.

10 They abhorre me, *and* flee farre from mee, and ſpare not to ſpit in my face.

11 Becauſe that *God* hath looſed my [f] coard and humbled mee, [g] they haue looſed the bridle before me.

12 The youth riſe vp at my right hand: they haue puſht my feete, and haue trode on mee *as on* the [h] paths of their deſtruction.

13 They haue deſtroyed my paths: they tooke pleaſure at my calamity, they had no [i] helpe.

14 They came as a great breach *of vvaters, and* [k] vnder this calamity they come on heaps.

15 Feare is turned vpon me: *and* they purſue my ſoule as the wind, and mine health paſſeth away as a cloud.

16 Therefore my ſoule is now [l] powred out vpon me, and the dayes of affliction haue taken hold on me.

17 [m] It pearceth my bones in the night, and my ſinewes take no reſt.

18 For the great vehemencie is my garments changed, *vvhich* compaſſeth me about, as the collar of my coat.

19 [n] Hee hath caſt me into the mire, and I am become like aſhes and duſt.

20 When I cry vnto thee, thou doſt not heare me, neither regardeſt me, *vvhen* I ſtand vp.

21 Thou turneſt thy ſelfe [o] cruelly againſt me, and art enemy vnto me with the ſtrength of thine hand.

22 Thou takeſt me vp *and* cauſeſt mee to ride vpon the [p] winde, and makeſt my ‖ ſtrength to faile.

23 Surely I know that thou wilt bring mee to death, and to the houſe appointed for all the liuing.

24 Doubtles none can ſtretch his hand [q] vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, [r] euill came vnto me: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: *for* the dayes of affliction are come vpon me.

28 I went mourning [ſ] without ſunne: I ſtood vp in the Congregation [t] *and* cried.

29 I am a brother to the [u] Dragons, and a companion to the Oſtriches.

30 My skin is blacke vpon me, and my bones are burnt with [x] heat.

[c] That is, their fathers died for famine before they came to age.

‖ *Or, mallowes.*

[d] Iob ſheweth that theſe that mocked him in his affliction, were like to their fathers, wicked, and lewed fellows, ſuch as he here deſcribeth.

[e] They make ſongs of me, and mocke at my miſery

[f] God hath taken from me the force, credit, and authority wherewith I kept them in ſubiection.

[g] He ſaid that the yong men when they ſaw him, hid themſelues, as chap. 29, 8. and now in his miſery they were impudent and licencious.

[h] That is, they ſought by all meanes how they might deſtroy me.

[i] They need none to helpe them.

[k] By my calamity they tooke an occaſion againſt me.

[l] My life faileth me, and I am as halfe dead.

[m] Meaning, ſorrow.

[n] That is, God hath brought me into contempt.

[o] He ſpeaketh not thus to accuſe God, but to declare the vehemencie of his affliction, whereby he was caried beſide himſelfe.

[p] He compareth his afflictions to a tempeſt or whirlewind.

‖ *Or, wiſedome, or law.*

[q] None can deliuer me thence, though they lament at my death.

[r] In ſtead of comforting they mocked at me.

[ſ] Not delighting in any worldly thing, no not ſo much as in the vſe of the Sunne.

[t] Lamenting them that were in affliction, and mouing others to pity them.

[u] I am like the wild beaſts that deſire moſt ſolitary places.

[x] With the heat of affliction.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocency of his liuing and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine [a] eyes: why then ſhould I thinke on [b] a maid?

2 For what portion *ſhould I haue* of God from aboue? and *vvhat* inheritance of the almighty from on high?

3 Is not deſtruction to the wicked, and ſtrange *puniſhment* to [c] the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceit?

6 Let God weigh me in the iuſt balance, and he ſhall know my [d] vprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me ſow, and let another [f] eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide wayte at the doore of my neighbour,

10 Let my wife [g] grind vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquity to be condemned.

12 Yea, this is a fire that ſhall deuoure [h] to deſtruction, and which ſhall root out all my increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they [i] did contend with me,

14 What then ſhall I do when [k] God ſtandeth vp? and when he ſhall viſit *me*, what ſhall I anſwer?

15 He that hath made me in the wombe, hath he not made [l] him? hath not he alone faſhioned vs in the wombe?

16 If I reſtrained the poore of *their* deſire, or haue cauſed the eyes of the widow [m] to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hath hee growen vp with me [n] as *vvith* a father, and from my mothers wombe haue I bene a guide vnto her.)

19 If I haue ſeene any periſh for want of cloathing, or any poore without couering,

20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,

21 If I haue lift [o] vp my hand againſt the fatherles, when I ſaw that I might helpe him in the gate,

22 Let mine [p] arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was [q] fearefull vnto me, and I could not *be deliuered* from his Highneſſe.

24 If I made golde mine hope, or haue ſaid to the wedge of gold, *Thou* art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the [r] ſunne, when it ſhined, or the moone walking in *her* brightnes,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine [ſ] hand,

28 (This alſo had bene an iniquity to be condemned: for I had denied the God [t] aboue.)

29 If I reioyced at his deſtruction that hated

[a] I kept mine eyes from all wanton looks.

[b] Would not God then haue puniſhed me?

[c] Iob declareth that the feare of God was a bridle to ſtay him from all wickednes.

[d] He ſheweth wherein his vprightnes ſtandeth, that is, in as much as he was blameles before men, and ſinned not againſt the ſecond Table.

[e] That is, hath accompliſhed the luſt of mine eye.

[f] According to the curſe of the law, Deut. 28, 33.

[g] Let her be made a ſlaue.

[h] He ſheweth that albeit man neglect the puniſhment of adultery, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.

[i] When they thought themſelues euill intreated by me.

[k] If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement.

[l] He was mooued to ſhew pity vnto ſeruants, becauſe they were Gods creatures as hee was.

[m] By long waiting for her requeſt.

[n] He nouriſhed the fatherles, and maintained the widowes cauſe.

[o] To oppreſſe him and to doe him iniury.

[p] Let me rot in pieces.

[q] I refrained not from ſinning for feare of men, but becauſe I feared God.

[r] If I was proud of my worldly proſperity and felicitie, which is meant by the ſhining of the ſunne, and brightnes of the moone.

[ſ] If mine owne doings delighted me.

[t] By putting confidence in any thing but in him alone.

me, or was mooued *to ioy* when euill came vpon him.

30 Neither haue I ſuffered my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my [u] Tabernacle ſay, Who ſhall giue vs of his fleſh? wee cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my ſinnes, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! beholde my [a] ſigne that the Almightie will witneſſe for me: though mine aduerſarie ſhould write a book *againſt me,*

36 Would not I take it vpon my ſhoulder, *and* binde it as a [b] crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a [c] prince.

38 If my land [d] cry againſt mee, or the furrowes thereof complaine together.

39 If I haue eaten the fruits thereof without ſiluer: or *if* I haue grieued [e] the ſoules of the maſters thereof,

40 Let thiſtles grow in ſtead of wheate, and cockle in the ſtead of barley.

THE [f] WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reprooueth them of folly. 8 Age maketh not a man wiſe, but the ſpirit of God.

SO theſe three men ceaſed to anſwere Iob, becauſe he † eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the [a] Buzite, of the family of [b] Ram, was kindled: his wrath, *I ſay*, was kindled againſt Iob, becauſe he iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, *and* yet condemned Iob.

4 (Now Elihu had waited till Iob had ſpoken: for [d] they were more ancient in yeeres then hee.)

5 So when Elihu ſaw, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel, the Buzite anſwered and ſaide, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 *For* I ſaid, The dayes [e] ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not *alvvay* wiſe, neither doe the aged *alvvay* vnderſtand iudgement.

10 Therefore I ſay, Heare me *and* I will ſhewe alſo mine opinion.

11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you ſought out [g] reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reprooued Iob, nor anſwered his words:

13 Leaſt ye ſhould ſay, We haue [h] found wiſedome: *for* God hath caſt him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neither will I anſwere [k] him by your words.

15 *Then* they fearing, anſwered no more, *but* left off their talke.

16 When I had waited (for they ſpake not, but ſtood ſtill *and* anſwered no more.)

17 *Then* anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, *and* the ſpirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braſt.

20 *Therefore* will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

21 I will not now accept the perſon of man, [m] neither will I giue tittles to man.

22 For I may not giue [n] tittles, *leaſt* my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19, 29 Hee afflicteth man and ſuddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes *are* in the vprightneſſe of mine heart, and my lips ſhall ſpeake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen me life.

5 If thou canſt giue me anſwere, prepare thy ſelfe *and* ſtand before me.

6 Behold, I am according to thy wiſh in [b] Gods ſtead: I am alſo formed of the clay.

7 Beholde, my terrour ſhall not feare thee, neither ſhall mine hand [c] be heauy vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of *thy* words.

9 I am [d] cleane, without ſinne: I am innocent and there is none iniquitie in me.

10 Loe, he hath found occaſion againſt mee, and counted me for his enemie.

11 Hee hath put my feete in the ſtockes, and looketh narrowly vnto all my paths.

12 Behold, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtriue againſt him? for he doeth not [e] giue account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames *and* [g] viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon *their* beds,

16 Then he openeth the eares of men, euen by their corrections, *vvhich* he [h] had ſealed,

17 That he might cauſe man to turne away from *his* enterpriſe, and that hee might hide the [i] pride of man,

18 And keepe back his ſoule from the pit, and that his life ſhould not paſſe by the ſword.

19 He is alſo ſtricken with ſorow vpon his bed,

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[u] My ſeruants moued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

[x] And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men, and not before God.

[y] That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.

[z] I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

[a] This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

[b] Should not this booke of his accuſations be a praiſe and commendation to me?

[c] I will make him account of all my life, without feare.

[d] As though I had withholden their wages that laboured in it.

[e] Meaning, that he was no briber nor extortioner.

[f] That is, the talke which he had with his three friends.

† *Ebr. was iuſt in his owne eyes.*

[a] Which came of Buz the ſonne of Nahor, Abrahams brother.

[b] Or, as the Chalde paraphraſt readeth, Abram.

[c] By making himſelfe innocent, and by charging God of rigour.

[d] That is, the three mentioned before.

[e] Meaning, the ancient, which haue experience.

[f] It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.

[g] To proue that Iobs affliction came for his ſinnes.

[h] And flatter your ſelues, as though you had ouercome him.

[i] To wit, Iob.

[k] He vſeth almoſt the like arguments, but without taunting and reproaches.

[l] I haue conceiued in my mind great ſtore of reaſons.

[m] I will neither haue regard to riches, credit, nor authoritie, but will ſpake the very trueth.

[n] The Ebrew word ſignifieth, to change the name, as to call a foole a wiſe man: meaning, that he would not cloake the trueth to flatter men.

[a] I confeſſe the power of God, and am one of his, therefore thou oughteſt to heare me.

[b] Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16, 21. ſo that he might doe it without feare, Elihu ſaith, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.

[c] I will not handle thee ſo roughly as theſe others haue done.

[d] He repeateth Iobs words, whereby he proteſted his innocencie in diuers places, but ſpecially in the 13, 16. and 30. Chapters.

[e] The cauſe of his iudgements is not alwayes declared to man.

[f] Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea and though God ſhould ſpeake, yet is he not vnderſtood.

[g] God ſaith he, ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements, or els by afflictions, or by his meſſenger. [h] That is, determined to ſend vpon them. [i] Hee ſheweth for what end God ſendeth afflictions: to beate downe mans pride, and to turne from euill.

and the griefe of his bones *is* ſore.

20 So that his [k] life cauſeth him to abhorre bread, and his ſoule daintie meat.

21 His fleſh faileth that it cannot be ſeene, and his bones *vvhich* were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] meſſenger with him, *or* an interpreter, one of a thouſand [n] to declare vnto man his righteouſneſſe,

24 Then will he haue [o] mercy vpon him, and will ſay, [p] Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 *Then* ſhall his fleſh be [q] as freſh as a childs, *and* ſhall returne as in the dayes of his youth.

26 Hee ſhall pray vnto God, and he will be fauourable vnto him, and hee ſhall ſee his face with ioy: for he will render vnto man his [r] righteouſneſſe.

27 Hee looketh vpon men, and if one ſay, I haue ſinned, and [ſ] peruerted righteouſnes, and it did not profit [t] me,

28 [u] He will deliuer his ſoule from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe things will God worke [x] twiſe or thriſe with a man,

30 That hee may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, *and* heare mee: keepe ſilence and I will ſpeake.

32 If there be [y] matter, anſwere me, *and* ſpeake: for I deſire to [z] iuſtifie thee.

33 If thou haſt not, heare mee: holde thy tongue, and I will teach thee wiſedome.

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[k] That is, his painefull and miſerable life.

[l] To them that ſhall burie him.

[m] A man ſent of God to declare his will.

[n] A ſinguler man, and as one choſen out of a thouſand, which is able to declare the great mercies of God vnto ſinners: and wherein mans righteouſnes ſtandeth, which is through the iuſtice of Ieſus Chriſt and faith therein.

[o] Hee ſheweth that it is a ſure token of Gods mercy toward ſinners, when hee cauſeth his word to be preached vnto them.

[p] That is, the miniſter ſhall by the preaching of the word pronounce vnto him the forgiueneſſe of his ſinnes.

[q] He ſhall feele Gods fauour and reioyce: declaring hereby wherein ſtandeth the true ioy of the faithfull, and that God will reſtore him to health of body, which is a token of his bleſſing.

[r] God will forgiue his ſinnes, and accept him as iuſt.

[ſ] That is, done wickedly.

[t] But my ſinnes hath beene the cauſe of Gods wrath toward me.

[u] God will forgiue the penitent ſinner.

[x] Meaning, oftentimes, euen as oft as a ſinner doeth repent.

[y] If thou doubt of any thing, or ſee occaſion to ſpeake againſt it.

[z] That is, to ſhew thee, wherein mans iuſtification conſiſteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himſelfe righteous. 12 Hee ſheweth that God is iuſt in his iudgements. 24 God deſtroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu anſwered and ſaid,

2 Heare my words, yee [a] wiſemen, and hearken vnto me ye that haue knowledge.

3 For the eare trieth the words, as the mouth taſteth meate.

4 Let vs ſeeke [b] iudgement among vs, and let vs know among our ſelues what is good.

5 For Iob hath ſaid, I am righteous, and God hath taken [c] away my iudgement.

6 Should I lie in my [d] right? my *vvound* of the arrow is [e] grieuous without *my* ſinne.

7 What man is like Iob, that drinketh [f] ſcornfulneſſe like water?

8 Which goeth in the [g] company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath ſayd, [h] It profiteth a man nothing that he ſhould [i] walke with God.

10 Therefore hearken vnto mee, yee men of wiſedome, God forbid that wickednes *ſhould be* in God, and iniquitie in the Almightie.

11 For he will render vnto man *according* to his worke, and cauſe euery one to find according to his way.

12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.

13 Whom [*] hath he appointed ouer the earth beſide himſelfe? or who hath placed the whole world?

14 If [k] he ſet his heart vpon *man*, and gather vnto himſelfe his ſpirit [l] and his breath,

15 All fleſh ſhall periſh together, and man ſhall returne vnto duſt.

16 And if thou haſt vnderſtanding, heare this, *and* hearken to the voyce of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is moſt iuſt?

18 Wilt thou ſay vnto a king, *Thou art* [n] wicked? or to princes, *Ye are* vngodly?

19 *Hovv much leſſe* to him that accepteth not the perſons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They ſhall die ſuddenly, [o] and the people ſhalbe troubled at midnight, [p] and they ſhall paſſe forth and take away the mightie without hand.

21 For his eyes *are* vpon the wayes of man, and hee ſeeth all his goings.

22 There is no darkeneſſe nor ſhadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man ſo much, that he ſhould [q] enter into iudgement with God.

24 He ſhall breake the mightie without [r] ſeeking, and ſhall ſet vp other in their ſtead.

25 Therefore ſhall he declare their [ſ] works: he ſhall turne the [t] night, and they ſhallbe deſtroyed.

26 He ſtriketh them as wicked men in the places of the [u] ſeers,

27 Becauſe they haue turned backe from him, and would not conſider all his wayes:

28 So that they haue cauſed the voyce of the poore to [x] come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietneſſe, who can make trouble? and when he hideth his face, who can behold him, whether *it be* vpon nations, or vpon a man onely?

30 Becauſe the [y] hypocrite doeth reigne, *and* becauſe the people are ſnared.

31 Surely *it apperteineth* vnto God [z] to ſay, I haue pardoned, I will not deſtroy.

32 [a] But if I ſee not, teach thou mee: if I haue done wickedly, I will doe no more.

33 Will he performe the thing through [b] thee? for thou haſt reprooued [c] it, becauſe that thou haſt choſen, and not I: now ſpeake what thou knoweſt.

34 Let men of vnderſtanding tell mee, and let a wiſe man hearken vnto me.

35 Iob hath not ſpoken of knowledge, neither were his words according to wiſedome.

36 I deſire that Iob may be [d] tried, vnto the end, touching the anſweres for wicked men.

37 For hee [e] addeth rebellion vnto his ſinne, he clappeth his hands among vs, and multiplieth his words againſt God.

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[a] *Which are eſteemed wiſe of the world.*

[b] *Let vs examine the matter vprightly.*

[c] *That is, hath afflicted me without meaſure.*

[d] *Should I ſay, I am wicked, being an innocent?*

[e] *I am ſorer puniſhed, then my ſinne deſerueth.*

[f] *Which is compelled to receiue thy reproach and ſcornes of many for his fooliſh words.*

[g] *Meaning, that Iob was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelfe to his iudgements.*

[h] *He wreſteth Iobs words who ſaid that Gods children are oft times puniſhed in this world, and the wicked go free.*

[i] *That is, liue godly, as Gen. 5,22.*

[*] *Chap. 26,23.*

[k] *To deſtroy him.*

[l] *The breath of life which he gaue man.*

[m] *If God were not iuſt, how could he gouerne the world.*

[n] *If man of nature feare to ſpeake euill of ſuch as haue power, then much more ought they to be afrayd to ſpeake euill of God.*

[o] *When they looke not for it.*

[p] *The meſſengers of viſitation that God ſhall ſend.*

[q] *God doeth not afflict man aboue meaſure, ſo that he ſhould haue occaſion to contend with him.*

[r] *For all his creatures are at hand to ſerue him, ſo that hee needeth not to ſeeke for any other army.*

[ſ] *Make them manifeſt that they are wicked.*

[t] *Declare the things that were hid.*

[u] *Meaning, openly in the ſight of all men.*

[x] *By their cruelty and extortion.*

[y] *When tyrants ſit in the throne of iuſtice which vnder pretence of executing iuſtice are but hypocrites and oppreſſe the people, it is a ſigne that God hath drawen backe his countenance of fauour from that place.*

[z] *Onely it belongeth to God to moderate his corrections, and not vnto man.*

[a] *Thus Elihu ſpeaketh in the perſon of God, as it were mocking Iob, becauſe hee would be wiſer then God.*

[b] *Will God vſe thy counſell in doing his workes?*

[c] *Thus he ſpeaketh in the perſon of God, as though Iob ſhould chuſe and refuſe affliction at his pleaſure.*

[d] *That he may ſpeake as much as he can, that we may anſwere him and all the wicked that ſhall vſe ſuch arguments.*

[e] *Hee ſtandeth ſtubbornly in the maintenance of his cauſe.*

CHAP. XXXV.

6 Neither doeth godlineſſe profit, or vngodlineſſe hurt God, but man. 13 The wicked cry vnto God and are not heard.

ELihu ſpake moreouer, and ſayd,

2 Thinkeſt thou this right, that thou haſt ſayd, I am [a] more righteous then God?

3 For thou haſt ſayd, What profiteth it thee, and what auaileth it mee, *to purge mee* from my ſinne?

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[a] Iob neuer ſpake theſe words: but becauſe he mainteined his innocencie, it ſeemed as though hee would ſay, that God tormented him without iuſt cauſe.

4 *Therefore* will I anſwere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and ſee and behold, the [c] clouds *vvhich* are higher then thou.

6 If thou ſinneſt, what doeſt thou [d] againſt him, yea, when thy ſinnes be many, what doeſt thou vnto him?

7 If thou be righteous, what giueſt thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art: and thy righteouſnes *may profit* the ſonne of man.

9 They cauſe many that are oppreſſed,[e] to cry, *vvhich* cry out for the violence of the mighty.

10 But none ſayeth, Where is God that made me, which giueth ſongs in the night?

11 Which teacheth vs more then the beaſts of the earth, and giueth vs more wiſedome then the foules of the heauen.

12 Then they crie becauſe of the violence of the wicked, [f] but he anſwereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou ſayeſt *to God*, Thou wilt not regard it, [g] yet iudgement *is* before him: truſt thou in him.

15 But now becauſe his anger hath not viſited, nor called to count *the euill* with great extremity.

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu ſheweth the power of God. 6 And his iuſtice. 9 And wherefore he puniſheth. 13 The propertie of the wicked.

Elihu alſo proceeded and ſayd,

2 Suffer me a little and I will inſtruct thee: for *I haue* yet to ſpeake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteouſnes vnto my maker.

4 For truely my words ſhall not be falſe, *and* he that is [b] pefect in knowledge, *ſpeaketh* with thee.

5 Behold, the mighty God caſteth away none that is [c] mighty, *and* valiant of courage.

6 He [d] maintaineth not the wicked, but hee giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with [e] kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters *and* tyed with the cords of affliction.

9 Then will he ſhew them their [f] worke and their ſinnes, becauſe they haue bene proud.

10 He openeth alſo their eare to diſcipline, and cõmandeth them that they returne from iniquity.

11 * If they obey and ſerue him, they ſhall end their dayes in proſperity, and their yeeres in pleaſures:

12 But if they will not obey, they ſhall paſſe by the ſword and periſh [g] without knowledge,

13 But the hypocrites [h] of heart increaſe the wrath: *for* they [i] call not when he bindeth them.

14 Their ſoule dieth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his afflictions, and openeth their eare in trouble.

16 Euen ſo would he haue taken thee out of the ſtraite place *into* a broad place, and not ſhut vp beneath: and [l] that which reſteth vpon thy table had beene full of fat.

17 But thou art full of the [m] iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 [n] For *Gods* wrath is, leaſt hee ſhould take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in ſtrength.

20 [o] Be not carefull in the night, how hee deſtroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie: for thou haſt choſen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men ſee it, and men behold it [q] afarre off.

26 Behold, God *is* excellent, [r] and wee know him not, neither can the number of his yeeres be ſearched out.

27 When he reſtraineth the drops of water, the raine [ſ] powreth downe by the vapour thereof.

28 Which raine the clouds doe drop *and* let fall abundantly vpon man.

29 Who can know the diuiſions of the clouds, *and* the thunders of his [t] Tabernacle?

30 Behold, hee ſpreadeth his light vpon [u] it, and couereth the [x] bottome of the ſea.

31 For thereby he iudgeth [y] the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commanded them to goe [z] againſt it.

33 [a] His companion ſheweth him therefore, and there is anger in riſing vp.

CHAP. XXXVII.

1 Elihu prooueth that the vnſearchable wiſedome of God is manifeſt by his workes. 4 As by the thunders. 6 The ſnow. 9 The whirlewinde. 11 And the raine.

At this alſo mine heart is [a] aſtonied, and is mooued out of his place.

2 Heare the [b] ſound of his voyce, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyſe ſoundeth: hee thundereth with the voyce of his maieſtie, and he will not ſtay [c] them when his voyce is heard.

5 God thundreth marueilouſly with his voyce: he worketh great things which we know not.

6 For he ſaith to the ſnow, Be thou vpon the earth [d] likewiſe to the ſmall raine and to the great raine of his power.

7 With the force *therefore* he [e] ſhutteth vp euery man, that all men may know his worke.

8 Then the beaſtes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the [f] Northwind.

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[b] Such as are in the like error.

[c] If thou canſt not controule the clouds, wilt thou preſume to inſtruct God?

[d] Neither doeth thy ſinne hurt God, nor thy iuſtice profit him: for he will be glorified without thee.

[e] The wicked may hurt man and cauſe him to cry, who if he ſought to God which ſendeth comfort ſhould be deliuered.

[f] Becauſe they pray not in faith, as feeling Gods mercies.

[g] God is iuſt, howſoeuer thou iudgeſt of him.

[h] For if he did puniſh thee as thou deſerueſt, thou ſhouldeſt not be able to open thy mouth.

[a] He ſheweth that when we ſpeake of God, we muſt lift vp our ſpirits more hie, then our naturall ſenſe is able to reach.

[b] Thou ſhalt perceiue that I am a faithfull inſtructor, and that I ſpeake to thee in the name of God.

[c] Strong and conſtant, and of vnderſtanding: for theſe are the giftes of God, and he loueth them in man: but foraſmuch as God puniſhed now Iob, it is a ſigne that theſe are not in him.

[d] Therefore he will not preſerue the wicked: but to the humble and afflicted heart hee will ſhew grace.

[e] He preferreth the godly to honour.

[f] He will mooue their hearts to feele their ſins that they may come to him by repentance as he did Manaſſeh.

* Iſa.1.19.

[g] That is, in their folly or obſtination, and ſo ſhallbe cauſe of their owne deſtruction.

[h] Which are maliciouſly bent againſt God, and flatter themſelues in their vices.

[i] When they are in affliction, they ſeeke not to God for ſuccour, as Aſa. 2.Chro.16,12. ſeue.16,11

[k] They die of ſome vile death, and that before they come to age.

[l] If thou hadſt bene obedient to God, he would haue brought the to libertie and wealth.

[m] Thou art altogether after the maner of the wicked: for thou doſt murmure againſt the iuſtice of God.

[n] God doeth puniſh thee, leaſt thou ſhouldeſt forget God in thy wealth and ſo periſh.

[o] Be not thou curious in ſeeking the cauſe of Gods iudgements, when he deſtroyeth any.

[p] And ſo murmure againſt God through impatiencie.

[q] The workes of God are ſo manifeſt, that a man may ſee them afarre off, and know God by the ſame.

[r] Our infirmitie hindereth vs ſo, that wee cannot attaine to the perfite knowledge of God.

[ſ] That is, the raine commeth of thoſe drops of water, which he keepeth in the clouds.

[t] Meaning, of the clouds, which he calleth the Tabernacle of God.

[u] Vpon the cloud.

[x] That men can not come to the knowledge of the ſprings thereof.

[y] He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull.

[z] That is, one cloud to daſh againſt another.

[a] The cold vapour ſheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloude mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noyſe, and thunderclaps.

[a] At the marueiling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maieſtie of God, when they behold his works.

[b] That is, the thunder, whereby he ſpeaketh to men to waken their dulneſſe, and to bring them to the conſideration of his workes.

[c] Meaning, the raines and thunders.

[d] So that neither ſmall raine, nor great, ſnow nor any thing els commeth without Gods appointment.

[e] By raines and thunders God cauſeth men to keepe themſelues within their houſes.

[f] In Ebrew it is called the ſcattering winde, becauſe it driueth away the cloudes and purgeth the ayre.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] *is* made narrow.

11 He maketh alſo the cloudes to [h] labour, to water *the earth*, *and* ſcattereth the cloude of [i] his light.

12 And it is turned about by his gouernement, that they may doe whatſoeuer he commaundeth them vpon the whole world:

13 Whether it be for [k] puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous works of God.

15 Diddeſt thou know when God diſpoſed them? and cauſed the [l] light of his cloud to ſhine?

16 Haſt thou knowen the [m] varietie of the cloud, *and* the wonderous workes of him that is perfit in knowledge?

17 *Or* how thy cloathes are [n] warme, when hee maketh the earth quiet through the South-winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, *and* as a molten [o] glaſſe?

19 Tell vs what we ſhall ſay vnto him: *for* we cannot diſpoſe *our matter* becauſe of [p] darkeneſſe.

20 Shall it be [q] tolde him when I ſpeake? or ſhall man ſpeake when he ſhall be [r] deſtroyed?

21 And now men ſee not the light, [ſ] which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The [t] brightnes commeth out of the North: the praiſe *thereof is* to God, which is terrible.

23 *It is* the Almighty: wee cannot finde him out: *he is* excellent in power and iudgement, and abundant in iuſtice: he [u] afflicteth not.

24 Let men therefore feare him: *for* hee will not regard any that are wiſe in their owne conceit.

[g] *That is, is froſen vp and dried.*

[h] *Gather the vapours and mooue to and fro to water the earth.*

[i] *That is, the cloud that hath lightning in it.*

[k] *Raine, colde, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his fauour toward man, as Chap. 36,31.*

[l] *That is, the lightning to breake forth in the cloudes?*

[m] *Which is ſometime changed into raine, or ſnowe, haile, or ſuch like.*

[n] *Why thy cloathes ſhould keepe thee warme when the South-wind bloweth, rather then when any other winde bloweth?*

[o] *For their clearneſſe.*

[p] *That is, our ignorance: ſignifying that Iob was ſo preſumptuous, that he would controll the works of God.*

[q] *Hath God need that any ſhould tell him when man murmureth againſt him?*

[r] *If God would deſtroy a man, ſhould hee repine?*

[ſ] *The cloude ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloud: and if man be not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements?*

[t] *In Ebrew, golde, meaning, faire weather and cleare as golde.*

[u] *Meaning, without cauſe.*

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the [a] whirlewinde, and ſayd,

2 Who is this that [b] darkeneth the counſell by words without knowledge?

3 Gird vp now thy loynes like a man: I [c] will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I [d] layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layeth the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Wherevpon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtarres of the morning [e] prayſed *me* together: and all the [f] children of God reioyced:

8 Or *vvho* hath ſhut vp the Sea with doores, when it iſſued and came foorth *as* out of the wombe:

9 When I made the cloudes *as* a couering thereof, and darkeneſſe *as* the [g] ſwadling bandes thereof:

10 When I ſtabliſheth my commandement vpon it, and ſet barres and doores,

11 And ſayd, hitherto ſhalt thou come, but no further, and heere ſhall it [h] ſtay thy proude waues.

12 Haſt thou commanded the [i] morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be [k] ſhaken out of it?

14 It is turned as clay to faſhion, [l] and all ſtand vp as a garment.

15 And from the wicked their light ſhallbe taken away, and the high arme ſhallbe broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the [m] depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way *vvhere* light dwelleth? and where is the place of darkeneſſe,

20 That thou [n] ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne? and *becauſe* the number of thy dayes *is* great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I haue hid [o] againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, *vvhich* ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpouts for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, *and* in the wilderneſſe where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid [p] as *vvith* a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete *influences* of [q] the Pleiades, or looſe the bands of [r] Orion?

32 Canſt thou bring foorth [ſ] Mazzaroth in their time? canſt thou alſo guide [t] Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the [u] rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings that they may walke, and ſay vnto thee, Loe, heere wee are?

36 Who hath put wiſedome in the [x] reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the [y] bottels of heauen,

38 When the earth groweth into hardneſſe, [z] and the clots are faſt together:

[a] That his words might haue greater maieſty, and that Iob might know with whom he had to doe.

[b] Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſheweth his owne follie.

[c] Becauſe he had wiſhed to diſpute with God, Chap. 13, 3. God reaſoneth with him, to declare his raſhneſſe.

[d] Seeing he could not iudge of thoſe things which were done ſo long before he was borne, hee was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.

[e] The ſtarres and dumbe creatures are ſaid to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein.

[f] Meaning, the Angels.

[g] As though the great ſea were but as a little babe in the hands of God to turne to and fro.

[h] That is, Gods decree and commandement, as verſe 10.

[i] To wit, to riſe, ſince thou waſt borne?

[k] Who hauing in the night bene giuen to wickedneſſe, cannot abide the light, but hide themſelues.

[l] The earth which ſeemed in the night to haue no forme, by the riſing of the ſunne, is as it were created a new, and all things therein clad with new beauty.

[m] If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?

[n] That thou mighteſt appoynt it his way and limits.

[o] To puniſh mine enemies with them, as Exod. 9. 18, Ioſh. 10, 11.

[p] The yce couereth it, as though it were paued with ſtone.

[q] Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring floures.

[r] Which ſtarre bringeth in winter.

[ſ] Certaine ſtarres ſo called: ſome thinke they were the twelue ſignes.

[t] The North ſtarre with thoſe that are about him.

[u] Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?

[x] In the ſecret parts of man.

[y] That is, the cloudes wherein the water is conteined as in bottels.

[z] For when God doeth not open theſe bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the young rauens, giueth man full occaſion to put his confidence in God. 37 *Iob confeſſeth and humbleth himſelfe.*

WIlt [a] thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, *and* remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meate, when his birds [b] crie vnto God, wandering for lacke of meate?

4 Knoweſt thou the time when the wild goats bring foorth young? *or* doeſt thou marke when the [c] hindes doe calue?

5 Canſt thou number the moneths that they [d] fulfill? or knoweſt thou the time when they bring forth?

6 They bowe themſelues: they [e] bruiſe their young and caſt out their ſorowes.

7 *Yet* their young waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath ſet the wilde aſſe at libertie? or who hath looſed the bonds of the wilde aſſe?

9 *It is I* which haue made the wilderneſſe his houſe, and the [f] ſalt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driuer.

11 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after euery greene thing.

12 Will the vnicorne [g] ſerue thee? or will he tary by thy crib?

13 Canſt thou binde the vnicorne with his band *to labour* in the furrow? or will he plow the valleys after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy ſeede, and gather it vnto thy barne?

16 *Haſt thou giuen* the pleaſant wings vnto the peacockes? or wings and feathers vnto the oſtrich?

17 Which leaueth his egges in the earth, and maketh them [h] hote in the duſt,

18 And forgetteth that the foot might ſcatter them, or that the wilde beaſt might breake them.

19 He ſheweth himſelfe cruell vnto his yong ones, *as* they were not his, *and* is without feare, as if he trauelled [i] in vaine.

20 For God hath depriued him of [k] wiſdome, and hath giuen him no part of vnderſtanding.

21 When [l] time *is*, hee mounteth on high: hee mocketh the horſe and his rider.

22 Haſt thou giuen the horſe ſtrength, *or* couered his necke with [m] neying?

23 Haſt thou made him afraid as the graſhopper? his ſtrong neying is fearefull.

24 He [n] diggeth in the valley, and reioyceth in *his* ſtrength: he goeth foorth to meete the harneſſed *man*.

25 He mocketh at feare, and is not afraid, and turneth not backe from the ſword,

26 *Though* the quiuer rattle againſt him, the glittering ſpeare and the ſhield.

27 He [o] ſwalloweth the ground for fierceneſſe and rage, and he beleeueth not that it is the noiſe of the trumpet.

28 He ſaith among the trumpets, Ha, ha: he ſmelleth the battell afarre off, and the noiſe of the captaines, and the ſhouting.

29 Shall the hauke flie by thy wiſedome, *ſtretching out* his wings euen toward the [p] South?

30 Doth the eagle mount vp at thy commandement, or make his neſt on high?

31 Shee abideth and remaineth in the rocke, *euen* vpon the top of the rocke, and the tower,

32 From thence ſhe ſpieth for meate, *and* her eyes behold afarre off.

33 His young ones alſo ſucke vp blood: and where the ſlaine *are*, there is ſhe.

34 Moreouer the Lord ſpake vnto Iob, and ſayd,

35 Is this [q] to learne, to ſtriue with the Almighty? he that reproueth God, let him anſwere to it.

36 ¶ Then Iob anſwered the Lord, ſaying,

37 Behold, I am [r] vile: what ſhall I anſwere thee? I will lay mine hand vpon my mouth.

38 Once haue I ſpoken, but I will anſwere no more, yea twiſe, but I will proceede no further.

[a] After he had declared Gods workes in the heauens, he ſheweth his marueilous prouidence in earth, euen toward the bruit beaſts.

[b] Reade Pſal. 147, 9.

[c] He chiefly maketh mention of wilde goats and hindes, becauſe they bring forth their yong with moſt difficultie.

[d] That is, how long they goe with yong?

[e] They bring forth with great difficultie.

[f] That is, the barren ground where no good fruits grow.

[g] Is it poſſible to make the vnicorne tame? ſignifying that if man cannot rule a creature, that it is much more impoſſible that he ſhould appoint the wiſedome of God, whereby he gouerneth all the world.

[h] They write that the oſtrich couereth her egges in the ſand, and becauſe the countrey is hote and the ſunne ſtill keepeth them warme, they are hatched.

[i] If he ſhould take care of them.

[k] That is, to haue a care and naturall affection toward his yong.

[l] When the yong oſtrich is growen vp, he out-runneth the horſe.

[m] That is, giuen him courage? which is meant by neying and ſhaking his mane: for with his breath he couereth his necke.

[n] He beateth with his hoofe.

[o] He ſo riddeth the ground that it ſeemeth nothing vnder him.

[p] That is, when colde commeth, to flie into the warme countreys.

[q] Is this the way for a man that wil learne, to ſtriue with God? which thing he reproueth in Iob.

[r] Whereby hee ſheweth that he repented, and deſired pardon for his faults.

CHAP. XL.

2 *How weake mans power is, being compared to the worke of God:* 10 *Whoſe power appeareth in the creation, and gouerning of the great beaſts.*

AGaine the Lord anſwered Iob out of [*] the whirlewinde, and ſayd,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou diſanull [a] my iudgement? *or* wilt thou condemne me, that thou maieſt be iuſtified?

4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?

5 Decke thy ſelfe now with [b] maieſtie and excellencie, and aray thy ſelfe with beautie and glory.

6 Caſt abroad the indignation of thy wrath, and behold euery one that is proud, & abaſe him.

7 Looke on euery one that is arrogant, *and* bring him low: and deſtroy the wicked in their place.

8 Hide them in the duſt together, *and* binde [c] their faces in a ſecret place.

9 Then will I confeſſe vnto thee alſo, that thy right hand can [d] ſaue thee.

10 ¶ Behold now [e] Behemoth (whom I made [f] with thee) which eateth [g] graſſe as an oxe.

11 Behold now, his ſtrength *is* in his loynes, and his force *is* in the nauell of his belly.

12 *When* hee taketh pleaſure, his taile is like a cedar: the ſinews of his ſtones are wrapt together.

13 His bones *are like* ſtaues of braſſe, *and* his ſmall bones like ſtaues of yron.

14 [h] He is the chiefe of the wayes of God: [i] he that made him, will make his ſword to approach vnto him.

15 Surely the mountaines bring him foorth graſſe, where all the beaſts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their ſhadow? or can the willowes of the riuer compaſſe him about?

18 Behold, he ſpoileth the riuer, [k] and haſteth not: he truſteth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and truſteth *his* noſe through whatſoeuer meeteth him.

20 ¶ Canſt thou draw out [l] Liuiathan with an hooke, and with a line which thou ſhalt caſt downe vnto his tongue?

21 Canſt thou caſt an hooke into his noſe?

canſt

[*] Chap. 38, 1.

[a] Signifying that they that iuſtifie themſelues, condemne God as iniuſt.

[b] Meaning, that theſe were proper vnto God, and belonged to no man.

[c] Cauſe them to die if thou canſt.

[d] Prouing hereby that whoſoeuer attributeth to himſelfe power and abilitie to ſaue himſelfe, maketh himſelfe God.

[e] This beaſt is thought to be the elephant, or ſome other, which is vnknowen.

[f] Whom I made aſwell as thee.

[g] This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to reſiſt him, or content him.

[h] He is one of the chiefeſt works of God among the beaſts.

[i] Though man dare not come neere him, yet God can kill him.

[k] He drinketh at leiſure, and feareth no body.

[l] Meaning, the whale.

canſt thou [m] pierce his iawes with an angle?

22 Will he make many prayers vnto thee? *and* ſpeake thee faire?

23 Will he make a couenant with thee? *and* wilt thou take [n] him as a ſeruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet with him? ſhall they diuide him among the merchants?

26 Canſt thou fill the basketh with his skinne? or the fiſh panyer with his head?

27 Lay thine hand vpon him: remember [o] the battell, *and* doe no more ſo.

28 Behold, [p] his hope is in vaine: *for* ſhall not one periſh euen at the ſight of him?

CHAP. XLI.

1 *By the greatneſſe of this monſter Liuiathan, God ſheweth his greatneſſe and his power, which nothing can reſiſt.*

NOne *is* ſo fierce that dare ſtirre him vp, Who is he then that can [a] ſtand before me?

2 Who hath preuented mee that I ſhould [b] make an end? All vnder heauen is mine.

3 I will not keepe ſilence *concerning* [c] his parts, nor *his* power, nor his comely proportion.

4 Who can diſcouer the face [d] of his garment? *or* who ſhall come to him with a double [e] bridle?

5 Who ſhall [f] open the doores of his face? his teeth are fearefull round about.

6 The maieſty *of his ſcales is like* ſtrong ſhields, *and* are ſure ſealed.

7 One is ſet to another, that no winde can come betweene them.

8 One is ioyned to another: they ſticke together, that they cannot be ſundred.

9 His neiſings [g] make the light to ſhine, and his eyes *are* like the eye lids of the morning.

10 Out of his mouth goe lamps, *and* ſparkes of fire leape out.

11 Out of his noſtrels commeth out ſmoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth ſtrength, and [h] labour is reiected before his face.

14 The members of his body are ioyned: they are ſtrong in themſelues, *and* cannot be mooued.

15 His heart is as ſtrong as a ſtone, and as hard as the nether milſtone.

16 The mightie are afraid of his maieſtie, *and* for feare they faint in themſelues.

17 When the ſword doeth touch him, he will not riſe vp, *nor for* the ſpeare, dart nor habergion.

18 Hee eſteemeth yron as ſtraw, and braſſe as rotten wood.

19 The archer cannot make him flee: the ſtones of the ſling are turneth into ſtubble vnto him.

20 The dartes are counted as ſtrawe: and hee laugheth at the ſhaking of the ſpeare.

21 Sharpe ſtones [i] are vnder him, and he ſpreadeth ſharpe things vpon the myre.

22 He maketh the depth to [k] boile like a pot, and maketh the Sea like *a pot* of oyntment.

23 He maketh a path to [l] ſhine after him, one would thinke the depth as an hoare head.

24 In the earth there is none like him: hee is made without feare.

25 He beholdeth [m] all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 *The repentance of Iob.* 9 *Hee prayeth for his friends.* 12 *His goods are reſtored double vnto him.* 13 *His children, age and death.*

THen Iob anſwered the Lord, and ſaid,

2 I know that thou canſt doe all things, and that there is no [a] thought hid from thee.

3 Who is hee that hideth counſell without [b] knowledge? therefore haue I ſpoken that I vnderſtood not, *euen* things too wonderfull for me, [c] and *vvhich* I knew not.

4 Heare, I beſeech thee, and I will ſpeake: I will demand of thee, [d] and declare thou vnto me.

5 I haue [e] heard of thee by the hearing of the eare, but now mine eye ſeeth thee.

6 Therefore I abhorre *my ſelfe*, and repent in duſt and aſhes.

7 Now after that the Lord had ſpoken theſe words vnto Iob, the Lord alſo ſayd vnto Eliphaz the Temanite, My wrath is kindled againſt thee and againſt thy two friends: for ye haue not ſpoken of me the thing that is [f] right, like my ſeruant [g] Iob.

8 Therefore take vnto you now ſeuen bullockes, and ſeuen rammes, and goe to my ſeruant Iob, and offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhall [h] pray for you: for I will accept him, leaſt I ſhould put you to ſhame, becauſe yee haue not ſpoken of me the thing which is right, like my ſeruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went, and did according as the Lord had ſayd vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friends: alſo the Lord gaue Iob twiſe ſo much as he had before.

11 Then came vnto him all his [k] brethren, and all his ſiſters, and all they that had bene of his acquaintance before, and did eat bread with him in his houſe, and had compaſſion on him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a [‖] piece of money, & euery one an earering of gold.

12 So the Lord bleſſed the laſt dayes of Iob, more then the firſt: for hee had [l] foureteene thouſand ſheepe, and ſixe thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhee aſſes.

13 He had alſo ſeuen ſonnes, and three daughters.

14 And he called the name of one [m] Ieremiah, and the name of the ſecond [n] Keziah, and the name of the third [o] Keren-happuch.

15 In all the land were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeeres, and ſaw his ſonnes, and his ſonnes ſonnes, *euen* foure generations.

17 So Iob died, being olde, and full of dayes.

[m] Becauſe he feareth leaſt thou ſhouldeſt take him.

[n] To do thy buſineſſe, and be at thy commandement?

[o] If thou once conſider the danger, thou wilt not meddle with him.

[p] To wit, that truſteth to take him.

[a] *If none dare ſtand againſt a whale, which is but a creature, who is able to compare with God the Creator?*

[b] *Who hath taught me to accompliſh my worke?*

[c] *The parts and members of the whale?*

[d] *That is, who dare pull off his skin?*

[e] *Who dare put a bridle in his mouth?*

[f] *Who dare looke in his mouth?*

[g] *That is, caſteth out flames of fire.*

[h] *Nothing is painfull or hard vnto him.*

[i] *His skinne is ſo hard that he lyeth with a great eaſe on the ſtones as in the myre.*

[k] *Either he maketh the ſea to ſeeme as it boyled by his wallowing, or els he ſpouteth water in ſuch abundance as it would ſeeme that the ſea boiled.*

[l] *That is, a white froth and ſhining ſtreame before him.*

[m] *He deſpiſeth all other beaſtes and monſters, and is the proudeſt of all others.*

[a] *No thought ſo ſecret, but thou doeſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſſe.*

[b] *Is there any but I? for this God laid to his charge,* Chap. 38, 2.

[c] *I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.*

[d] *He ſheweth that he will be Gods ſcholler to learne of him.*

[e] *I knew thee only before by heare ſay: but now thou haſt cauſed me to feele what thou art to me, that I may reſigne my ſelfe ouer vnto thee.*

[f] *You tooke in hand an euill cauſe, in that you condemned him by his outward afflictions, and not comforted him with my mercies.*

[g] *Who had a good cauſe, but handled it euill.*

[h] *When you haue reconciled your ſelues to him for the faults that you haue committed againſt him, he ſhall pray for you, and I will heare him.*

[i] *He deliuered him out of the affliction wherein he was.*

[k] *That is, all his kinred, reade* Chap. 19, 13.

[‖] *Or, lambe, or money ſo marked.*

[l] *God made him twiſe ſo rich in cattell as he was afore, and gaue him as many children as he had taken from him.*

[m] *That is, of long life, or beautifull as the day.*

[n] *As pleaſant as caſſia or ſweete ſpice.*

[o] *That is, the horne of beauty.*

THIS SECOND PART OF THE BIBLE, CONTEINETH THESE BOOKES.

Pſalmes.
Proverbes.
Eccleſiaſtes.
The ſong of Salomon.
Iſaiah.
Ieremiah.
Lamentations.
Ezekiel.
Daniel.
Hoſea.
Ioel.
Amos.
Obadiah.
Ionah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

THE * PSALMES OF DAVID.

* Or, praiſes, according to the Ebrewes: and were chiefly inſtituted to praiſe and giue thankes to God for his benefits. They are called the Pſalmes or Songs of Dauid, becauſe the moſt part were made by him.

THE ARGUMENT.

THis booke of Pſalmes is ſet foorth vnto vs by the holy Ghoſt, to be eſteemed as a moſt precious treaſure, vvherein all things are conteined that appertaine to true felicity, aſvvell in this life preſent as in the life to come. For the riches of true knovvledge and heauenly vviſedome, are here ſet open for vs, to take thereof moſt abundantly. If vve vvould knovv the great and high maieſty of God, here vve may ſee the brightnes thereof ſhine moſt clearely. If vvee vvould ſeeke his incomprehenſible vviſedome, here is the ſchoole of the ſame profeſſion. If vvee vvould comprehend his ineſtimable bounty, and approach neere thereunto, and fill our handes vvith that treaſure, heere vve may haue a moſt liuely and comfortable taſte thereof. If vve vvould knovv vvherein ſtandeth our ſaluation, and hovv to attaine to life euerlaſting, here is Chriſt our onely redeemer, and mediator moſt euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may find full contentation. He that vvill reioyce, ſhall knovv the true ioy, and hovv to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee vvherein ſtandeth their comfort, and hovv they ought to praiſe God vvhen he ſendeth them deliuerance. The vvicked and the perſecutors of the children of God ſhall ſee hovv the hand of God is euer againſt them: and though he ſuffer them to proſper for a vvhile, yet he bridleth them, in ſo much as they cannot touch an haire of ones head except he permit them, and hovv in the end their deſtruction is moſt miſerable. Briefly, here vve may haue moſt preſent remedies againſt all tentations and troubles of mind and conſcience, ſo that being vvell practiſed herein, vve may be aſſured againſt all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crovvne of glory, vvhich is laid vp for all them that loue the comming of our Lord Ieſus Chriſt.

PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in maner of a preface, to exhort all godly men to ſtudy and meditate the heauenly wiſdome. For the effect hereof is, 1 That they be bleſſed which giue themſelues wholly all their life to the holy Scriptures; 4 and that the wicked contemners of God, though they ſeeme for a while happy, yet at length ſhall come to miſerable deſtruction.

BLeſſed *is* the man that doeth not walke in the [a] counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull.

2 But his delight *is* in the * law of the Lord, and in his [b] law doth he meditate day and night.

3 For he ſhall be like a * tree planted by the riuers of waters, that will bring forth her fruits in due ſeaſon: whoſe leafe ſhall not fade: ſo [c] whatſoeuer he ſhall doe, ſhall proſper.

4 [d] The wicked *are* not ſo, but as the chaffe, which the wind driueth away.

5 Therefore the wicked ſhall not ſtand in the [e] iudgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhall periſh.

a When a man hath giuen once place to euill counſell, or to his owne concupiſcence, he beginneth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.

* *Deut. 6,6. ioſh. 1. 8. prou. 6,10.*

b In the holy Scriptures.

* Iere. 17,8.

c Gods children are ſo moyſtened euer with his grace, that whatſoeuer commeth vnto them, tendeth vnto their ſaluation.

d Though the wicked ſeeme to beare the ſwinge in this world, yet the Lord driueth them downe that they ſhall not riſe nor ſtand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approue and proſper, like as not to know, is to reproue and reiect.

PSAL. II.

The Prophet Dauid reioyceth, that notwithſtanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, 10 and therefore exhorteth kings and rulers, that they would humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſts kingdome.

WHy doe the [a] heathen * rage, and the people murmure in vain.

2 The kings of the earth band themſelues, and the Princes are aſſembled together againſt the Lord, and againſt his ‖ Chriſt.

3 [b] Let vs breake their bandes, and caſt their cords from vs.

4 * *But* hee that dwelleth in the heauen ſhall laugh: the Lord ſhall haue them in deriſion.

5 [c] Then ſhall hee ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, *ſaying,*

6 *Euen* I haue ſet my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: *that is,* the Lord hath ſaid vnto mee, * Thou art my ſonne; this [e] day haue I begotten thee.

8 Aske of mee, and I ſhall giue thee the heathen for thine inheritance, and the [f] endes of the earth for thy poſſeſſion.

9 * Thou ſhalt cruſh them with a ſcepter of yron, *and* breake them in pieces like a potters veſſell.

10 [g] Be wiſe now therefore, ye kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kiſſe the Sonne, leaſt he be angry, and ye [i] periſh in the way, when his wrath ſhall ſuddenly burne. Bleſſed *are* all that truſt in him.

a The conſpiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile againſt Chriſt. * Acts. 4,25.

‖ *Or, annointed.*

b Thus the wicked ſay, that they will caſt off the yoke of God, and of his Chriſt.

* Prou. 1,26.

c Gods plagues will declare that in reſiſting his Chriſt, they fought againſt him.

d To ſhew that my vocation to the kingdome, is of God.

* Acts. 13,23,33. hebr. 1,5.

e That is to ſay, as touching mans knowledge, becauſe it was the firſt time that Dauid appeared to be elected of God. So is it applied to Chriſt in his firſt comming and manifeſtation to the world.

f Not onely the Iewes, but the Gentiles alſo.

* Reuel. 2,27. g He exhorteth all rulers to repent in time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and reſt, ſeeming yet to be but in he mind way of their purpoſes, then ſhall deſtruction ſuddenly come, 1. Theſſ. 5,3.

PSAL. III.

Dauid driuen foorth of his kingdome, was greatly tormented in mind for his ſinnes againſt God: 4 And therefore calleth vpon God, and waxeth bold thorow his promiſes, againſt the great railings and terrors of his enemies, yea againſt death it ſelfe, which he ſaw preſent before his eyes. 7 Finally, he reioyceth for the good ſucceſſe that God gaue him and all the Church.

¶ *A Pſalme of Dauid, vvhen he fled from his ſonne Abſalom.*

LOrd, how are mine aduerſaries [a] increaſed? how many riſe againſt me?

2 Many ſay to my ſoule, *There is* no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for me, my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I laid mee downe and ſlept, *and* roſe vp againe: for the Lord ſuſtained me.

6 I will not be afraid for [c] ten thouſand of the people, that ſhould beſet me round about.

7 O Lord, ariſe: helpe me, my God: for thou haſt ſmitten all mine enemies vpon ye cheek bone: thou haſt broken the teeth of the wicked.

8 [d] Saluation *belongeth* vnto the Lord, *and* thy bleſſing *is* vpon thy people. Selah.

[a] This was a token of his ſtable faith, that for all his troubles hee had his recourſe to God.

[b] Selah here ſignifieth a lifting vp of the voyce, to cauſe vs to conſider the ſentence, as a thing of great importance.

[c] When he conſidered the truth of Gods promiſe, and tried the ſame, his faith increaſed marueilouſly.

[d] Be the dangers neuer ſo great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

When Saul perſecuted him, he called vpon God, truſting moſt aſſuredly in his promiſe, and therefore boldly reproueth his enemies, who wilfully reſiſted his dominion. 7 and finally preferreth the fauour of God before all worldly treaſures.

¶ [a] *To him that excelleth on Neginoth. A Pſalme of Dauid.*

HEare me when I call, [b] O God of my righteouſnes: thou haſt ſet me at liberty, *vvhen I vvas* in [c] diſtreſſe: haue mercy vpon me, and hearken vnto my prayer.

2 O ye [d] ſonnes of men, how long *vvill ye turne* my glory into ſhame, [e] louing vanity, *and* ſeeking lyes? Selah.

3 For be ye ſure that the Lord hath choſen to himſelfe [f] a godly man, the Lord will heare when I call vnto him.

4 [g] Tremble and ſinne not: examine your owne heart vpon your bed, and be [h] ſtill. Selah.

5 [i] Offer the ſacrifices of righteouſneſſe, and truſt in the Lord.

6 Many ſay, Who will ſhew vs *any* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.

7 Thou haſt giuen me more ioy of heart, then *they haue had*, when their wheate and their wine did abound.

8 I will lay me downe, and alſo ſleep in peace: for thou, Lord, [l] only makeſt me dwell in ſafety.

[a] Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed chiefe to ſet the tune, and to begin: who had ye charge, becauſe he was moſt excellent, and he began this Pſalm on the inſtrument called Neginoth, or in a tune ſo called.

[b] Thou that art the defender of my iuſt cauſe.

[c] Both of minde and body.

[d] Ye that thinke your ſelues noble in this world.

[e] Though your enterpriſes pleaſe your neuer ſo much, yet God will bring them to nought.

[f] A king that walketh in his vocation.

[g] For feare of Gods iudgement.

[h] Ceaſe your rage.

[i] Serue God purely, and not with outward ceremonies.

[k] The multitude ſeeke worldly wealth, but Dauid ſetteth his felicitie in Gods fauour.

[l] This word in Ebrew may be referred to God, as it is here tranſlated, or to Dauid, ſignifying that he ſhould dwell as ioyfull alone, as if he had many about him, becauſe the Lord is with him.

PSAL. V.

Dauid oppreſſed with the cruelty of his enemies, and fearing greater dangers, calleth to God for ſuccour, ſhewing how requiſit it is that God ſhould puniſh the malice of his aduerſaries. 7 After, being aſſured of proſperous ſucceſſe, hee conceiueth comfort, 12 concluding, that when God ſhall deliuer him, others alſo ſhall be partakers of the ſame mercies.

¶ *To him that excelleth vpon ‖ Nehiloth.*

¶ *A Pſalme of Dauid.*

HEare my words, O Lord: vnderſtand my [a] meditation.

2 Hearken vnto the voyce of my cry, my king and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: *for* in the morning will I direct *mee* vnto thee, and I will [b] wait.

4 For thou art not a God that loueth [c] wickednes, neither ſhall euill dwell with thee.

5 [d] The fooliſh ſhall not ſtand in thy ſight: *for* thou hateſt all them that worke iniquity.

6 Thou ſhalt deſtroy them that ſpeake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine houſe in the multitude of thy mercy: *and* in thy feare will I worſhip toward thine holy Temple.

8 Lead me, O Lord, in thy righteouſnes, [f] becauſe of *mine* enemies: make thy way plaine before my face.

9 For no conſtancie *is* in their mouth: within they are very corruption: their * throat *is* an open ſepulchre, *and* they flatter with their tongue.

10 Deſtroy them, O God, ‖ let them [g] fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.

11 And [h] let all them that truſt in thee, reioyce *and* triumph for euer, and couer thou them: and let them that loue thy name, reioyce in thee.

12 For thou Lord, wilt ‖ bleſſe the righteous, *and* with fauour [i] wilt compaſſe him, as with a ſhield.

‖ *Or, a muſicall inſtrument or tune.*

[a] That is, my vehement prayer, and ſecret complaint and ſighings.

[b] With patience and truſt till I be heard.

[c] Seeing that God of nature hateth wickedneſſe, he muſt needes puniſh the wicked, and ſaue the godly.

[d] Which runne moſt ragingly after their carnall affections.

[e] In the deepeſt of his tentations hee putteth his full confidence in God.

[f] Becauſe thou art iuſt, therefore leade me out of the dangers of mine enemies.

* *Rom. 3,13.*

‖ *Or, cauſe them to erre.*

[g] Let their deuices come to nought.

[h] Thy fauour toward me ſhall confirme the faith of all others.

‖ *Or, giue good ſucceſſe.*

[i] So that he ſhall be ſafe from all dangers.

PSAL. VI.

When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceiued the horrors of death euerlaſting, he deſireth forgiueneſſe. 6 Bewailing that if God tooke him away in his indignation, he ſhould lack occaſion to praiſe him as he was wont to do whiles he was among men. 9 Then ſuddenly feeling Gods mercie, hee ſharply rebuketh his enemies which reioyced in his affliction.

¶ *To him that excelleth on Neginoth, vpon the eight* tune. *A Pſalme of Dauid.*

O Lord, * [a] rebuke mee not in thine anger, neither chaſtiſe me in thy wrath.

2 Have mercie upon mee, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.

3 [c] My ſoule is alſo ſore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in [d] death *there is* no remembrance of thee: in the graue who ſhall praiſe thee?

6 I fainted in my morning: I cauſe my bed euery night to ſwimme, *and* water my couch with my teares.

7 ‖ Mine eye is dimmed for deſpight, and ſunke in becauſe of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voice af my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall be turned backe, *and* put to ſhame [f] ſuddenly.

* *Iere. 10,24.*

[a] Though I deſerue deſtruction, yet let thy mercie pitie my frailtie.

[b] For my whole ſtrength is abated.

[c] His conſcience is alſo touched with the feare of Gods iudgement.

[d] He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.

‖ *Or, mine eye is eaten as it were with wormes.*

[e] God ſendeth comfort and boldneſſe, in affliction, that we may triumph ouer our enemies.

[f] When the wicked thinke that the godly ſhall periſh, God deliuereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

Being falſly accuſed by Chuſh one of Sauls kinſmen, hee calleth to God to be his defender, 3 to whom he commendeth his innocency, 9 firſt ſhewing that his conſcience did not accuſe him of any euill toward Saul. 10 Next that it touched Gods glory to award ſentence againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies and promiſe, he waxeth bold, and derideth the vaine enterpriſes of his enemies, 15 threatning that that ſhall fall on their owne necke which they haue purpoſed for others.

¶ ‖ *Shigaion of Dauid, vvhich he ſang vnto the Lord, concerning the ‖ vvords of * Chuſh the ſonne of Iemini.*

O Lord my God, in thee I put my truſt: ſaue me from all that perſecute me, and deliuer me.

2 Leaſt [a] hee deuoure my ſoule like a lion, and teare it in pieces, while there is none to helpe.

‖ *Or, kind of tune.*

‖ *Or, accuſation.*

* *2. Sam. 16,7.*

[a] Hee deſireth God to deliuer him from the rage of cruell Saul.

3 O Lord my God, if I haue done [b] this thing, if there be *any* wickednes in mine hands,

[b] Wherewith Chuſh chargeth me.

4 [c] If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cauſe.)

[c] If I reuerenced not Saul for affinities ſake and preſerued his life, 1.Sam.26,8,9.

5 *Then* let the enemies perſecute my ſoule, and take it; yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the duſt. Selah.

[d] Let me not onely die, but be diſhonoured for euer.

6 Ariſe, O Lord, in thy wrath, and lift vp thy ſelfe againſt the rage of mine enemies, and awake for mee *according* to the [e] iudgement *that* thou haſt appointed.

[e] In promiſing me the kingdome.

7 So ſhall the congregation of the people compaſſe thee about: for their ſakes therefore [f] returne on high.

[f] Not onely for mine, but for thy Church ſake, declare thy power.

8 The Lord ſhall iudge the people: iudge thou me, O Lord, according to my [g] righteouſnes, and according to mine innocencie *that is* in me.

[g] As touching my behauiour toward Saul and mine enemies.

9 Oh let the malice of the wicked come to an end: but guide thou the iuſt: for the righteous God trieth the [h] hearts and reines.

[h] Though they pretend a iuſt cauſe againſt me: yet God ſhall iudge their hypocriſie.

10 My defence *is* in God, who preſerueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, [i] euery day.

[i] He doth continually call the wicked to repentance by ſome ſignes of his iudgements.

12 Except [k] he turne, he hath whet his ſword: he hath bent his bow, and made it ready.

[k] Except Saul turne his minde, I die: for he hath both men and weapons to deſtroy me. Thus conſidering his great danger, he magnifieth Gods grace.

13 He hath alſo prepared him deadly weapons: he will ordeine his arrowes for them that perſecute *me*.

14 * Behold, he ſhall trauaile with wickednes: for hee hath conceiued miſchiefe, but hee ſhall bring foorth a lie.

* Iſai.59,4. iob 15. 35.

15 He hath made a pit, and digged it, and is fallen into the pit *that* he made.

16 His miſchiefe ſhall returne vpon his owne head, and his cruelty ſhall fall vpon his owne pate.

17 I will praiſe the Lord according to his [l] righteouſneſſe, and will ſing praiſe to the Name of the Lord moſt high.

[l] In keeping faithfully his promiſe with me.

PSAL. VIII.

1 *The Prophet conſidering the excellent liberalitie and Fatherly prouidence of God toward man, whom he made as it were a god ouer all his works, doth not onely giue great thanks, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuch great mercies.*

¶ *To him that excelleth on* ‖ *Gittith. A Pſalme of Dauid.*

‖ *Or, kind of inſtrument, or tune.*

O Lord our Lord, how ‖ excellent is thy Name in all the world! which haſt ſet thy glory aboue the heauens.

‖ *Or, noble, or marueilous.*

2 Out of the mouth [a] of babes and ſucklings haſt thou ‖ ordeined ſtrength, becauſe of thine enemies, that thou mighteſt ‖ ſtill the enemy and the avenger.

[a] Though the wicked would hide Gods praiſes, yet the very babes are ſufficient witneſſes of the ſame.

‖ *Or, eſtabliſhed.*

‖ *Or, confound.*

3 When I beholde thine heauens, *euen* the workes of thy fingers, the moone and the ſtarres, which thou haſt ordeined.

4 What is [b] man, *ſay I*, that thou art mindfull of him? and the ſonne of man that thou viſiteſt him?

[b] It had bene ſufficient for him to haue ſeth forth his glory by the heauens, though he had not come ſo low as to man, which is but duſt.

5 For thou haſt made him a little lower then [c] God, and crowned him with glory and worſhip.

[c] Touching his firſt creation.

6 Thou haſt made him to haue dominion in the works of thine hands, thou haſt put all things vnder his feet:

7 All [d] ſheepe and oxen: yea, and the beaſts of the field:

[d] By the temporall gifts of mans creation he is led to conſider the benefits which he hath by his regeneration through Chriſt.

8 The fowles of the ayre, and the fiſh of the ſea, *and* that which paſſeth thorow the paths of the ſeas.

9 O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 *After he had giuen thanks to God for the ſundry victories that he had ſent him againſt his enemies, and alſo prooued by manifold experience, how ready God was at hand in all his troubles.* 14 *Hee being now likewiſe in danger of new enemies, deſireth God to helpe him according to his wont,* 17 *and to deſtroy the malicious arrogancie of his aduerſaries.*

¶ *To him that excelleth vpon* ‖ *Muth Labben. A Pſalme of David.*

‖ *Or, kinde of inſtrument, or tune: or for the death of Labben or Goliath.*

I Will praiſe the Lord with my [a] whole heart: I will ſpeake of all thy marueilous works.

[a] God is not praiſed, except the whole glory be giuen to him alone.

2 I will be glad, and reioyce in thee: I will ſing praiſe to thy Name, O moſt High.

3 For that mine enemies are turned backe: they ſhall fall and periſh at thy preſence.

4 For [b] thou haſt maintained my right and my cauſe: thou art ſet in the throne, *and* iudgeſt right.

[b] Howſoeuer the enemie ſeeme for a time to preuaile, yet God preſerueth the iuſt.

5 Thou haſt rebuked the heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for euer and euer.

6 [c] O enemie, deſtructions are come to a perpetuall end, and thou haſt deſtroyed the cities: their memoriall is periſhed with them.

[c] A deriſion of the enemy, that mindeth nothing but deſtruction: but the Lord will deliuer his, and bring him into iudgement.

7 But the Lord ‖ ſhall ſit for euer: hee hath prepared his throne for iudgement.

‖ *Or, reigne as Iudge.*

8 For hee ſhall iudge the world in righteouſneſſe, *and* ſhall iudge the people with equitie.

9 The Lord alſo will be a refuge for the [d] poore, a refuge in *due* time, *euen* in affliction.

[d] Our miſeries are meanes to cauſe vs to feele Gods preſent care ouer vs.

10 And they that know thy Name, will truſt in thee: for thou, Lord, haſt not failed them that ſeeke thee.

11 Sing praiſes to the Lord, which dwelleth in Zion: ſhew the people his works.

12 For [e] when hee maketh inquiſition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.

[e] Though God reuengeth not ſuddenly the wrong done to his, yet he ſuffereth not the wicked vnpuniſhed.

13 Have mercy upon mee, O Lord: conſider my trouble *vvhich I ſuffer* of them that hate mee, thou that lifteſt mee vp from the gates of death,

14 That I may ſhew all thy praiſes within the [f] gates of the daughter of Zion, *and* reioyce in thy ſaluation.

[f] In the open aſſembly of the Church.

15 The heathen are [g] ſunken downe in the pit *that* they made: in the net that they hid, is their foot taken.

[g] For God ouerthroweth the wicked in their enterpriſes.

16 [h] The Lord is knowen by executing iudgement: the wicked is ſnared in the worke of his owne hands, ‖ Higgaion. Selah.

[h] The mercie of God toward his Saints muſt be declared, and the fall of the wicked muſt alwayes be conſidered.

‖ *Or, this is worthy to be noted.*

17 The wicked ſhall turne into hell, *and* all nations that forget God.

18 For the poore ſhall not be alway forgotten: the hope [i] of the afflicted ſhall not periſh for euer.

[i] God promiſeth not to helpe vs before we haue felt the croſſe.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy ſight.

20 Put them in feare, O Lord, that the heathen may know that they are but [k] men. Selah.

[k] Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 *Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men vſe, aſſigning the cauſe thereof, that wicked men, being as it were drunken with worldly proſperitie, and therefore ſetting apart all feare and reuerence towards God, thinke they may doe all things without controlling.* 15 *Therefore hee calleth vpon God to ſend ſome remedie againſt theſe deſperate euils,* 16 *and at length comforteth himſelfe with hope of deliuerance.*

WHy ſtandeſt thou farre off, O Lord, *and* hideſt thee in [a] *due* time, *euen* in affliction?

2 The wicked with pride doth perſecute the poore; let them be taken in the crafts that they have imagined.

3 For the wicked hath [b] made boaſt of his owne hearts deſire, and the couetous bleſſeth *himſelfe*, hee contemneth the Lord.

4 The wicked is ſo proude, that hee ſeeketh not *for God*: hee thinketh alwayes, There is no God.

5 His wayes alway proſper: thy iudgements are high aboue his ſight; therefore || defieth hee all his enemies.

6 He ſaith in his heart, I ſhall || never be mooven, [c] nor be in danger.

7 His mouth is full of curſing, and deceite, and fraud; under his tongue is miſchiefe and iniquitie.

8 [d] He lieth in wait in the villages; in the ſecret places doth he murder the innocent; his eyes are bent againſt the poore.

9 Hee lieth in waite ſecretly, *euen* as a lion in his denne; he lieth in wait to ſpoyle the poore; hee doth ſpoile the poore, when hee draweth him into his net.

10 He croucheth *and* boweth; therefore heaps of the [e] poore doe fall by his might.

11 Hee hath ſaid in his heart, God hath forgotten, he hideth away his face, *and* will never ſee.

12 [f] Ariſe, O Lord God, lift up thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee ſaith in his heart, Thou wilt not [g] regard.

14 *Yet* thou haſt ſeene it; for thou beholdeſt miſchiefe and wrong; that thou mayeſt [h] take it into thine hands; the poore committeh himſelfe unto thee; *for* thou art the helper of the fatherleſſe.

15 Breake thou the arme of the wicked and malicious; ſearch his wickedneſſe, *and* thou ſhalt find [i] none.

16 The Lord *is* King for ever and ever; the [k] heathen are deſtroyed forth of his land.

17 Lord, thou haſt heard the deſire of the poore; thou prepareſt their heart; thou bendeſt thine eare *to them*,

18 [l] To iudge the fatherleſſe and poore, that earthly man || cauſe to feare no more.

[a] So ſoone as we enter into affliction, wee thinke God ſhould helpe us, but that is not alway his due time.

[b] The wicked man reioyceth in his owne luſt: hee boaſteth when he hath that he would: he braggeth of his wit and wealth, and bleſſeth himſelfe, and thus blaſphemeth the Lord.

|| *Or, ſnuffeth at.*

|| *Or, not be mooved, becauſe he was never in evill.*

[c] The evill ſhall not touch me, Iſa.28.15. or elſe he ſpeaketh thus becauſe hee never felt evill.

[d] He ſheweth that the wicked have many meanes to hide their crueltie, and therefore ought more to be feared.

[e] By the hypocriſie of them that have authority, the poore are devoured.

[f] He calleth to God for helpe, becauſe wickednes is ſo farre overgrowen, that God muſt now helpe, or never.

[g] Therefore thou muſt needs puniſh this their blaſphemie.

[h] To iudge betweene the right and the wrong.

[i] For thou haſt utterly deſtroyed him.

[k] The hypocrites or ſuch as live not after Gods Law, ſhalbe deſtroyed.

[l] God helpeth when mans helpe ceaſeth.

|| *Or, deſtroy no more man upon the earth.*

PSAL. XI.

1 This Pſalme conteineth two parts. In the firſt David ſheweth how hard aſſaults of tentations hee ſuſtained, and in how great anguiſh of mind hee was, when Saul did perſecute him. 4. Then next hee reioyceth that God ſent him ſuccour in his neceſſity, declaring his iuſtice aſwell in governing the good, and the wicked men, as the whole world.

¶ *To him that excelleth.* A Pſalme *of David.*

IN the Lord put I my truſt; how ſay yee then to my ſoule, [a] Flee to your mountaine *as* a bird?

2 For loe, the wicked bend their bow, *and* make ready their arrowes upon the ſtring, that they may ſecretly ſhoot at them which are upright in heart.

3 For the [b] foundations are caſt downe, what hath the [c] righteous done?

4 The Lord *is* in his holy palace; the Lords throne *is* in the heaven; his eyes [d] will conſider; his eye lids will try the children of men.

5 The Lord will trie the righteous; but the wicked, and him that loveth iniquitie, doeth his ſoule hate.

6 Vpon the wicked he ſhall raine ſnares, [e] fire, and brimſtone, and ſtormie tempeſt; *this is* the [f] portion of their cup.

7 For the righteous Lord loveth righteouſneſſe: his countenance doeth behold the iuſt.

[a] This is the wicked counſell of his enemies to him and his companions to drive him from the hope of Gods promiſe.

[b] All hope of ſuccor is taken away.

[c] Yet am I innocent and my cauſe good.

[d] Though all things in earth be out of order, yet God will execute iudgement from heaven.

[e] As in the deſtruction of Sodome and Gomorah.

[f] Which they ſhall drinke even to the dregges, Ezek.23.34.

PSAL. XII.

1 The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 7 Then comforting himſelfe, and others with the aſſurance of Gods help, he commendeth the conſtant verity that God obſerveth in keeping his promiſes.

¶ *To him that excelleth upon the eight* tune.
A Pſalme of David.

HElp Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.

2 They ſpeake deceitfully every one with his neighbour, [b] flattering with their lips, *and* ſpeake with a double heart.

3 The Lord cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Which have ſaid, [c] With our tongue will we prevaile; our lips are our owne; who is Lord over us?

5 [d] Now for the oppreſſion of the needy, *and* for the ſighs of the poore, I wil vp, ſaith the Lord, *and* will [e] ſet at libertie him, *vvhom the vvicked* hath ſpared.

6 The words of the Lord *are* pure words, *as* the ſilver, tried in a fornace of earth, fined ſeven fold.

7 Thou wilt keepe [f] them, O Lord; thou wilt preſerve him from this generation for ever.

8 The wicked walke on every ſide; when they are exalted, [g] *it is* a ſhame for the ſonnes of men.

[a] Which dare defend the trueth and ſhew mercy to the oppreſſed.

[b] He meaneth the flatterers of the court which hurt him more with their tongues, then with their weapons.

[c] They thinke themſelves able to perſwade whatſoever they take in hand.

[d] The Lord is mooved with the complaints of his, and delivereth in the end from all dangers.

[e] Becauſe the Lords word and promiſe is true and unchangeable, hee will performe it and preſerve the poore from this wicked generation.

[f] That is, thine though hee were but one man.

[g] For they ſuppreſſe the godly and maintaine the wicked.

PSAL. XIII.

1 David as it were overcome with ſundry and new afflictions, fleeth to God as his onely refuge, 3 and ſo at the length being encouraged through Gods promiſes, hee conceiveth moſt ſure confidence againſt the extreme horrors of death.

¶ *To him that excelleth. A Pſalme of David.*

HOw long wilt thou forget me, O Lord, [a] for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take [b] counſell within my ſelfe *having* wearineſſe dayly in mine heart? how long ſhall mine enemie be exalted aboue me?

3 Behold, *and* heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death.

4 Leaſt mine enemie ſay, I have [c] prevailed againſt him: *and* they that afflict me, reioyce, when I ſlide.

5 But I truſt in thy [d] mercy: mine heart ſhall reioyce in thy ſalvation; I will ſing to the Lord, becauſe he hath [e] dealt lovingly with me.

[a] He declareth that his afflictions laſted a long time, and that his faith fainted not.

[b] Changing my purpoſes as the ſicke man doeth his place.

[c] Which might turne to Gods diſhonour: if he did not defend his.

[d] The mercy of God is the cauſe of our ſalvation.

[e] Both by the benefits paſt, and by others to come.

PSAL. XIV.

1 He deſcribeth the perverſe nature of men, which were ſo growen to licentiouſneſſe, that God was brought to utter contempt. 7 For the which thing, although hee was greatly grieved, yet being perſwaded that God would ſend ſome preſent remedy, hee comforteth himſelf and others.

¶ *To him that excelleth.* A Pſalme *of David.*

THe * foole hath ſaid in his heart, [a] *There is* no God: they have [b] corrupted, and done an abominable worke: *there is* none that doeth good.

* *Pſal.53.*

[a] Hee ſheweth that the cauſe of all wickedneſſe is to forget God.

[b] There is nothing, but diſorder and wickedneſſe among them.

2 The Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand, and ſeeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 [d] There they ſhall be taken with feare, becauſe God *is* in the generation of the iuſt.

6 You haue made [e] a mocke at the counſell of the poore, becauſe the Lord *is* his truſt.

7 Oh giue ſaluation vnto [f] Iſrael out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob ſhall reioyce, and Iſrael ſhall be glad.

¶ Note that of this 14 Pſalme, the 5, 6. and 7. verſes which are put into the common tranſlation, and may ſeeme vnto ſome to be left out in this, are not in the ſame Pſalme in the Hebrew text, but rather are put in more fully to expreſſe the manners of the wicked, and are gathered out of the 5, 140. and 10 Pſalmes, the 59. of the Prophet Iſaiah, and the 36. Pſalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 *This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people; and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witneſſe that they were his ſpeciall and holy people.*

¶ *A Pſalme of Dauid.*

LOrd, who ſhall dwell in thy Tabernacle? who ſhall reſt in thine holy Mountaine?

2 He that [a] walketh vprightly and worketh righteouſneſſe, and ſpeaketh the trueth in his heart.

3 He that ſlandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.

4 [b] In whoſe eyes a vile perſon is contemned, but he *honoureth* them that feare the Lord: hee that ſweareth to his *owne* hinderance and changeth not.

5 He that [c] giueth not his money vnto vſury, nor taketh reward againſt the innocent: he that doeth theſe things, [d] ſhall neuer be mooued.

PSAL. XVI.

1 *Dauid prayeth to God for ſuccour not for his workes, but for his faiths ſake.* 4 *Proteſting that he hateth all idolatry, taking God onely for his comfort and felicitie.* 8 *Who ſuffereth his to lacke nothing.*

¶ ‖ *Michtam of Dauid.*

PReſerue mee, O GOD: for in thee doe I [a] truſt.

2 *O my ſoule*, thou haſt ſaide vnto the Lord, Thou art my Lord: my [b] well doing *extendeth* not to thee.

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] ſorowes of them, that offer to an other *god*, ſhallbe multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of mine inheritance and of my cup: thou ſhalt maintaine my lot.

6 The [e] lines are fallen vnto me in pleaſant places: yea, I haue a faire heritage.

7 I will praiſe the Lord, who hath giuen me counſell: my [f] reines alſo teach me in the nights,

[c] Dauid here maketh compariſon betweene the faithfull and the reprobate, but S. Paul ſpeaketh the ſame of all men naturally, Rom. 3, 10.

[d] Where they thinke themſelues moſt ſure.

[e] You mocke them that put their truſt in God.

[f] He prayeth for the whole Church whom he is aſſured God will deliuer: for none but he only can doe it.

[a] Firſt God requireth vprightneſſe of life, next doing well to others, and thirdly, trueth and ſimplicitie in our words.

[b] He that flattereth not the vngodly in their wickedneſſe.

[c] To the hinderance of his neighbour.

[d] That is, ſhall not be caſt forth of the Church as hypocrites.

‖ *Or, a certaine tune.*

[a] He ſheweth that we cannot call vpon God except we truſt in him.

[b] Though we can not enrich God, yet we muſt beſtow Gods gifts to the vſe of his children.

[c] As griefe of conſcience and miſerable deſtruction.

[d] He would neither by outward profeſſion nor in heart, nor in mouth conſent to their idolatries.

* *Exod.* 23, 13.

[e] Wherewith my portion is meaſured.

[f] God teacheth me continually by ſecret inſpiration.

8 I haue ſet the Lord alwayes before mee: for he is at my right hand: *therefore* I [g] ſhall not ſlide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my fleſh alſo doeth reſt in hope.

10 For thou [i] wilt not leaue my ſoule in the graue: neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy [k] preſence *is* the fulneſſe of ioy: *and* at thy right hand there *are* pleaſures for euermore.

PSAL. XVII.

1 *Here he complaineth to God of the cruell pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe giuen on his part.* 6 *Therefore he deſireth God to reuenge his innocencie and deliuer him.*

¶ *The prayer of Dauid.*

HEare [a] the right, O Lord, conſider my crie: hearken vnto my prayer of lips vnfained.

2 Let my [b] ſentence come foorth from thy preſence, *and* let thine eyes behold equitie.

3 Thou haſt [c] prooued and viſited mine heart in the night: thou haſt tried me, *and* foundeſt nothing: *for* I was purpoſed that my [d] mouth ſhould not offend.

4 Concerning the workes of men, by the [e] words of thy lips I kept me from the paths of the cruell man.

5 Stay my ſteps in thy paths, that my feet do not ſlide.

6 I haue called vpon thee: [f] ſurely thou wilt heare me, O God: encline thine eare to me, *and* hearken vnto my words.

7 Shew thy marueilous mercies: *thou* that art the Sauiour of them that truſt *in thee*, from ſuch as [g] reſiſt thy right hand.

8 Keepe mee as the apple of the eye: hide mee vnder the ſhadow of thy wings.

9 From the wicked that oppreſſe mee, *from mine* enemies, which compaſſe mee round about for [h] *my* ſoule.

10 They are incloſed in their owne [i] fat, *and* they haue ſpoken proudly with their mouth.

11 They haue compaſſed vs now in our ſteps: they haue ſet their eyes to bring downe to the ground:

12 Like as a lion that is greedy of pray, and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lord, [k] diſappoint him: caſt him downe: deliver my ſoule from the wicked ‖ with thy ſword.

14 From men by thine [l] hand, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whoſe bellies thou filleſt with thine hid treaſure: their children haue enough, and leaue the reſt of their ſubſtance for their children.

15 *But* I will behold thy face [n] in righteouſneſſe, *and* when I [o] wake, I ſhallbe ſatisfied with thine image.

PSAL. XVIII.

1 *This Pſalme is the firſt beginning of his gratulation, and thankeſgiuing in the entring into his kingdome, wherein hee extolleth and prayſeth moſt highly the marueilous mercies and grace of God, who hath thus preſerued and defended him.* 32 *Alſo hee ſetteth forth the image of Chriſtes kingdome, that the faithfull may be aſſured that Chriſt ſhall alwayes conquere and ouercome by the vnſpeakeable power of his Father, though all the whole world ſhould ſtriue there againſt.*

[g] The faithfull are ſure to perſeuere to the end.

[h] That is, I reioyce both in body and in ſoule.

[i] This is chiefly meant of Chriſt, by whoſe reſurrection all his members haue immortalitie.

[k] Where God fauoureth, there is perfect felicitie.

[a] My righteous cauſe.

[b] The vengeance that thou ſhalt ſhew againſt mine enemies.

[c] When thy Spirit examined my conſcience.

[d] I was innocent toward mine enemie both in deed and thought.

[e] Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.

[f] He was aſſured that God would not refuſe his requeſt.

[g] For all rebell againſt thee, which trouble thy Church.

[h] For their crueltie cannot be ſatisfied but with my death.

[i] They are puft vp with pride, as the ſtomacke that is choked with fat.

[k] Stop his rage.

‖ *Or, which is thy ſword.*

[l] By thine heauenly power.

‖ *Or, whoſe tyrannie hath too long endured.*

[m] And feele not the ſmart that Gods children oft times doe.

[n] This is the full felicitie, comforting againſt all aſſaults, to haue the face of God and fauourable countenance opened vnto vs.

[o] And am deliuered out of my great troubles.

1 *To him that excelleth.* A Pſalme *of Dauid the ſeruant of the Lord, vvhich ſpake vnto the Lord the vvords of this ſong (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and ſaid,*

I Will loue thee dearely, O Lord my ſtrength.

2 *[a] The Lord *is* my rocke, and my fortreſſe, and he that deliuereth me, my God *and* my ſtrength: in him will I truſt, my ſhield, the horne alſo of my ſaluation, *and* my refuge.

3 I will call vpon the Lord, which is worthy to be [b] praiſed: ſo ſhall I be ſafe from mine enemies.

4 [c] The ſorowes of death compaſſed me, and the floods of wickedneſſe made me afraid.

5 The ‖ ſorowes of the graue haue compaſſed me about: the ſnares of death ouertooke me.

6 *But* in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, *euen* into his eares.

7 [d] Then the earth trembled and quaked: the foundations alſo of the mountaines mooued and ſhooke, becauſe he was angry.

8 Smoke went out at his noſtrils, and a [e] conſuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens alſo and came downe, and [f] darkenes *vvas* vnder his feete.

10 And hee rode vpon [g] Cherub, and did flie, and hee came flying vpon the wings of the winde.

11 He made darkeneſſe his [h] ſecret place, *and* his pauilion round about him, *euen* darkeneſſe of waters, *and* clouds of the aire.

12 At the brightnes of his preſence his clouds paſſed, haileſtones and coales of fire.

13 The Lord alſo thundred in the heauen, and the Higheſt gaue [i] his voyce, haileſtones and coales of fire.

14 Then he ſent out [k] his arrowes and ſcattered them, and he increaſed lightnings and deſtroyed them.

15 And the channels of waters were ſeene, and the [l] foundations of the world were diſcouered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrils.

16 He hath ſent downe from aboue *and* taken me: he hath drawen me out of many [m] waters.

17 He hath deliuereth me from my [n] ſtrong enemie, and from them which hate mee: for they were [o] too ſtrong for me.

18 They preuented me in the day of my calamity: but the Lord was my ſtay.

19 Hee brought me foorth alſo into a large place: [p] he deliuered me becauſe he fauoured me.

20 The Lord rewarded me according to my [q] righteouſneſſe: according to the pureneſſe of mine hand he recompenſed me:

21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.

22 For all his lawes *vvere* before mee, and I did not caſt away his [r] commaundements from me.

23 I was vpright alſo with him, and haue kept me from my [ſ] wickedneſſe.

24 Therefore the Lord rewarded me according to my righteouſneſſe, *and* according to the pureneſſe of mine hands in his ſight.

25 With the [t] godly thou wilt ſhew thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.

26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward.

27 Thus thou wilt ſaue the poore people, and wilt [u] caſt downe to proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkeneſſe.

29 For by thee I haue [x] broken through an hoaſte, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.

31 For who is God beſides the Lord? and who is mighty ſaue our God?

32 God girdeth me with ſtrength, and maketh my [z] way vpright.

33 Hee maketh my feete like hindes *feete*, and ſetteth me vpon mine [a] high places.

34 He teacheth mine hands to fight: ſo that a bowe of ‖ braſſe is broken with mine armes.

35 Thou haſt alſo giuen mee the [b] ſhield of thy ſaluation, and thy right hand hath ſtayed me, and thy [c] louing kindneſſe hath cauſed mee to increaſe.

36 Thou haſt enlarged my ſteps vnder me, and my heeles haue not ſlid.

37 [d] I haue purſued mine enemies, and taken them, and haue not turned againe till I had conſumed them.

38 I haue wounded them, that they were not able to riſe, they are fallen vnder my feet.

39 For thou haſt girded mee with ſtrength to battell: them that roſe againſt me, thou haſt ſubdued vnder me.

40 And thou haſt [e] giuen mee the neckes of mine enemies, that I might deſtroy them that hate me.

41 They [f] cried, but there was none to ſaue *them, euen* vnto the Lord, but he anſwered them not.

42 Then I did beate them ſmall as the duſt before the wind: I did tread them flat as the clay in the ſtreetes.

43 Thou haſt deliuered mee from the contentions of the people: thou haſt made mee the head of the [g] heathen, a people, *vvhom* I haue not [h] knowen, ſhall ſerue me.

44 Aſſoone as they heare they ſhall obey me: the ſtrangers ſhall be in ſubiection to me.

45 Strangers ſhall [k] ſhrinke away, and feare in their pure chambers.

46 Let the Lord liue, and bleſſed be my ſtrength, and the God of my ſaluation be exalted.

47 *It is* God that giueth me *povver* to auenge me, and ſubdued the people vnder me.

48 O my deliuerer from mine enemies, euen thou haſt ſet me vp from thoſe that roſe againſt mee; thou haſt deliuered mee from the [l] cruell man.

49 Therefore [m] I will praiſe thee, O Lord, among the nations, and will ſing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, and ſheweth mercie to his anoynted, *euen* to Dauid, and to his [n] ſeed for euer.

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* 2.Sam.22,2.

[a] He vſeth this diuerſitie of names, to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.

[b] For none can obtaine their requeſts of God, that ioyne not his glory with their petition.

[c] He ſpeaketh of the dangers and malice of his enemies from the which God had deliuered him.

‖ *Or, cordes, or, cables.*

[d] A deſcription of the wrath of God againſt his enemies, after hee had heard his prayers.

[e] He ſheweth how horrible Gods iudgements ſhall be to the wicked.

[f] Darkeneſſe ſignifieth the wrath of God as the cleare light ſignifieth Gods fauour.

[g] This is deſcribed at large, Pſal.104.

[h] As a king angry with the people, will not ſhew himſelfe vnto them.

[i] Thundred, lightned and hailed.

[k] His lightnings.

[l] That is, the deepe bottomes were ſeene when the red ſea was diuided.

[m] Out of ſundry and great dangers.

[n] To wit, Saul.

[o] Therefore God ſent me ſuccour.

[p] The cauſe of Gods deliuerance is his onely fauour and loue to vs.

[q] Dauid was ſure of his righteous cauſe, and good behauiour toward Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.

[r] For all his dangers hee exerciſed himſelfe in the Law of God.

[ſ] I neither gaue place to their wicked tentations, nor to mine owne affections.

[t] Here he ſpeaketh of God according to our capacitie, who ſheweth mercie to his and puniſheth the wicked, as is ſaid alſo, Leu.26.21,24.

[u] When their ſinne is come to the full meaſure.

[x] He attributeth it to God that he both gate the victorie in the fielde, and alſo deſtroyed the cities of his enemies.

[y] Be the dangers neuer ſo many or great, yet Gods promiſe muſt take effect.

[z] He giueth good ſucceſſe to all mine enterpriſes.

[a] As towres and fortes, which he tooke out of the handes of Gods enemies.

‖ *Or, ſteele.*

[b] To defend me from dangers.

[c] He attributed the beginning, continuance and increaſe in well doing onely to Gods fauour.

[d] Dauid declareth that hee did nothing beſides his vocation, but was ſtirred vp by Gods Spirit to execute his iudgements.

[e] Thou haſt giuen them into mine handes to be ſlaine.

[f] They that reiect the crie of the afflicted, God will alſo reiect them, when they cry for helpe: for either paine or feare cauſe thoſe hypocrites to cry.

[g] Which dwell round about me.

[h] The kingdome of Chriſt is in Dauids kingdome prefigured, who by the preaching of his worde bringeth all to his ſubiection.

[i] Or, lie: ſignifying a ſubiection conſtrained and not voluntarie.

[k] Feare ſhall cauſe them to be afraid and come foorth of their ſecret holes and holds to ſeeke pardon.

[l] That is, Saul, who of malice perſecuted him.

[m] This prophecy appertaineth to the kingdome of Chriſt and vocation of the Gentiles, Romanes 15,9.

[n] This did not properly appertaine to Salomon, but to Ieſus Chriſt.

PSAL. XIX.

1 *To the intent he might mooue the faithfull to deeper conſideration of Gods glory, he ſetteth before their eyes the moſt exquiſite workemanſhip of the heauens, with their proportion, and ornaments.* 8 *And afterward calleth them to the Law, wherein God hath reuealed himſelfe more familiarly to his choſen people. The which peculiar grace by commending the Law, hee ſetteth foorth moore at large.*

¶ *To him that excelleth. A Pſalme of Dauid.*

THe * [a] heauens declare the glory of God, and the firmament ſheweth the worke of his hands.

2 [b] Day vnto day vttereth the ſame, and night vnto night teacheth knowledge.

3 *There is* no ſpeach nor [c] language, *where* their voyce is not heard.

4 Their [d] line is gone foorth through all the earth, and their words into the ends of the world: in them hath he ſet a tabernacle for the Sunne.

5 Which commeth forth as a bridegroome out of his [e] chamber, *and* reioyceth like a mightie man to run *his* race.

6 His going out *is* from the ende of the heauen, and his compaſſe *is* vnto the endes of the ſame, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfit, conuerting the ſoule: the teſtimony of the Lord is ſure, and giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord *are* right, and reioyce the heart, the commandement of the Lord *is* pure, and giueth light vnto the eyes.

9 The feare of the Lord *is* cleane, and endureth for euer: the iudgements of the Lord *are* [g] trueth: they are righteous [h] altogether.

10 And more to be [i] deſired then golde, yea, then much fine gold: ſweeter alſo then hony, and the hony combe.

11 Moreouer by them *is* thy ſeruant made circumſpect, *and* in keeping of them there *is great* [k] reward.

12 Who can vnderſtand *his* [l] faults? cleanſe me from ſecret *faults*.

13 Keepe thy ſeruant alſo from [m] preſumptuous ſinnes: let them not reigne ouer me: [n] ſo ſhall I be vpright, and made cleane from much wickedneſſe.

14 Let the words of my mouth, and the [o] meditation of mine heart be acceptable in thy ſight, O Lord my ſtrength, and my redeemer.

* Rom. 1, 20.

[a] He reproacheth vnto man his ingratitude, ſeeing the heauens, which are dumbe creatures, ſet foorth Gods glory.

[b] The continuall ſucceſſe of the day and the night is ſufficient to declare Gods power and goodneſſe.

[c] The heauens are a Schoolemaſter to all nations, be they neuer ſo barbarous.

[d] The heauens are as a line of great capitall letters to ſhew vnto vs Gods glory.

[e] Or vaile. The maner was that the bride and bridegrom ſhould ſtand vnder a vaile together, and after come foorth with great ſolemnity, and reioycing of the aſſembly.

[f] Though the creatures cannot ſerue, yet this ought to be ſufficient to leade vs vnto him.

[g] So that all mans inuentions and intentions are lies.

[h] Euery one without exception.

[i] Except Gods word be eſteemed aboue all worldly things, it is contemned.

[k] For God accepteth our indeuour, though it be farre vnperfit.

[l] Then there is no reward of duetie, but of grace: for where ſinne is, there death is the reward.

[m] Which are done purpoſely and of malice.

[n] If thou ſuppreſſe my wicked affections by thine holy ſpirit.

[o] That I may obey thee in thought, word and deede.

PSAL. XX.

A prayer of the people vnto God, that it would pleaſe him to heare their king and receiue his ſacrifice, which hee offered before hee went to battell againſt the Ammonites.

¶ *To him that excelleth. A Pſalme of Dauid.*

THe [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into aſhes. Selah.

4 *And* graunt thee according to thine heart, and fulfill all thy purpoſe:

5 *That* we may reioyce in thy [d] ſaluation, and ſet vp the banner in the Name of our God, *when* the Lord ſhall performe all thy petitions.

6 Now [e] know I that the Lord will helpe his anoynted, *and* will heare him from his [f] Sanctuarie, by the mighty helpe of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are riſen, and ſtand vpright.

9 Saue Lord: [h] Let the King heare vs in the day that we call.

[a] Hereby kings are alſo admoniſhed to call to God for their affaires.

[b] The vertue, power and grace of God.

[c] In token that they are acceptable vnto him.

[d] Granted to the King in whoſe wealth our felicitie ſtandeth.

[e] The Church feeleth that God had heard their petition.

[f] As by the viſible Sanctuary Gods familiaritie appeared toward his people, ſo by the heauenly is meant his power and maieſtie.

[g] The worldlings that put not their onely truſt in God.

[h] Let the king be able to deliuer vs by thy ſtrength, when wee ſeeke vnto him for ſuccour.

PSAL. XXI.

1 *Dauid in the perſon of the people praiſeth God for the victory, attributing it to God, and not to the ſtrength of man. Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdome.*

¶ *To him that excelleth. A Pſalme of Dauid.*

THe King ſhall [a] reioyce in thy ſtrength, O Lord: yea how greatly ſhall he reioyce in thy ſaluation?

2 Thou haſt giuen him his hearts deſire, and haſt not denied *him* the requeſt of his lips. Selah.

3 For thou [b] diddeſt preuent him with liberall bleſſings, *and* diddeſt ſet a crowne of pure golde vpon his head.

4 [c] He asked life of thee, *and* thou gaueſt him a long life for euer and euer.

5 His glory *is* great in thy ſaluation: dignity and honour haſt thou laid vpon him.

6 For thou haſt ſet him *as* [d] bleſſings for euer: thou haſt made him glad with the ioy of thy countenance.

7 Becauſe the king truſteth in the Lord, and in the mercy of the moſt high, he ſhall not ſlide.

8 [e] Thine hand ſhall find out all thine enemies, *and* thy right hand ſhall find out them ÿ hate thee.

9 Thou ſhalt make them like a fierie oven in time of thine anger: the Lord ſhall deſtroy them in his [f] wrath, and the fire ſhall deuoure them.

10 Their fruite ſhalt thou deſtroy from the earth, and their ſeede from the children of men.

11 For they [g] intended euill againſt thee, *and* imagined miſchiefe, *but* they ſhall not preuaile.

12 Therefore ſhalt thou put them [h] apart, *and* the ſtrings of thy bow ſhalt thou make ready againſt their faces.

13 [i] Be thou exalted, O Lord, in thy ſtrength: *ſo* will we ſing and prayſe thy power.

[a] When he ſhall ouercome his enemies, and ſo be aſſured of his vocation.

[b] Thou declaredſt thy liberall fauour toward him before he prayed.

[c] Dauid did not onely obteine life, but alſo aſſurance that his poſterity ſhould reigne for euer.

[d] Thou haſt made him thy bleſſings to others, and a perpetuall example of thy fauour for euer.

[e] Here he deſcribeth the power of Chriſts kingdome againſt the enemies thereof.

[f] This teacheth vs patiently to endure the croſſe till God deſtroy the aduerſary.

[g] They laid as it were their nets to make Gods power to giue place to their wicked enterpriſes.

[h] As a marke to ſhoote at.

[i] Maintaine thy Church againſt thine aduerſaries, that wee may haue ample occaſion to prayſe thy Name.

PSAL. XXII.

1 *Dauid complained becauſe hee was brought into ſuch extremities that he was paſt all hope, but after he had rehearſed the ſorrowes and griefes, wherewith he was vexed.* 10 *He recouereth himſelfe from the bottomleſſe pit of tentations, and groweth in hope. And here vnder his owne perſon he ſetteth forth the figure of Chriſt, whom he did foreſee by the ſpirit of prophecie, that he ſhould marueilouſly, and ſtrangely be reiected, and abaſed, before his Father ſhould raiſe and exalt him againe.*

¶ *To him that excelleth vpon* ‖ *Ayeleth Hasſhahar. A Pſalme of Dauid.*

MY [a] God, my God, why haſt thou forſaken mee, *and* art ſo farre from mine health, *and from* the words of my [b] roaring?

2 O my God, I cry by day, but thou heareſt not: and by night, but ‖ haue no audience.

3 But thou art holy, and doeſt inhabite the [c] prayſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou diddeſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a [d] worme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee mee, haue me in deriſion:

‖ Or, the hinde of the morning: and this was the name of ſome common ſong.

[a] Here appeareth that horrible conflict, which he ſuſteined betweene faith & deſperation.

[b] Being tormented with extreme anguiſh.

‖ Or, I ceaſe not.

[c] He meaneth the place of praiſing, euen the Tabernacle: or els it is ſo called, becauſe he gaue the people continually occaſion to praiſe him.

[d] And ſeeming moſt miſerable of all creatures, which was meant of Chriſt. And herein appeareth the vnſpeakeable loue of God toward man, ÿ he would thus abaſe his Sonne for our ſakes.

they make a mow *and* nodde the head, *ſaying*,

8 † * He truſted in the Lord , let him deliuer him : let him ſaue him, ſeeing he loueth him.

9 But thou didſt draw me out of the [e] wombe : thou gaueſt me hope, *euen* at my mothers breſts.

10 I was caſt vpon thee, *euen* from the [f] wombe: thou art my God from my mothers belly.

11 Be not farre from mee , becauſe trouble is neere : for *there is* none to helpe *me*.

12 Many young bulles haue compaſſed mee : mighty [g] bulles of Baſhan haue cloſed me about.

13 They gape vpon me with their mouthes, *as* a ramping and roaring lion.

14 I am like [h] water powred out , and all my bones are out of ioynt : mine heart is like waxe : it is molten in the mids of my bowels.

15 My ſtrength is dried vp like a potſheard, and my tongue cleaueth to my iawes , and thou [i] haſt brought me into the duſt of death.

16 For dogges haue compaſſed me, *and* the aſſembly of the wicked haue incloſed mee : they [k] pierced mine hands and my feete.

17 I may tell all my bones , *yet* they beholde, *and* looke vpon me.

18 They part my garments among them , and caſt lots vpon my veſture.

19 But be not thou farre off, O Lord , my ſtrength : haſten to helpe me.

20 Deliuer my ſoule from the ſword : my [l] deſolate *ſoule* from the power of the dogge.

21 [m] Saue me from the lions mouth , and anſwere me *in ſauing me* from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren : in the middes of the Congregation will I prayſe thee, *ſaying*,

23 [n] Prayſe the Lord, ye that feare him : magnifie ye him , all the ſeede of Iaakob, and feare yee him all the ſeede of Iſrael.

24 For he hath not deſpiſed nor abhorred ẏ affliction of the [o] poore : neither hath he hid his face from him, but when he called vnto him, he heard.

25 My prayſe *ſhallbe* of thee in the great Congregation : my [p] vowes will I performe before them that feare him.

26 [q] The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord , ſhall prayſe him : your heart ſhall liue for euer.

27 All the endes of the world ſhall remember *themſelues* and turne to the Lord , and all the kinreds of the nations ſhall worſhip before thee.

28 For the kingdome *is* the Lords , and he ruleth among the nations.

29 All they that be fat [r] in the earth ſhall eate and worſhip : all they that goe downe into the duſt, ſhall bow before him , [s] euen he that cannot quicken his owne ſoule.

30 [t] *Their* ſeede ſhall ſerue him : it ſhallbe counted vnto the Lord for a generation.

31 They ſhall come and ſhall declare his righteouſneſſe vnto a people that ſhall be borne , becauſe he hath [u] done it.

† *Ebr. rolled vpon God.*

* *Matth.* 27,43.

[e] Euen from my birth thou haſt giuen me occaſion to truſt in thee.

[f] For except Gods prouidence preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe.

[g] He meaneth, that his enemies were ſo fat , proud, and cruell , that they were rather beaſts then men.

[h] Before he ſpake of the cruelty of his enemies, and now he declareth the inward griefes of the minde , ſo that Chriſt was tormented both in ſoule and body.

[i] Thou had ſuffered me to be without all hope of life.

[k] Thus Dauid complaineth as though he were nayled by his enemies both hands and feete : but this was accompliſhed in Chriſt.

[l] My life that is ſolitary , left alone and forſaken of all, Pſal. 35,17. and 25, 16.

[m] Chriſt is deliuered with a more mighty deliuerance by ouercomming death , then if he had not taſted death at all

* *Hebr.* 2, 12.

[n] He promiſeth to exhort the Church that they by his example might prayſe the Lord.

[o] The poore afflicted are comforted by this example of Dauid , or Chriſt.

[p] Which were ſacrifices of thankſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

[q] He doth allude ſtill to the ſacrifice.

[r] Though the poore be firſt named , as verſ. 26. yee the wealthy are not ſeparated from the grace of Chriſts kingdome.

[s] In whom there is no hope that he ſhall recouer life: ſo neither poore nor rich , quicke nor dead ſhall be reiected from his kingdome.

[t] Meaning, the proſperity, which the Lord keepeth as a ſeede to the Church to continue his prayſe among men.

[u] That is, God hath fulfilled his promiſe.

PSAL. XXIII.

1 *Becauſe the Prophet had prooued the great mercies of God at diuers times , and in ſundry manners , he gathereth a certaine aſſurance , fully perſwading himſelfe that God will continue the very ſame goodneſſe towards him for euer.*

¶ *A Pſalme of Dauid.*

The Lord *is* my * ſhepheard , [a] I ſhall not want.

2 Hee maketh mee to reſt in greene paſture, *and* leadeth me by the ſtill waters.

3 He [b] reſtoreth my ſoule , *and* leadeth me in the [c] paths of righteouſneſſe for his Names ſake.

4 Yea , though I ſhould walke through the valley of the [d] ſhadow of death , I will feare no euill ; for thou art with me : thy rod and thy ſtaffe, they comfort me.

5 Thou doeſt prepare a [e] table before me in the ſight of mine aduerſaries : thou doeſt [f] anoynt mine head with oyle, *and* my cup runneth ouer.

6 Doubtleſſe kindneſſe and mercy ſhall follow mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the [g] houſe of the Lord.

* *Iſa.* 40,11. *Iere.* 23,5. *Ezek.* 34,23. *Iohn* 10,11. 1. *Pet.* 2,25.

[a] Hee hath care ouer me and miniſtreth vnto me all things.

[b] He comforteth or refreſheth me.

[c] Plaine , or ſtraight wayes.

[d] Though hee were in danger of death , as the ſheepe that wandreth in the darke valley without his ſheepheard.

[e] Albeit his enemies ſought to deſtroy him , yet God deliuereth him , and dealeth moſt liberally with him in deſpite of them.

[f] As was the maner of great feaſts.

[g] Hee ſetteth not his felicitie in the pleaſures of this world, but in the feare and ſeruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made , and gouerneth all the world, yet toward his choſen people , his gracious goodneſſe doeth moſt abundantly appeare , in that among them he will haue his dwelling place. Which though it was appoynted among the children of Abraham , yet onely they doe enter aright into this Sanctuary , which are the true worſhippers of God, purged from the ſinfull filth of this world.* 7 *Finally he magnifieth Gods grace for the building of the Temple , to the ende hee might ſtirre vp all the faithfull to the true ſeruice of God.*

¶ *A Pſalme of Dauid.*

The earth * *is* the Lords , and all that therein is ; the world and they that dwell therein.

2 For he hath founded it vpon the [a] ſeas ; and eſtabliſhed it vpon the floods.

3 Who ſhall aſcend into the mountaine of the Lord ? and who ſhall ſtand in his holy place ?

4 *Euen he that hath* innocent handes , and a pure heart ; which hath not lift vp his minde vnto vanitie, nor ſworne deceitfully.

5 He ſhall receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation.

6 This is the [b] generation of them that ſeeke him , of them that ſeeke thy face , *this is* Iaakob. Selah.

7 [c] Lift vp your heads ye gates , and be ye lift vp ye euerlaſting doores , and the King of glory ſhall come in.

8 Who is this King of glory ? the Lord, ſtrong and mightie, *euen* the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp *your ſelues* ye euerlaſting doores , and the King of glory ſhall come in.

10 Who is this King of glory ? the Lord of hoaſtes, he is the King of glory. Selah.

* *Deut.* 10,14. *Iob* 28, 24. 1. *Cor.* 10, 26.

[a] He noteth two things : the one, that the earth to mans iudgement ſeemeth aboue the waters: and next, that God miraculouſly preſerueth the earth , that it is not drowned with the waters , which naturally are aboue it.

[b] Though circumciſion ſeparate the carnall ſeed of Iaakob, from the Gentiles , yet he that ſeeketh God , is the true Iaakob and the very Iſraelite.

[c] Dauid deſireth the building vp of the Temple , wherein the glory of God ſhould appeare , and vnder the figure of this Temple , he alſo prayeth for the ſpirituall Temple, which is eternall, becauſe of the promiſe which was made to the Temple, as it is written, Pſal. 132, 14.

PSAL. XXV.

1 *The Prophet touched with the conſideration of his ſinnes, and alſo grieued with the cruell malice of his enemies,* 6 *Prayeth to God moſt feruently to haue his ſinnes forgiuen.* 7 *Eſpecially ſuch as he had committed in his youth. He beginneth euery verſe according to the Ebrew letters , two or three except.*

¶ A Pſalme *of Dauid.*

Vnto thee, [a] O Lord, lift I vp my ſoule.

2 My God , I [b] truſt in thee ; let mee not be confounded : let not mine enemies reioyce ouer me.

3 * So all that hope in thee , ſhall not be aſhamed ; *but* let them be confounded, that tranſgreſſe without cauſe.

[a] I put not my truſt in any worldly thing.

[b] That thou wilt take away mine enemies , which are thy rods.

* *Iſi.* 28,26. *Rom.* 10, 11

4 c Shew

4 [c] Shew mee thy wayes, O Lord, *and* teach me thy paths.

5 Leade mee foorth in thy trueth, and teach me: for thou art the God of my ſaluation: in thee doe I truſt [d] all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindneſſe: for they haue bene for euer.

7 Remember not the [e] ſinnes of my youth, nor my rebellions, *but* according to thy kindnes remember thou me, *euen* for thy goodneſſe ſake, O Lord.

8 Gracious and righteous *is* the Lord: therefore will he [f] teach ſinners in the way.

9 Them that be meeke, will hee [g] guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord *are* mercy and trueth vnto ſuch as keepe his couenant and his teſtimonies:

11 For thy [h] Names ſake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What [i] man is hee that feareth the Lord? him will he teach the way *that* he ſhall [k] chuſe.

13 His ſoule ſhall dwell at [l] eaſe, and his ſeed ſhall inherit the land.

14 The [m] ſecret of the Lord *is reuealed* to them that feare him: and his Couenant to giue them vnderſtanding.

15 Mine eyes *are* euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto mee, and haue mercy vpon me: for I am deſolate and poore.

17 The ſorowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauel, and forgiue all my ſinnes.

19 Behold mine [o] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my ſoule and deliuer me: let me not be confounded: for I truſt in thee.

21 Let [p] *mine* vprightneſſe and equitie preſerue me; for mine hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

[c] Reteine me in the faith of thy promiſe, that I ſwarue not on any ſide.

[d] Conſtantly, and againſt all tentations.

[e] He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the euill may be taken away, to the intent that the effect may ceaſe.

[f] That is, call them to repentance.

[g] He will gouerne and comfort them that are truely humbled for their ſinnes.

[h] And for none other reſpect.

[i] Meaning, the number is very ſmall.

[k] He will direct ſuch with his ſpirit to follow the right way.

[l] He ſhall proſper both in ſpirituall and corporall things.

[m] His counſell conteined in his word, whereby he declareth that he is the protector of the faithfull.

[n] My griefe is increaſed becauſe of mine enemies cruelty.

[o] The greater that his afflictions were and the more that his enemies increaſed, the more neere felt he Gods helpe.

[p] Foraſmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them know that thou art the defender of my iuſt cauſe.

PSAL. XXVI.

1 Dauid oppreſſed with many iniuries, finding no helpe in the world, calleth for ayde from God: and aſſured of his integritie towards Saul, deſireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his ſacrifice, which he will offer for his deliuerance, and deſireth to be in the company of the faithfull in the Congregation of God, whence hee was baniſhed by Saul, promiſing integritie of life, and open praiſes and thankeſgiuing.

¶ A Pſalme *of Dauid.*

1 IVdge me, [a] O Lord, for I haue walked in mine innocency: my truſt hath bene alſo in the Lord: *therefore* ſhall I not ſlide.

2 Prooue me, O Lord, and trie me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindneſſe *is* before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine perſons, neither kept company with the diſſemblers.

5 I haue hated the aſſembly of the euill, and haue not companied with the wicked.

6 I will [e] waſh mine hands in innocencie, O Lord, and compaſſe thine altar.

7 That I may declare with the voyce of thankeſgiuing, and ſet forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 [f] Gather not my ſoule with the ſinners, nor my life with the bloody men:

10 In whoſe hand *is* [g] wickedneſſe, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me *therefore*, and be mercifull vnto me.

12 My foot ſtandeth in [h] vprightneſſe: I will prayſe thee, O Lord, in the Congregations.

[a] Hee fleeth to God to bee the Iudge of his iuſt cauſe; ſeeing there is no equitie among men.

[b] My very affections and inward motions of the heart.

[c] Hee ſheweth what ſtayed him, that hee did not recompenſe euill for euill.

[d] He declareth that they cannot walke in ſimplicitie before God, that delight in the company of the vngodly.

[e] I will ſerue thee with a pure affection, and with the godly that ſacrifice vnto thee.

[f] Deſtroy me not in the ouerthrow of the wicked.

[g] Whoſe cruell hands doe execute the malicious deuiſes of their hearts.

[h] I am preſerued from mine enemies by the power of God, and therefore will prayſe him openly.

PSAL. XXVII.

1 Dauid maketh this Pſalme being deliuered from great perils, as appeareth by the prayſes and thankeſgiuing annexed: 6 Wherein wee may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies. 7 And alſo the ende wherefore hee deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

¶ A Pſalme *of Dauid.*

1 THe Lord *is* my [a] light and my ſaluation, whom ſhall I feare? the Lord *is* the ſtrength of my life of whom ſhall I be afraid?

2 When the wicked, *euen* mine enemies and my foes came vpon me to eate vp my fleſh, they ſtumbled and fell.

3 Though an hoaſte pitched againſt me, mine heart ſhould not be afraid: though warre be raiſed againſt me, I will truſt in [b] this.

4 [c] One thing haue I deſired of the Lord, that I will require, *euen* that I may dwell in the houſe of the Lord all the dayes of my life, to beholde the beauty of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide mee in his Tabernacle: in the ſecret *place* of his pauilion ſhall he hide me, *and* ſet mee vp vpon a rocke.

6 [d] And now ſhall he lift vp mine head aboue mine enemies round about mee: therefore will I offer in his Tabernacle ſacrifices of ioy: I will ſing and prayſe the Lord.

7 Hearken vnto my voyce, O Lord, *when* I cry: haue mercie alſo vpon mee and heare mee.

8 *When thou ſaydeſt*, [e] Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not *therefore* thy face from mee, nor caſt thy ſeruant away in diſpleaſure: thou haſt beene my ſuccour, leaue me not, neither forſake me, O God of my ſaluation.

10 [f] Though my father and my mother ſhould forſake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, becauſe of mine enemies.

12 Giue me not vnto the [g] luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake cruelly.

13 *I ſhould haue fainted*, except I had beleeued to ſee the goodneſſe of the Lord [h] in the land of the liuing.

14 [i] Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.

[a] Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely layd vp in God, he feared not the tyrannie of his enemies.

[b] That God will deliuer me and giue my faith the victory.

[c] The loſſe of countrey, wife, and all worldly commodities grieue me not in reſpect of this one thing, that I may not prayſe thy Name in the mids of the congregation.

[d] Dauid aſſured himſelfe by the Spirit of prophecie that he ſhould ouercome his enemies, and ſerue God in his Tabernacle.

[e] He groundeth vpon Gods promiſe, and ſheweth that hee is moſt willing to obey his commandement.

[f] He magnifieth Gods loue toward his, which farre paſſeth the moſt tender loue of parents towards their children.

[g] But either pacifie their wrath, or bridle their rage.

[h] In this preſent life before I die, as Iſa. 38, 11.

[i] Hee exhorteth himſelfe to depend on the Lord, ſeeing he neuer failed in his promiſes.

PSAL. XXVIII.

1 Being in great feare and heauineſſe of heart to ſee God diſhonoured by the wicked, he deſireth to be rid of them. 4 And crieth for vengeance againſt them: and at length aſſureth himſelfe, that God hath heard his prayer. 9 Vnto whoſe tuition he commendeth all the faithfull.

¶ *A Pſalme of Dauid.*

VNto thee, O Lord, doe I cry: O my ſtrength, be not deafe toward me, leaſt if thou anſwere mee not, I be like [a] them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice *is* in their hearts.

4 [d] Reward them according to their deedes, and according to the wickedneſſe of their inuentions: recompenſe them after the worke of their hands: render them their reward.

5 For they reward not the works of the Lord, nor the operation of his hands: *therefore* [e] breake them downe, and build them not vp.

6 [f] Prayſed *be* the Lord, for he hath heard the voyce of my petitions.

7 The Lord *is* my ſtrength and my ſhield: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I prayſe him.

8 The Lord *is* [g] their ſtrength, and he is the ſtrength of the deliuerances of his anoynted.

9 Saue thy people, and bleſſe thine inheritance: feed them alſo, and exalt them for euer.

[a] He counteth himſelfe as a dead man, till God ſhew his fauour toward him, and grant him his petition.

[b] He vſed this outward meanes to help the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokens of his fauour.

[c] Deſtroy not the good with the bad.

[d] He thus prayeth in reſpect of Gods glory and not for his owne cauſe, being aſſured that God would puniſh the perſecuters of his Church.

[e] Let them be vtterly deſtroyed, as Malac 1,4.

[f] Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes.

[g] Meaning, his ſouldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which for the moſt part thinke there is no God.) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. 11 And though thereby God threatneth ſinners, yet hee is alwayes mercifull to his, and mooueth them thereby to prayſe his Name.

¶ *A Pſalme of Dauid.*

GIue vnto the Lord, ye [a] ſonnes of the mighty, giue vnto the Lord glory and ſtrength.

2 Giue vnto the Lord glory *due* vnto his Name: worſhip the Lord in the glorious Sanctuary.

3 The [b] voyce of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

4 The voyce of the Lord *is* mighty: the voyce of the Lord *is* glorious.

5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them alſo to leape like a calfe: Lebanon *alſo* and [d] Shirion like a yong vnicorne.

7 The voyce of the Lord diuideth the [e] flames of fire.

8 The voyce of the Lord maketh the wilderneſſe to tremble: the Lord maketh the wildernes of [f] Kadeſh to tremble.

9 The voyce of the Lord maketh the hindes to [g] calue, and [h] diſcouereth the foreſts: *therefore* in his [i] Temple doeth euery man ſpeake of *his* glory.

10 The Lord ſitteth vpon the [k] floods, and the Lord doeth remaine King for euer.

11 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall bleſſe his people with peace.

[a] He exhorteth the proud tyrants to humble themſelues vnder Gods hand, and not to be inferiour to bruite beaſts and dumbe creatures.

[b] The thunder clappes that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.

[c] That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?

[d] Called alſo Hermon.

[e] It cauſeth the lightnings to ſhoot and glide.

[f] In places moſt deſolate, whereas ſeemeth there is no preſence of God.

[g] For feare maketh them to caſt their calues.

[h] Maketh the trees bare, or pearceth the moſt ſecret places.

[i] Though the wicked are nothing mooued with theſe lights, yet the faithfull prayſe God.

[k] To moderate the rage of the tempeſt and waters, that they deſtroy not all.

PSAL. XXX.

1 When Dauid was deliuered, from great danger, he rendred thankes to God, exhorting other to doe the like, and to learne by his example, that God is rather mercifull then ſeuere and rigorous towards his children. 7 And alſo that the fall from proſperitie to aduerſitie is ſudden. 8 This done, hee returneth to prayer, promiſing to prayſe God for euer.

¶ * *A Pſalme or ſong of the * dedication of the [a] houſe of Dauid.*

I Will magnifie thee, O Lord: [b] thou haſt exalted me, and haſt not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou haſt [c] reſtored me.

3 O Lord, thou haſt brought vp my [d] ſoule out of the graue: thou haſt reuiued me from them that goe downe into the pit.

4 Sing prayſes vnto the Lord, yee [e] his Saints, and giue thankes [f] before the remembrance of his Holineſſe.

5 * For *hee endureth but* a while in his anger: *but* in his fauour *is* life: weeping may abide at euening, but ioy *commeth* in the morning.

6 And in my [g] proſperity I ſayd, I ſhall neuer be mooued.

7 *For* thou Lord of thy goodneſſe haddeſt made my [h] mountaine to ſtand ſtrong: *but* thou diddeſt hide thy face, *and* I [i] was troubled.

8 *Then* cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I goe downe to the pit? ſhall the [k] duſt giue thanks vnto thee? or ſhall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioy: thou haſt looſed my ſacke, and girded mee with gladneſſe.

12 Therefore ſhall *my* [l] tongue prayſe thee and not ceaſe: O Lord my God, I will giue thankes vnto thee for euer.

* 2.Sam.7,2.

* Deut.20,5.

[a] After that Abſalom had polluted it with moſt filthy fornication.

[b] He condemneth them of great ingratitude, which do not prayſe God for his benefits.

[c] Reſtored from the rebellion of Abſalom.

[d] Meaning, that he eſcaped death moſt narrowly.

[e] The word ſignifieth them that haue receiued mercy, and ſhew mercy liberally vnto others.

[f] Before his Tabernacle.

* Pſal.145,8. Iſa. 54,8. 2.Cor.4,17.

[g] I put too much confidence in my quiet ſtate, as Iere. 31,18. 2.Chron. 32,24,25.

[h] I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.

[i] After that thou haſt withdrawen thine helpe, I felt my miſery.

[k] Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in the earth: therefore he would liue to prayſe his Name, which is the end of mans creation.

[l] Becauſe thou haſt preſerued me that my tongue ſhould prayſe thee, I will not be vnmindfull of my duetie.

PSAL. XXXI.

1 Dauid deliuered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 21 Then hee affirmeth that the fauour of God is alwayes ready to thoſe that feare him. 20 Finally hee exhorteth all the faithfull to truſt in God and to loue him, becauſe hee preſerueth and ſtrengtheneth them, as they may ſee by his example.

¶ *To him that excelleth. A Pſalme of Dauid.*

IN * thee, O Lord, haue I put my truſt: let mee neuer be confounded: deliuer me in thy [a] righteouſneſſe.

2 Bowe downe thine eare to mee: make haſte to deliuer me: be vnto me a ſtrong rocke, *and* an houſe of defence to ſaue me.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct me and guide mee.

4 Draw mee out of the [b] nette, that they haue layed priuily for mee: for thou art my ſtrength.

* Pſal. 71,1.

[a] For then God declareth himſelfe iuſt, when he preſerueth his according as he hath promiſed.

[b] Preſerue mee from the craftie counſels and ſubtill practiſe of mine enemies.

5 Into thine [c] hand I commend my ſpirit : *for* thou haſt redeemed me , O Lord God of trueth.

6 I haue hated them that giue themſelues to deceitfull vanities : for I [d] truſt in the Lord.

7 I will be glad and reioyce in thy mercy : for thou haſt ſeene my trouble : thou haſt knowen my ſoule in aduerſities,

8 And thou haſt not ſhut mee vp in the hand of the enemie, *but* haſt ſet my feete at [e] large.

9 Haue mercie vpon me , O Lord : for I am in trouble: mine [f] eye,my ſoule and my belly are conſumed with griefe.

10 For my life is waſted with heauineſſe , and my yeeres with mourning : my ſtrength faileth for my paine, and my bones are conſumed.

11 I was a [g] reproach among all mine enemies, but ſpecially among my neighbours : and a feare to mine acquaintance , [h] who ſeeing mee in the ſtreete, fled from me.

12 I am forgotten as a dead man out of mind : I am like a broken veſſell.

13 For I haue heard the railing of [i] great men : feare *vvas* on euery ſide , while they conſpired together againſt mee, *and* conſulted to take my life.

14 But I truſted in thee,O Lord : I ſaid, [k] Thou art my God.

15 My [l] times are in thine hand : deliuer mee from the hand of mine enemies , and from them that perſecute me.

16 Make thy face to ſhine vpon thy ſeruant : *and* ſaue me through thy mercie.

17 Let me not be confounded , O Lord : for I haue called vpon thee : let the wicked bee put to confuſion, *and* to [m] ſilence in the graue.

18 Let the lying lips be made dumbe , which cruelly , proudly , and ſpitefully ſpeake againſt the righteous.

19 How great is thy goodneſſe , which thou [n] haſt laid vp for them that feare thee ! *and* done to them that truſt in thee , *euen* before the ſonnes of men !

20 Thou doeſt hide them † [o] priuily in thy preſence from the pride of men : thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongues.

21 Bleſſed *be* the Lord : for hee hath ſhewed his marueilous kindneſſe toward me in a [p] ſtrong citie.

22 Though I ſaid in mine [q] haſte, I am caſt out of thy ſight, yet thou heardeſt the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his || Saints: *for* the Lord preſerueth the faithfull , and rewardeth abundantly the proud doer.

24 All yee that truſt in the Lord , be [r] ſtrong, and he ſhall eſtabliſh your heart.

[c] Hee deſireth God not onely to take care for him in this life, but that his ſoule may be ſaued after this life.

[d] This affection ought to be in all Gods children, to hate whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.

[e] Largeneſſe ſignifieth comfort , as ſtraitneſſe , ſorow, and perill.

[f] Meaning, that his ſorow and torment had continued a great while.

[g] Mine enemies had drawen all men to their part againſt me , euen my chiefe friends.

[h] They were afraid to ſhew me any token of friendſhip.

[i] They that were in authoritie , condemned me as a wicked doer.

[k] I had this teſtimonie of conſcience , that thou wouldeſt defend mine innocencie.

[l] Whatſoeuer changes come, thou gouerneſt them by thy prouidence.

[m] Let death deſtroy them to the intent that they may hurt no more.

[n] The treaſures of Gods mercy are alwaies layd vp in ſtore for his children , albeit at all times they doe not enioy them.

† *Ebr. in the ſecret of thy face.*

[o] That is , in a place where they ſhall haue thy comfort , and be hid ſafely from the enemies pride.

[p] Meaning , there was no citie ſo ſtrong to preſerue him , as the defence of Gods fauour.

[q] And ſo by my raſhneſſe and infidelitie deſerued to haue bene forſaken.

|| *Or , yee that feele his mercies.*

[r] Be conſtant in your vocation , and God will confirme you with heauenly ſtrength.

PSAL. XXXII.

1 Dauid puniſhed with grieuous ſickneſſe for his ſinnes , counteth them bleſſed to whom God doeth not impute their tranſgreſſions. 5 And after that he had confeſſed his ſinnes , and obteined pardon, 6 he exhorteth the wicked men to liue godly, 11 and the good to reioyce.

¶ A Pſalme *of Dauid to giue* [a] *inſtruction.*

BLeſſed *is he* whoſe wickednes is [b] forgiuen , *and* whoſe ſinne is couered.

2 Bleſſed *is* the man , vnto whom the Lord imputeth not iniquitie , and in whoſe ſpirit *there is* no guile.

3 When I held my [c] tongue , my bones conſumed, *or* when I [d] roared all the day,

4 (For thine hand is heauie vpon me day and night : *and* my moiſture is turned into the drought of Summer. Selah.)

5 *Then* I [e] acknowledged my ſinne vnto thee, neither hid I mine iniquitie : *for* I thought , I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord , and thou forgaueſt the puniſhment of my ſinne. Selah.

6 Therefore ſhall euery one that is godly, make his prayer vnto thee in a [f] time , when thou mayeſt be found : ſurely in the flood of great waters [g] they ſhall not come neere him.

7 Thou art my ſecret place : thou preſerueſt me from trouble : thou compaſſeſt me about with ioyfull deliuerance. Selah.

8 I will [h] inſtruct thee , and teach thee in the way that thou ſhalt goe , *and* I will guide thee with mine eye.

9 Be yee not like an horſe , *or* like a mule *vvhich* vnderſtand not : whoſe [i] mouthes thou doeſt binde with bit and bridle , leaſt they come neere thee.

10 Many ſorowes *ſhall come* to the wicked : but he that truſteth in the Lord , mercy ſhall compaſſe him.

11 Be glad ye righteous , and [k] reioyce in the Lord , and be ioyfull all yee , that are vpright in heart.

[a] Concerning the free remiſſion of ſinnes , which is the chiefeſt point of our faith.

[b] To be iuſtified by faith , is to haue our ſinnes freely remitted , and to be reputed iuſt , Rom. 4, 6.

[c] Betweene hope and deſpaire.

[d] Neither by ſilence nor crying found I eaſe , ſignifying that before the ſinner be reconciled to God , he feeleth a perpetuall torment.

[e] He ſheweth that as Gods mercie is the onely cauſe of forgiueneſſe of ſinnes , ſo the meanes thereof are repentance and confeſſion which proceed of faith.

[f] When neceſſity cauſeth him to ſeeke to thee for helpe, Iſa. 55, 6.

[g] To wit, the waters and great dangers.

[h] Dauid promiſeth to make the reſt of Gods children partakers of the benefits which he felt , and that he will diligently looke and take care to direct them in the way of ſaluation.

[i] If men can rule bruit beaſts , thinke they that God will not bridle and tame their rage ?

[k] He ſheweth that peace and ioy of conſcience in the holy Ghoſt , is the fruit of faith.

PSAL. XXXIII.

1 Hee exhorteth good men to praiſe God , for that he hath not only created all things , and by his prouidence gouerneth the ſame , but alſo is faithfull in his promiſes, 10 hee vnderſtandeth mans heart , and ſcattereth the counſell of the wicked, 16 ſo that no man can be preſerued by any creature or mans ſtrength : but they , that put their confidence in his mercie , ſhall be preſerued from all aduerſities.

REioyce in the Lord , O yee righteous : *for it* [a] becommeth vpright men to be thankefull.

2 Praiſe the Lord with harpe : ſing vnto him with viole *and* [b] inſtrument of ten ſtrings.

3 Sing vnto him a new ſong : ſing cheerfully with a loud voyce.

4 For the [c] word of the Lord *is* righteous, and all his [d] workes *are* faithfull.

5 He [e] loueth righteouſnes and iudgement : the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heauens made , and all the hoaſte of them by the breath of his mouth.

7 He [f] gathereth the waters of the ſea together as vpon an heape , and layeth vp the depthes in *his* treaſures.

8 Let all the earth feare the Lord : let all them that dwell in the world, feare him.

9 For he ſpake , and it was done : he commanded, and it || ſtood.

10 The Lord breaketh the [g] counſell of the heathen , *and* bringeth to nought the deuices of the people.

[a] It is the duety of the godly to ſet forth the praiſes of God for his mercy and power ſhewed toward them.

[b] To ſing on inſtruments , was a part of the ceremoniall ſeruice of the Temple, which doth no more appertaine vnto vs , then the ſacrifices , cenſings, and lights.

[c] That is , counſell or commandement in gouerning the world.

[d] That is , the effect and execution.

[e] Howſoeuer the world iudgeth of Gods workes , yet he doth all things according to iuſtice and mercie.

[f] By the creation of the heauens and beautifull ornament with the gathering alſo of the waters , he ſetteth forth the power of God, that all creatures might feare him.

|| *Or , was created.*

[g] No counſell can preuaile againſt God , but he defeateth it , and it ſhall haue euill ſucceſſe.

11 The counſell of the Lord ſhall ſtand for euer, *and* the thoughts of his heart throughout all ages.

12 Bleſſed *is* that nation, whoſe [h] God is the Lord: *euen* the people *that* he hath choſen for his inheritance.

13 The Lord [i] looketh downe from heauen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.

15 He [k] faſhioneth their hearts euery one, *and* vnderſtandeth all their workes.

16 The [l] King is not ſaued by the multitude of an hoaſte, *neither* is the mightie man deliuered by great ſtrength.

17 A horſe is a vaine helpe, and ſhall not deliuer *any* by his great ſtrength.

18 Behold, [m] the eye of the Lord *is* vpon them that feare him, *and* vpon them that truſt in his mercie,

19 To deliuer their ſoules from death, and to preſerue them in famine.

20 [n] Our ſoule waiteth for the Lord: *for* he is our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, becauſe we truſted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee truſted in thee.

[h] Hee ſheweth that all our felicity ſtandeth in this, that the Lord is our God.

[f] He prooueth, that all things are gouerned by Gods prouidence and not by fortune.

[k] Therefore he knoweth their wicked enterpriſes.

[l] If kings and the mightie of the world cannot be ſaued by worldly meanes, but onely by Gods prouidence, what haue others to truſt in, that haue not like meanes?

[m] God ſheweth that toward his of his mercie, which man by no meanes is able to compaſſe.

[n] Thus he ſpeaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 *After Dauid had eſcaped Achiſh, according as it is written in the 1. Sam. 2,11. whome in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philiſtims) hee prayſeth God for his deliuerance, 3 prouoking all others by his example to truſt in God, to feare and ſerue him, 7 who defendeth the godly with his Angels, 16 and vtterly deſtroyeth the wicked in their ſinnes.*

¶ A Pſalme *of Dauid, vvhen he changeth his behauiour before Abimelech, vvho draue him avvay, and he departed.*

I Will [a] alway giue thankes vnto the Lord: his prayſe *ſhallbe* in my mouth continually.

2 My ſoule ſhall glory in the Lord: the [b] humble ſhall heare it and be glad.

3 Prayſe ye the Lord with me, and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my [c] feare.

5 They [d] ſhall looke vnto him, and runne *to him*: and their faces ſhall not be aſhamed, *ſaying*,

6 This poore man cryed, and the Lord heard *him*, and ſaued him out of all his troubles.

7 The [e] Angel of the Lord pitched round about them, that feare him, and deliuereth them.

8 Taſte ye and ſee, how gracious the Lord is: bleſſed *is* the man that truſteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons do lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 *What man is he that deſireth life, and loueth *long* dayes for to [i] ſee good?

13 Keepe thy tongue from euill, and thy lips, that they ſpeake no guile.

14 Eſchew euill and doe good: ſeeke peace and follow after it.

15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their crie.

16 *But* the [k] face of the Lord *is* againſt them that doe euill, to cut off their remembrance from the earth.

17 *The righteous* cry, and the Lord heareth *them*, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will ſaue ſuch as be afflicted in ſpirit.

19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 *But* malice ſhall ſlay the [n] wicked: and they that hate the righteous, ſhall periſh.

22 The Lord [o] redeemeth the ſoules of his ſeruants: and none that truſt in him, ſhall periſh.

[a] Hee promiſed neuer to become vnmindfull of Gods great benefite for his deliuerance.

[b] They that are beaten downe with the experience of their owne euils.

[c] Which I conceiued for the danger wherein I was.

[d] They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.

[e] Though Gods power be ſufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

[f] The godly by their patient obedience profite more then they which rauine and ſpoyle.

[g] If they abide the laſt triall.

[h] That is, the true religion and worſhip of God.

* 1. *Petr.* 3,10.

[i] Seeing all men naturally deſire felicitie, he wondereth why they caſt themſelues willingly into miſery.

[k] The anger of God doeth not onely deſtroy the wicked, but alſo aboliſheth their name for euer.

[l] When they ſeeme to be ſwallowed vp with afflictions, then God is at hand to deliuer them.

[m] And as Chriſt ſaith, all the haires of his head.

[n] Their wicked enterpriſes ſhall turne to their owne deſtruction.

[o] For when they ſeeme to be ouercome with great dangers and death it ſelfe, then God ſheweth himſelfe their redeemer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their king (as is the courſe of the world) did alſo moſt cruelly perſecute Dauid: againſt whom hee prayeth God to plead and to auenge his cauſe, 8 that they may be taken in their nets and ſnares, which they layd for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce and prayſe the Name of the Lord, that thus deliuereth his ſeruant. 28 And ſo he promiſeth to ſpeake foorth the iuſtice of the Lord, and to magnifie his Name all the dayes of his life.*

¶ A Pſalme *of Dauid.*

Plead thou my [a] cauſe, O Lord, with them that ſtriue with me: fight thou againſt them that fight againſt me.

2 [b] Lay hand vpon the ſhield and buckler, and ſtand vp for my helpe.

3 Bring out alſo the ſpeare, and ſtop *the vvay* againſt them that perſecute mee, ſay vnto my [c] ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame, that ſeeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] ſcatter *them*.

6 Let their way be darke and ſlipperie: and let the Angel of the Lord perſecute them.

7 For [e] without cauſe they haue hid the pit *and* their net for me: without cauſe haue they digged *a pit* for my ſoule.

8 Let deſtruction come vpon [f] him at vnwares, and let his net, that hee hath layed priuily, take him: let him fall into [g] the ſame deſtruction.

9 Then my ſoule ſhall be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my [h] bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him, that is too ſtrong for him! yea, the poore and him that is in miſerie, from him that ſpoyleth him!

11 [i] Cruell witneſſes did riſe vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to [k] haue ſpoyled my ſoule.

13 Yet I, when they were ſicke, I was cloathed with a ſacke: I humbled my ſoule with faſting:

and

[a] He deſireth God to vndertake his cauſe againſt them that did perſecute him and ſlaunder him.

[b] Albeit God can with his breath deſtroy all his enemies, yet the holy Ghoſt attributeth vnto him theſe outward weapons to aſſure vs of his preſent power.

[c] Aſſure mee againſt theſe tentations, that thou art the authour of my ſaluation.

[d] Smite them with the ſpirit of giddineſſe that their enterpriſes may be fooliſh, and they receiued iuſt reward.

[e] Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cauſe is iuſt.

[f] When he promiſeth to himſelfe peace.

[g] Which he prepared againſt the children of God.

[h] He attributeth his deliuerance onely to God, praying him therefore both in ſoule and body.

[i] That would not ſuffer me to purge my ſelfe.

[k] To haue taken from me all comfort and brought me into deſpaire.

and [l] my prayer was turned vpon my boſome.

14 I behaued my ſelfe as to *my* friend, *or* as to my brother: I humbled my ſelfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduerſity they reioyced, and gathered themſelues together, the abiects aſſembled themſelues againſt me, and I knew not: they tare [n] me, and ceaſed not.

16 With the falſe ſcoffers at [o] bankets, gnaſhing their teeth againſt me.

17 Lord, how long wilt thou behold *this*? deliuer my ſoule from their tumult, *euen* my deſolate *ſoule* from the lions.

18 *So* will I giue thee thanks in a great Congregation: I will prayſe thee among much people.

19 Let not them that are mine enemies vniuſtly reioyce ouer me, neither let them [p] winke with the eye, that hate me without a cauſe.

20 For they ſpeake not as friendes: but they imagine deceitfull wordes againſt the ‖ quiet of the land.

21 And they gaped on me with their mouthes, ſaying, Aha, aha, [q] our eye hath ſeene.

22 Thou haſt ſeene it, O Lord: keepe not ſilence: be not farre from me, O Lord.

23 Ariſe and wake to my iudgement, *euen* to my cauſe, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy [r] righteouſneſſe, and let them not reioyce ouer me.

25 Let them not ſay in their hearts, [ſ] O our ſoule reioyce: neither let them ſay, We haue deuoured him.

26 Let them be confounded, and put to ſhame [t] together, that reioyce at mine hurt: let them be cloathed [u] with confuſion and ſhame, that lift vp themſelues againſt me.

27 *But* let them be ioyfull and glad, [x] that loue my righteouſneſſe: yea, let them ſay alway, Let the Lord be magnified, which loueth the [y] proſperitie of his ſeruant.

28 And my tongue ſhall vtter thy righteouſneſſe, *and* thy praiſe euery day.

PSAL. XXXVI.

1 The Prophet grieuouſly vexed by the wicked, doeth complaine of their malicious wickedneſſe. 6 Then he turneth to conſider the vnſpeakeable goodneſſe of God toward all creatures. 9 But ſpecially towards his children, that by the faith thereof he may be comforted and aſſured of his deliuerance by this ordinarie courſe of Gods worke. 13 Who in the end deſtroyeth the wicked, and ſaueth the iuſt.

¶ *To him that excelleth.* A Pſalme *of Dauid,*
the ſeruant of the Lord.

WIckednes ſaith to the wicked man, [a] euen in mine heart, *that there is* no feare of God before his eyes.

2 For he [b] flattereth himſelfe in his own eyes, while his iniquity is found *worthy* to be hated.

3 The wordes of his mouth *are* iniquity and [c] deceit: he hath left off to vnderſtand *and* to doe good.

4 He [d] imagineth miſchiefe vpon his bed: he ſetteth himſelfe vpon a way, *that is* not good, *and* doeth not abhorre euill.

5 Thy [e] mercy, O Lord, *reacheth* vnto the heauens, *and* thy faithfulneſſe vnto the cloudes.

6 Thy righteouſneſſe *is* like the † mightie mountaines: thy iudgements *are like* a great [f] deepe: thou Lord, doeſt ſaue man and beaſt.

7 How excellent is thy mercy, O God! therefore the children of men truſt vnder the ſhadow of thy wings.

8 They ſhallbe [g] ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.

9 For with thee *is* the well of life, and in thy light ſhall we ſee light.

10 Extend thy louing kindneſſe vnto them that [h] know thee, and thy righteouſneſſe vnto them that are vpright in heart.

11 Let not the [i] foote of pride come againſt mee, and let not the hand of the wicked men mooue me.

12 [k] There they are fallen that worke iniquity: they are caſt downe, and ſhall not be able to riſe.

PSAL. XXXVII.

1 This Pſalme containeth exhortation and conſolation for the weake, that are grieued at the proſperitie of the wicked, and the affliction of the godly. 7 For how proſperouſly ſoeuer the wicked doe liue for the time, hee doeth affirme their felicitie to be vaine and tranſitorie, because they are not in the fauour of God, but in the end they are deſtroyed as his enemies. 11 And how miſerably that the righteous ſeemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preſerued.

¶ A Pſalme *of Dauid.*

FRet not [a] thy ſelfe becauſe of the wicked men, neither be enuious for the euill doers.

2 For they ſhall ſoone be [b] cut downe like graſſe, and ſhall wither as the grene herbe.

3 [c] Truſt thou in the Lord and doe good: dwell in the land, and thou ſhalt be fed aſſuredly:

4 And delite thy ſelfe in the Lord, and hee ſhall giue thee thine hearts deſire.

5 [d] Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.

6 And he ſhall bring forth thy righteouſneſſe as the light, and thy [e] iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy ſelfe for him [f] which proſpereth in his way, *nor* for the man that bringeth *his* enterpriſes to paſſe.

8 Ceaſe from anger, and leaue of wrath: fret not thy ſelfe [g] alſo to doe euill.

9 For euill doers ſhallbe cut off, and they that waite vpon the Lord, they ſhall inherite the land.

10 [h] Therefore yet a little while and the wicked ſhall not *appeare*, and thou ſhalt looke after his place, and he ſhall not *be found.*

11 But * meeke men ſhall poſſeſſe the earth, and ſhall haue their delite in the multitude of peace.

12 [i] The wicked practiſeth againſt the iuſt, and gnaſheth his teeth againſt him.

13 *But* the Lord ſhall laugh him to ſcorne: for he ſeeth that his day is comming.

14 The wicked haue drawen *their* ſword and haue bent their bowe, to caſt downe the poore

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[l] I prayed for them with inward affection, as I would haue done for my ſelfe: or, I declared mine affection with bowing downe mine head.

[m] When they ſaw me ready to ſlip, and as one that halted for infirmitie.

[n] With their railing words.

[o] The word ſignifieth cakes: meaning that the proud courtiers at their daintie feaſts ſcoffe, raile, and conſpire his death.

[p] In token of contempt and mocking.

‖ *Or, clefts of the earth: meaning, himſelfe and others in their miſerie.*

[q] They reioyced as though they had now ſeene Dauid ouerthrowen.

[r] It is the Iuſtice of God to giue to the oppreſſours affliction and torment, and to the oppreſſed aide and reliefe, 2.Theſſ.1,6.

[ſ] Becauſe we haue that which we ſought for, ſeeing he is deſtroyed.

[t] That is, at once, were they neuer ſo many or mightie.

[u] This prayer ſhall alwayes be verified againſt them that perſecute the faithfull.

[x] That at leaſt fauour my right, though they be not able to helpe me.

[y] He exhorteth the Church to prayſe God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

[a] I ſee euidently by his deeds, that ſinne puſheth forward the reprobate from wickedneſſe to wickedneſſe, albeit he goe about to couer his impietie.

[b] Though all other deteſt his vile ſinne, yet he himſelfe ſeeth it not.

[c] The reprobate mocke at wholeſome doctrine, and put not difference betweene good and euill.

[d] By deſcribing at large the nature of the reprobate: hee admoniſheth the godly to beware of theſe vices.

[e] Though wickedneſſe ſeemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouerneſt heauen and earth.

† *Ebr. the mountaines of God: for whatſoeuer is excellent, is thus called.*

[f] The depth of thy prouidence gouerneth all things, and diſpoſeth them, albeit the wicked ſeeme to ouerwhelme the world.

[g] Onely Gods children haue ynough of all things both concerning this life and the life to come.

[h] Hee ſheweth who are Gods children, to wit, they that know him, and leade their liues vprightly.

[i] Let not the proude aduance himſelfe againſt mee, neither the power of the wicked driue me away.

[k] That is, in their pride wherein they flatter themſelues.

[a] He admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of the wicked, neither to deſire to be like them to make our ſtate the better.

[b] For Gods iudgment cutteth downe their ſtate in a moment.

[c] To truſt in God, and doe according to his will, are ſure tokens that his prouidence will neuer faile vs.

[d] Be not led by thine owne wiſedome, but obey God, and he will finiſh his worke in thee.

[e] As the hope of the day light cauſeth vs not to be offended with the darkeneſſe of the night: ſo ought we patiently to truſt that God will cleare our cauſe and reſtore vs to our right.

[f] When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he fauoureth their doings; Iob 21,7 &c.

[g] Meaning, except he moderate his affections, he ſhall be led to doe as they doe.

[h] He correcteth the impatience of our nature, which cannot abide till the fulneſſe of Gods time become.

* *Matt. 5.5.*

[i] The godly are aſſured that the power and craft of the wicked ſhall not preuaile againſt them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their ſinnes; and offer vp their teares, is a ſacrifice of their obedience.

and needy, *and* to ſlay ſuch as be of vpright conuerſation.

15 *But* their ſword ſhall enter into their owne heart, and their bowes ſhallbe broken.

16 [k] A ſmall thing vnto the iuſt man is better then great riches to the wicked *and* mightie.

17 For the armes of the wicked ſhall be broken: but the Lord vpholdeth the iuſt men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance ſhallbe perpetuall.

19 They ſhall not be confounded in the perillous time, and in the dayes of famine they ſhall haue [m] ynough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be conſumed as the [n] fatte of lambes: *euen* with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and [o] giueth.

22 For ſuch as be bleſſed *of God* ſhall inherite the land, and they that be curſed of him, ſhall be cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, hee ſhall not be caſt off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I ſaw neuer the righteous forſaken, nor his [r] ſeede begging bread.

26 *But* he is euer mercifull and lendeth, and his ſeede *enioyeth* the bleſſing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forſaketh not his Saints: they ſhall be preſerued for euermore: but the ſeede of the wicked ſhall be cut off.

29 The righteous men ſhall inherite the land, and dwell therein [ſ] for euer.

30 The [t] mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his ſteps ſhall not ſlide.

32 The wicked watched the righteous, and ſeeketh to ſlay him.

33 *But* the Lord will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lord, and keepe his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene bay tree.

36 Yet he [x] paſſed away, and loe, he was gone, and I ſought him, but he could not be found.

37 [y] Marke the vpright man, and behold the iuſt: for the end of *that* man *is* peace.

38 But their tranſgreſſours ſhall be deſtroyed together, *and* the ende of the wicked ſhall be cut off.

39 But the [z] ſaluation of the righteous men *ſhallbe* of the Lord: hee *ſhalbe* their ſtrength in the time of trouble.

40 For the Lord ſhall helpe them, and deliuer them: hee ſhall deliuer them from the wicked, and ſhall ſaue them, becauſe they truſt in him.

[k] For they are dayly fed as with Manna from heauen, and haue ſufficient, when the wicked haue neuer ynough, but euer hunger.

[l] God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

[m] For God will giue them contented mindes: and that which ſhall be neceſſary.

[n] They ſhall vaniſh away ſuddenly, for they are fed for the day of ſlaughter.

[o] God ſo furniſheth him with his bleſſings, that hee is able to helpe others.

[p] God proſpereth the faithfull, becauſe they walke in his wayes with an vpright conſcience.

[q] When God doeth exerciſe his faith with diuers tentations.

[r] Though the iuſt man die, yet Gods bleſſings are extended to his poſteritie, and though God ſuffer ſome iuſt man to lacke temporall benefits, yet hee recompenſeth him with ſpirituall treaſures.

[ſ] They ſhall continually be preſerued vnder Gods wings, and haue at leaſt inward reſt.

[t] Theſe three poynts are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.

[u] For though it be ſometime ſo expedient both for Gods glory and their ſaluation, yet he will approoue their cauſe, and reuenge their wrong.

[x] So that the proſperitie of the wicked is but as a cloud, which vaniſheth away in a moment.

[y] He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and alſo of his iudgements.

[z] He ſheweth that the patient hope of the godly is neuer in vaine, but in the end hath good ſucceſſe, though for a time God proue them by ſundry tentations.

PSAL. XXXVIII.

1 Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatneſſe of his griefe by many wordes and circumſtances, as wounded with the arrowes of Gods ire, forſaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence hee commendeth his cauſe to God, and hopeth for ſpeedie helpe at his hand.

¶ *A Pſalme of Dauid for [a] remembrance.*

O Lord, rebuked me not in thine [b] anger, neither chaſtiſe me in thy wrath.

2 For thine [c] arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing found in my fleſh, becauſe of thine anger: neither *is* there reſt in my bones, becauſe of my [d] ſinne.

4 For mine [e] iniquities are gone ouer mine head, *and* as a weightie burden they are too heauie for me.

5 My wounds are putrified, and corrupt becauſe of [f] my fooliſhneſſe.

6 I am bowed, *and* crooked very ſore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there *is* nothing found in my fleſh.

8 I am weakened and ſore broken: I [g] roare for the very griefe of mine heart.

9 Lord, *I powre* my whole deſire before thee, and my ſighing is not hid from thee.

10 Mine heart † panteth: my ſtrength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends ſtand aſide from my plague, and my [i] kinſmen ſtand afarre off.

12 They alſo that ſeeke after my life, lay ſnares, and they that go about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a [k] deafe man heard not, and *am* as a dumme man, *vvhich* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whoſe mouth *are* no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare *me*, my Lord, my God.

16 For I ſayd, *Heare me*, leaſt they reioyce ouer me: *for* [l] when my foot ſlippeth, they extol themſelues againſt me.

17 Surely I am ready to [m] halt, and my ſorow *is* euer before me.

18 When I declare my paine, *and* am ſorie for my ſinne,

19 Then mine [n] enemies are aliue, *and* are mightie, and they that hate me wrongfully are many.

20 They alſo, that reward euill for good, are mine aduerſaries, becauſe I follow [o] goodneſſe.

21 Forſake mee not, O Lord, be not thou farre from me, my God.

22 Haſte thee, to helpe mee, O my Lord, my [p] ſaluation.

[a] To put himſelfe and others in minde of Gods chaſtiſement for ſinne.

[b] He deſireth not to be exempted from Gods rod, but that he would ſo moderate his hand, that he might be able to beare it.

[c] Thy ſickneſſe, wherewith thou haſt viſited me.

[d] Dauid acknowledgeth God to be iuſt in his puniſhments, becauſe his ſinnes had deſerued much more.

[e] He confeſſeth his ſins, Gods iuſtice, and maketh prayer his refuge.

[f] That rather gaue place to mine owne luſts, then to the will of God.

‖ *Or, blacke as one that is diſfigured and conſumed with ſickeneſſe.*

[g] This example warneth vs neuer to diſpaire, be the torment neuer ſo great: but alwaies to cry vnto God with ſure truſt for deliuerance.

† *Ebr. runneth about, or, is toſſed to and fro, meaning, that he was deſtitute of all helpe and counſell.*

[h] My ſight faileth me for very ſorrow.

[i] Partly for feare and partly for pride, they denied all duetie and friendſhip.

[k] For I can haue no audience before men, and therefore patiently wait for the helpe of God.

[l] That is, if they ſee that thou ſuccour me not in time, they will mocke and triumph, as though thou hadſt forſaken me.

[m] I am without hope to recouer my ſtrength.

[n] In my greateſt miſerie they moſt reioyce.

[o] He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.

[p] Which art the authour of my ſaluation: and this declareth that he prayed with ſure hope of deliuerance.

CHAP. XXXIX.

1 Dauid vttereth with what great griefe and bitterneſſe of minde hee was driuen to theſe outragious complaints of his infirmities. 2 For he confeſſeth that when he had determined ſilence, that he braſt forth yet into words, that he would not, through the greatneſſe of his griefe. 4 Then hee rehearſeth certaine requeſts which taſte of the infirmitie of man. 8 And mixeth with them many prayers: but all doe ſhew a

minde

mind wonderfully trembled, that it may plainely appeare how he did ſtriue mightily againſt death and deſperation.

¶ *To the excellent* Muſician [a] *Ieduthun.*

A Pſalme of Dauid.

I Thought, [b] I will take heed to my wayes, that I ſin not with my tongue: I will keepe my mouth bridled, while the wicked is in my ſight.

2 I was dumb and ſpake nothing: I kept ſilence *euen* from good, [c] and my ſorow was more ſtirred.

3 Mine heart was hote within me, *and* while I was muſing, the fire kindled, *and* I [d] ſpake with my tongue, *ſaying*,

4 Lord, let me know mine ende, and the meaſure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou haſt made my dayes as an hand breadth, and mine age as nothing in reſpect of thee: ſurely euery man *in his beſt* ſtate is altogether [e] vanity. Selah.

6 Doubtleſſe man walketh in a ſhadow, and diſquieteth himſelfe in vaine: he heapeth vp *riches*, and cannot tell who ſhall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my tranſgreſſions, and make me not a rebuke vnto the [f] fooliſh.

9 I ſhould haue bene dumbe, and not haue opened my mouth, becauſe [g] thou didſt it.

10 Take thy plague away from me: for I am conſumed by the ſtroke of thine hand.

11 When thou with rebukes doſt chaſtiſe man for iniquity, thou as a moth [h] makeſt his [i] beauty to conſume: ſurely euery man *is* vanity. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not ſilence at my teares, for I am a ſtranger with thee, *and* a ſoiourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my ſtrength, [k] before I go hence and be not.

[a] This was one of the chiefe ſingers, 1 Chron. 16,41.

[b] Albeit he had appoynted with himſelfe patiently to haue taried Gods leaſure, yet the vehemency of his paine cauſed him to breake his purpoſe.

[c] Though when the wicked ruled, he thought to haue kept ſilence, yet his zeale cauſed him to change his mind.

[d] He confeſſeth that hee grudged againſt God, conſidering the greatneſſe of his ſorrows, and the ſhortneſſe of his life.

[e] Yet Danid offended in that that he reaſoned with God as though that he were too ſeuere toward his weake creature.

[f] Make me not a mocking ſtocke to the wicked, or wrap mee not vp with the wicked, when they are put to ſhame.

[g] Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

[h] Though thine open plagues light not euermore vpon them, yet thy ſecret curſe continually fretteth them.

[i] The word ſignifieth all that he deſireth, as health, force, ſtrength, beauty, and in whatſoeuer hee hath delight, ſo that the rod of God taketh away all that is deſired in this world.

[k] For his ſorow cauſed him thinke that God would deſtroy him vtterly: whereby we ſee how hard it is for the very Saints to keepe a meaſure in their words, when death and deſpaire aſſaile them.

PSAL. XL.

1 *Dauid deliuered from great danger doth magnifie and prayſe the grace of God for his deliuerance, and commendeth his prouidence toward all mankind.* 5 *Then doeth he promiſe to giue himſelfe wholly to Gods ſeruice, and ſo declareth how God is truely worſhipped.* 14 *Afterwards he giueth thanks and prayſeth God, and hauing complained of his enemies, with good courage hee calleth for ayde and ſuccour.*

¶ *To him that excelleth. A Pſalme of Dauid.*

I Waited [a] patiently for the Lord, and he enclined vnto me, and heard my cry.

2 He brought mee alſo out of the [b] horrible pit, out of the myrie clay, and ſet my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth [c] a new ſong of prayſe vnto our God: many ſhall ſee it and feare, and ſhall truſt in the Lord.

4 Bleſſed *is* the man that maketh the Lord his truſt, and regardeth [d] not the proud, nor ſuch as turne aſide to lies.

5 [e] O Lord my God, thou haſt made thy wonderfull workes *ſo* many, that none can count in order to thee thy thoughts towards vs: I would declare and ſpeake *of them, but* they are moe then I am able to expreſſe.

6 Sacrifice and offering thou diddeſt not deſire: (*for* [f] mine eares haſt thou prepared) burnt offring and ſinne offring haſt thou not required.

7 [g] Then ſaid I, Loe, I come: *for* in the rolle of the booke it *is* written of me.

8 I deſired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteouſnes in ẏ [h] great congregation: loe, I will not reſtaine my lips: O Lord, thou knoweſt.

10 I haue not hid thy righteouſneſſe within mine heart, *but* I haue declared thy [i] trueth and thy ſaluation: I haue not concealed thy mercy, and thy trueth from the great Congregation.

11 Withdrawe not thou thy tender mercie from me, O Lord, let thy mercy and thy trueth alway preſerue me.

12 For innumerable troubles haue compaſſed me: my ſinnes haue taken ſuch holde vpon mee, that I am not able to looke vp: *yea*, they are moe in nnmber then the haires of mine head: therefore mine heart hath [k] failed me.

13 Let it pleaſe thee, O Lord, to deliuer mee: make haſte, O Lord, to helpe me.

14 Let them be [l] confounded and put to ſhame together, that ſeeke my ſoule to deſtroy it: let them be driuen backward and put to rebuke that deſire mine hurt.

15 Let them be [m] deſtroyed for a reward of their ſhame, which ſay vnto me, Aha, aha.

16 Let all them that ſeeke thee, reioyce and be glad in thee, and let them that loue thy ſaluation, ſay alway, [n] The Lord be praiſed.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

[a] Though God deferred his help, yet he patiently aboade till he was heard.

[b] He hath deliuered me from moſt great dangers.

[c] That is, a ſpeciall occaſion to prayſe him: for Gods benefits are ſo many occaſions for vs to praiſe his Name.

[d] To follow their example, which he muſt needs do that truſteth not onely in the Lord.

[e] Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, and confeſſeth that his counſels towards vs are far aboue our capacities: we cannot ſo much as tell them in order.

[f] Thou haſt opened mine eares to vnderſtand the ſpirituall meaning of the ſacrifices: and here Dauid eſteemeth the ceremonies of the law nothing in reſpect of the ſpirituall ſeruice.

[g] When thou haddeſt opened mine eares and heart, I was ready to obey thee, being aſſured that I was written in the booke of thine elect for this end.

[h] In the Church aſſembled in the Sanctuary.

[i] Dauid here numbreth 3. degrees of our ſaluation: Gods mercy, whereby he pitieth vs: his righteouſnes, which ſignifieth his continuall protection: and his trueth, whereby appeareth his conſtant fauour, ſo that hereof proceedeth our ſaluation.

[k] As touching the iudgement of the fleſh, I was vtterly deſtitute of all counſell, yet faith inwardly mooued mine heart to pray.

[l] He deſireth that Gods mercy may contend for him againſt the rage of his enemies.

[m] Let the ſame ſhame and confuſion light vpon them, which they intended to haue brought vpon me.

[n] As the faithfull alwayes prayſe God for his benefits, ſo the wicked mocked Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuouſly afflicted, bleſſeth them that pity his caſe,* 9 *and complaineth of the treaſon of his owne friends and familiars, as came to paſſe in Iudas, Ioh. 13,18. After hee feeling the great mercies of God gently chaſtiſing him, and not ſuffring his enemies to triumph againſt him,* 13 *giueth moſt hearty thanks to God.*

¶ *To him that excelleth. A Pſalme of Dauid.*

BLeſſed *is* he that [a] iudgeth wiſely of the poore: the Lord ſhall deliuer him in the time of trouble.

2 The Lord will keepe him and preſerue him aliue, he ſhalbe bleſſed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will ſtrengthen him vpon the [b] bed of ſorow: thou haſt turned all his [c] bed in his ſickneſſe.

4 *Therefore* I ſaid, Lord haue mercy vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies [d] ſpeake euill of mee, *ſaying*, When ſhall he die, and his name periſh.

6 And if he come to ſee me, he ſpeaketh [e] lies, *but* his heart heapeth iniquitie within him, *and* *vvhen* he commeth forth, he telleth it.

7 All they that hate me whiſper together againſt me: *euen* againſt me do they imagine mine hurt.

8 [f] A miſchiefe is light vpon him, and he that lyeth, ſhall no more riſe.

9 Yea, my † familiar friend, whom I truſted, which did eat of my bread, [g] hath lifted vp the heele againſt me.

[a] Not condemning him as accurſed whom God doth viſit, knowing that there are diuers cauſes why God layeth his hand vpon vs, yea and afterward he reſtoreth vs.

[b] When for ſorow and griefe of minde he calleth himſelfe vpon his bed.

[c] Thou haſt reſtored him in his ſick bed and ſent him comfort.

[d] That is, curſe me and cannot haue their cruell hate quenched, but with my ſhamefull death.

[e] For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.

[f] The enemies thought by his ſharpe puniſhments that God was become his mortall enemy.

† *Ebr. the man of my peace.*

[g] As Dauid felt this falſhoode, and as it was chiefly accompliſhed in Chriſt, Iohn 13,18. ſo ſhall his members continually prooue the ſame.

10 Therefore, O Lord,haue mercy vpon mee, and raiſe me vp : ſo ſhall I reward them.

11 By this I know that thou fauoureſt me, becauſe mine enemy doth not triumph againſt me.

12 And as for me thou vpholdeſt me [h] in mine integrity, & doeſt ſet me before thy [i] face for euer.

13 Bleſſed *be* the Lord God of Iſrael world without end. [k] So be it, euen ſo be it.

PSAL. XLII.

1 The Prophet grieuouſly complaineth, that being letted by his perſecuters, he could not be preſent in the congregation of Gods people, proteſting that although he was ſeparated in body from them, yet his heart was thitherward affectioned. 7 And leaſt of all he ſhewed that hee was not ſo far ouercome with theſe ſorowes and thoughts, 8 but that he continually put his confidence in the Lord.

¶ *To him that excelleth.* A Pſalme *to giue inſtruction,* [a] committed *to the ſonnes of Korah.*

AS the Hart brayeth for the riuers of water, ſo [b] panted my ſoule after thee, O God.

2 My ſoule thirſteth for God, *euen* for the liuing God : when ſhall I come and appeare *before* the preſence of God?

3 [c] Mine teares haue beene my meate day and night, while they dayly ſay vnto me, Where is thy God?

4 When I remembred [d] theſe things, I powred out my very heart, becauſe I had gone with the multitude, *and* ledde them into the houſe of God with the voyce of ſinging, *and* praiſe, *as* a multitude that keepeth a feaſt.

5 Why art thou caſt downe, my ſoule, and vnquiet within me? [e] wait on God: for I will yet giue him thanks for the helpe of his preſence.

6 My God, my ſoule is caſt downe within me, [f] becauſe I remembred thee, from the land of Iorden, and Hermonim, *and* from the mount Mizar.

7 *One* [g] deep calleth *another* deepe by the noiſe of thy water ſpouts : all thy waues and thy floods are gone ouer me.

8 The Lord [h] will graunt his louing kindnes in the day, and in the night ſhall I ſing of him, *euen* a prayer vnto the God of my life.

9 I will ſay vnto God, *which is* my rocke, Why haſt thou forgotten mee? why goe I mourning, when the enemy oppreſſeth *me*?

10 My [i] bones are cut aſunder, while mine enemies reproach me, ſaying dayly vnto me, Where is thy God?

11 [k] Why art thou caſt downe, my ſoule? and why art thou diſquieted within me? wait on God: for I will yet giue him thanks : *hee is* my preſent helpe and my God.

PSAL. XLIII.

1 Hee prayeth to be deliuered from them that conſpire againſt him, that he might ioyfully prayſe God in his holy congregation.

IUdge [a] me, O God, and defend my cauſe againſt the vnmercifull [b] people : deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength : why haſt thou put me away? why goe I ſo mourning, when the enemy oppreſſed *me*?

3 Send thy [c] light and thy trueth : let them lead mee : let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

4 Then [d] will I goe vnto the altar of God, *euen* vnto the God of my ioy *and* gladnes : and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou caſt downe, my ſoule? and why art thou diſquieted within me : [e] wayte on God : for I will yet giue him thanks, *he is* my preſent helpe and my God.

PSAL. XLIV.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, becauſe they feele it no more. 17 Alſo they alledge the couenant made with Abraham, for the keeping whereof they ſhew what grieuous things they ſuffred. 23 Finally, they pray vnto God not to contemne their affliction, ſeeing the ſame redoundeth to the contempt of his honour.

¶ *To him that excelleth.* A Pſalme *to giue inſtruction,* committed *to the ſonnes of Korah.*

WE haue heard with our [a] eares, O God : our fathers haue told vs the workes *that* thou haſt done in their dayes, in the old time :

2 *How* thou haſt driuen out the [b] heathen with thine hand, and planted [c] them : *how* thou haſt deſtroyed the [d] people, and cauſed [e] them to grow.

3 For they inherited not the lande by their owne ſword, neither did their owne arme ſaue them : but thy right hand, and thine arme, and the light of thy countenance, becauſe thou didſt [f] fauour them.

4 Thou art my king, O God : ſend helpe vnto [g] Iaakob.

5 [h] Through thee haue wee thruſt backe our aduerſaries : by thy Name haue we troden downe them that roſe vp againſt vs.

6 For I doe not truſt in my bow, neither can my ſword ſaue me.

7 But thou haſt ſaued vs from our aduerſaries, and haſt put them to confuſion that hate vs.

8 *Therefore* will wee prayſe God continually, and will confeſſe thy Name for euer. Selah.

9 But *now* thou art farre off, and putteſt vs to [i] confuſion, and goeſt not forth with our armies.

10 Thou makeſt vs to turn back from the aduerſary, and they which hate vs, ſpoile ‖ for themſelues.

11 * Thou giueſt vs [k] as ſheepe to be eaten, and doeſt ſcatter vs among the nations.

12 Thou ſelleſt thy people [l] without gaine, and doeſt not increaſe their price.

13 Thou makeſt vs a reproach to our neighbours, a ieſt and laughing ſtocke to them that are round about vs.

14 Thou makeſt vs a prouerb among the nations, and a nodding of the head among the people.

15 My [m] confuſion *is* dayly before me, and the ſhame of my face hath couered me.

16 For the voyce of the ſlanderer and rebuker, for the enemy and [n] auenger.

17 All this is come vpon vs, yet doe wee not [o] forget thee, neither deale wee falſly concerning thy couenant.

18 Our heart is not turned backe : neither our ſteps gone out of thy paths,

19 Albeit thou haſt ſmitten vs downe into the place of ‖ dragons, and couered vs with the ſhadow of death.

20 If we haue forgotten the Name of our God, and holden vp our hands to a [p] ſtrange god,

21 Shall not God [q] ſearch this out? for hee knoweth the ſecrets of the heart.

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[h] Meaning, either in proſperity of life, or in the true feare of God againſt all tentatiõs.

[i] Shewing me euident ſignes of thy fatherly prouidence.

[k] By this repetition he ſtirreth vp the faithfull to prayſe God.

[a] As a treaſure to be kept of them, which were of the number of the Leuites.

[b] By theſe ſimilitudes of thirſt and panting, he ſheweth his feruent deſire to ſerue God in his Temple.

[c] As others take pleaſure in eating and drinking, ſo he was altogether giuen to weeping.

[d] That is, how I led the people to ſerue thee in thy Tabernacle, and now ſeeing my contrary eſtate, I die for ſorow.

[e] Though he ſuſtained grieuous aſſaults of the fleſh to caſt him into deſpaire, yet his faith grounded on Gods accuſtomed mercies getteth the victory.

[f] That is, when I remember thee in this land of my baniſhment among the mountaines.

[g] Afflictions came ſo thick vpon me, that I felt my ſelfe as ouerwhelmed : whereby he ſheweth there is no end of our miſery till God be pacified and ſend remedy.

[h] He aſſureth himſelfe of Gods help in time to come.

[i] That is, I am moſt grieuouſly tormented.

[k] This repetition doth declare that Dauid did not ouercome at once, to teach vs to be conſtant, for as much as God will certainely deliuer his.

[a] He deſireth God to vndertake his cauſe againſt the enemies but chiefly that he would reſtore him to the Tabernacle.

[b] That is, the cruell company of mine enemies.

[c] To wit, thy fauour, which appeareth by the performance of thy promiſes.

[d] He promiſeth to offer a ſolemne ſacrifice of thankeſgiuing in token of his great deliuerance.

[e] Whereby he admoniſheth the faithfull not to relent, but conſtantly to wayte on the Lord, though their troubles be long and great.

[a] This Pſalme ſeemeth to haue bene made by ſome excellent Prophet for the vſe of the people, when the Church was in extreme miſery, either at their returne from Babylon, or vnder Antiochus, or in ſuch like affliction.

[b] That is, the Canaanites.

[c] To wit, our fathers.

[d] Of Canaan.

[e] That is, our fathers.

[f] Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4,37.

[g] Becauſe thou art our king, therefore deliuer thy people from their miſery.

[h] Becauſe they and their forefathers made both one Church, they apply that to themſelues which before they did attribute to their fathers.

[i] As they confeſſed before that their ſtrength came of God, ſo now they acknowledge that this affliction came by his iuſt iudgement.

‖ *Or, at their pleaſure.*

* *Rom.* 8,36.

[k] Knowing God to be authour of this calamity, they murmure not, but ſeeke remedy at his hands, who wounded them.

[l] As ſlaues which are ſolde for a low price, neither lookeſt thou for him that offereth moſt, but takeſt the firſt chapman.

[m] I dare not lift vp my head for ſhame.

[n] Meaning, the proud and cruell tyrant.

[o] They boaſt not of their vertues, but declare that they reſt vpon God in the mids of their afflictions : who puniſhed not now their ſinnes, but by hard afflictions called them to the conſideration of the heauenly ioyes.

‖ *Or, whales : meaning, the bottomleſſe ſeas of tentations : heere we ſee the power of faith, which can be ouercome by no perils.*

[p] They ſhow that they honoured God aright, becauſe they truſted in him alone.

[q] They take God to witneſſe that they were vpright to him ward.

22 Surely for thy ſake [r] are we ſlaine continually, and are counted as ſheepe for the ſlaughter.

23 Vp, why ſleepeſt thou, O Lord? awake, be not farre off for euer.

24 Wherefore hideſt thou thy face? and forgetteſt our miſery and our affliction?

25 For our ſoule is [s] beaten downe vnto the duſt: our belly cleaueth to the ground.

26 Riſe vp for our ſuccour, and redeeme vs for thy [t] mercies ſake.

[r] The faithfull make this their comfort, that the wicked puniſh them not for their ſinnes, but for Gods cauſe, Matt. 5, 10. 1. Pet. 4,14.

[s] There is no hope of recouery, except thou put to thine hand and raiſe vs vp.

[t] Which is the onely ſufficient ranſome to deliuer both body and ſoule from all kinde of ſlauery and miſery.

PSAL. XLV.

1 The maieſtie of Salomon, his honour, ſtrength, beauty, riches, and power are praiſed, and alſo his marriage with the Egyptian being an heathen woman, is bleſſed. 10 If that ſhee can renounce her people and the loue of her countrey, and gaue her ſelfe wholly to her huſband. Vnder the which figure, the wonderfull maieſtie and increaſe of the kingdome of Chriſt and his Church his ſpouſe, now taken of the Gentiles, is deſcribed.

¶ *To him that excelleth on* [a] *Shoſhannim, a ſong of* [b] *loue to giue inſtruction*, committed *to the ſonnes of Korah.*

1 MIne heart will vtter foorth a good matter: I will intreat *in* my works of the king: my tongue *is as* the pen of a ſwift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, becauſe God hath bleſſed thee for euer.

3 Gird thy ſworde vpon *thy* thigh, O moſt mightie, *to wit*, thy worſhip and thy glory.

4 And proſper with thy glory: [d] ride vpon the word of trueth and of meekenes *and* of righteouſneſſe: ſo thy right hand ſhall teach thee terrible things.

5 Thine arrowes *are* ſharpe *to pearce* the heart of the Kings enemies: *therefore* the people ſhall fall vnder thee.

6 Thy [e] throne, O God, *is* for euer and euer: the ſcepter of thy kingdome, *is* a ſcepter of righteouſneſſe.

7 Thou loueſt righteouſneſſe, and hateſt wickedneſſe, becauſe God, *euen* thy God, hath [f] anoynted thee with the oyle of gladneſſe aboue thy fellowes.

8 All thy garments *ſmell* of myrre and aloes, *and* caſſia, *vvhen thou commeſt* out of the yuory palaces [g] where they haue made thee glad.

9 Kings daughters *vvere* among thine honourable *vviues*: vpon thy right hand did ſtand the [h] Queene in a veſture of gold of Ophir.

10 [i] Hearken, O daughter, and conſider, and encline thine eare: forget alſo thine owne people and thy fathers houſe.

11 So ſhall the King haue pleaſure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus *vvith* the rich of the people, ſhall doe homage before thy face with preſents.

13 The Kings daughter is all glorious [l] within: her cloathing is of broidred gold.

14 She ſhall be brought vnto the King in raiment of needle worke: the virgins *that follovv* after her, *and* her companions ſhall be brought vnto thee.

15 With ioy and gladnes ſhall they be brought, *and* ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall thy [m] children be: thou ſhalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore ſhall the people giue thankes vnto thee world without end.

[a] This was a certaine tune or an inſtrument.

[b] Of that perfite loue that ought to be betweene the huſband and the wife.

[c] Salomons beauty and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here deſcribed.

[d] He alludeth to them, that ride in chariots in their triumphs, ſhewing that the quiet ſtate of a kingdom ſtandeth in trueth, meekeneſſe and iuſtice, not in worldly pompe and vanitie.

[e] Vnder this figure of this kingdome of iuſtice is ſet forth the euerlaſting kingdome of Chriſt.

[f] Hath eſtabliſhed thy kingdome as the figure of Chriſt, which is the peace and ioy of the Church.

[g] In the which palace the people made thee ioyfull to ſee them giue thankes and reioyce for thee.

[h] Though he had many Kings daughters among his wiues, yet he loued Pharaohs daughter beſt.

[i] Vnder the figure of Pharaohs daughter, he ſheweth that the Church muſt caſt off all carnall affections to obey Chriſt onely.

[k] He ſignifieth that diuers of them that be rich ſhall be benefactors to the Church, albeit they giue not perfect obedience to the Goſpel.

‖ *Or, Zor.*

[l] There is nothing fained, nor hypocriticall, but ſhee is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

[m] They ſhall haue greater graces then their fathers.

[n] Hee ſignifieth the great compaſſe of Chriſts kingdome, which ſhall be ſufficient to enrich all his members.

[o] This onely muſt be referred to Chriſt and not to Salomon.

PSAL. XLVI.

1 A ſong of triumph or thankeſgiuing for the deliuerance of Ieruſalem, after Sennacherib with his armie was driuen away, or ſome other like ſudden and marueilous deliuerance by the mighty hand of God. 8 Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themſelues wholly into the hand of God, doubting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaults of their enemies, becauſe this is his delight to aſſwage the rage of the wicked, when they are moſt buſie againſt the iuſt.

¶ *To him that excelleth vpon* [a] *Alamoth, a ſong* committed *to the ſonnes of Korah.*

1 GOD *is* our ‖ hope and ſtrength, *and* helpe in [b] troubles, readie to be found.

2 Therefore will not wee [c] feare, though the earth be mooued, and though the mountaines fall into the middes of the ſea,

3 *Though* the waters thereof [d] rage *and* be troubled, *and* the mountaines ſhake at the ſurges of the ſame. Selah.

4 *Yet there is* a [e] Riuer, whoſe ſtreame ſhall make glad the Citie of God: *euen* the Sanctuarie of the Tabernacles of the moſt High.

5 God *is* in the middes of it: *therefore* ſhall it not be mooued: God ſhall helpe it [f] very early.

6 *When* the nations raged, *and* the kingdoms were mooued, *God* † thundered, *and* the earth melted.

7 The Lord of hoaſtes *is* [g] with vs; the God of Iaakob *is* our refuge. Selah.

8 Come *and* behold the workes of the Lord, [h] what deſolations he hath made in the earth.

9 He maketh warres to ceaſe vnto the ends of the world, he breaketh the bow, and cutteth the ſpeare, *and* burneth the chariots with fire.

10 Be [i] ſtill and know that I am God, I will be exalted among the heathen, *and* I will be exalted in the earth.

11 The Lord of hoaſtes *is* with vs; the God of Iaakob *is* our refuge. Selah.

[a] Which was either a muſicall inſtrument or a ſolemne tune, vnto the which this Pſalme was ſung.

‖ *Or, protection.*

[b] In all maner of troubles God ſheweth his ſpedie mercy and power in defending his.

[c] That is, we will not be ouercome with feare.

[d] Though the afflictions rage neuer ſo much, yet the riuers of Gods mercies bring ſufficient comfort to his.

[e] The riuer of Shiloah, which paſſed through Ieruſalem: meaning, though the defence ſeeme neuer ſo ſmall, yet if God haue appointed it, it is ſufficient.

[f] Alwayes when neede requireth.

† *Ebr. gaue his voice.*

[g] They are aſſured that God can and will defend his Church from all dangers and enemies.

[h] To wit, how oft he hath deſtroyed his enemies, and deliuered his people.

[i] Hee warneth them that perſecute the Church, to ceaſe their crueltie: for elſe they ſhall feele that God is too ſtrong for them againſt whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercie of God toward the poſteritie of Iaakob. 9 And after propheсieth of the kingdome of Chriſt in the time of the Goſpell.

¶ *To him that excelleth. A Pſalme* committed *to the ſonnes of Korah.*

1 ALl people [a] clap your hands; ſing lowd vnto God with a ioyfull voyce.

2 For the Lord *is* high, *and* terrible; a great King ouer all the earth.

3 He hath [b] ſubdued the people vnder vs, and the nations vnder our feete.

4 He hath choſen [c] our inheritance for vs: *euen* the glory of Iaakob whom he loued. Selah.

[a] Here is figured Chriſt, vnto whom all his ſhould giue willing obedience, and who would ſhew himſelfe terrible to the wicked.

[b] He hath made the Iewes, who were the keepers of the Lawe and Prophets, ſchoolemaſters to the Gentiles, that they ſhould with gladneſſe obey them.

[c] God hath choſen vs aboue all other nations, to enioy a moſt glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord with the [d] ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes vnto our King, ſing prayſes.

7 For God *is* the king of all the earth: ſing prayſes *euery one* that hath [e] vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy Throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world *belong* to God: he [f] is greatly to be exalted.

[d] He doeth allude vnto the trumpets, that were blowen at ſolemne feaſts: but he doeth further ſignifie the triumph of Chriſt and his glorious aſcenſion into the heauens.

[e] He requireth that vnderſtanding be ioyned with ſinging, leaſt the Name of God be prophaned with vaine crying.

[f] He prayſeth Gods highnes, for that he ioyneth the great princes of the world (whom he calleth ſhields) to the fellowſhip of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ieruſalem from the hands of many kings is mentioned, for the which thankes are giuen to God, and the ſtate of that citie is praiſed, that hath God ſo preſently at all times ready to defend them. This Pſalme ſeemeth to be made in the time of Ahaz, Iehoſhaphat, Aſa, or Ezechiah: for in their times chiefly was the citie by forrein princes aſſaulted.*

¶ [a] *A ſong* or *Pſalme* committed *to the ſonnes of Korah.*

GReat *is* the Lord, and greatly to be prayſed in the [b] Citie of our God, *euen* vpon his holy Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in ſituation: *it is* the [c] ioy of the whole earth, *and* the Citie of the great king.

3 In the palaces thereof God is knowne for a [d] refuge.

4 For lo, the kings were [e] gathered, *and* went together.

5 When they ſaw [f] it, they merueiled: they were aſtonied, *and* ſuddenly driuen backe.

6 Feare came there vpon them, *and* ſorow, as vpon a woman in trauaile.

7 *As* with an Eaſt winde thou breakeſt the ſhips [g] of Tarſhiſh, *ſo were they deſtroyed.*

8 As we haue [h] heard, ſo haue we ſeene in the Citie of the Lord of hoaſtes, in the citie of our God: God will eſtabliſh it for euer. Selah.

9 We waite for thy louing kindneſſe, O God, in the middes of thy Temple.

10 O God, according to thy Name, ſo is thy prayſe vnto the [i] worlds ende: thy right hand is full of righteouſneſſe.

11 Let [k] mount Zion reioyce, *and* the daughters of Iudah be glad, becauſe of thy iudgements.

12 [l] Compaſſe about Zion, and goe round about it, *and* tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your poſteritie.

14 For this God *is* our God for euer and euer, he ſhall be our guide vnto the death.

[a] Some put this difference betweene a ſong and Pſalme, ſaying that it is called a ſong, when there is no inſtrument, but the voyce: and the Pſalme, the contrary. The ſong of the Pſalm is when the inſtruments begin, and the voyce followeth. The Pſalme of the ſong the contrary.

[b] Albeit God ſhew his wonders through all the world, yet he will be chiefly prayſed in his Church.

[c] Becauſe the word of ſaluation came thence to all them that ſhould beleeue.

[d] Except God were the defence thereof, neither ſituation nor munition could preuaile.

[e] They conſpired and went againſt Gods people.

[f] The enemies were afraid at the ſight of the Citie.

[g] That is, of Cilicia, or of the ſea called Mediterraneum.

[h] To wit, of our fathers: ſo haue we prooued: or God hath performed his promiſe.

[i] In all places where thy Name ſhall be heard of, men ſhall prayſe thee, when they heare of thy marueilous works.

[k] Let Ieruſalem and the cities of Iudea reioyce, for thy iuſt iudgements againſt thine enemies.

[l] For in this outward defence and ſtrength Gods bleſſings did alſo appeare: but the chiefe is to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghoſt calleth all men to the conſideration of mans life.* 2 *Shewing them not to be moſt bleſſed that are moſt wealthy, and therefore not to be feared: but contrariwiſe he lifteth vp our mindes to conſider how all things are ruled by Gods prouidence:* 14 *Who as he iudgeth theſe worldly miſers to euerlaſting torments,* 15 *So doeth he preſerue his, and will reward them in the day of the reſurrection, 1. Theſſal. 1,6.*

¶ *To him that excelleth. A Pſalme* committed *to the ſonnes of Korah.*

HEare [a] this all *ye* people: giue eare, all ye that dwell in the world,

2 As well low as high, both rich and poore.

3 My mouth ſhall ſpeake of wiſdome, and the meditation of mine heart *is* of knowledge.

4 I will encline mine eare to a parable, *and* vtter my graue matter vpon the harpe.

5 Wherefore ſhould I [b] feare in the euill dayes, *when* iniquitie ſhall compaſſe me about, *as at* mine heeles?

6 They truſt in their [c] goods, and boaſt themſelues in the multitude of their riches.

7 Yet a man can by no means redeeme *his* brother: he cannot giue his ranſome to God.

8 (So [d] precious is the redemption of their ſoules, [e] and the continuance for euer.)

9 That hee may liue ſtill for euer, *and* not ſee the graue.

10 For hee ſeeth that wiſe men [f] die: *and* alſo that the ignorant and fooliſh periſh, and leaue their riches for [g] others.

11 *Yet* they thinke their houſes *and* their habitations *ſhall continue* for euer, *euen* from generation to generation, and ‖ call *their* lands by their names.

12 But man ſhall not continue in honour; he is like the [h] beaſts *that* die.

13 This their way *vttereth* their fooliſhneſſe; *yet* their poſteritie [i] delight in their talke. Selah.

14 [k] Like ſheepe they lie in graue; [l] death deuoureth them; and the righteous ſhall haue domination ouer them in the [m] morning; for their beauty ſhall conſume, *when they ſhall go* from their houſe to graue.

15 But God ſhall deliuer my ſoule from the power of the graue; ‖ for he will receiue mee. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his houſe is increaſed.

17 * For he ſhall take nothing away, when he dieth, neither ſhall his pompe deſcend after him.

18 For while he liued, † he reioyced himſelfe; and [n] men will prayſe thee, when thou makeſt much of thy ſelfe.

19 ‖ [o] He ſhall enter into the generation of his fathers, [p] *and* they ſhall not liue for euer.

20 Man *is* in honour; and [q] vnderſtandeth not; he is like to beaſts *that* periſh.

[a] He will intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the fleſh.

[b] Though wickednes reigne, and enemies rage, ſeeing God will execute his iudgements againſt the wicked in time conuenient.

[c] To truſt in riches is meere madneſſe, ſeeing they can neither reſtore life, nor prolong it.

[d] That is, ſo rare or not to be found, as prophecy was precious in the dayes of Eli, 1. Sam. 3,1.

[e] Meaning, it is impoſſible to liue for euer: alſo that life and death are onely in Gods hands.

[f] In that that death maketh no difference betweene the perſons.

[g] That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

[h] As touching the death of the body.

[i] They ſpeake and doe the ſame thing that their fathers did.

[k] As ſheepe are gathered into the folde, ſo ſhall they be brought to the graue.

[l] Becauſe they haue no part of life euerlaſting.

[m] Chriſtes comming is as the morning, when the elect ſhall raigne with Chriſt their head ouer the wicked.

‖ *Or, becauſe hee hath receiued me.*

* *Iob 27,19. 1. tim. 6,7.*

† *Ebr. hee bleſſed his ſoule.*

[n] The flatterers prayſe them that liue in delights and pleaſures.

‖ *Or, his ſoule.*

[o] And not paſſe the terme appointed for life.

[p] Both they and their fathers ſhall liue here but a while, and at length die for euer.

[q] He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth them like a beaſt to his owne condemnation.

PSAL. L.

1 *Becauſe the Church is alway full of hypocrites,* 8 *which doe imagine that God will be worſhipped with outward ceremonies onely without the heart: and eſpecially the Iewes were of this opinion, becauſe of their figures and ceremonies of the Law, thinking that their ſacrifices were ſufficient.* 21 *Therefore the Prophet doth reprooue this groſſe errour, and pronounceth the Name of God to be blaſphemed where holineſſe is ſet in ceremonies.* 23 *For hee declareth the worſhip of God to be ſpirituall, whereof are two principall parts, inuocation and thankeſgiuing.*

¶ *A Pſalme of [a] Aſaph.*

THe God of gods, *euen* the Lord hath ſpoken and called the [b] earth from the riſing vp of the Sunne, vnto the going downe thereof.

[a] Who was either the authour, or a chiefe ſinger, to whome it was committed.

[b] To plead againſt his diſſembling people before heauen and earth.

2 Out of Zion, *vvhich is* the [c] perfection of beauty, hath God ſhined.

3 Our God ſhall come, and ſhall not keepe ſilence: [d] a fire ſhall deuoure before him, and a mightie tempeſt ſhallbe mooued round about him.

4 He ſhall call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, thoſe that make a couenant with me with [g] ſacrifice.

6 And the heauens ſhall declare his righteouſnes: for God is Iudge himſelfe. Selah.

7 Heare, O my people and I will ſpeake: *heare*, O Iſrael, and I will teſtifie vnto thee: *for* I am God, *euen* thy God.

8 I will not [h] reprooue thee for thy ſacrifices, or thy burnt offerings, *that haue not beene* continually before me.

9 I will take no bullocke out of thine houſe, *nor* goats out of thy folds.

10 [i] For all the beaſts of the foreſt are mine, *and* the beaſts on a thouſand mountaines.

11 I know all the foules on the mountaines, and the wilde beaſts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine and all that therein is.

13 [k] Will I eate the fleſh of bulles? or drinke the blood of goats?

14 Offer vnto God praiſe, and [l] pay thy vowes vnto the moſt High.

15 And call vpon me in the day of trouble: *ſo* will I deliuer thee, and thou ſhalt glorifie me.

16 But vnto the wicked ſaid God, [m] What haſt thou to do to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth,

17 Seeing thou hateſt [n] to be reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a thiefe, [o] thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceit.

20 Thou [p] ſitteſt, *and* ſpeakeſt againſt thy brother, *and* ſlandereſt thy mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue: *therefore* thou thoughteſt that I was like thee: *but* I will reproue thee, and [q] ſet *them* in order before thee.

22 Oh conſider this yee that forget God, leaſt I teare you in pieces, and there be none that can deliuer *you*.

23 He that offereth [r] prayſe, ſhall glorifie me: and to him that [ſ] diſpoſeth his way *aright*, will I [t] ſhew the ſaluation of God.

[c] Becauſe God had choſen it to haue his Name there called vpon, and alſo his image ſhined there, in the doctrine of the Law.

[d] As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appeare terrible to take account for the keeping thereof.

[e] As witneſſes againſt ẏ hypocrites.

[f] God in reſpect of his elect calleth the whole body holy, Saints, and his people.

[g] Which ſhould know that Sacrifices are ſealed of the couenant betweene God and his people, and not ſet religion therein.

[h] For I paſſe not for ſacrifices, except the true vſe be there, which is to confirme your faith in my promiſes.

[i] Though he did delight in ſacrifice, yet had he no need of mans help thereunto.

[k] Though mans life for the infirmity thereof hath neede of food, yet God whoſe life quickeneth all the world, hath no neede of ſuch meanes.

[l] Shew thy ſelfe mindfull of Gods benefits by thankeſgiuing.

[m] Why doeſt thou faine to be of my people, and talkeſt of my couenant, ſeeing thou art but an hypocrite?

[n] And to liue according to my word.

[o] Hee ſheweth what are the fruits of them that contemne Gods word.

[p] Hee noteth the cruelty of hypocrites, which ſpare not in their talke or iudgement their owne mothers ſonnes.

[q] I will write all thy wicked deeds in a roll, and make thee to reade and acknowledge them, whither thou wilt or no.

[r] Vnder the which is contained faith and inuocation.

[ſ] As God hath appointed.

[t] That is, declare my ſelfe to be his Sauiour.

PSAL. LI.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the ſame to God, with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. 7 Therefore firſt he deſireth God to forgiue his ſins, 10 And to renew in him his holy Spirit. 13 With promiſe that he will not be vnmindfull of thoſe great graces. 18 Finally, fearing leaſt God would puniſh the whole Church for his fault, he requireth that he would rather increaſe his graces toward the ſame.

¶ *To him that excelleth.* *A Pſalme of Dauid, vvhen the Prophet Nathan [a] came vnto him, after he had gone in to Bath-ſheba.*

Haue mercy vpon me, O God, [b] according to thy louing kindnes: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh me [c] throughly from mine iniquitie, and cleanſe me from mine ſinne.

3 For I [d] know mine iniquities, and my ſinne *is* euer before me.

4 Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou [e] ſpeakeſt, *and* pure when thou iudgeſt.

5 Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me.

6 Behold, thou [f] loueſt trueth in the inward affections: therefore haſt thou taught me wiſdome in the ſecret *of mine heart*.

7 Purge mee with [*] hyſſoppe, and I ſhall be cleane: waſh me, and I ſhalbe whiter then ſnow.

8 Make me to heare [g] ioy and gladneſſe, *that* the [h] bones, *vvhich* thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in mee a cleane heart, O God, and renew a right ſpirit within me.

11 Caſt me not away from thy preſence, and take not thine holy Spirit from me.

12 Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with *thy* [k] free Spirit.

13 *Then* ſhall I teach thy [l] wayes vnto the wicked, and ſinners ſhallbe conuerted vnto thee.

14 Deliuer me from [m] blood, O God, *vvhich art* the God of my ſaluation, *and* my tongue ſhall ſing ioyfully of thy righteouſneſſe.

15 [n] Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy prayſe.

16 For thou deſireſt no ſacrifice, though I would giue it: thou deliteſt not in burnt offring.

17 The ſacrifices of God *are* a [o] contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

18 Be fauourable vnto [p] Zion for thy good pleaſure: build the walles of Ieruſalem.

19 Then ſhalt thou accept the ſacrifices of [q] righteouſneſſe, *euen* the burnt offering and oblation: then ſhall they offer calues vpon thine altar.

[a] To reprooue him, becauſe he had committed ſo horrible ſinnes, and lyen in the ſame without repentance more then a whole yeere.

[b] As his ſinnes were manifold and great, ſo he requireth that God would giue him the feeling of his excellent and abundant mercies.

[c] My ſinnes ſticke ſo faſt in me, that I haue need of ſome ſingular kind of waſhing.

[d] My conſcience accuſeth me ſo, that I can haue no reſt till I be reconciled.

[e] When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to be iuſt, and themſelues ſinners.

[f] He confeſſeth that God who loueth pureneſſe of heart, may iuſtly deſtroy man, who of nature is a ſinner much more him, whom he had inſtructed in his heauenly wiſdome.

[*] *Leuit.* 14,6.

[g] He meaneth Gods comfortable mercies toward repentant ſinners.

[h] By the bones he vnderſtandeth all ſtrength of ſoule and body, which by cares and mourning are conſumed.

[i] He confeſſeth that when Gods Spirit is cold in vs, to haue it againe riuiued, is as a new creation.

[k] Which may aſſure me that I am drawen out of the ſlauery of ſinne.

[l] He promiſeth to endeuor that other by his example may turne to God.

[m] From the murder of Vriah, and the others that were ſlaine with him, 2.Sam.11,17.

[n] By giuing me occaſion to praiſe thee, when thou ſhalt forgiue my ſinnes.

[o] Which is a wounding of ẏ heart, proceeding of faith, which ſeeketh vnto God for mercy.

[p] He prayeth for the whole Church, becauſe through his ſinne it was in danger of Gods iudgement.

[q] That is, iuſt and lawfull, applied to the right end, which is the exerciſe of faith and repentance.

PSAL. LII.

1 Dauid deſcribeth the arrogant tyrannie of his aduerſary Doeg: who by falſe ſurmiſes cauſed Ahimelech with the reſt of the Prieſts to be ſlaine. 5 Dauid prophecieth his deſtruction, 6 and encourageth the faithfull to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries. 9 And finally, he rendreth thankes to God for his deliuerance. In this Pſalme is liuely ſet forth the kingdome of Antichriſt.

¶ *To him that excelleth.* A Pſalme *of Dauid to giue inſtruction. When Doeg the Edomite came and ſhevved Saul, and ſaid to him, Dauid is come to the houſe of Ahimelech.*

Why boaſteth thou thy ſelfe in *thy* wickedneſſe, O [a] man of power? the louing kindneſſe of God *endureth* dayly.

2 Thy tongue imagineth [b] miſchiefe, *and is* like a ſharpe raſor, that cutteth deceitfully.

3 Thou doeſt loue euill more then good, *and* lies more then to ſpeake the [†] trueth. Selah.

4 Thou loueſt all words that may deſtroy, O deceitfull tongue!

5 So ſhall God [c] deſtroy thee for euer: he ſhall

[a] O Doeg, which haſt credit with the tyrant Saul, and haſt power to murther the Saints of God.

[b] Thy malice mooueth thee by craftie flatteries and lies to accuſe and deſtroy the innocents.

[†] *Ebr. righteouſneſſe.*

[c] Though God forbeare for a time, yet at length he wil recompenſe thy falſehood.

take thee and plucke thee out of *thy* tabernacle, and [d] root thee out of the land of the liuing. Selah.

6 The [e] righteous alſo ſhall ſee it, [f] *and* feare, and ſhall laugh at him, *ſaying*,

7 Behold the man that tooke not God for his ſtrength, but truſteth vnto the multitude of his riches, *and* put his ſtrength ‖ in his malice.

8 But I ſhallbe like a [g] greene oliue tree in the houſe of God: *for* I truſted in the mercy of God for euer and euer.

9 I will alway prayſe thee: for that thou haſt done [h] *this*, and I will ‖ hope in thy name, becauſe it is good before thy Saints.

[d] Albeit thou ſeeme to be neuer ſo ſure ſetled.

[e] For the eyes of the reprobate are ſhut vp at Gods iudgements.

[f] With ioyfull reuerence, ſeeing that he taketh their part againſt the wicked.

‖ *Or, in his ſubſtance.*

[g] He reioyceth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

[h] Executed his vengeance.

‖ *Or, waite vpon thy grace and promiſe.*

PSAL. LIII.

1 *He deſcribeth the crooked nature.* 4 *The cruelty,* 5 *And puniſhment of the wicked, when they looke not for it,* 6 *And deſireth the deliuerance of the godly, that they may reioyce together.*

¶ *To him that excelleth on* [a] *Mahalath.* A Pſalme *of Dauid to giue inſtruction.*

THe foole hath ſaid in his heart, *There is* [b] no God, they haue corrupted and done abominable wickedneſſe, *there is* none that doeth good.

2 God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and [c] ſeeke God.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the [d] workers of iniquitie knowe that they eate vp my people *as* they eate bread? they call not vpon God.

5 There they were afraid for feare, *vvhere* no [e] feare was: for God hath ſcattered the [f] bones of him that beſieged thee: thou haſt put them to confuſion, becauſe God hath caſt them off.

6 Oh giue ſaluation vnto Iſrael out of Zion: when God turneth the captiuitie of his people, *then* Iaakob ſhall reioyce, and Iſrael ſhallbe glad.

[a] Which was an inſtrument or kind of note.

[b] Whereas no regard is had of honeſtie or diſhoneſtie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.

[c] Whereby he condemneth all knowledge and vnderſtanding, that tendeth not to ſeeke God.

* *Rom.* 3,10.

[d] Dauid pronounceth Gods vengeance againſt cruell gouernours, who hauing charge to defend and preſerue Gods people, doe moſt cruelly deuoure them.

[e] When they thought there was none occaſion to feare, the ſudden vengeance of God lighted vpon them.

[f] Be the enemies power neuer ſo great, nor the danger ſo fearefull, yet God deliuereth his in due time.

PSAL. LIV.

1 *Dauid brought into great danger by reaſon of the Ziphims,* 5 *Calleth vpon the Name of God to deſtroy his enemies,* 6 *Promiſing ſacrifices and free offerings for ſo great deliuerance.*

¶ *To him that excelleth on Neginoth.* A Pſalme *of Dauid, to giue inſtruction. When the Ziphims came and ſaid vnto Saul,* * *Is not Dauid hid among vs?*

SAue me, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] ſtrangers are riſen vp againſt me, and [c] tyrants ſeeke my ſoule: they haue not ſet God before them. Selah.

4 Beholde, God *is* mine helper: the Lord *is* with [d] them that vphold my ſoule.

Hee ſhall reward euill vnto mine enemies: Oh cut them off in thy [e] trueth.

6 *Then* I will ſacrifice [f] freely vnto thee: I will praiſe thy Name, O Lord, becauſe it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath [g] ſeene *my deſire* vpō mine enemies.

* 1.*Sam.*23,19.

[a] He declareth that when all meanes doe faile, God will deliuer euen as it were by miracle, them that call vnto him with an vpright conſcience.

[b] To wit, the Ziphims.

[c] Saul and his armie, which were like cruell beaſts, and could not be ſatisfied but by his death.

[d] Be they neuer ſo few, as he was with Ionathan.

[e] According to thy faithfull promiſe for my defence.

[f] For hypocrites ſerue God for feare or vpon conditions.

[g] We may lawfully reioyce for Gods iudgements againſt the wicked, if our affections be pure.

PSAL. LV.

1 *Dauid being in great heauineſſe and diſtreſſe, complaineth of the crueltie of Saul,* 13 *and of the falſhood of his familiar acquaintance.* 17 *Vttering moſt ardent affections to moue the Lord to pity him.* 22 *After, being aſſured of deliuerance, he ſetteth forth the grace of God, as though he had already obtained his requeſt.*

¶ *To him that excelleth on Neginoth.* A Pſalme *of Dauid to giue inſtruction.*

HEare [a] my prayer, O God, and hide not thy ſelfe from my ſupplication.

2 Hearken vnto me, and anſwere me: I mourne in my prayer, and make a noiſe,

3 For the [b] voyce of the enemie, *and* for the vexation of the wicked, becauſe [c] they haue brought iniquitie vpon me, and furiouſly hate me.

4 Mine heart trembleth within mee, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

6 And I ſaid, Oh that I had wings like a doue: then would I [e] flie away and reſt.

7 Behold I would take my flight farre off, *and* lodge in the wildernes. Selah.

8 Hee would make haſte for my deliuerance [f] from the ſtormie wind and tempeſt.

9 Deſtroy, O Lord, *and* [g] diuide their tonges: for I haue ſeene crueltie and ſtrife in the citie.

10 Day and night they goe about it vpon the walles thereof, both [h] iniquitie and miſchiefe *are* in the middes of it.

11 Wickedneſſe *is* in the middes thereof: deceit and guile depart not from her ſtreetes.

12 Surely mine [i] enemie did not defame mee, for I could haue borne it: neither did mine aduerſarie exalt himſelfe againſt me: for I would haue hid me from him.

13 But *it vvas* thou, O man, euen my [k] companion, my guide, and my familiar:

14 Which delited in conſulting together, *and* went into the houſe of God as companions.

15 Let death ſeaze vpon them: let them [l] goe downe quicke into the graue: for wickedneſſe *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lord will ſaue me.

17 Euening and morning, and at noone will I pray [m] and make a noiſe, & he will heare my voyce.

18 Hee hath deliuered my ſoule in peace from the battell *that vvas* againſt me: for [n] many were with me.

19 God ſhall heare and afflict them, euen hee that reigneth of olde, Selah: becauſe they [o] haue no changes, therefore they feare not God.

20 He [p] laid his hand vpon ſuch as be at peace with him, *and* he brake his couenant.

21 *The vvords* of his mouth were ſofter then butter, yet warre *vvas* in his heart, his words were more gentle then oyle, yet they were ſwords.

22 Caſt thy ‖ burden vpon the Lord, and hee ſhall nouriſh thee: he will not ſuffer the righteous to fall for [q] euer.

23 And thou, O God, ſhalt bring them downe into the pit of corruption: the bloody, and deceitfull men ſhall not liue [r] halfe their dayes: but I will truſt in thee.

[a] The earneſtneſſe of his prayer declareth the vehemency of his griefe in ſo much as he is compelled to burſt out into cries.

[b] For the threatnings of Saul and his adherents.

[c] They haue defamed me as a wicked perſon, or they haue imagined my deſtruction.

[d] There was no part of him, that was not aſtoniſhed with extreme feare.

[c] Feare had driuen him to ſo great diſtreſſe, ẏ he wiſhed to be hid in ſome wildernes, and to be baniſhed from that kingdome which God had promiſed that he ſhould enioy.

[f] From the cruell rage and tyranny of Saul.

[g] As in the confuſion of Babylon when the wicked conſpired againſt God.

[h] All lawes and good orders are broken, and onely vice and diſſolution reigneth vnder Saul.

[i] If mine open enemy had ſought mine hurt, I could the better haue auoided him.

[k] Which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

[l] As Korah, Dathan and Abiram.

[m] Which ſignifieth a feruent mind and ſure truſt to obtaine his portion, which thing made him earneſt at all times in prayer.

[n] Euen the Angels of God fought on my ſide againſt mine enemies. 2.King.6,16.

[o] But their proſperous eſtate ſtill continueth.

[p] I did not prouoke him, but was at peace with him, yet he made war againſt me.

‖ *Or, gift, to wit, which thou wouldeſt that God ſhould giue thee.*

[q] Though for their bettering and triall, he ſuffer them to ſlip for a time.

[r] Though they ſometime liue longer, yet their life is curſed of God, vnquiet, and worſe then any death.

PSAL. LVI.

1 *Dauid being brought to Achiſh the king of Gath,* 1.*Sam.*21,12. *complaineth of his enemies, demaundeth ſuccour,* 3 *Putteth his truſt in God and in his promiſes,* 12 *And promiſeth to performe his vowes which hee had taken vpon him, whereof this was the effect, to praiſe God in his Church.*

¶ *To him that excelleth.* A Pſalme *of Dauid on Michtam, concerning the* [a] *dumbe doue in a farre countrey, vvhen the Philiſtims tooke him in Gath.*

[a] Being chaſed by the furie of his enemies into a ſtrange countrey, he was a dumbe doue not ſeeking reuengeance.

BE mercifull vnto me, O God, for [b] man would ſwallow me vp: hee fighteth continually *and* vexeth me.

2 Mine enemies would dayly ſwallow me vp: for many fight againſt me, O thou moſt High.

3 When I was afraid, I truſted in thee.

4 I will reioyce in God, *becauſe* of his [c] word, I truſt in God, *and* will not feare what fleſh can doe vnto me.

5 Mine owne [d] words grieue *mee* dayly: all their thoughts *are* againſt me to doe me hurt.

6 [e] They gather together, and keepe themſelues cloſe: they marke my ſteps, becauſe they wait for my ſoule.

7 [f] They *thinke* they ſhall eſcape by iniquity: O God, caſt *theſe* people downe in *thine* anger.

8 Thou haſt counted my wandrings; put my [g] teares into thy bottell; are they not in thy regiſter?

9 When I crie, then mine enemies ſhall turne backe; this I know, for God is with me.

10 I will reioyce in God *becauſe of his* word; in the Lord will I reioyce *becauſe of his* word.

11 In God do I truſt; I will not be afraid what man can doe vnto me.

12 [h] Thy vowes *are* vpon me, O God, I will render praiſes vnto thee.

13 For thou haſt deliuered my ſoule from death, and alſo my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

[b] He ſheweth that it is either now time or neuer, that God help him, for all the world is againſt him and ready to deuoure him.

[c] He ſtayeth his conſcience vpon Gods promiſe, though he ſee not preſent helpe.

[d] All my counſels haue euill ſucceſſe, and turne to mine owne ſorow.

[e] As all the world againſt one man, and cannot be ſatiate, except they haue my life.

[f] They thinke not onely to eſcape puniſhment, but the more wicked they are, the more impudent they waxe.

[g] If God keepe the teares of his Saints in ſtore, much more will he remember their blood, to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods regiſter.

[h] Hauing receiued that which I required, I am bound to pay my vowes of thankeſgiuing, as I promiſed.

[i] As mindfull of his great mercies, and giuing him thanks for the ſame.

[k] That is, in this life and light of the ſunne.

PSAL. LVII.

1 *Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul,* 2 *Calleth moſt earneſtly vnto God, with full confidence that he will performe his promiſe, and take his cauſe in hand.* 5 *Alſo that hee will ſhew his glory in the heauens and the earth againſt his cruell enemies.* 9 *Therefore doeth he render laud and praiſe.*

¶ *To him that excelleth.* [a] *Deſtroy not.* A Pſalme *of Dauid on Michtam.* * *When hee fledde from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon mee; for my ſoule truſteth in thee, and in the ſhadow of thy wings will I ‖ truſt, till *theſe* [b] afflictions ouerpaſſe.

2 I will call vnto the moſt high God, *euen* the God, that [c] performeth *his promiſe* toward me.

3 He will ſend from [d] heauen, and ſaue mee from the reproofe of him that would ſwallow me. Selah. God will ſend his mercie, and his trueth.

4 My ſoule *is* among lions; I lie *among* the children of men, that are ſet on fire; whoſe teeth *are* [e] ſpeares and arrowes, and their tongue a ſharpe ſwoord.

5 [i] Exalt thy ſelfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.

6 They haue laide a net for my ſteps; [g] my ſoule is preſſed downe, they haue digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared; I will ſing and giue praiſe.

8 Awake my tongue, awake viole and harpe: I will awake earely.

9 I will prayſe thee, O Lord, among the people, *and* I will ſing vnto thee among the nations.

10 For thy mercies is great vnto the heauens, *and* thy trueth vnto the [k] cloudes.

11 Exalt thy ſelfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

[a] This was either the beginning of a certaine ſong, or the words which Dauid vttered when he ſtayed his affection.

* 1. *Sam.* 24,4.

‖ *Or, dwell moſt ſafely.*

[b] He compareth the afflictions which God laieth vpon his children, to a ſtorme that commeth and goeth.

[c] Who leaueth not his workes begun vnperfit.

[d] He wold rather deliuer me by a miracle, then that I ſhould be ouercome.

[e] He meaneth their calumnies and falſe reports.

[f] Suffer me not to be deſtroyed to the contempt of thy Name.

[g] For very feare ſeeing the great dangers on all ſides.

[h] That is, wholly bent to giue thee prayſe for my deliuerance.

[i] Hee ſheweth that both his heart ſhall prayſe God, and his tongue ſhall confeſſe him, and alſo he will vſe other meanes to prouoke himſelfe forward to the ſame.

[k] Thy mercies do not only appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 *He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to Gods iudgement,* 10 *Shewing that the iuſt ſhall reioyce, when they ſee the puniſhment of the wicked to the glory of God.*

¶ *To him that excelleth. Deſtroy not.* A Pſalme *of Dauid on Michtam.*

IS it true? O [a] congregation, ſpeake ye iuſtly? O ſonnes of men iudge ye vprightly?

2 Yea, rather yee imagine miſchiefe in *your* heart: [b] your handes execute crueltie vpon the earth.

3 The wicked [c] are ſtrangers from the wombe: *euen* from the belly haue they erred, and ſpeake lies.

4 Their poyſon is euen like the poyſon of a ſerpent; like the deafe [d] adder *that* ſtoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be moſt expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them [f] melt like the waters, let them paſſe away; when hee ſhooteth his arrowes, *let them be* as broken.

8 Let them conſume like a ſnaile that melteth, *and like* the vntimely fruit of a woman, *that* hath not ſeene the ſunne.

9 [g] As raw fleſh before your pots feele *the fire* of thornes: *ſo* let them carie them away as with a whirlewind in *his* wrath.

10 The righteous ſhall [h] reioyce when hee ſeeth the vengeance; he ſhall waſh his feete in the [i] blood of the wicked.

11 And men ſhall ſay, [k] Verely there is fruit for the righteous; doubtleſſe there is a God that iudgeth in the earth.

[a] Ye counſellers of Saul, who vnder pretence of conſulting for the common wealth, conſpire my death being an innocent.

[b] Ye are not aſhamed to execute that crueltie publikely, which ye haue imagined in your hearts.

[c] That is, enemies to the people of God euen from their birth.

[d] They paſſe in malice and ſubtiltie the craftie ſerpent which could preſerue himſelfe by ſtopping his eare from the enchanter.

[e] Take away all occaſions and meanes whereby they hurt.

[f] Conſidering Gods diuine power, he ſheweth that God in a moment can deſtroy their force whereof they bragge.

[g] As fleſh is taken raw out of the pot before the water ſeethe: ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſſe.

[h] With a pure affection.

[i] Their puniſhment and ſlaughter ſhall be ſo great.

[k] Seeing God gouerneth all by his prouidence, he muſt needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 *Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God,* 3 *Declareth his innocencie, and their furie,* 5 *Deſiring God to deſtroy all thoſe that ſinne of malicious wickedneſſe.* 11 *Whom though hee keepe aliue for a time to exerciſe his people, yet in the end hee will conſume them in his wrath,* 13 *That hee may be knowen to be the God of Iaakob to the end of the world.* 16 *For this hee ſingeth prayſes to God aſſured of his mercies.*

¶ *To him that excelleth. Deſtroy not.* A Pſalme *of Dauid, on a Michtam.* * *When Saul ſent and they did watch the houſe to kill him.*

O My God, [b] deliuer me from mine enemies; defend me from them that riſe vp againſt me.

2 Deliuer me from the wicked doers, and ſaue me from the bloodie men.

3 For loe, they haue laid wait for my ſoule; the mightie men are gathered againſt me, not for mine [c] offence, nor for my ſinne, O Lord.

4 They runne and prepare themſelues without a fault *on my part:* ariſe *therefore* to aſſiſt me, and behold.

5 Euen thou, O Lord God of hoaſts, O God of Iſrael, awake to viſite all the heathen, *and* be not [d] mercifull vnto all y tranſgreſſe maliciouſly Selah.

[a] Reade Pſal.16.

* 1.*Sam.*19,11.

[b] Though his enemies were euen at hand to deſtroy him, yet he aſſureth himſelfe that God had wayes ynow in hand to deliuer him.

[c] For I am innocent towards them, and haue not offended them.

[d] Seeing it apperteineth to Gods iudgements to puniſh the wicked, hee deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his Church.

6 They goe to and fro in the euening: they barke like [e] dogs, and goe about the citie.

7 Behold, they [f] brag in their talke, *and* ſwords *are* in their lips: for who, *ſay they*, doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion, *and* thou ſhalt laugh at all the heathen.

9 [g] He is ſtrong: *but* I will wait vpon thee: for God *is* my defence.

10 My mercifull God will [h] preuent me: God will let me ſee *my deſire* vpon mine enemies.

11 Slay them [i] not, leaſt my people forget it: *but* ſcatter them abroad by thy power, and put them downe, O Lord, our ſhield.

12 *For* the ſinne of their mouth, *and* the words of their lips: and let them be [k] taken in their pride, euen for their periurie and lies, *that* they ſpeake.

13 [l] Conſume *them* in *thy* wrath: conſume *them* that they be no more: and let them knowe that God ruleth in Iaakob, *euen* vnto the ends of the world. Selah.

14 And in the euening they [m] ſhall go to and fro, *and* barke like dogs, and goe about the citie.

15 They ſhall runne here and there for meate, *and* ſurely they ſhall not be ſatisfied, though they tarie all night.

16 But I will ſing of thy [n] power, and will praiſe thy mercie in the morning: for thou haſt bin my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] Strength will I ſing: for God is my defence, *and* my mercifull God.

PSAL. LX.

1 Dauid being now king ouer Iudah, and hauing had many victories, ſheweth by euident ſignes that God elected him King, aſſuring the people that God will proſper them, if they approoue the ſame. 11 After, he prayeth vnto God to finiſh that that hee hath begunne.

¶ *To him that excelleth vpon* [a] *Shuſhan Eduth,* or *Michtam.* A Pſalme *of Dauid to teach.* * *When he fought againſt Aram Naharaim, and againſt Aram* ‖ [b] *Zobah, when Ioab returned and ſlewe twelue thouſand Edomites in the ſalt valley.*

O God, thou haſt caſt vs out, thou ſhalt [c] ſcattered vs, thou haſt bene angry, turne againe vnto vs.

2 Thou haſt made the lande to tremble, and haſt made it to [d] gape: heale the breaches thereof, for it is ſhaken.

3 Thou haſt [e] ſhewed thy people heauy things: thou haſt made vs to drinke the wine of giddines.

4 *But now* thou haſt giuen [f] a banner to them that feare thee, that it may be diſplayed becauſe of *thy* trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath ſpoken in his [g] holineſſe: *therefore* I will reioyce: I ſhall diuide Shechem, and meaſure the valley of Succoth.

7 Gilead *ſhall be* mine, and Manaſſeh *ſhall be* mine, Ephraim alſo *ſhallbe* the [h] ſtrength of mine head: [i] Iudah *is* my law-giuer.

8 Moab *ſhall be* my [k] waſh-pot: ouer Edom will I caſt out my ſhoe: [l] Paleſtina ſhew thy ſelfe ioyfull for me.

9 Who will leade me into the [m] ſtrong city? who will bring me vnto Edom?

10 Wilt not thou, O God, *which* haddeſt caſt vs off, and diddeſt not goe foorth, O God, with our armies?

11 Giue vs helpe againſt trouble: for vaine is the helpe of man.

12 Through God we ſhall doe valiantly; for he ſhall tread downe our enemies.

PSAL. LXI.

1 Whether that hee were in danger of the Ammonites, or being purſued of Abſalom, here hee crieth to be heard and deliuered. 7 And confirmed in his kingdome. 8 He promiſeth perpetuall praiſes.

¶ *To him that excelleth on Neginoth.* A Pſalme *of Dauid.*

HEare my cry, O God: giue eare vnto my prayer.

2 From [a] the ends of the earth will I cry vnto thee: when mine heart is oppreſt, bring mee vpon the rocke that is [b] higher then I.

3 For thou haſt bene my hope, *and* a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for euer, *and* my truſt ſhall be vnder the couering of thy wings. Selah.

5 For thou, O God, [c] haſt heard my deſires; thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a [d] long life; his yeeres *ſhallbe* as many ages.

7 He ſhall dwell before God for euer; prepare [e] mercie and faithfulneſſe, *that* they may preſerue him.

8 So will I alway ſing prayſe vnto thy Name, in performing dayly my vowes.

PSAL. LXII.

This Pſalme partly conteineth meditation, whereby Dauid encourageth himſelfe to truſt in God againſt the aſſaults of tentations. And becauſe our mindes are eaſily drawen from God by the allurments of the world, he ſharpely reprooueth this vanitie, to the intent he might cleaue faſt to the Lord.

¶ *To the excellent* Muſician * *Ieduthun. A Pſalme of Dauid.*

YEt [a] my ſoule keepeth ſilence vnto God; of him *commeth* my ſaluation.

2 [b] Yet he is my ſtrength and my ſaluation, *and* my defence; *therefore* I ſhall not much be mooued.

3 How long will yee imagine miſchiefe againſt a [c] man? yee ſhall be all ſlaine; *ye ſhallbe* as a bowed wall, *or* as a [d] wall ſhaken.

4 Yet they conſult to caſt him downe from his dignitie; their delight is in lies: they bleſſe with their mouthes, but curſe with their hearts. Selah.

5 [e] Yet my ſoule, keepe thou ſilence vnto God: for mine hope *is* in him.

6 Yet is hee my ſtrength and my ſaluation, *and* my defence: *therefore* I ſhall not be mooued.

7 In God *is* my ſaluation and my [f] glory, the rocke of my ſtrength; in God is my truſt.

8 Truſt in him alway, ye people; [g] powre out your hearts before him, *for* God *is* our hope. Selah.

9 Yet the children of men *are* vanitie, the

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[e] He compareth their crueltie to hungry dogges, ſhewing that they are neuer wearie in doing euill.

[f] They boaſt openly in their wicked deuiſes, and euery word is as a ſword: for they neither feare God nor are aſhamed of men.

[g] Though Saul haue neuer ſo great power, yet I know that thou doeſt bridle him: therefore will I patiently hope on thee.

[h] He will not faile to ſuccour me when neede requireth.

[i] Altogether, but by litle and little, that the people ſeeing oftentimes thy iudgements, may be mindfull of thee.

[k] That in their miſerie and ſhame they may be as glaſſes and examples of Gods vengeance.

[l] When thy time ſhall come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto other.

[m] Hee mocketh at their vaine enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſſe.

[n] Which didſt vſe the policie of a weake woman to confound the enemies ſtrength, as 1. Sam. 19, 12.

[o] Confeſſing himſelfe to be voide of all vertue and ſtrength, he attributeth the whole to God.

[a] Theſe were certaine ſongs after the note whereof this Pſalme was ſung.

* 2. Sam. 8, 1. and 10, 1. 1. Chro. 18, 13.

‖ Or, Syria, called Meſopotamia.

[b] Called alſo Sophene, which ſtandeth by Euphrates.

[c] For when Saul was not able to reſiſt the enemie, the people fled hither and thither: for they could not be ſafe in their owne houſes.

[d] As cleft with an earthquake.

[e] Thou haſt handled thy people ſharpely, in taking from them ſenſe and iudgement, in that they aided Saul the wicked King, and purſued him to whom God had giuen the iuſt title of the realme.

[f] In making mee King, thou haſt performed thy promiſe, which ſeemed to haue loſt the force.

[g] It is ſo certaine as if it were ſpoken by an oracle, that I ſhall poſſeſſe thoſe places which Saul hath left to his children.

[h] For it was ſtrong and well pleopleds.

[i] Dauid meaneth, that in this tribe his kingdome ſhall be eſtabliſhed, Gen. 49, 10.

[k] In moſt vile ſubiection.

[l] For thou wilt diſſemble, and faine as though thou wereſt glad.

[m] He was aſſured that God would giue him the ſtrong cities of his enemies, wherein they thought themſelues ſure.

[a] From the place where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.

[b] Vnto the which without thy helpe I cannot attaine.

[c] There is nothing that doeth more ſtrengthen our faith, then the remembrance of Gods ſuccour in times paſt.

[d] This chiefly is referred to Chriſt, who liueth eternally not onely in himſelfe, but alſo in his members.

[e] For the ſtability of my kingdome ſtandeth in thy mercie and trueth.

* 1. Chron. 16, 41.

[a] Though Satan tempted him to murmure againſt God, yet he bridled his affections, and reſting vpon Gods promiſe.

[b] It appeareth by the oft repetition of this word, that the Prophet aboade manifold tentations, but by reſting on God, and by patience he ouercame them all.

[c] He meaneth himſelfe, being the man whom God had appointed to the kingdome.

[d] Though, yee ſeeme to be in honour, yet God will ſuddenly deſtroy you.

[e] Dauid was greatly moued with theſe troubles, therefore hee ſtirreth vp himſelfe to truſt in God.

[f] Theſe vehement and often repetitions were neceſſarie to ſtrengthed his faith againſt the horrible aſſaults of Satan.

[g] He admoniſheth vs of our wicked nature, which rather hide our ſorow and bite on the bridle, then vtter our griefe to God to obteine remedie.

chiefe men *are* liers: to lay them vpon a ballance they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robberie: [b] be not vaine: if riches increaſe, ſet not your heart thereon.

11 God ſpake [i] once or twice, I haue heard it, that power *belongeth* vnto God.

12 And to thee, O Lord, mercy: for thou [k] rewardeſt euery one according to his worke.

b Giue your ſelues wholly to God by putting away all things that are contrary to his Law.

i He hath plainely borne witneſſe of his power, ſo that none needeth to doubt thereof.

k So that the wicked ſhall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme. 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whoſe mercies he truſted, euen in the middes of his miſeries. 9 Prophecying the deſtruction of Gods enemies: 11 And contrariwiſe happineſſe to all them that truſt in the Lord.

¶ *A Pſalme of Dauid, vvhen he vvas in the* [a] *vvilderneſſe of Iudah.*

O God, thou art my God, early will I ſeeke thee: my ſoule [b] thirſteth for thee: my fleſh longeth greatly after thee in a barren and drie land without water:

2 Thus [c] I behold thee *as* in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindneſſe *is* better then life: *therefore* my lips ſhall prayſe thee.

4 Thus will I magnifie thee *all* my life, *and* lift vp mine hands in thy Name.

5 My ſoule ſhalbe ſatisfied, as with [d] marrow and fatneſſe, and my mouth ſhall prayſe *thee* with ioyfull lips,

6 When I remember thee on my bed, *and vvhen* I thinke vpon thee in the *night* watches.

7 Becauſe thou haſt bene mine helper, therefore vnder the ſhadow of thy wings will I reioyce.

8 My ſoule [e] cleaueth vnto thee: *for* thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall goe into the loweſt parts of the earth.

10 [f] They ſhall caſt him downe with the edge of the ſword, *and* they ſhalbe a portion for foxes.

11 But the king ſhall reioyce in God, *and* all that [g] ſweare by him ſhall reioyce *in him*: for the mouth of them that ſpeake lies, ſhalbe ſtopped.

a To wit, of Ziph, 1.Sam. 23.14.

b Though hee was both hungry and in great diſtreſſe, yet he made God his ſufficiencie and aboue all meate and drinke.

c In this miſerie I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in the Sanctuary.

d The remembrance of thy fauour is more ſweete vnto me then all the pleaſures & dainties of the world.

e He aſſureth himſelfe by the Spirit of God to haue the gift of conſtancie.

f He propheciеth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wilde beaſtes.

g All that ſweare by God aright or profeſſe him, ſhall reioyce in this worthy king.

PSAL. LXIIII.

1 Dauid prayeth againſt the furie and falſe reports of his enemies. 7 Hee declareth their puniſhment and deſtruction. 10 To the comfort of the iuſt and the glory of God.

¶ *To him that excelleth. A Pſalme of Dauid.*

HEare my [a] voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide me from the [b] conſpiracie of the wicked, *and* from the [c] rage of the workes of iniquity.

3 Which haue whet their tongue like a ſword, and ſhot *for* their arrowes [d] bitter words:

4 To ſhoote at the vpright in ſecret: they ſhoote at him ſuddenly and [e] feare not.

5 They [f] encourage themſelues *in* a wicked purpoſe: they commune together to lay ſnares priuily, *and* ſay, Who ſhall ſee them?

6 They haue ſought out iniquities, *and* haue accompliſhed that which they ſought out, euen euery one [g] *his* ſecret *thoughts*, and the depth of his heart.

7 But God will ſhoote an arrow at them ſuddenly: their ſtrokes ſhalbe *at once*.

8 They ſhall cauſe their owne tongue to fall vpon them: *and* whoſoeuer ſhall ſee them, ſhall [h] flee away.

9 And all men ſhall ſee it, and declare the worke of God, and they ſhall vnderſtand, what he hath wrought.

10 *But* the righteous [i] ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart, ſhall reioyce.

a In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement, and that his life was in a danger.

b That is, from their ſecret malice.

c To wit, their outward violence.

d Falſe reports and ſlanders.

e To be without feare of God, and reuerence of man, is a ſigne of reprobation.

f The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.

g There is no way ſo ſecret and ſubtill to doe hurt, which they inuented not for his deſtruction.

h To ſee Gods heauy iudgements againſt them, and how hee hath caught them in their owne ſnares.

i When they ſhall conſider that hee will be fauourable to them as he was to his ſeruant Dauid.

PSAL. LXV.

1 A prayſe and thankeſgiuing vnto God by the faithfull, vvho are ſignified by Zion, 4 For the chuſing, preſeruation, and gouernance of them, 9 And for the plentifull bleſſings povvred forth vpon all the earth, but eſpecially tovvard his Church.

¶ *To him that excelleth. A Pſalme or ſong of Dauid.*

O God, [a] prayſe waiteth for thee in Zion, and vnto thee ſhall the vow be performed.

2 *Becauſe thou* heareſt the prayer, vnto thee ſhall all [b] fleſh come.

3 Wicked deedes [c] haue preuailed againſt me: *but* thou wilt be mercifull vnto our tranſgreſſions.

4 Bleſſed *is hee, vvhom* thou chuſeſt and cauſeſt to come *to thee*: he ſhall dwell in thy courts, *and* wee ſhall be ſatisfied with the pleaſures of thine Houſe, *euen* of thine holy Temple.

5 O God of our ſaluation, thou wilt [d] anſwere vs with fearefull *ſignes* in *thy* righteouſneſſe, O *thou* the hope of all the ends of the earth, and of them that are farre off in the [e] Sea.

6 Hee ſtabliſheth the mountaines by his power: *and* is girded about with ſtrength.

7 Hee appeaſeth the [f] noyſe of the ſeas, *and* the noyſe of the waues thereof, and the tumults of the people.

8 They alſo that dwell in the vttermoſt parts *of the earth*, ſhalbe afraid of thy ſignes; thou ſhalt make † the Eaſt and the Weſt to reioyce.

9 Thou [g] viſiteſt the earth, and watereſt it; thou makeſt it very rich: the [h] riuer of God is full of water, thou prepareſt them corne; for ſo thou appointeſt [i] it.

10 Thou [k] watereſt abundantly the furrowes thereof; thou cauſeſt *the raine* to deſcend into the valleys thereof; thou makeſt it ſoft with ſhowres, *and* bleſſeſt the bud thereof.

11 Thou crowneſt the yeere with thy goodneſſe, and thy ſteps drop fatneſſe.

12 They drop *vpon* the paſtures of the wilderneſ: and the hils ſhalbe compaſſed with gladnes.

13 The paſtures are clad with ſheepe; the valleys alſo ſhalbe couered with corne; *therefore* they ſhout for ioy, [l] and ſing.

a Thou giueſt dayly new occaſion to thy Church to prayſe thee.

b Not onely the Iewes but alſo the Gentiles in the kingdome of Chriſt.

c He imputeth it to his ſinnes and to the ſinnes of the people, that God who was accuſtomed to aſſiſt them withdraweth his ſuccour from them.

d Thou wilt declare thy ſelfe to be the preſeruer of thy Church in deſtroying thine enemies, as thou diddeſt in the red Sea.

e As of all barbarous nations and farre off.

f He ſheweth that there is no part nor creature in the world which is not gouerned by Gods power and prouidence.

† *Ebr. the going forth of the morning and of the euening.*

g To wit, with raine.

h That is, Shiloah or the raine.

i Thou haſt appointed the earth to bring foorth foode to mans vſe.

k By this deſcription he ſheweth that all the order of nature is a teſtimony of Gods loue toward vs, who cauſeth all creatures to ſerue our neceſſitie.

l That is, the dumbe creatures ſhall not onely reioyce for a time for Gods benefits, but ſhall continually ſing.

PSAL. LXVI.

1 Hee prouoketh all men to prayſe the Lord and to conſider his works. 6 Hee ſetteth foorth the power of God to affray the rebels. 10 And ſheweth how God hath deliuered Iſrael from great bondage and afflictions. 13 Hee promiſeth to giue ſacrifice, 16 And prouoketh all men to heare what God hath done for him, and to prayſe his Name.

¶ *To him that excelleth. A ſong or Pſalme.*

REioyce in God, [a] all ye *inhabitants* of ye earth.

2 Sing foorth the glory of his Name: make his prayſe glorious.

3 Say vnto God, How terrible art thou *in* thy workes! through the greatneſſe of thy power

a He propheciеth that all nations ſhall come to the knowledge of God, who then was onely knowen in Iudea.

ſhall thine enemies be [b] in ſubiection vnto thee.

4 All the world ſhall worſhip thee, and ſing vnto thee, *euen* ſing of thy Name. Selah.

5 [c] Come and behold the workes of God: he is terrible in *his* doings toward [d] the ſonnes of men.

6 He hath turned the ſea into dry land: they paſſed through the riuer on foote: there did wee reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious ſhall not [e] exalt themſelues. Selah.

8 Prayſe our God, yee people, and make the voyce of his prayſe to be heard.

9 Which [f] holdeth our ſoules in life, and ſuffereth not our feete to ſlip.

10 For thou, O God, haſt prooued vs, thou haſt tried vs as ſiluer is tried.

11 Thou haſt brought vs vnto the [g] ſnare, *and* laid a ſtrait *chaine* vpon our loynes.

12 Thou haſt cauſed men to ride ouer our heads: we went into fire and into water, but thou broughteſt vs out into a wealthy *place*.

13 I will goe into thine [h] Houſe with burnt offerings, *and* will pay thee my vowes.

14 Which my lippes haue promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incenſe: I will prepare bullocks and goates. Selah.

16 [i] Come *and* hearken, all ye that feare God, and I will tell you what he hath done to my ſoule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickedneſſe in mine heart, the Lord will not heare me.

19 But God hath heard *me, and* conſidered the voyce of my prayer.

20 Prayſed *be* God, which hath not put backe my prayer, nor his mercy from me.

[b] As the faithfull ſhall obey God willingly, ſo the infidels for feare ſhall diſſemble themſelues to be ſubiect.

[c] Hee toucheth the ſlouthfull dulneſſe of man, who is cold in the conſideration of Gods workes.

[d] His prouidence is wonderfull in maintaining their eſtate.

[e] Hee prooueth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his calling.

[f] Hee ſignifieth ſome ſpeciall benefite, that God had ſhewed to his Church of the Iewes, in deliuering them from ſome great danger: whereof or of the like he promiſeth that the Gentiles ſhalbe partakers.

[g] The condition of the Church is here deſcribed, which is to be led by Gods prouidence into troubles to be ſubiect vnder tyrants, and to enter into manifold dangers.

[h] The duetie of the faithfull is here deſcribed, which are neuer vnmindfull to render God prayſe for his benefits.

[i] It is not enough to haue receiued Gods benefits and to be mindfull thereof, but alſo we are bound to make others to profit thereby and prayſe God.

[k] If I delight in wickedneſſe, God will not heare me, but if I confeſſe it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgement may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which ſhould be vniuerſally erected at the comming of Chriſt.

¶ *To him that excelleth on Neginoth.*
A Pſalme or *ſong.*

God be mercifull vnto vs, and bleſſe vs, *and* [a] cauſe his face to ſhine among vs. (Selah.)

2 That [b] they may know thy way vpon earth, *and* thy ſauing health among all nations.

3 Let the people prayſe thee, O God: let all the people prayſe thee.

4 [c] Let the people be glad and reioyce: for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people prayſe thee, O God: let all the people prayſe thee.

6 *Then* ſhall [d] the earth bring foorth her encreaſe, *and* God, *euen* our God ſhall bleſſe vs.

7 God ſhall bleſſe vs, and all the ends of the earth [e] ſhall feare him.

[a] That is, mooue our hearts with his holy Spirit, that we may feele his fauour towards vs.

[b] That both Iewes and Gentiles may know Gods couenant made with them.

[c] By theſe oft repetitions hee ſheweth that the people can neuer reioyce ſufficiently and giue thanks for the great benefits that they ſhall receiue under the kingdome of Chriſt.

[d] He ſheweth that where God fauoureth, there ſhall be abundance of all other things.

[e] When they feele his great benefits both ſpirituall and corporall toward them.

PSAL. LXVIII.

1 In this Pſalme Dauid ſetteth foorth as in a glaſſe the wonderfull mercies of God toward his people: 5 Who by all meanes and moſt ſtrange ſortes declared himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces, and victories doeth excell without compariſon all worldly things. 34 He exhorteth therefore all men to prayſe God for euer.

¶ *To him that excelleth. A Pſalme*
or *ſong of Dauid.*

God [a] will ariſe, *and* his enemies ſhall be ſcattered: they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, *ſo* ſhalt thou driue them away: *and* as waxe melteth before the fire, *ſo* ſhall the wicked periſh at the preſence of God.

3 [b] But the righteous ſhall be glad, *and* reioyce before God: yea, they ſhall leape for ioy.

4 Sing vnto God, *and* ſing prayſes vnto his name: exalt him that rideth vpon the heauens, in his Name [c] Iah, and rejoyce before him.

5 *He is* a Father of the fatherleſſe, and a Iudge of the widowes, *euen* God in his holy habitation.

6 God [d] maketh the ſolitary to dwell in families, *and* deliuereth them that were priſoners in ſtockes: but the rebellious ſhall dwell in a [e] drie land.

7 [f] O God, when thou wenteſt foorth before thy people: when thou wenteſt through the wilderneſſe, (Selah.)

8 The earth ſhooke, and the heauens dropped at the preſence of this God: *euen* Sinai *vvas mooued* at the preſence of God, *euen* the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine *vpon* thine inheritance, and thou didſt refreſh it when it was wearie.

10 Thy Congregation dwelled therein: *for* thou, O God, haſt of thy [g] goodneſſe prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] ſhe that remained in the houſe, diuided the ſpoile.

13 Though ye haue lien among [k] pots, *yet ſhall ye be as* the wings of a doue that is couered with ſiluer, and whoſe feathers *are like* yellow gold.

14 When the Almighty ſcattered kings [l] in it, it was white as the ſnow in Zalmon.

15 [m] The mountaine of God *is like* the mountaine of Baſhan: *it is* an high mountaine, *as* mount Baſhan.

16 [n] Why leape yee, yee high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God *are* twentie thouſand thouſand Angels, *and* the Lord is among them, *as* in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou haſt [o] led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell there.

19 Prayſed *be* the Lord, *euen* the God of our ſaluation, which ladeth vs dayly *vvith benefites*. Selah.

[a] The Prophet ſheweth that albeit God ſuffereth the wicked tyrants to oppreſſe his Church for a time, yet at length hee will be reuenged of them.

[b] Hee ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which prayſe him therefore.

[c] Iah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared that all idoles are but vanitie, and that the God of Iſrael is the only true God.

[d] He giueth children to them that be childeleſſe, and encreaſeth their families.

[e] Which is barren of Gods bleſſings, which before they had abuſed.

[f] Hee teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

[g] God bleſſed the land of Canaan, becauſe hee had choſen that place for his Church.

[h] The faſhion then was that women ſang ſongs after the victory, as Miriam, Deborah, Iudith, and others.

[i] The pray was ſo great, that not only the ſouldiers, but women alſo had part thereof.

[k] Though God ſuffer his Church for a time to lie in blacke darkeneſſe, yet he wil reſtore it, and make it moſt ſhining and white.

[l] In the land of Canaan, where his Church was.

[m] Zion the Church of God, doeth excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remayneth, becauſe of his dwelling there.

[n] Why boaſt yee of your ſtrength and beautie againſt this Mountaine of God?

[o] As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in the fleſh, ſubdued Satan and ſinne vnder vs, and gaue vnto his Church moſt liberall gifts of his Spirit, Epheſ. 4. 8.

20 This *is* our God, *euen* the God that ſaueth *vs*: and to the Lord God *belong* the [p] iſſues of death.

21 Surely God will wound the head of his enemies, *and* the hairy pate of him that walketh in his ſinnes.

22 The Lord hath ſaid, I will bring *my people* againe from [q] Baſhan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, *and* the tongue of thy dogges *in the blood* of the enemies, *euen* in [r] it.

24 They haue ſeene, O God, thy [ſ] goings, the goings of my God, *and* my king, *vvhich* art in the Sanctuary.

25 The [t] ſingers went before, the players of inſtruments after: in the middes *vvere* the maides playing with timbrels.

26 Prayſe yee God in the aſſemblies, *and* the Lord, *ye that are* of the fountaine [u] of Iſrael.

27 There *vvas* [x] litle Beniamin *vvith* their [y] ruler, *and* the Princes of Iudah *vvith* their aſſembly, the princes of Zebulum, *and* the princes of Naphtaly.

28 Thy GOD hath appointed thy ſtrength: ſtabliſh, O God, that *vvhich* thou firſt wrought in vs,

29 [z] Out of thy Temple vpon Ieruſalem, *and* kings ſhall bring preſents vnto thee.

30 Deſtroy the company of the ſpearemen, *and* multitude of the mighty bulles with the calues of the people, that [a] tread vnder feete pieces of ſiluer: ſcatter the people that delite in warre.

31 *Then* ſhall the princes come out [b] of Egypt: Ethiopia ſhall haſte to ſtretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: ſing prayſe vnto the Lord. (Selah)

33 To him that rideth vpon the moſt hie heauens, *vvhich vvere from* the beginning: behold, he will ſend out by his [c] voyce a mighty ſound.

34 Aſcribe the power to God: *for* his maieſty *is* vpon Iſrael, and his ſtrength *is* in the cloudes.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Iſrael is hee that giueth ſtrength and power vnto the people: prayſed *be* God.

[p] In moſt extreme dangers God hath infinite wayes to deliuer his.

[q] As he deliuered his Church once from Og of Baſhan, and other tyrants, and from the danger of the red Sea, ſo will he ſtill doe as oft as neceſsity requireth.

[r] That is, in the blood of that great ſlaughter, where dogs ſhall lappe blood.

[ſ] That is, how thou which art chiefe King goeſt out with thy people to warre, and giueſt them the victory.

[t] He deſcribeth the order of the people, when they went to the Temple to giue thanks for the victorie.

[u] Which come of the Patriarch Iaakob.

[x] Beniamin is called little, becauſe he was the yongeſt ſonne of Iaakob.

[y] Who was ſome chiefe ruler of the tribe.

[z] Declare out of thine holy palace thy power for the defence of thy Church Ieruſalem.

[a] He deſireth that the pride of the mighty may be deſtroyed, which accuſtomed to garniſh their ſhooes with ſiluer, and therefore for their glittering pompe thought themſelues aboue all men.

[b] Hee prophecieth that the Gentiles ſhall come to the true knowledge & worſhip of God.

[c] By his terrible thunders hee will make himſelfe to be knowen the God of all the world.

[d] In ſhewing fearefull iudgements againſt thine enemies for the ſaluation of thy people.

[e] Hee alludeth to the Tabernacle which was diuided in three parts.

PSAL. LXIX.

1 *The complaints, prayers, feruent zeale and great anguiſh of Dauid is ſet foorth as a figure of Chriſt & all his members.* 21 *The malicious crueltie of the enemies.* 22 *And their puniſhment alſo.* 26 *Where Iudas and ſuch traytours are accurſed.* 30 *He gathereth courage in his affliction, and offereth prayſes vnto God,* 32 *Which are more acceptable then all ſacrifices: whereof all the afflicted may take comfort.* 35 *Finally, hee doth prouoke all creatures to prayſes, prophecying of the kingdome of Chriſt, and the preſeruation of the Church, where all the faithfull,* 37 *And their ſeede ſhall dwell for euer.*

¶ *To him that excelleth vpon* [a] *Shoſhannim.*
A Pſalme *of Dauid.*

SAue mee, O God: for the [b] waters are entred euen to *my* ſoule.

2 I ſticke faſt in the deepe myre, where no [c] ſtay *is*: I am come into deepe waters, and the ſtreames runne ouer me.

3 I am weary of crying: my throate is dry: mine [d] eyes faile, whiles I waite for my God.

4 They that hate me without a cauſe, are moe then the haires of mine head: they that would deſtroy mee, *and* are mine enemies [e] falſly, are mighty, ſo that I reſtored that which I [f] tooke not.

5 O God, thou knoweſt my [g] fooliſhnes, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoaſtes, be aſhamed for [h] me: let not thoſe that ſeeke thee, be confounded through mee, O God of Iſrael.

7 For thy ſake haue I ſuffred reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, euen an aliant vnto my mothers ſonnes.

9 [i] For the zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I [k] wept and my ſoule faſted, but that was to my reproofe.

11 I put on a ſacke alſo: and I became a prouerbe vnto them.

12 They that [l] ſate in the gate, ſpake of mee, and the drunkards ſang *of me*.

13 But Lord, *I make* my prayer vnto thee in an [m] acceptable time, *euen* in the multitude of thy mercy: O God, heare me in the trueth of thy ſaluation.

14 Deliuer mee out of the myre, that I ſinke not: let me be deliuered from them that hate me, and out of the [n] deepe waters.

15 Let not the water flood drown me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon mee.

16 Heare me, O Lord, for thy louing kindneſſe is good: turne vnto mee according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy ſeruant, for I am in trouble: make haſte *and* heare mee.

18 Draw neere vnto my ſoule *and* redeeme it: deliuer me becauſe of mine enemies.

19 Thou haſt knowen my reproofe and my ſhame, and my diſhonour: all mine [p] aduerſaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heauineſſe, and [q] I looked *for ſome* to haue pity *on me*, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirſt they gaue me vineger to drinke.

22 Let their [r] table be a ſnare before them, and their proſperity *their* ruine.

23 Let their eyes be blinded that they ſee not: and make their [ſ] loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull diſpleaſure take them.

25 * Let their [t] habitation be voyde, *and* let none dwell in their tents.

26 For they perſecute him, whom thou haſt ſmitten: and they adde vnto the ſorow of them, whom thou haſt wounded.

27 Lay [u] iniquity vpon their iniquity, and

[a] Of Shoſhannim, reade Pſalm 45.

[b] Dauid ſignifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

[c] No firmitie of ſtableneſſe to ſettle my feete.

[d] Though his ſenſes failed him, yet his faith was conſtant and incouraged him ſtill to pray.

[e] Condemning me guiltles.

[f] They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had ſtollen them.

[g] Though I be guiltie to theeward, yet am I innocent toward them.

[h] Let not mine euill intreatie of the enemies be an occaſion, that the faithfull fall from thee.

[i] When I ſawe thine enemies pretend thy Name onely in mouth, and in their life denie the ſame, thine holy Spirit, thruſt my forward, to reproove them and defend thy glorie.

[k] My zeale mooued me to lament and pray for my ſaluation.

[l] The more hee ſought to winne them to God, the more they were againſt him both poore and rich.

[m] Knowing that albeit I ſuffer now trouble, yet thou haſt a time wherein thou haſt appointed my deliverance.

[n] Hee ſheweth a liuely faith, in that that hee aſſureth himſelfe, that God is fauourable to him, when he ſeemeth to be angrie: and at hand when hee ſeemeth to be farre off.

[o] Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.

[p] Thou ſeeſt that I am beſet as a ſheepe among many wolues.

[q] Hee ſheweth that it is in vaine to put our truſt in men in our great neceſsities, but that our comfort onely dependeth of God: for man rather increaſeth our ſorrowes, then diminiſheth them, Iohn 19.29.

[r] Hee deſireth God to execute his iudgements againſt the reprobate, which cannot by any meanes be turned, Rom 11,9.

[ſ] Take both iudgement and power from them, Actes 1,20.

[t] Puniſh not onely them, but their poſteritie, which ſhall be like unto them.

[u] By their continuance and increaſing in their ſinnes, let it be knowen that they be of the reprobate.

let them not come into thy righteouſneſſe.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauineſſe, thine helpe, O God, ſhall exalt me.

30 I will prayſe the Name of God with a ſong, and magnifie him with thankeſgiuing.

31 *This* alſo ſhall pleaſe the Lord better then a [y] yong bullocke that hath hornes and hoofes.

32 The humble ſhall ſee this, *and* they that ſeeke God ſhalbe glad, and your heart ſhall liue.

33 For the Lord heareth the poore, and deſpiſeth not his [z] priſoners.

34 Let heauen and earth prayſe him: the ſeas and all that mooueth in them.

35 For God will ſaue Zion, and build the cities of Iudah, that men may dwell there and haue it in poſſeſsion.

36 The [a] ſeed alſo of his ſeruants ſhall inherit it: and they that loue his name ſhall dwell therein

[x] They which ſeemed by their profeſſion to have beene written in thy booke, yet by their fruits proove the contrary, let them be knowen as reprobate.

[y] There is no ſacrifice, which God more eſteemeth, then thankeſgiving for his benefits.

[z] For as hee deliuered his ſeruant Dauid, ſo will hee doe all that are in diſtreſſe, and call vpon him.

[a] Vnder the temporall promiſe of the land of Canaan, he comprehendeth the promiſe of life everlaſting to the faithfull and their poſteritie.

PSAL. LXX.

1 *He prayeth to be right ſpeedily deliuered.* 2 *Hee deſireth the ſhame of his enemies,* 4 *And the ioyfull comfort of all thoſe that ſeeke the Lord.*

¶ *To him that excelleth.* A Pſalme *of Dauid,*
to put [a] *in remembrance.*

O [*] God, [b] *haſte thee* to deliuer thee: make haſte to helpe me, O Lord.

2 Let them be [c] confounded and put to ſhame, that ſeeke my ſoule: let them be turned backward and put to rebuke, that deſire mine hurt.

3 Let them be turned backe for a reward of their [d] ſhame, which ſay, Aha, aha.

4 *But* let all thoſe that ſeeke thee, be ioyfull and glad in thee, and let all that love thy ſalvation, ſay alwayes, God be prayſed.

5 Now I am [e] poore and needy: O God, make haſte to me: thou art my helper, and my deliverer: O Lord, make no tarying.

[a] Which might put him in remembrance of his deliverance.

[*] Pſal. 40.13.

[b] He teacheth us to be earneſt in prayer, though God ſeeme to ſtay: for at his time hee will heare us.

[c] Hee was aſſured that the more they raged, the neerer they were to deſtruction, and hee the neerer to his deliverance.

[d] Hereby we are taught not to mocke at others in their miſerie, leaſt the ſame fall on her owne neckes.

[e] Becauſe hee had felt Gods helpe before, hee groundeth on experience, and boldly ſeeketh unto him for ſuccour.

PSAL. LXXI.

He prayeth in faith, eſtabliſhed by the word of promiſe. 5 *And confirmed by the worke of God from his youth.* 10 *He complaineth of the crueltie of his enemies:* 17 *And deſireth God to continue his graces toward him.* 22 *Promiſing to be mindfull and thankefull for the ſame.*

IN [*] [a] thee, O Lord, I truſt: let mee neuer be aſhamed.

2 Reſcue mee and deliuer mee in thy [b] righteouſneſſe: incline thine eare vnto me and ſaue me.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou [c] haſt giuen commandement to ſaue mee: for thou art my rocke, and my fortreſſe.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, *euen* my [e] truſt from my youth.

6 Vpon thee haue I beene ſtayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayſe ſhall be alwayes of thee.

7 I am become as it were a [f] monſter vnto many: but thou art my ſure truſt.

8 Let my mouth be filled with thy prayſe, *and* with thy glory euery day.

9 Caſt me not off in the time of [g] age: forſake me not when my ſtrength faileth.

10 For mine enemies ſpeake of me, & they that lay wait for my ſoule, take their counſell together,

11 Saying, [h] God hath forſaken him: purſue and take him, for there is none to deliuer *him.*

12 Goe not farre from me, O God: [i] my God haſte thee to helpe me.

13 Let them be confounded *and* conſumed that are againſt my ſoule: let them be couered with reproofe and confuſion, that ſeeke mine hurt.

14 But I will waite continually, and will prayſe thee more and more.

15 My mouth ſhall dayly rehearſe thy righteouſneſſe, *and* thy ſaluation: [k] for I know not the number.

16 I will [l] goe forward in the ſtrength of the Lord God, *and* will make mention of thy righteouſneſſe, *euen* of thine onely.

17 O God, thou haſt taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes,

18 [m] Yea euen vnto *mine* olde age and gray head, O God: forſake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that ſhall come.

19 And thy [n] righteouſnes, O God, *I will exalt* on high: for thou haſt done great things: [o] O God, who is like vnto thee!

20 Which haſt ſhewed me great troubles and [p] aduerſities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.

21 Thou wilt increaſe mine honour, and returne *and* comfort me.

22 Therefore will I prayſe thee *for* thy [q] faithfulneſſe, O God, vpon inſtrument *and* viole: vnto thee will I ſing vpon the harpe, O Holy one of Iſrael.

23 My lips will reioyce when I ſing vnto thee, and my [r] ſoule which thou haſt deliuered.

24 My tongue alſo ſhall talke of thy righteouſneſſe dayly: for they are confounded and brought vnto ſhame, that ſeeke mine hurt.

[*] Pſal. 31.1.

[a] He prayeth to God with full aſſurance of faith, that he will deliuer him from his aduerſaries.

[b] By declaring thy ſelfe true of promiſe.

[c] Thou haſt infinite meanes, and all creatures are at thy commandement: therefore ſhew ſome ſigne, whereby I ſhall be deliuered.

[d] That is, from Abſalom, Ahitophel and that conſpiracie.

[e] Hee ſtrengtheneth his faith by the experience of Gods benefits, who did not onely preſerue him in his mothers belly, but tooke him thence, and euer ſince hath preſerued him.

[f] All the world wondereth at mee becauſe of my miſeries: as well they in authoritie as the common people, yet being aſſured of thy fauour, I remayned ſtedfaſt.

[g] Thou that diddeſt helpe me in my youth, when I had more ſtrength, helpe me now ſo much the more in mine olde age and weakeneſſe.

[h] Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if he ſuffer them to fall into their hands.

[i] In calling him his God, he putteth backe the falſe reports of the aduerſaries, that ſayd, God had forſaken him.

[k] Becauſe thy benefits toward mee are innumerable, I cannot but continually meditate and rehearſe them.

[l] I will remaine ſtedfaſt, being vpholden with the power of God.

[m] He deſireth that as he hath begun, he would ſo continue his benefits, that his liberality may haue perfite prayſe.

[n] Thy iuſt performance of thy promiſe.

[o] His faith breaketh through all tentations, and by this exclamation he prayſeth the power of God.

[p] As he confeſſeth that God is the onely author of his deliuerance: ſo he acknowledgeth that theſe euils were ſent vnto him by Gods prouidence.

[q] Hee confeſſeth that his long tariance was well recompenſed, when God performed his promiſe.

[r] For there is no true prayſing of God, except it come from the heart: and therefore he promiſeth to delight in nothing, but wherein God be glorified.

PSAL. LXXII.

1 *He prayeth for the proſperous eſtate of the kingdome of Salomon, who was the figure of Christ.* 4 *Vnder whom ſhall be righteouſneſſe, peace, and felicitie.* 10 *Vnto whom all Kings and nations ſhall doe homage,* 17 *Whoſe name and power ſhall endure for euer, and in whom all nations ſhall be bleſſed.*

¶ A Pſalme [a] *of Salomon.*

GIue thy [b] iudgements to the King, O God, and thy righteouſneſſe to the Kings [c] ſonne.

2 *Then* ſhall hee iudge thy people in righteouſneſſe, and thy poore with equity.

3 The [d] mountaines, and the hils ſhall bring peace to the people by iuſtice.

4 Hee ſhall [e] iudge the poore of the people: hee ſhall ſaue the children of the needy, and ſhall ſubdue the oppreſſor.

5 They ſhall [f] feare thee as long as the ſunne

[a] Compoſed by Dauid as touching the reigne of his ſonne Salomon.

[b] Endue the king with the Spirit of wiſdome and iuſtice, that he reigne not as doe the worldly tyrants.

[c] To wit, to his poſteritie.

[d] When iuſtice reigneth, euen the places moſt barren ſhall be enriched with thy bleſſings.

[e] Hee ſheweth wherefore the ſword is committed to Kings: to wit, to defend the innocent, and ſuppreſſe the wicked.

[f] The people ſhall imbrace thy true religion, when thou giueſt a King that ruleth according to thy word.

and moone endureth, from generation to generation.

6 He ſhall come [g] downe like the raine vpon the mowen graſſe, *and* as the ſhowers that water the earth.

7 In his dayes ſhall the righteous flouriſh, and abundance of peace *ſhall be* ſo long as the moone endureth.

8 His dominion ſhalbe alſo from [h] ſea to ſea, and from the riuer vnto the ends of the land.

9 They that dwell in the wildernes, ſhal kneele before him, and his enemies ſhall licke the duſt.

10 The kings of [i] Tarſhiſh & of the yles ſhall bring preſents: the kings [k] of Sheba and Seba ſhall bring gifts.

11 Yea, all kings ſhall worſhip him: all nations ſhall ſerue him.

12 For he ſhall deliuer the poore when he crieth: the needie alſo, and him that hath no helper.

13 He ſhalbe mercifull to the poore and needy, and ſhall preſerue the ſoules of the poore.

14 Hee ſhall redeeme their ſoules from deceit and violence, and [l] deare ſhall their blood be in his ſight.

15 Yea, hee ſhall liue, and vnto him ſhall they giue of the [m] golde of Sheba: they ſhall alſo pray for him continually, *and* dayly bleſſe him.

16 An handfull of corne ſhall be *ſovven* in the earth, *euen* in the top of the mountaines, *and* the [n] fruit thereof ſhall ſhake like *the trees* of Lebanon: and the *children* ſhall flouriſh out of the citie like the graſſe of the earth.

17 His name ſhalbe for euer: his name ſhall endure as long as the Sunne: all nations ſhall bleſſe [o] him, and be bleſſed in him.

18 Bleſſed *be* the Lord God, *euen* the God of Iſrael which onely doth [p] wondrous things.

19 And bleſſed *be* his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen ſo be it.

HERE END THE [q] prayers of Dauid the ſonne of Iſhai.

[g] As this is true in all godly kings, ſo it is chiefly verified in Chriſt, who with his heauenly dew, maketh his Church euer to flouriſh.

[h] That is, from the red ſea to the ſea called Syriacum, and from Euphrates forward, meaning, that Chriſts Kingdome ſhould be large and vniuerſall.

[i] Of Cilicia, and of all other countreyes, beyond the ſea, which he meaneth by the yles.

[k] That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

[l] Though tyrants paſſe not to ſhed blood, yet this godly king ſhall preſerue his ſubiects from all kind of wrong.

[m] God will both proſper his life, and alſo make the people moſt willing to obey him.

[n] Vnder ſuch a king ſhalbe moſt great plenty, both of fruit and alſo of the increaſe of mankind.

[o] They ſhall pray to God for his continuance, and know that God doth proſper them for his ſake.

[p] Hee confeſſeth that except God miraculouſly preſerue his people, that neither the king nor the kingdome can continue.

[q] Concerning his ſonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly proſperitie of the vngodly, 14 nor yet the affliction of the good ought to diſcourage Gods children: but rather ought to mooue vs to conſider our Fathers prouidence, and to cauſe vs to reuerence Gods iudgements, 19 foraſmuch as the vvicked vaniſh avvay, 24 and the godly enter into life euerlaſting, 28 in hope vvhereof he reſigneth himſelfe into Gods hands.

¶ *A Pſalme* committed *to Aſaph.*

YEt [a] God is good to Iſrael: *euen* to the pure in heart.

2 As for me, my feete were almoſt gone: my ſteps had well neere ſlipt.

3 For I fretted at the fooliſh, *vvhen* I ſaw the proſperitie of the wicked.

4 For there are [b] no bands in their death, but they are luſtie *and* ſtrong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 [c] Therefore pride *is* as a chaine vnto them, *and* crueltie couereth them *as* a garment.

7 Their eyes ſtand out for fatneſſe: † they haue more then heart can wiſh.

8 They are licentious, and ſpeake wickedly of *their* oppreſſion: they talke preſumptuouſly.

[a] As it were betweene hope and deſpaire he burſteth foorth into this affection, being aſſured that God would continue his fauour toward ſuch as were godly indeed, and not hypocrites.

[b] The wicked in this life liue at pleaſure and are not drawen to death like priſoners: that is, by ſickneſſe which is deaths meſſenger.

[c] They glory in their pride as ſome doe in their chaines, and in crueltie, as ſome doe in apparell.

† *Ebr. they paſſe the deſires of the heart.*

9 They [d] ſet their mouth againſt heauen, and their tongue walketh thorow the earth.

10 Therefore his [e] people turne hither: for waters of a full *cup* are wrung out to them.

11 And they [f] ſay, How doeth God know it? or is there knowledge in the moſt High?

12 Loe theſe are the wicked, yet proſper they alway, *and* increaſe in riches.

13 Certainely I haue cleanſed mine heart in vaine, and waſhed mine hands in innocencie.

14 For dayly haue I bene puniſhed, and chaſtened *euery* morning.

15 If I ſay, [g] I will iudge thus, behold the generation of thy children, I haue treſpaſſed.

16 Then thought I to know this, *but* it was too painefull for mee.

17 Vntill I went into the [h] Sanctuary of God: *then* vnderſtood I their end.

18 Surely thou haſt ſet them in ſlipperie places, *and* caſteſt them downe into deſolation.

19 How ſuddenly are they deſtroyed, periſhed *and* [i] horribly conſumed.

20 As a dreame when one awaketh! O Lord, when [k] thou raiſeſt vs vp, thou ſhalt make their image deſpiſed.

21 Certainely mine heart was vexed, and I was pricked in my reines.

22 So fooliſh was I and ignorant: I was a [l] beaſt before thee.

23 Yet I was alway [m] with thee: thou haſt holden *me* by my right hand.

24 Thou wilt guide mee by thy counſell, and afterward receiue me to glorie.

25 Whom haue I in [n] heauen *but thee*? and I haue deſired none in the earth with thee.

26 My fleſh faileth and mine heart *alſo*: *but* God *is* the ſtrength of mine heart, and my [o] portion for euer.

27 For loe, that they withdrawe themſelues from thee, ſhall periſh: thou deſtroyeſt all them, that [p] goe a whoring from thee.

28 As for me, it is good for me [q] to draw neere to God: *therefore* I haue put my truſt in the Lord God, that I may declare all thy workes.

[d] They blaſpheme God, and feare not his power and rayle vpon men, becauſe they eſteeme themſelues aboue all others.

[e] Not onely the reprobate, but alſo the people of God oftentimes fall backe, ſeeing the proſperous eſtate of the wicked, and are ouerwhelmed with ſorrowes, thinking that God conſidereth not aright the eſtate of the godly.

[f] Thus the fleſh mooueth euen the godly to diſpute with God touching their poore eſtate, and the proſperity of the wicked.

[g] If I giue place to this wicked thought, I offend againſt thy prouidence, ſeeing thou diſpoſeſt all things moſt wiſely, and preſerueſt thy children in their greateſt dangers.

[h] Vntill I entred into thy ſchoole and learned by thy word and holy Spirit, that thou ordereſt all things moſt wiſely and iuſtly.

[i] By thy fearefull iudgement.

[k] When thou openeſt our eyes to conſider thy heauenly felicitie, wee contemne all their vaine pompe.

[l] For the more that man goeth about by his owne reaſon to ſeeke out Gods iudgements, the more doeth he declare himſelfe a beaſt.

[m] By faith I was aſſured that thy prouidence did watch alwayes ouer mee, to preſerue mee.

[n] Hee ſought neither helpe nor comfort of any ſaue of God onely.

[o] He teacheth vs to denie our ſelues, to haue God our whole ſufficiencie, and onely contentement.

[p] That is, forſake thee to ſeeke others.

[q] Though all the world ſhrinke from God, yet he promiſeth to truſt in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the deſtruction of the Church and true religion, 2 Vnder the Name of Zion, and the Temple deſtroyed: 11 and truſting in the might and free mercies of God, 20 by his couenant, 21 they require helpe and ſuccour for the glorie of Gods holy Name, for the ſaluation of his poore afflicted ſeruants, 23 and the confuſion of his proud enemies.

¶ A Pſalme *to giue inſtruction*, committed *to Aſaph.*

O God, [a] why haſt thou put vs away for euer? *vvhy* is thy wrath kindled againſt the ſheepe of thy paſture?

2 Thinke vpon the congregation, *vvhich* thou haſt poſſeſſed of olde, and on the [b] rod of thine inheritance, *vvhich* thou haſt redeemed, *and* on this mount Zion, wherein thou haſt dwelt.

3 Lift vp thy ‡ ſtrokes, that thou mayeſt for euer deſtroy euery enemie that doeth euill to the Sanctuary.

[a] The Church of God being oppreſſed by the tyrannie, either of the Babylonians or of Antiochus, prayeth to God by whoſe hand this yoke was layed vpon them for their ſinnes.

[b] Which inheritance thou haſt meaſured out for thy ſelfe as with a line or rod.

‡ Or, *feet.*

4 Thine aduerſaries roare in the mids of thy congregation, *and* [c] ſet vp their banners for ſignes.

5 *He that* [d] *lifted* the axes vpon the thicke trees, was renowmed as one that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue caſt thy Sanctuarie into the fire, *and raſed it* to the ground, *and* haue defiled the dwelling place of thy Name.

8 They ſayd in their [e] hearts, Let vs deſtroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee ſee not our ſignes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, how long ſhall the aduerſarie reproach *thee?* ſhall the enemie blaſpheme thy Name for euer?

11 Why withdraweſt thou thine hand, euen thy right hand? *dravv it* out of thy boſome, *and* [g] conſume them.

12 Euen God *is* my king of olde, working ſaluation [h] in the mids of the earth.

13 Thou diddeſt diuide the ſea by thy power: thou brakeſt the heads of the [i] dragons in the waters.

14 Thou brakeſt the head of [k] Liuiathan in pieces, *and* gaueſt him to be [l] meat for the people in wilderneſſe.

15 Thou brakeſt vp the fountaine and riuer: thou driedſt vp mightie riuers.

16 The [m] day is thine, and the night is thine: thou haſt prepared the light and the ſunne.

17 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.

18 Remember this, *that* the enemie hath reproached the Lord, and the fooliſh people hath blaſphemed thy Name.

19 Giue not the ſoule of thy [n] turtle doue vnto the beaſt, *and* forget not the Congregation of thy poore for euer.

20 Conſider *thy* couenant: for [o] the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppreſſed returne aſhamed, *but* let the poore and needy prayſe thy Name.

22 Ariſe, O God: maintaine thy [p] owne cauſe: remember thy dayly reproach by the fooliſh man.

23 Forget not the voice of thine enemies: *for* the tumult of them that riſe againſt thee, aſcendeth ‖ continually.

PSAL. LXXV.

1 The faithfull doe prayſe the Name of the Lord, 2 vvhich ſhall come to iudge at the time appointed: 8 vvhen the vvicked ſhall be put to confuſion, and drinke of the cup of his vvrath. 10 Their pride ſhalbe abated, and the righteous ſhalbe exalted to honour.

¶ *To him that excelleth* [a] *Deſtroy not. A Pſalme,*
or *ſong* committed *to Aſaph.*

WE will prayſe thee, O God, we will prayſe *thee*, for thy Name *is* neere: *therefore* [b] they will declare thy wondrous workes.

2 [c] When I ſhall take a conuenient time, I will iudge righteouſly.

3 The earth and all the inhabitants thereof are diſſolued: *but* I will eſtabliſh the pillars [d] of it. Selah.

[c] They haue deſtroyed thy true religion, and ſpred their banners in ſigne of defiance.

[d] He commendeth the temple for the coſtly matter, the excellent workemanſhip, and beauty thereof, which notwithſtanding the enemies did deſtroy.

[e] They encouraged one another to crueltie, that not onely Gods people might be deſtroyed, but alſo his religion vtterly in all places ſuppreſſed.

[f] They lament that they haue no Prophet among them to ſhewe them how long their miſery ſhould endure.

[g] They ioyne their deliuerance with Gods glorie and power, knowing that the puniſhment of the enemies ſhould be their deliuerance.

[h] Meaning, in ye ſight of all the world.

[i] To wit, Pharaohs armie.

[k] Which was a great monſter of the ſea, or whale, meaning, Pharaoh.

[l] His deſtruction did reioyce them as meat refreſheth the body.

[m] Seeing that God by his prouidence gouerneth and diſpoſeth all things, he gathereth that he will take care chiefly for his children.

[n] He meaneth the Church of God, which is expoſed as a pray to the wicked.

[o] That is, all places where thy word ſhineth not, there reigneth tyrannie and ambition.

[p] Hee ſheweth that God cannot ſuffer his Church to be oppreſſed, except he looſe his owne right.

‖ *Or, increaſeth more and more.*

[a] Reade Pſal. 57. 1.

[b] He declareth how the faithfull ſhall euer haue iuſt occaſion to prayſe God, foraſmuch as in their need they ſhall feele his power at hand to helpe them.

[c] When I ſee my time (ſaith God) to helpe your miſeries, I will come and ſet all things in good order.

4 I ſayd vnto the fooliſh, Be not ſo fooliſh, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither ſpeake with a ſtiffe necke.

6 For to come to preferment *is* neither from the Eaſt, nor from the Weſt, nor from the South.

7 But God *is* the iudge: he maketh lowe, and he maketh high.

8 For in the hand of the Lord *is* a [f] cup, and the wine is red: it is full mixt, and hee powreth out of the ſame: ſurely all the wicked of the earth ſhall wring out *and* drinke the dregs thereof.

9 But I will declare for euer, and ſing prayſes vnto the God of Iaakob.

10 All the hornes of the wicked alſoo will I breake: *but* the hornes of the [g] righteous ſhalbe exalted.

PSAL. LXXVI.

1 This Pſalme ſetteth forth the povver of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armie of Saneherib: 11 and exhorteth the faithfull to be thankefull for the ſame.

¶ *To him that excelleth on Neginoth. A Pſalme,*
or *ſong* committed *to Aſaph.*

GOd is [a] knowen in Iudah: his Name *is* great in Iſrael.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the ſhield, and the ſword, and the battell. Selah.

4 Thou art more bright and puiſſant, then [c] the mountaines of pray.

5 The ſtout hearted are ſpoyled: they haue ſlept their ſleepe, and all the men of ſtrength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the charet and horſe are caſt aſleepe.

7 Thou, *euen* thou art to be feared; and who ſhall ſtand in thy [e] ſight, when thou art angrie!

8 Thou diddeſt cauſe *thy* iudgement to be heard from heauen; *therefore* the earth feared, and was ſtill.

9 When thou, O God, aroſe to iudgement, to [f] helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man ſhall turne to thy prayſe; the remnant of the rage ſhalt thou reſtraine.

11 Vowe and performe vnto the Lord your God, all *ye* that be [h] round about him; let them bring preſents vnto him that ought to be feared.

12 He ſhall [i] cut of the ſpirit of princes; he is terrible to the kings of the earth.

PSAL. LXXVII.

1 The Prophet in the Name of the Church rehearſeth the greatnes of his affliction, and his grieuous tentations, 6 vvhereby hee vvas driuen to this end to conſider his former conuerſation, 11 and the continuall courſe of Gods vvorkes in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe tentations.

¶ *For the excellent* Muſician * *Ieduthun.*
A Pſalme committed *to Aſaph.*

MY [a] voyce *came* to God, when I cried: my voyce *came* to God; and he heard me.

[d] Though all things be brought to ruine, yet I can reſtore and preſerue them.

[e] The Prophet warneth ye wicked that they would not ſet themſelues againſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly.

[f] Gods wrath is compared to a cup of ſtrong and delicate wine, wherewith the wicked are made ſo drunke, that by drinking till they come to the very dregs they are vtterly deſtroyed.

[g] The godly ſhall better proſper by their innocent ſimplicitie, then the wicked ſhall by all their craft and ſubtiltie.

[a] He declareth that Gods power is euidently ſeene in preſeruing his people and deſtroying his enemies.

[b] Which afterward was called Ieruſalem.

[c] He compareth the kingdoms full of extortion and rapine to the mountaines that are full of raueningbeaſts.

[d] God hath taken their ſpirits and ſtrength from them as though their hands were cut off.

[e] God with a looke is able to deſtroy all the power and actiuitie of the enemies, were they neuer ſo many, or mighty.

[f] To reuenge the wrongs done to thy Church.

[g] For the end ſhall ſhew that the enemie was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage that they ſhall not compaſſe their purpoſe.

[h] To wit, the Leuites, that dwell about the Tabernacle, or the people among whom he doeth dwell.

[i] The Ebrew word ſignifieth to vintage, or gather grapes: meaning, that he ſhall make the counſels and enterpriſes of wicked tyrants fooliſh and vaine.

* *Pſal. 39. and 62. 1. Chron. 16 41.*

[a] The Prophet teacheth vs by his example to flee vnto God for helpe in our neceſſities.

2 In the day of my trouble I ſought the Lord: ‖ my ſore ran and ceaſed not in the night: my ſoule refuſed comfort.

3 I did think vpon God, and was [b] troubled: I prayed, and my ſpirit was full of anguiſh. Selah.

4 Thou keepeſt mine eyes [c] waking: I was aſtonied, and could not ſpeake.

5 *Then* I conſidered the daies of old: *and* the yeeres of ancient time.

6 I called to remembrance my [d] ſong in the night: I communed with mine owne heart, and my ſpirit ſearched [e] diligently.

7 Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour?

8 Is his [f] mercy cleane gone for euer? doeth his promiſe faile for euermore?

9 Hath God forgotten to be mercifull? hath he ſhut vp his tender mercies in diſpleaſure? Selah.

10 And I ſaid, This is my [g] death: *yet I remembred* the yeeres of the right hand of the moſt High.

11 I remembred the works of the Lord: certainely I remembred thy wonders of old.

12 I did alſo meditate all thy workes, and did deuiſe of thine acts, *ſaying,*

13 Thy way, O God, *is* [h] in the Sanctuary: who is ſo great a [i] God, as *our* God!

14 Thou art the God that doeſt wonders; thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with *thine* arme, *euen* the ſonnes of Iaakob and Ioſeph. Selah.

16 The [k] waters ſaw thee, O God: the waters ſaw thee, *and* were afraide: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a [l] ſound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about; the lightenings lightened the world: the earth trembled and ſhooke.

19 Thy way *is* in the ſea, and thy paths in the great waters, and thy footſteps are not [m] knowen.

20 Thou diddeſt leade thy people like ſheepe by the hand of Moſes and Aaron.

‖ *Or, mine hand was ſtretched out.*

[b] He ſheweth that we muſt patiently abide, although God deliuer vs not out of our troubles at the firſt cry.

[c] Meaning, that his ſorowes were as watchmen that kept his eyes from ſleeping.

[d] Of thankeſgiuing, which I was accuſtomed to ſing in my proſperity.

[e] Both the cauſes why I was chaſtened, and when my ſorowes ſhould haue an end.

[f] As if he ſhould ſay, It is impoſſible: whereby he exhorteth himſelfe to patience.

[g] Though I firſt doubted of my life, yet conſidering that God had his yeeres, that is, change of times, and was accuſtomed alſo to lift vp them, whome he hath beaten, I tooke heart againe.

[h] That is in heauen, whereunto we muſt aſcend by faith, if we will know the wayes of God.

[i] He condemneth all that worſhip any thing ſaue the onely true God, whoſe glory appeareth through the world.

[k] Hee declareth wherein the power of God was declared when hee deliuered the Iſraelites thorow the red ſea.

[l] That is, thondered and lightned.

[m] For when thou haddeſt brought ouer thy people, the water returned to her courſe, and the enemies that thought to haue followed them, could not paſſe thorow, Exod. 14,28,29.

PSAL. LXXVIII.

1 He ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham, 8 Reproaching the ſtubburne rebellion of their fathers, that the children might not onely vnderſtand. 11 That God of his free mercie made his Couenant with their anceſtours, 17 But alſo ſeeing them ſo malicious and peruerſe, might be aſhamed, and ſo turne wholly to God. In this Pſalme the holy Ghoſt hath comprehended, as it were, the ſumme of all Gods benefits, to the intent the ignorant and groſſe people might ſee in few words the effect of the whole hiſtories of the Bible.

¶ A Pſalme *to giue* [a] *inſtruction*, committed *to Aſaph.*

HEare my [b] doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare high ſentences of old.

3 Which we haue heard and knowen, and our [c] fathers haue told vs.

4 We will not hide them from their children, *but* to the generation to come we will ſhew the prayſe of the Lord, his power alſo, and his wonderfull workes that he hath done:

5 How he eſtabliſhed a [d] teſtimony in Iaakob, and ordeined a Law in Iſrael, which he commanded our fathers, that they ſhould teach their children:

6 That the [e] poſteritie might know it, *and* the children, which ſhould be borne, ſhould ſtand vp, and declare it to their children.

7 That they might [f] ſet their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their [g] fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, and whoſe ſpirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed and ſhooting with the bow, turned backe in the day of battell.

10 They kept not the Couenant of God, but refuſed to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had ſhewed them.

12 Hee did marueilous things in the ſight of their [i] fathers in the land of Egypt; *euen* in the field of Zoan.

13 * He diuided the Sea, and led them through: he made alſo the waters to ſtand as an heape.

14 * In the day time alſo hee led them with a cloude, and all the night with a light of fire.

15 * He claue the rocks in the wilderneſſe, and gaue them drinke as of the great depths.

16 * Hee brought floods alſo out of the ſtonie rocke, ſo that he made the waters to deſcend like the riuers.

17 Yet they [k] ſinned ſtill againſt him, and prouoked the Higheſt in the wilderneſſe,

18 And tempted God in their hearts in [l] requiring meate for their luſt.

19 * They ſpake againſt God alſo, ſaying, Can God [m] prepare a table in the wilderneſſe?

20 * Behold, he ſmote the rocke, that the water guſhed out, and the ſtreames ouerflowed: can hee giue bread alſo? or prepare fleſh for his people?

21 Therefore the Lord heard, and was angrie, and the * fire was kindled in Iaakob, and alſo wrath came vpon Iſrael,

22 Becauſe they beleeued not in God, and [n] truſted not in his helpe.

23 Yet hee had commanded the [o] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he ſent them meate enough.

26 He cauſed the [p] Eaſt winde to paſſe in the heauen: and through his power hee brought in the South winde.

27 He rained fleſh alſo vpon them as duſt, and feathered fowle as the ſand of the ſea.

28 And he made it fall in the middes of their campe, *euen* round about their habitations.

29 So they did eate, and were well filled: for he gaue them their deſire.

30 They were not turned from their [q] luſts, *but* the meate *was* yet in their mouthes.

31 When the wrath of God came euen vpon

[a] Reade Pſal. 32.

[b] The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Goſpel his, whereof he was but the preacher, as Rom. 2,16. and 16,25.

[c] Which were the people of God.

[d] By the teſtimonie, and law, hee meaneth y law written, which they were commanded to teach their children, Deut. 6,7.

[e] Hee ſheweth wherein the children ſhould be like their fathers: that is, in mainteining Gods pure Religion.

[f] Hee ſheweth wherein the vſe of this doctrine ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.

[g] Though theſe fathers were the ſeede of Abraham and the choſen people, yet hee ſheweth by their rebellion, prouocation, falſhood, and hypocriſie, that the children ought not to follow their examples.

[h] By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.

[i] He prooueth that not only the poſteritie but alſo their forefathers were wicked and rebellious to God.

* *Exod.* 14,21.

* *Exod.* 14,24.

* *Exod.* 17,6. *numb.* 20,12. *pſal.* 105,41.

* 1. *Cor.* 10,4. *wiſd.* 11,4.

[k] Their wicked malice could be ouercome by no benefits, which were great and many.

[l] Then to require more then is neceſſary, and to ſeparate Gods power from his will, is to tempt God.

* *Numb.* 11,1.

[m] Thus when we giue place to ſinne, we are mooued to doubt of Gods power, except he will alwayes be ready to ſerue our luſt.

* *Exod.* 17,6. *numb.* 20,11. *pſal.* 105,41. 1. *cor.* 10,4.

* *Numb.* 11,1.

[n] That is, in his fatherly prouidence, whereby he careth for his, and prouideth ſufficiently.

[o] So that they had that, which was neceſſary and ſufficient: but their luſt made them to couet that which they knew God had denied them.

* *Iohn* 6,31. 1. *cor.* 10,3.

[p] God vſed the meanes of the winde, to teach them that all elements were at his commandement, and that no diſtance of place could let his working.

[q] Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

them, and ſlew [r] the ſtrongeſt of them, and ſmote downe the choſen men of Iſrael.

31 For all this they [ſ] ſinned ſtill, and beleeued not his wondrous works.

33 Therefore their dayes did he conſume in vanity, and their yeeres haſtily.

34 And when he [t] ſlew them, they ſought him, and they returned, and ſought God early.

35 And they remembred that God *vvas* their ſtrength, and the moſt hie God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull, [x] forgaue *their* iniquity, and deſtroyed *them* not, but oft times called backe his anger, and did not ſtir vp all his wrath.

39 For hee remembred that they were fleſh: *yea*, a winde that paſſeth and commeth not againe.

40 How oft did they prouoke him in the wildernes? *and* grieue him in the deſert?

41 Yea, they [y] returned and tempted God, and [z] limited the Holy one of Iſrael.

42 They [a] remembred not his hand, *nor* the day when he deliuered them from the enemy,

43 *Nor* him that ſet his ſignes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee ſent [b] a ſwarme of flies among them, which deuoured them, and frogs, which deſtroied them.

46 He [c] gaue alſo their fruits vnto the caterpiller, and their labour vnto the graſhopper.

47 Hee deſtroyed their vines with haile, and their wild figge trees with the haileſtone.

48 He gaue their cattell alſo to the haile, and their flocks to the thunderbolts.

49 He caſt vpon them the fiercenes of his anger, indignation and wrath, and vexation by the ſending out of [d] euill angels.

50 He made a way to his anger: he ſpared not their ſoule from death, *but* gaue their life to the peſtilence,

51 And ſmote all the firſt borne in Egypt, *euen* the [e] beginning of *their* ſtrength in the tabernacles of [f] Ham.

52 But hee made his people to goe out like ſheepe, and led them in the wildernes like a flocke.

53 Yea, hee caried them out ſafely, and they [g] feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his [h] Sanctuarie: *euen* to this Mountain *vvhich* his right hand purchaſed.

55 * He caſt out the heathen alſo before them, and cauſed them to fall to the lot of *his* inheritance, and made the tribes of Iſrael to dwell in their tabernacles.

56 Yet they tempted, and prouoked the moſt high God, and kept not his teſtimonies,

57 But turned backe, and dealt [i] falſly like their fathers: they turned like a deceitfull bow.

58 And they [k] prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard *this* and was wrath, and greatly abhorred Iſrael,

60 So that he [l] forſooke the habitation of Shilo, *euen* the Tabernacle where hee dwelt among men,

61 And deliuered his [m] power into captiuity, and his beauty into the enemies hand.

62 And hee gaue vp his people to the ſword, and was angry with his inheritance.

63 The fire [n] deuoured their choſen men, and their maides were not [o] prayſed.

64 Their Prieſts fell by the ſword, and their [p] widowes lamented not.

65 But the Lord awaked as one out of ſleepe, *and* as a ſtrong man that after *his* [q] wine cryeth out,

66 And ſmote his enemies in the hinder *parts*, *and* put them to a perpetuall ſhame.

67 Yet hee refuſed the tabernacle of [r] Ioſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Iudah, *and* mount Zion which he loued.

69 And he [ſ] built his Sanctuarie as an high *palace*, like the earth, which he ſtabliſhed for euer.

70 He choſe Dauid alſo his ſeruant, and tooke him from the ſheepefolds,

71 Euen from behinde the ewes with young, brought he him to feed his people in Iaakob, and his inheritance in Iſrael.

72 So [t] he fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.

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[r] Though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

[ſ] Thus ſinne by continuance maketh men inſenſible, ſo that by no plagues they can be amended.

[t] Such was their hypocriſie, that they ſought vnto God for feare of puniſhment, though in their heart they loued him not.

[u] Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

[x] Becauſe hee would euer haue ſome remnant of a Church to prayſe his Name in earth, he ſuffred not their ſins to ouercome his mercy.

[y] That is, they tempted him oft times.

[z] As they all doe that meaſure the power of God by their capacity.

[a] The forgetfulneſſe of Gods benefits is the root of rebellion and all vice.

[b] This word ſignifieth a confuſed mixture of flies and venemous wormes. Some take it for all ſorts of ſerpents: ſome for all wilde beaſts.

[c] He repeateth not here all the miracles that God did in Egypt, but certaine which might be ſufficient to conuince the people of malice and ingratitude.

[d] So called either of the effect, that is, of puniſhing the wicked: or els becauſe they were wicked ſpirits, whom God permitted to vexe men.

[e] The firſt borne are ſo called, as Gen. 49, 3.

[f] That is, Egypt: for it was called Mizraim, or Egypt of Mizraim that was the ſonne of Ham.

[g] That is, they had none occaſion to feare, foraſmuch as God deſtroyed their enemies, and deliuered them ſafely.

[h] Meaning, Canaan, which God had conſecrated to himſelfe, and appointed to his people.

* *Ioſh. 11, 6. and 13, 6.*

[i] Nothing more diſpleaſeth God in the children, then when they continue in that wickedneſſe, which their fathers had begun.

[k] By ſeruing God otherwiſe then he had appointed.

[l] For their ingratitude he ſuffered the Philiſtims to take the Arke, which was the ſigne of his preſence, from among them.

[m] The Arke is called his power and beautie, becauſe thereby he defended his people, and beautifully appeared vnto them.

[n] They were ſuddenly deſtroyed, 1. Sam. 4, 10.

[o] They had no marriage ſongs: that is, they were not married.

[p] Either they were ſlaine before, or taken priſoners of their enemies, and ſo were forbidden.

[q] Becauſe they were drunken in their ſinnes, they iudged Gods patience to be a ſlumbring, as though he were drunken, therefore he anſwering their beaſtly iudgement, ſayeth, hee will awake and take ſudden vengeance.

[r] Shewing that hee ſpared not altogether the Iſraelites, though he puniſhed their enemies.

[ſ] By building the Temple, and eſtabliſhed the kingdome, he declareth that the ſignes of his fauour were among them.

[t] He ſheweth wherein a kings charge ſtandeth: to wit, to prouide faithfully for his people, to guide them by counſell, and defend them by power.

PSAL. LXXIX.

1 The Iſraelites complaine to God for the great calamitie and oppreſſion that they ſuffered by Gods enemies, 8 and confeſſing their ſinnes, flee to Gods mercies with full hope of deliuerance, 10 Becauſe their calamities were ioyned with the contempt of his Name, 13 for the which they promiſe to be thankefull.

¶ *A Pſalme* committed *to Aſaph.*

O God, [a] the heathen are come into thine inheritance: thine holy Temple haue they defiled, *and* made Ieruſalem heapes *of ſtones.*

2 The [b] dead bodies of thy ſeruants haue they giuen to be meate vnto foules of the heauen, *and* the fleſh of thy ſaints vnto the beaſts of the earth.

3 Their blood haue they ſhed like waters, round about Ieruſalem, and there was none to [c] bury them.

4 We are a reproach to our [d] neighbours, *euen* a ſcorne and deriſion vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? ſhall thy ielouſie [e] burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place deſolate.

8 Remember not againſt vs the [f] former iniquities, *but* [g] make haſte, *and* let thy tender mercies preuent vs: for we are in great miſerie.

9 Helpe vs, O God of our [h] ſaluation, for the

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[a] The people cry vnto God againſt the barbarous tyranny of the Babylonians, who ſpoyled Gods inheritance, polluted his Temple, deſtroyed his religion, and murdered his people.

[b] The Prophet ſheweth to what extremities God ſuffereth ſometime his Church to fall, to exerciſe their faith, before he ſet to his hand to deliuer them.

[c] Their friends and kinſefolkes durſt not bury them for feare of the enemies.

[d] Whereof ſome came of Abraham but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

[e] Wilt thou vtterly conſume vs for our ſinnes, before thou takeſt vs to mercy?

* *Ier. 10, 25.*

[f] Which wee and our fathers haue committed.

[g] And ſtay not till wee haue recompenſed for our ſins.

[h] Seeing we haue none other Sauiour, neither can we helpe our ſelues, and alſo by our ſaluation thy Name ſhallbe prayſed: therefore, O Lord, helpe vs.

glory of thy Name, and deliuer vs, and be mercifull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let them be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let the ſighing of the [i] priſoners come before thee: according to thy mighty arme preſerue [k] the children of death.

12 And render to our neighbours ſeuen folde into their boſome their reproach, wherewith they haue reproched thee, O Lord.

13 So we thy people, and ſheepe of thy paſture ſhall prayſe thee for euer: and from generation to generation [l] we will ſet forth thy prayſe.

P S A L. LXXX.

1 A lamentable prayer to God to helpe the miſeries of his Church, 8 deſiring him to conſider their firſt eſtate, when his fauour ſhined toward them, to the intent that hee might finiſh that worke which he had begun.

¶ *To him that excelleth on Shoſhannim Eduth, A Pſalme* committed *to Aſaph.*

HEare, [a] O thou ſhepheard of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhew *thy* brightneſſe, thou that ſitteſt betweene the [b] Cherubims.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre vp thy ſtrength, and come to helpe vs.

3 [c] Turne vs againe, O God, and cauſe thy face to ſhine that we may be ſaued.

4 O Lord God of hoaſts, how long wilt thou be [d] angry againſt the prayer of thy people?

5 Thou haſt fedde them with the bread of teares, and giuen them teares to drinke with great meaſure.

6 Thou haſt made vs a [e] ſtrife vnto our neighbours, and our enemies laugh *at vs* among themſelues.

7 [f] Turne vs againe, O God of hoaſtes: cauſe thy face to ſhine, and we ſhalbe ſaued.

8 Thou haſt brought a [g] vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it, and diddeſt cauſe it to take root, and it filled the land.

10 The mountaines were couered with the ſhadow of it, and the boughes thereof *were like* the † goodly cedars.

11 She ſtretched out her branches vnto the Sea, and her boughes vnto the [h] riuer.

12 Why haſt thou *then* broken downe her hedges, ſo that all they, which paſſe by the way, haue plucked her?

13 The wild [i] bore out of the wood hath deſtroyed it, and the wilde beaſtes of the field haue eaten it vp.

14 Returne, we beſeech thee, O God of hoaſts: looke downe [k] from heauen and behold, and viſit this vine.

15 And the vineyard, that thy right hand hath planted, and the young vine, *which* thou madeſt [l] ſtrong for thy ſelfe.

16 It is burnt with fire, *and* cut downe: *and* they periſh at the [m] rebuke of thy countenance.

17 Let thine hand be vpon the [n] man of thy right hand, *and* vpon the ſonne of man, *whom* thou madeſt ſtrong for thine owne ſelfe.

18 So will not we go backe from thee, [o] reuiue thou vs, and we ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoaſtes: cauſe thy face to ſhine, and we ſhallbe ſaued.

P S A L. LXXXI.

1 An exhortation to prayſe God both in heart and voyce for his benefits, 8 and to worſhip him onely. 11 God condemneth their ingratitude, 12 and ſheweth what great benefite they haue loſt through their owne malice.

¶ *To him that excelleth vpon* [a] *Gittith.* A Pſalme committeth *to Aſaph.*

SIng [b] ioyfully vnto God our ſtrength: ſing loud vnto the God of Iaakob.

2 Take the ſong and bring forth the timbrell, the pleaſant harpe with the viole.

3 Blow the trumpet in the [c] new moone, *euen* in the time appoynted at our feaſt day.

4 For this is a ſtatute for Iſrael, *and* a Law of the God of Iaacob.

5 He ſet this in [d] Ioſeph for a teſtimony, when he came out of the land of Egypt, *where* I heard a language, that [e] I vnderſtood not.

6 I haue withdrawen his ſhoulder from the burden, *and* his hands haue left the [f] pots.

7 Thou calledſt in affliction, and I deliuered thee, *and* [g] anſwered thee in the ſecret of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.

8 [h] Heare, O my people, and I will proteſt vnto thee: O Iſrael, if thou wilt hearken vnto me,

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange god.

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt:) [i] open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Iſrael would none of me,

12 So I gaue them vp vnto the hardneſſe of their heart, *and* they haue walked in their owne counſels.

13 [k] Oh that my people had hearkened vnto me, *and* Iſrael had walked in my wayes!

14 I would ſoone haue humbled their enemies, and turned mine hand [l] againſt their aduerſaries.

15 The haters of the Lord ſhould haue beene ſubiect vnto him, and their time [m] ſhould haue endured for euer.

16 And *God* would haue fed them with the [n] fatte of wheate, and with hony out of the rocke would I haue ſufficed thee.

P S A L. LXXXII.

1 The Prophet declaring God to be preſent among the Iudges and Magiſtrates, 2 Reproueth their partialitie. 3 And exhorteth them to do iuſtice. 5 But ſeeing none amendment, 8 He deſireth God to vndertake the matter, and execute iuſtice himſelfe.

¶ *A Pſalme* committeth *to Aſaph.*

GOd ſtandeth in the aſſembly of [a] gods: hee iudgeth among gods.

2 How long will ye iudge vniuſtly, and accept the perſons of the [b] wicked? Selah.

3 Doe right to the poore and fatherleſſe: do iuſtice to the poore and needy.

4 Deliuer the poore and [c] needy: ſaue *them*

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[i] Who though in reſpect of God they were iuſtly puniſhed for their ſinnes: yet in conſideration of their cauſe were vniuſtly murthered.

[k] Which were captiues among their enemies, and could looke for nothing but death.

[l] We ought to deſire no benefit of God but on this condition to prayſe his name, Iſa. 43, 21.

[a] This Pſalme was made as a prayer for to deſire God to be mercifull to the ten tribes.

[b] Moue their hearts, that they may returne to worſhip God aright: that is, in the place where thou haſt appoynted.

[c] Ioyne thy whole people, and all thy tribes together againe.

[d] The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.

[e] Our neighbours haue continuall ſtrife and warre againſt vs.

[f] Becauſe that repentance onely commeth of God, they moſt inſtantly and oft times call to God for it as a meane whereby they ſhalbe ſaued.

[g] Seeing that of thy mercy thou haſt made vs a moſt deare poſſeſſion to thee, and we through our ſinnes are made open for wild beaſts to deuoure vs, declare againe thy loue, and finiſh the worke that thou haſt begun.

† Ebr. cedars of God.

[h] To wit, Euphrates.

[i] That is aſwell they that hate our religion, as they that hate our perſons.

[k] They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to ſuccour them from heauen.

[l] So that no power can preuaile againſt it, and which as a young bud thou raiſeſt vp againe as out of the burnt aſhes.

[m] Onely when thou art angry, and not of the ſword of the enemie.

[n] That is, vpon this vine or people, whom thou haſt planted with thy right hand, that they ſhould be as one man or one body.

[o] For none can call vpon God but ſuch as are raiſed vp, as it were from death to life, and regenerate by the holy Spirit.

[a] An inſtrument of muſick brought from Gath.

[b] It ſeemeth that this Pſalme was appoynted for ſolemne feaſts and aſſemblies of the people to whom for a time theſe ceremonies were ordeined, but now vnder the Goſpel are aboliſhed.

[c] Vnder this feaſt he comprehendeth all other ſolemne dayes.

[d] That is, in Iſrael: for Ioſephs family was counted the chiefe before that Iudah was preferred.

[e] God ſpeaketh in the perſon of the people becauſe he was their leader.

[f] If they were neuer able to giue ſufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our ſpirituall deliuerance from the tyranny of Satan and ſinne?

[g] By a ſtrange and wonderfull faſhion.

‖ Or, contention, Exod. 17, 7.

[h] He condemneth all aſſemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the ſame.

[i] God accuſeth their incredulity, becauſe they opened not their mouthes to receiue Gods benefits in ſuch abundance as he powreth them out.

[k] God by his word calleth all, but his ſecret election appoynteth who ſhall heare with fruite.

[l] If their ſins had not letted.

[m] If the Iſraelites had not broken couenant with God, he would haue giuen them victory againſt their enemies.

[n] That is, with moſt fine wheate and abundance of hony.

[a] The Prophet ſheweth, that if princes and iudges do not their dutie, God whoſe authoritie is aboue them, will take vengeance on them.

[b] For thieues and murderers finde fauour in iudgement, when the cauſe of the godly cannot be heard.

[c] Not onely when they cry for helpe, but when their cauſe requireth aide and ſupport.

from the hand of the wicked.

5 They know not and vnderſtand nothing: they walke in darkenes, *albeit* all the [d] foundations of the earth be mooued.

6 I haue ſaid, Ye are gods, and ye all are children of the moſt High.

7 [e] But yee ſhall die as a man, and ye princes ſhall fall like others.

8 O God, ariſe, *therefore* iudge thou the earth: for thou ſhalt inherite [f] all nations.

[d] That is, all things are out of order either by their tyranny or careleſſe negligence.

[e] No title of honor ſhall excuſe you, but you ſhall be ſubiect to Gods iudgement, and render account as well as other men.

[f] Therefore no tyrant ſhall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may according as God was accuſtomed, be ſtricken with the ſtormy tempeſt of Gods wrath, 18 That they may know that the Lord is moſt high vpon the earth.

¶ *A ſong* or *Pſalme* committed *to Aſaph.*

KEepe [a] not thou ſilence, O God: be not ſtill, and ceaſe not, O God.

2 For loe, thine [b] enemies make a tumult, and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counſell againſt thy people, and haue conſulted againſt thy [c] ſecret ones.

4 They haue ſaid, Come and let vs [d] cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

5 For they haue conſulted together in [e] heart, *and* haue made a league [f] againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims, with the inhabitants of ‖ Tyrus.

8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Siſera *and* as to Iabin at the riuer of Kiſhon.

10 They periſhed at Endor, *and* were [i] dung for the earth.

11 Make them, *euen* their princes, like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna,

12 Which haue ſayd, Let vs take for our poſſeſſion the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, *and* as the ſtubble before the wind.

14 As the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fill their faces with ſhame, that they may [m] ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to ſhame, and periſh,

18 That they may [n] know that thou, which art called Iehouah, art alone, *euen* the moſt Hie ouer all the earth.

[a] This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Iehoſhaphat.

[b] He calleth them Gods enemies, which are enemies to his Church.

[c] The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.

[d] They were not content to take the Church as priſoner: but ſought vtterly to deſtroy it.

[e] By all ſecret meanes.

[f] They thought to haue ſubuerted thy counſell wherein the perpetuitie of the Church was eſtabliſhed.

‖ *Or, Zor.*

[g] The wickednes of the Ammonites and Moabites is deſcribed in that they prouoked theſe other nation to fight againſt Iſrael, as they are here.

[h] By theſe examples they were confirmed, that God would not ſuffer his people to be vtterly deſtroyed, Iud. 7.21. and 4.15.

[i] Troden vnder feet as myre.

* *Iudg. 7,25. and 8,21.*

[k] That is, Iudea: for where his Church is, there dwelleth he among them.

[l] Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vnſtable, and led with all winds.

[m] That is, be compelled by thy plagues to confeſſe thy power.

[n] Though they beleeue not, yet they may prooue by experience, that it is in vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

PSAL. LXXXIV.

1 Dauid driuen foorth of his countrey, 2 Deſireth moſt ardently to come againe to the tabernacle of the Lord and the aſſembly of the Saints to prayſe God, 4 pronouncing them bleſſed that may ſo doe. 6 Then hee praiſeth the courage of the people, that paſſe through the wilderneſſe to aſſemble themſelues in Zion. 10 Finally, with prayſe of this matter and confidence of Gods goodnes, he endeth the Pſalme.

To him that excelleth vpon Gittith. A Pſalme committed *to the ſonnes of Korah.*

O [a] Lord of hoaſts, how amiable *are* thy Tabernacles?

2 My ſoule longeth, yea, and fainted for the [b] courts of the Lord: *for* my heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparrow hath found *her* an houſe, and the ſwallow a neſt for her, where ſhe may lay her yong: *euen* by thine [c] altars, O Lord of hoaſts, my king *and* my God.

4 Bleſſed *are* they that dwell in thine houſe, they will euer prayſe thee. Selah.

5 Bleſſed *is* the man whoſe [d] ſtrength *is* in thee, *and* in whoſe heart *are thy* wayes.

6 They going through the vale of [e] Baca, make welles therein: the raine alſo couereth the pooles.

7 They go from [f] ſtrength to ſtrength, *till euery one* appeare before God in Zion.

8 O Lord God of hoaſts, heare my prayer, hearken, O God of Iaakob. Selah.

9 Behold, O God, our ſhield, and looke vpon the face of thine [g] Anoynted.

10 For [h] a day in thy courts is better then a thouſand *other vvhere*: I had rather be a dore keeper in the houſe of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the ſunne and ſhield *vnto vs*: the Lord will giue grace and glory, and no [i] good thing will he withold from them that walke vprightly.

12 O Lord of hoaſtes, bleſſed *is* the man that truſteth in thee.

[a] Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith, and to profit in religion.

[b] For none but the Prieſts could enter into the Sanctuary, and the reſt of the people into the courts.

[c] So that the poore birds haue more liberty then I.

[d] Who truſteth nothing in himſelfe, but in thee only, and learneth of thee to rule his life.

[e] That is of mulbery trees, which was a barren place: ſo that they which paſſed through, muſt dig pits for water: ſignifying, that no lets can hinder them that are fully bent to come to Chriſts Church neither yet that God will euer faile them.

[f] They are neuer weary but increaſe in ſtrength and courage till they come to Gods houſe.

[g] That is, for Chriſtes ſake, whoſe figure I repreſent.

[h] Hee would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.

[i] But will from time to time increaſe his bleſſings toward him more and more.

PSAL. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in mind of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfit. 5 Next they complaine of their long affliction. 8 And thirdly, they reioyce in hope of felicity promiſed. 9 For their deliuerance was a figure of Chriſts kingdome, vnder the which ſhould be perfect felicitie.

¶ *To him that excelleth. A Pſalme* committed *to the ſonnes of Korah.*

LOrd, thou haſt beene [a] fauourable vnto thy land: thou haſt brought againe the captiuity of Iaakob.

2 Thou haſt forgiuen the iniquity of thy people, *and* couered all their ſinnes. Selah.

3 Thou haſt withdrawen all thine anger, and haſt turned backe from the [c] fierceneſſe of thy wrath.

4 Turne vs, O God of our ſaluation, and releaſe thine anger toward vs.

5 Wilt thou be angry with vs [d] for euer? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs thy [e] ſaluation.

8 I will hearken what the Lord God will ſay: for he will ſpeake [f] peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his ſaluation is neere to them that

[a] They confeſſe that Gods free mercy was the cauſe of their deliuerance, becauſe hee loued the land which he had choſen.

[b] Thou haſt buried them that they ſhall not come into iudgement.

[c] Not onely in withdrawing thy rod, but in forgiuing of ſinnes, and in touching our hearts to confeſſe them.

[d] As in times paſt they had felt Gods mercies, ſo now being oppreſſed by the long continuance of euils, they pray vnto God that according to his nature he would be mercifull vnto them.

[e] Hee confeſſeth that our ſaluation commeth onely of Gods mercy.

[f] He will ſend all proſperity to his Church, when he hath ſufficiently corrected them, alſo by his puniſhments the faithfull ſhall learne to be ware that they returne not like offences.

feare him, that glory may dwell in our land.

10 Mercie and trueth ſhall meete, righteouſneſſe and peace ſhall kiſſe *one another.*

11 [g] Trueth ſhall bud out of the earth, and righteouſneſſe ſhall looke downe from heauen.

12 Yea, the Lord ſhall giue good things, and our land ſhall giue her increaſe.

13 [h] Righteouſneſſe ſhall goe before him, and ſhall ſet her ſteps in the way.

[g] Though for a time God thus exerciſeth them with his rods, yet vnder the kingdome of Chriſt they ſhould haue peace and ioy.

[h] Iuſtice ſhall then flouriſh, and haue free courſe and paſſage in euery place.

PSAL. LXXXVI.

1 *Dauid ſore afflicted and forſaken of all, prayeth feruently for deliuerance: ſometimes rehearſing his miſeries.* 5 *Sometimes the mercies receiued.* 11 *Deſiring alſo to be inſtructed of the Lord, that he may feare him, and glorifie his Name.* 14 *Hee complaineth alſo of his aduerſaries, and requireth to be deliuered from them.*

¶ *A prayer of Dauid.*

INcline [a] thine eare, O Lord, *and* heare me: for I am poore and needie.

2 Preſerue thou my ſoule, for I am [b] mercifull: my God, ſaue thou thy ſeruant, that truſteth in thee.

3 Be mercifull vnto mee, O Lord: for I [c] cry vpon thee continually.

4 Reioyce the ſoule of thy ſeruant: for vnto thee, O Lord, doe I lift vp my ſoule.

5 For thou, Lord, art good and [d] mercifull, and of great kindneſſe vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken to the voyce of my ſupplication.

7 In the day of my trouble I will call vpon thee: for thou heareſt me.

8 Among the gods there is none like thee, O Lord, and there is none [f] *that can doe* like thy works.

9 All nations whom thou haſt made, ſhall come and [g] worſhip before thee, O Lord, and ſhall glorifie thy Name.

10 For thou art great and doeſt wonderous things: thou art God alone.

11 [h] Teach mee thy way, O Lord, *and* I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will prayſe thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward me, and thou haſt deliuered my ſoule from [i] the loweſt graue.

14 O God, the proud are riſed againſt me, and the aſſemblies of violent men haue [k] ſought my ſoule, and haue not ſet thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, ſlow to anger, and great in kindneſſe and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy ſtrength vnto thy ſeruant, and ſaue the [l] ſonne of thine handmaid.

17 Shew a token of *thy* goodneſſe toward me, that they which hate me, may ſee it, and be aſhamed, becauſe thou, O Lord, haſt holpen mee and comforted me.

[a] Dauid perſecuted of Saul, thus prayed, leauing the ſame to the Church as a monument, how to ſeeke redreſſe againſt their miſeries.

[b] I am not enemy to them, but pitie them though they be cruell toward me.

[c] Which was a ſure token that he beleeued that God would deliuer him.

[d] Hee doeth confeſſe that God is good to all, but onely mercifull to poore ſinners.

[e] By crying and calling continually, he ſheweth how wee may not be weary, though God grant not foorthwith our requeſt, but that we muſt earneſtly and often call vpon him.

[f] Hee condemneth all idoles, foraſmuch as they can doe no workes to declare that they are gods.

[g] This prooueth that Dauid prayed in the Name of Chriſt the Meſſias, of whoſe kingdom he doeth here prophecie.

[h] He confeſſeth himſelfe ignorant till God hath taught him, and his heart variable and ſeparate from God, till God ioyne it to him, and confirme it in his obedience.

[i] That is, from moſt great danger of death: out of the which none but onely the almightie hand of God could deliuer him.

[k] He ſheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

[l] Hee boaſteth not of his owne vertues, but confeſſeth that God of his free goodneſſe hath euer bene mercifull vnto him, and giuen him power againſt his enemies, as to one of his owne houſhold.

PSAL. LXXXVII.

1 *The holy Ghoſt promiſeth, that the condition of the Church which was in miſery after the captiuitie of Babylon, ſhould be reſtored to great excellencie.* 4 *So that there ſhould be nothing more comfortable, then to be numbred among the members thereof.*

A Pſalme or ſong committed *to the ſonnes of Korah.*

GOD *layd* his [a] foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are ſpoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that know mee: behold Paleſtina and Tyrus with Ethiopia, [d] There is he borne.

5 And of Zion it ſhall be ſaid, [e] Many are borne in her: and hee, *euen* the moſt High ſhall ſtabliſh her.

6 The Lord ſhall count, when he [f] writeth the people, He was borne there. Selah.

7 Aſwell the ſingers as the players on inſtruments *ſhall prayſe thee*: all my [g] ſprings *are* in thee.

[a] God did chuſe that place among the hilles, to eſtabliſh Ieruſalem and his Temple.

[b] Though thy glorious eſtate doe not yet appeare, yet waite with patience, and God will accompliſh his promiſe.

[c] That is, Egypt and theſe other countreys ſhall come to the knowledge of God.

[d] It ſhallbe ſaid of him that is regenerate and come to the Church, that he is as one that was borne in the Church.

[e] Out of all quarters they ſhall come to the Church, and be counted as citizens.

[f] When hee calleth by his worde them into the Church, whom he had elected and written in the booke.

[g] The Prophet ſetteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 *A grieuous complaint of the faithfull, ſore afflicted by ſickneſſe, perſecutions and aduerſitie.* 7 *Being as it were left of God without any conſolation.* 13 *Yet he calleth on God by faith, and ſtriueth againſt deſperation.* 8 *Complaining himſelfe to be forſaken of all earthly helpe.*

¶ *A ſong* or *Pſalme of* * *Heman the Ezrahite to giue inſtruction*, committed *to the ſonnes of Korah for him that excelleth vpon Malath* [a] *Leannoth.*

* 1. King. 4, 31. pſalme 53.

O Lord God of my ſaluation, I cry day *and* night [b] before thee.

2 Let my prayer enter into thy preſence: incline thine eare vnto my crie.

3 For my ſoule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go downe vnto the pit, *and* am as a man without ſtrength.

5 [c] Free among the dead, like the ſlaine laying in the graue, when thou remembreſt no more, and they are cut off from thy [d] hand.

6 Thou haſt laid me in the loweſt pit, in darkneſſe, *and* in the deepe.

7 Thine indignation lieth vpon me, and thou haſt vexed me with all thy [e] waues. Selah.

8 Thou haſt put away mine [f] acquaintance farre from mee, *and* made mee to be abhorred of them: [g] I am ſhut vp, and cannot get forth.

9 [h] Mine eye is ſorowfull through mine affliction: Lord, I call dayly vpon thee: I ſtretch out mine hands vnto thee.

10 Wilt thou ſhew [i] a miracle to the dead? or ſhall the dead riſe *and* prayſe thee? Selah.

11 Shall thy louing kindneſſe be declared in the graue? *or* thy faithfulneſſe in deſtruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteouſneſſe in the land [k] of obliuion?

13 But vnto thee, haue I cryed, O Lord, and early ſhall my prayer come before thee.

14 Lord, why doeſt thou reiect my ſoule, *and* hideſt thy face from me?

15 I am afflicted and at the point of death:

[a] That is, to humble. It was the beginning of a ſong, by the tune whereof this Pſalme was ſung.

[b] Though many crie in their ſorrowes, yet they cry not earneſtly to God for remedie, as he did whom he confeſſed to be the authour of his ſaluation.

[c] For he that is dead, is free from all cares and buſineſſe of this life: and thus he ſaith, becauſe he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

[d] That is, from thy prouidence and care, which is meant according to the iudgement of the fleſh.

[e] The ſtormes of thy wrath haue ouerwhelmed me.

[f] Hee attributeth the loſſe and diſpleaſure of his friends to Gods prouidence, whereby he partly puniſheth, and partly trieth his.

[g] I ſee none end of my ſorowes.

[h] Mine eyes and face declare my ſorowes.

[i] He ſheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raiſe them vp againe.

[k] That is, in the graue, where onely the body lyeth without all ſenſe and remembrance.

[l] from *my* youth I ſuffer thy terrours doubting *of my life.*

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me dayly like water, *and* compaſſed me together.

18 My louers and friends haſt thou put away from me, *and* mine acquaintance † hid themſelues.

PSAL. LXXXIX.

1 *With many wordes doth the Prophet prayſe the goodneſſe of God. 23 For his teſtament and couenant, that hee had made betweene him and his elect by Ieſus Chriſt the ſonne of Dauid. 38 Then doeth hee complaine of the great ruine, and deſolation of the kingdom of Dauid, ſo that to the outward appearance the promiſe was broken. 46 Finally, he prayeth to be deliuered from his afflictions, making mention of the ſhortneſſe of mans life, and confirming himſelfe by Gods promiſe.*

¶ A Pſalme *to giue inſtruction, of Ethan the Ezrahite.*

I Will [a] ſing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I [b] ſaid, Mercy ſhall be ſet vp for euer: thy trueth ſhalt thou [c] ſtabliſh in the very heauens.

3 [d] I haue made a couenant with my choſen: I haue ſworne to Dauid my ſeruant.

4 Thy ſeede will I ſtabliſh for euer, and ſet vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauens ſhall prayſe thy wonderous worke: yea, thy trueth in the [f] Congregation of the Saints.

6 For who is equall to the Lord in the heauen? *and who* is like the Lord among the [g] ſonnes of the gods?

7 God is very terrible in the aſſemblie of the [h] Saints, and to be reuerenced aboue all *that are* about him.

8 O Lord God of hoaſtes, who is like vnto thee, *which art* a mightie Lord, and thy trueth *is* about thee?

9 [i] Thou ruleſt the raging of the Sea: when the waues thereof ariſe, thou ſtilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth alſo is thine: thou haſt laid the foundation of the world, and all that therein is.

12 Thou haſt created the North and the South: [k] Tabor and Hermon ſhall reioyce in thy Name.

13 Thou haſt a mightie arme: ſtrong is thy hand, *and* high is thy right hand.

14 [l] Righteouſneſſe and equitie *are* the ſtabliſhment of thy throne: mercie and trueth goe before thy face.

15 Bleſſed *is* the people that can [m] reioyce *in thee*: they ſhall walke in the light of thy [n] countenance, O Lord.

16 They ſhall reioyce continually in thy Name, and in thy righteouſneſſe ſhall they exalt themſelues.

17 For thou art the [o] glory of their ſtrength, and by thy fauour our hornes ſhall be exalted.

18 For our [p] ſhield *apperteineth* to the Lord, and our King to the Holy one of Iſrael.

19 Thou ſpakeſt then in a viſion vnto [q] thine Holy one, and ſaideſt, I haue layd helpe vpon one that is [r] mightie: I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant: with mine holy oyle haue I annoynted him.

21 Therefore mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemy ſhall not oppreſſe him, neither ſhall the wicked hurt him.

23 But I will [s] deſtroy his foes before his face, and plague them that hate him.

24 My trueth alſo and my [t] mercie *ſhall be* with him, and in my Name ſhall his [u] horne be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the [x] floods.

26 He ſhall cry vnto mee, Thou art my [y] Father, my God, and the rocke of my ſaluation.

27 Alſo I will make him my firſt borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my Couenant ſhall ſtand faſt with him.

29 His ſeede alſo will I make to endure [z] for euer, and his throne as the dayes of heauen.

30 *But* if his children forſake my Law, and walke not in my iudgements:

31 * If they breake my ſtatutes, and keepe not my commandements:

32 Then will I viſite their tranſgreſſion with the rod, and their iniquitie with ſtrokes.

33 [a] Yet my louing kindneſſe will I not take from him, neither will I falſifie my trueth.

34 My Couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue ſworne once by mine holines, † that I will not faile Dauid, *ſaying*,

36 His ſeede ſhall endure for euer, and his throne *ſhall be* as the ſunne before me.

37 He ſhall be eſtabliſhed for euermore as the moone, and *as* a faithfull [c] witneſſe in the heauen. Selah.

38 But thou haſt reiected and abhorred, thou haſt beene angry with thine annoynted.

39 Thou haſt [d] broken the Couenant of thy ſeruant, *and* prophaned his [e] crowne, *caſting it* on the ground.

40 Thou haſt broken downe all his walles: thou haſt layd his fortreſſes in ruine.

41 All that goe by the way, ſpoyle him: he is a rebuke vnto his neighbours.

42 Thou haſt ſet vp the right hand of his enemies, *and* made all his aduerſaries to reioyce.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battell.

44 Thou haſt cauſed his dignitie to decay, and caſt his throne to the ground.

45 The dayes of his [f] youth haſt thou ſhortened, *and* couered him with ſhame. Selah.

46 [g] Lord, how long wilt thou hide thy ſelfe, for euer? ſhall thy wrath burne like fire?

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[l] I am euer in great dangers and ſorowes, as though my life ſhould vtterly be cut off euery moment.

† *Ebr. were in darkneſſe.*

[a] Though the horrible confuſion of things might cauſe them to deſpaire of Gods fauour, yet the manifold examples of his mercies cauſe them to truſt in God, though to mans iudgement they ſaw none occaſion.

[b] As he that ſurely beleeued in heart.

[c] As thine inuiſible heauen is not ſubiect to any alteration and change: ſo ſhall the trueth of thy promiſe be vnchangeable.

[d] The Prophet ſheweth what was the promiſe of God, whereon he grounded his faith.

[e] The Angels ſhall prayſe thy power and faithfulneſſe in deliuering thy Church.

[f] That is, in the heauens.

[g] Meaning, the Angels.

[h] If the Angels tremble before Gods maieſty and infinite iuſtice, what earthly creature by oppreſſing the Church, dare ſet himſelfe againſt God?

[i] For as he deliuered the Church by the red Sea, and by deſtroying Rahab, that is, the Egyptians: ſo will he eftſoones deliuer it, when the dangers be great.

[k] Tabor is a mountaine Weſtward from Ieruſalem, and Hermon Eaſtward: ſo the Prophet ſignifieth that all parts and places of the world ſhall obey Gods power for the deliuerance of his Church.

[l] For hereby hee iudgeth the world, and ſheweth himſelfe a mercifull Father, and faithfull protectour vnto his.

[m] Feeling in their conſcience that God is their Father.

[n] They ſhall be preſerued by thy Fatherly prouidence.

[o] That they are preſerued and continue, they ought to giue the prayſe and glory onely to thee.

[p] In that that our King hath power to defend vs, it is the gift of God.

[q] To Samuel and to others, to aſſure that Dauid was thy choſen one.

[r] Whom I haue both choſen and giuen him ſtrength to execute his office, as verſe 21.

[s] Though there ſhall be euermore enemies againſt Gods kingdome, yet he promiſeth to ouercome them.

[t] I will mercifully performe my promiſes to him, notwithſtanding his infirmities and offences.

[u] His power, glory and eſtate.

[x] He ſhall enioy the land round about.

[y] His excellent dignitie ſhall appeare herein, that he ſhall be named the ſonne of God, and the firſt borne wherein he is a figure of Chriſt.

[z] Though for the ſinnes of the people the ſtate of this kingdom decayed: yet God reſerued ſtill a root, till he had accompliſhed this promiſe in Chriſt.

* *2. Sam. 7, 14.*

[a] Though the faithfull anſwere not in all points to their profeſſion, yet God will not breake his Couenant with them.

[b] For God in promiſing hath reſpect to his mercie, and not to mans power in performing.

† *Ebr. If I lie vnto Dauid, which is a maner of oath.*

[c] As long as the Sunne and Moone endure, they ſhall be witneſſes to me of this promiſe.

[d] Becauſe of the horrible confuſion of things, the Prophet complaineth to God, as though he ſaw not the performance of his promiſe. And thus diſcharging his cares on God, he reſiſteth doubt and impatience.

[e] By this he meaneth the horrible diſſipation and renting of the kingdom, which was vnder Ieroboam: or els by the Spirit of prophecie Ethan ſpeaketh of thoſe great miſeries, which came ſoone afterward to paſſe at the captiuitie of Babylon.

[f] He ſheweth that the kingdome fell before it came to perfection, or was ripe.

[g] The Prophet in ioyning prayer with his complaint, ſheweth that his faith neuer failed.

47 Remember [h] of what time I am: wherefore ſhouldeſt thou create in vaine all the children of men?

48 What man liueth, and ſhall not ſee death? ſhall hee deliuer his ſoule from the hand of the graue? Selah.

49 Lord, where are thy fomer mercies, *which* thou ſwareſt vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy ſeruants, which I beare in my [i] boſome of all the mighty people.

51 For [k] thine enemies haue reproached *thee*, O Lord, becauſe they haue reproached the [l] footſteps of thine Anoynted.

52 Prayſed *be* the Lord for euermore. So be it, euen ſo be it.

[h] Seeing mans life is ſhort, and thou haſt created man to beſtowe thy benefits vpon him, except thou haſte to help, death will preuent thee.

[i] He meaneth that Gods enemies did not onely ſlander him behinde his backe: but alſo mocked him to his face, and as it were caſt their iniuries in his boſome.

[k] So he calleth them that perſecute the Church.

[l] They laugh at vs which patiently wait for the comming of thy Chriſt.

PSAL. XC.

1 Moſes in his prayer ſetteth before vs the eternall fauour of God toward his, 3 who are neither admoniſhed by the breuitie of their life, 7 nor by his plagues to be thankfull, 12 therefore Moſes prayeth God to turne their hearts, and continue his mercies toward them and their poſterity for euer.

¶ *A prayer of Moſes,* [a] *the man of God.*

LOrd, thou haſt bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and *before* thou hadſt formed the earth, and the world, euen from euerlaſting to euerlaſting thou art *our* God.

3 Thou [d] turneſt man to deſtruction: againe thou ſayeſt, Returne ye ſonnes of Adam.

4 [e] For a thouſand yeeres in thy ſight *are* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou haſt [f] ouerflowed them, they are *as* a ſleepe, in the morning he groweth like the graſſe:

6 In the morning it flouriſheth and groweth, *but* in the euening it is cut downe and withereth.

7 For we are [g] conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, *and* our ſecret ſinnes in the light of thy countenance.

9 For all our dayes are paſt in thine anger: we haue [h] ſpent our yeeres as a thought.

10 The time of our life *is* threeſcore yeeres and ten, and if they be of ſtrength, [i] foureſcore yeeres: yet their ſtrength *is* but labour and ſorow: for it is cut off quickly, and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach vs ſo to number our dayes, that we may apply *our* hearts vnto [l] wiſedome.

13 Returne (O Lord, [m] how long?) and be || pacified toward thy ſeruants.

14 Fill vs with thy mercy in the morning: ſo ſhall we reioyce and be glad all our dayes?

15 Comfort vs according to the dayes that thou haſt afflicted vs, *and according* to the yeeres that we haue ſeene euill.

16 [n] Let thy worke be ſeene toward thy ſeruants, and thy glory vpon their [o] children.

17 And let the [p] beauty of the Lord our God be vpon vs, and [q] direct thou yͤ worke of our hands vpon vs, euen direct the worke of our hands.

[a] Thus the Scripture vſeth to call the Prophets.

[b] Thou haſt bene as an houſe and defence vnto vs in all our troubles and trauels now this foure hundreth yeeres.

[c] Thou haſt choſen vs to be thy people before the foundations of the world were layd.

[d] Moſes by lamenting the frailtie and ſhortneſſe of mans life mooueth God to pity.

[e] Though man thinke his life long, which is indeed moſt ſhort, yea, though it were a thouſand yeeres: yet in Gods ſight it is as nothing, and as the watch that laſteth but three houres.

[f] Thou takeſt them away ſuddenly as with a flood.

[g] Thou calleſt vs by thy rods to conſider the ſhortnes of our life, and for our ſinnes thou abridgeſt our dayes.

[h] Our dayes are not onely ſhort, but miſerable, foraſmuch as our ſinnes dayly prouoke thy wrath:

[i] Meaning, according to the common ſtate of life.

[k] If mans life for the breuitie be miſerable, much more if thy wrath lie vpon it, as they which feare thee, onely know.

[l] Which is, by conſidering the ſhortneſſe of our life, and by meditating the heauenly ioyes.

[m] Meaning, wilt thou be angry?

|| *Or, take comfort in thy ſeruants.*

[n] Euen thy mercy, which is the chiefeſt worke.

[o] As Gods promiſes appertained as well to their poſterity, as to them, ſo Moſes prayeth for the poſterity.

[p] Meaning, that it was obſcured, when hee ceaſeth to doe good to his Church.

[q] For except thou guide vs with thine holy Spirit, our enterpriſes can haue no good ſucceſſe.

PSAL. XCI.

1 Here is deſcribed in what aſſurance he liueth, that putteth his whole truſt in God, and committeth himſelfe wholly to his protection in all temptations. 14 A promiſe of God to thoſe that loue him, know him, and truſt in him to deliuer them, and giue them immortall glory.

WHo ſo dwelleth in the [a] ſecret of the moſt High, ſhall abide in the ſhadowe of the Almighty.

2 [b] I will ſay vnto the Lord, O my hope, and my fortreſſe: *hee is* my God, in him will I truſt.

3 Surely I will deliuer thee from the [c] ſnare of the hunter, *and* from the noyſome peſtilence.

4 Hee will couer thee vnder his wings, and thou ſhalt be ſure vnder his feathers: his [d] trueth ſhalbe thy ſhield and buckler.

5 [e] Thou ſhalt not be afraid of the feare of the night: *nor* of the arrow that flieth by day:

6 *Nor* of the peſtilence that walketh in the darkeneſſe: *nor* of the plague that deſtroyeth at noone day.

7 A thouſand ſhall fall at thy ſide, and tenne thouſand at thy right hand, *but* it ſhall not come neere thee.

8 Doubtleſſe with thine [f] eyes ſhalt thou behold and ſee the reward of the wicked.

9 For thou *haſt ſaid*, The Lord *is* mine hope: thou haſt ſet the moſt High for thy refuge.

10 There ſhall none euill come vnto thee, neither ſhall any plague come neere thy tabernacle.

11 [g] For he ſhall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt walke vpon the lyon and aſpe: the [h] yong lyon, and the dragon ſhalt thou tread vnder feet.

14 [i] Becauſe he hath loued me, therefore will I deliuer him: I will exalt him becauſe hee hath knowen my Name

15 He ſhall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I ſatisfie him, and ſhew him my ſaluation.

[a] He that maketh God his defence and truſt, ſhall perceiue his protection to be a moſt ſure ſafegard.

[b] Being aſſured of this protection, he prayeth vnto the Lord.

[c] That is, Gods helpe is moſt ready for vs, whether Satan aſſaile vs ſecretly, which he calleth a ſnare: or openly, which is here meant by the peſtilence.

[d] That is, his faithfull keeping of promiſe to help thee in thy neceſſitie.

[e] The care that God hath ouer his, is moſt ſufficient to defend them from all dangers.

[f] The godly ſhall haue ſome experience of Gods iudgements againſt the wicked euen in this life, but fully they ſhall ſee it at that day when all things ſhalbe reuealed.

[g] God hath not appointed euery man one Angel, but many to be miniſters of his prouidence to keep his, and defend them in their vocation, which is the way to walke in without tempting God.

[h] Thou ſhalt not onely be preſerued from all euill, but ouercome it whether it be ſecret or open.

[i] To aſſure the faithfull of Gods protection, he bringeth in God to confirme the ſame.

[k] For he is contented with that life that God giueth: for by death the ſhortneſſe of this life is recompenſed with immortality.

PSAL. XCII.

1 This Pſalme was made to be ſung on the Sabbath, to ſtirre vp the people to acknowledge God, and to prayſe him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to conſider, that the vngodly, when hee is moſt flouriſhing, ſhall moſt ſpeedily periſh. 12 In the end is deſcribed the felicity of the iuſt, planted in the houſe of God to prayſe the Lord.

¶ *A Pſalme* or *ſong for the* [a] *Sabbath day.*

IT is a good thing to praiſe the Lord, and to ſing vnto thy Name, O moſt High.

2 To declare thy louing kindneſſe in the [b] morning, and thy trueth in the night.

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole, with the ſong vpon the harpe.

4 For thou Lord, haſt made me glad by thy [d] works, *and* I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! *and* thy thoughts are very deepe.

6 An [e] vnwiſe man knoweth it not, and a

[a] Which teacheth that the vſe of the Sabbath ſtandeth in praiſing God, and not onely in ceaſing from worke.

[b] For Gods mercie and fidelity in his promiſes toward his, binde them to prayſe him continually both day and night.

[c] Theſe inſtruments were then permitted, but at Chriſts comming aboliſhed.

[d] He ſheweth what is the vſe of the Sabbath day: to wit, to meditate Gods works.

[e] That is, the wicked conſider not Gods works, nor his iudgements againſt them, and therefore moſt iuſtly periſh

foole doeth not vnderſtand this,

7 (When the wicked grow as the graſſe, and all the workers of wickedneſſe doe flouriſh) that they ſhallbe deſtroyed for euer.

8 But thou, O Lord, art [f] moſt High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies ſhall periſh: all the workers of iniquitie ſhalbe deſtroyed.

10 [g] But thou ſhalt exalt mine horne, like the vnicornes, *and* I ſhall be anoynted with freſh oyle.

11 Mine eye alſo ſhall ſee *my deſire* againſt mine enemies: and mine eares ſhall heare *my wiſh* againſt the wicked, that riſe vp againſt me.

12 The righteous ſhall [h] flouriſh like a palme tree, *and* ſhall grow like a cedar in Lebanon.

13 Such as be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring foorth fruit in *their* [i] age: they ſhallbe fat and flouriſhing.

15 To declare that the Lord my rocke is righteous, and that none iniquity *is* in him.

PSAL. XCIII.

1 Hee praiſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his maieſty, 5 and prouoked to conſider his promiſes.

THe Lord [a] reigneth, *and* is cloathed with maieſtie: the Lord is cloathed, *and* girded with power, the world alſo ſhall be eſtabliſhed, that it cannot be mooued.

2 Thy [b] throne is eſtabliſhed of old: thou art from euerlaſting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the ſea *are* marueilous through the noiſe of many waters, *yet* the Lord on high is more mighty.

5 Thy [d] teſtimonies are very ſure: holineſſe becommeth thine Houſe, O Lord, for euer.

PSAL. XCIV.

Hee prayeth vnto God againſt the violence and arrogance of tyrants, 10 warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſet in others, and by the ruine of the wicked, 23 whom the Lord will deſtroy.

O Lord God [a] the auenger, O God the auenger, ſhew thy ſelfe [b] clearely.

2 Exalt thy ſelfe, O Iudge of the world, *and* render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked [c] triumph?

4 They prate *and* ſpeake fiercely: all the workers of iniquity vaunt themſelues.

5 They [d] ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widow and the ſtranger, and murther the fatherleſſe.

7 [e] Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.

8 Vnderſtand, yee vnwiſe among the people: and yee fooles, when will ye be wiſe?

9 Hee that [f] planted the eare, ſhall hee not heare? or he that formed the eye, ſhall hee not ſee?

10 Or he that chaſtiſeth the [g] nations, ſhall he not correct? he that teacheth man knowledge, *ſhall he not know?*

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Bleſſed *is* the man whom thou [h] chaſtiſeſt, O Lord, and teacheſt him in thy Law,

13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For [i] iudgement ſhall returne to iuſtice, and all the vpright in heart *ſhall follow* after it.

16 Who will riſe vp with me againſt the wicked? *or* who will take my part againſt the workers of iniquitie?

17 If the Lord had not [k] holpen me, my ſoule had almoſt dwelt in ſilence.

18 When I ſaid, [l] My foot ſlideth, thy mercy, O Lord, ſtayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my ſoule.

20 Hath the throne of iniquitie [n] fellowſhip with thee, which forgeth wrong for a Law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And he will recompenſe them their wickedneſſe, and [o] deſtroy them in their owne malice, *yea,* the Lord our God ſhall deſtroy them.

PSAL. XCV.

1 An earneſt exhortation to prayſe God, 4 for the gouernement of the world and the election of the Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderneſſe. 11 For the which they might not enter into the land of promiſe.

COme, let vs reioyce vnto the Lord: let vs ſing [a] alowde vnto the rocke of our ſaluation.

2 Let vs come before his face with praiſe: let vs ſing lowd vnto him with Pſalmes.

3 For the Lord *is* a great God, and a great King aboue all [b] gods.

4 In whoſe hand *are* the deepe places of the earth, and the [c] heights of the mountaines *are* his.

5 To whom the Sea *belongeth*, for he made it, and his hands formed the dry land.

6 Come, let vs [d] worſhip and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his paſture, and the ſheepe of his [e] hand: to day, if ye will heare his voyce.

8 [f] Harden not your heart, as in ‖ Meribah, *and* as in the day of ‖ Maſſah in the wildernes.

9 When your fathers * tempted mee, prooued me, though they had ſeene my worke.

10 Fourtie yeeres haue I contended with *this* generation, and ſaid, They are a people that [g] erre in heart, for they haue not knowen my wayes.

11 Wherefore I ſware in my wrath, *ſaying,* Surely they ſhall not enter into [h] my reſt.

Pſal. XCII.

[f] Thy iudgements are moſt conſtant againſt the wicked and paſſe our reach.

[g] Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.

[h] Though the faithfull ſeeme to whither and be cut downe by the wicked, yet they ſhall grow againe and flouriſh in the Church of God as the cedars doe in mount Lebanon.

[i] The children of God ſhall haue a power aboue nature, and their age ſhall bring forth moſt freſh fruits.

Pſal. XCIII.

[a] As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.

[b] Wherein thou ſitteſt and gouerneſt the world.

[c] Gods power appeareth in ruling the furious waters.

[d] Beſides Gods power and wiſedome in creating and gouerning, his great mercy alſo appeareth in that hee hath giuen his people his word and couenant.

Pſal. XCIV.

[a] Whoſe office it is to take vengeance on the wicked.

[b] Shew by effect that thou art Iudge of the world to puniſh the wicked.

[c] That is, bragge of their cruelty and oppreſſion: or eſteeme themſelues aboue all other.

[d] Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God, to take our cauſe in hand.

[e] He ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gaue themſelues wholly to doe wickedly.

[f] He ſheweth that it is impoſſible, but God ſhould heare, ſee, and vnderſtand their wickedneſſe.

[g] If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a few to thinke that God will ſpare them.

[h] God hath care ouer his, and chaſtiſed them for their wealth, that they ſhould not periſh for euer with the wicked.

[i] God will reſtore the ſtate and gouernment of things to their right vſe, and then the Godly ſhall follow him cheerefully.

[k] He complaineth of them which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.

[l] When I thought there was no way but death.

[m] In my trouble and diſtreſſe I euer found thy preſent helpe.

[n] Though the wicked iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authority of God.

[o] It is a great token of Gods iudgement when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

Pſal. XCV.

[a] He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of prayſe and thankſgiuing.

[b] Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight, much leſſe the idoles, which mans braine inuenteth.

[c] All things are gouerned by his prouidence.

[d] By theſe three words he ſignifieth one thing: meaning that they muſt wholly giue themſelues to ſerue God.

[e] That is, the flocke, whom he gouerneth with his owne hand. He ſheweth wherein they are Gods flocke, that is, if they heare his voyce.

[f] By the contemning of Gods word.

‖ Or, in ſtrife: whereof the place was ſo called.

‖ Or, tentation, reade Exod. 17,7.

* Exod. 17,2. numb. 14,22.

[g] They were without iudgement and reaſon.

[h] That is, into the land of Canaan, where he promiſed them reſt.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praiſe God for his mercie. And this ſpecially ought to be referred to the kingdome of Chriſt.

Sing [a] vnto the Lord a newe ſong: ſing vnto the Lord all the earth.

2 Sing vnto the Lord, *and* prayſe his Name: declare his ſaluation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* [b] great and much to be praiſed: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord [c] made the heauens.

6 [d] Strength and glory *are* before him: power and beautie *are* in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and [e] power.

8 Giue vnto the Lord the glory of his Name: bring [f] an offering, and enter into his courts.

9 Worſhip the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the [g] Nations, The Lord reigneth: Surely the world ſhall be ſtable, *and* not mooue, *and* he ſhall iudge the people [h] in righteouſneſſe.

11 Let the heauens reioyce, and let the earth be glad: let the ſea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the [i] trees of the wood then reioyce,

13 Before the Lord: fot hee commeth, for hee commeth to iudge the earth: he will iudge ẏ world with righteouſneſſe, and the people in his trueth.

[a] The Prophet ſheweth that the time ſhall come, that all nations ſhall haue occaſion to prayſe the Lord for the reuealing of his Goſpel.

[b] Seeing hee will reueale himſelfe to all nations contrarie to their own expectation, they ought all to worſhip him contrary to their owne imaginations, and onely as he hath appointed.

‖ *Or, vanities.*

[c] Then the idoles, or whatſoeuer made not the heauens, are not God.

[d] God cannot be knowen, but by his ſtrength and glory, the ſignes whereof appeare in his Sanctuarie.

[e] As by experience ye ſee that it is onely due vnto him.

[f] By offering vp your ſelues wholy vnto God, declare that you worſhip him onely.

[g] He prophecieth that the Gentiles ſhall be partakers with the Iewes of Gods promiſe.

[h] He ſhall regenerate them a new with his Spirit, and reſtore them to the image of God.

[i] If the inſenſible creatures ſhall haue cauſe to reioyce, when God appeareth, much more we, from whom hee hath taken malediction and ſinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iuſt, whom he exhorteth to innocencie, 12 to reioycing and thankeſgiuing.

The [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the Iles be glad.

2 [c] Cloudes and darkeneſſe *are* round about him: righteouſneſſe and iudgement *are* the foundation of his throne.

3 There ſhall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſaw it and was [d] afraid.

5 The mountaines melted like waxe at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heauens declare his righteouſneſſe, and all the people ſee his glory.

7 [e] Confounded be all they that ſerue grauen images, *and* that glory in idols: worſhip him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioyced, becauſe of thy iudgements, O Lord.

9 For thou, Lord, art moſt High aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: hee preſerueth the ſoules of his Saints: hee will deliuer them from the hand of the wicked.

11 [i] Light is ſowen for the righteous, and ioy for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy [k] remembrance.

[a] He ſheweth that where God reigneth, there is all felicitie, and ſpirituall ioy.

[b] For the Goſpel ſhall not be onely preached in Iudea, but through all yles and countreyes.

[c] He is thus deſcribed to keepe his enemies in feare, which commonly contemne Gods power.

[d] This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

[e] He ſignifieth that Gods iudgements are in a readineſſe to deſtroy the idolaters.

[f] Let all that which is eſteemed in the world fall down before him.

[g] The Iewes ſhall haue occaſion to reioyce, that the Gentiles are made partakers with them of Gods fauour.

[h] He requireth two things of his children: the one that they deteſt vice, the other, that they put their truſt in God for their deliuerance.

[i] Though Gods deliuerance appeare not ſuddenly, yet it is ſowen and laid vp in ſtore for them.

[k] Be mindfull of his benefits and onely truſt in his defence.

PSAL. XCVIII.

1 An earneſt exhortation to all creatures to prayſe the Lord for his power, mercie and fidelitie in his promiſe by Chriſt, 10 by whom he hath communicated his ſaluation to all nations.

¶ *A Pſalme.*

Sing [a] vnto the Lord a new ſong: for hee hath done marueilous things: * his right hand, and his holy [b] arme haue gotten him the victory.

2 The Lord declared his [c] ſaluation: his righteouſneſſe hath he reuealed in the ſight of the nations.

3 Hee hath [d] remembred his mercie and his trueth toward the houſe of Iſrael: all the ends of the earth haue ſeene the ſaluation of our God.

4 All the earth, ſing ye loud vnto the Lord: cry out and reioyce, and ſing prayſes.

5 Sing prayſe to the Lord vpon the harpe, *euen* vpon the harpe with a ſinging voyce.

6 With [e] ſhalmes and ſound of trumpets ſing loud before the Lord the king.

7 Let the ſea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines reioyce together,

9 Before the Lord: for he is come to iudge the earth: with righteouſnes ſhall he iudge the world: and the people with equitie.

[a] That is, ſome ſong newly made in token of their wonderfull deliuerance by Chriſt.

* *Iſa. 59, 16.*

[b] He preſerueth his Church miraculouſly.

[c] For the deliuerance of his Church.

[d] God was mooued by none other meanes to gather his Church of the Iewes and Gentiles, but becauſe he would performe his promiſe.

[e] By this repetition and earneſt exhortation to giue prayſes with inſtruments, and alſo of the dumbe creatures, he ſignifieth that the world is neuer able to prayſe God ſufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie, and excellencie of the kingdome of God by Chriſt ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the ſame, and to ſerue the Lord, 6 following the example of the auncient fathers, Moſes, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the [a] people tremble: he ſitteth *betvveene* the * Cherubims, let the earth be mooued.

2 The Lord *is* great in Zion, and he is high aboue all the people.

3 They ſhall [b] prayſe thy great and fearefull Name (*for* it is holy.)

4 And the Kings power, that loueth iudgement: *for* thou haſt prepared equitie: thou haſt executed iudgement and iuſtice in Iaakob.

5 Exalt the Lord our God, and fall downe before his [c] footſtoole: *for* he is holy.

6 Moſes and Aaron *vvere* among his Prieſts, [d] and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 Hee ſpake vnto them in the cloudy pillar: they kept his teſtimonies, *and* the Law *that* he gaue them.

8 Thou heardeſt them, O Lord our God: thou waſt a fauourable God vnto them, though thou diddeſt take vengeance for [e] their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

[a] When God deliuereth his Church, all the enemies ſhall haue cauſe to tremble.

* *Exod. 25, 22.*

[b] Though the wicked rage againſt God, but the godly ſhall prayſe his Name and mightie power.

[c] That is, before his Temple or Arke, where he promiſed to heare when they worſhipped him, as now he promiſeth his ſpirituall preſence, whereſoeuer his Church is aſſembled.

[d] Vnder theſe three he comprehendeth the whole people of Iſrael, with whom God made his promiſe.

[e] For the more liberally that God dealeth with his people, the more doth he puniſh them that abuſe his benefits.

PSAL. C.

1 He exhorteth all to ſerue the Lord, 3 who hath choſen vs, and preſerued vs, 4 and to enter into his aſſemblies to prayſe his Name.

¶ *A Pſalme of prayſe.*

Sing [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladneſſe; come before him with ioyfulneſſe.

[a] He prophecieth that Gods benefit in calling the Gentiles ſhall be ſo great, that they ſhall haue wonderfull occaſion to prayſe his mercy and reioyce.

3 Know yee that euen the Lord is God; hee hath [b] made vs, and not we our ſelues: *vve are* his people, and the ſheepe of his paſture.

4 [c] Enter into his gates with prayſe, *and* into his courtes with reioycing: prayſe him *and* bleſſe his Name.

5 For the Lord is good: his mercie is [d] euerlaſting, and his trueth *is* from generation to generation.

[b] He chiefly meaneth, touching the ſpirituall regeneration, whereby we are his ſheepe and people.

[c] He ſheweth that God will not be worſhipped, but by that meanes which he hath appointed.

[d] He declareth, that we ought neuer to be wearie in prayſing him, ſeeing his mercies towards vs laſt for euer.

PSAL. CI.

1 *Dauid diſcribeth what gouernement hee will obſerue in his houſe and kingdome.* 5 *He will puniſh and correct, by rooting foorth the wicked,* 6 *and cheriſhing the godly perſons.*

¶ *A Pſalme of Dauid.*

I Will [a] ſing mercie and iudgement: vnto thee, O Lord, will I ſing.

2 I will doe wiſely in the perfect way, [b] till thou commeſt to me, I will walke in the vprightneſſe of mine heart in the middes of my houſe.

3 I will ſet no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it ſhall not cleaue vnto me.

4 A froward heart ſhall depart from mee; I will know none euill.

5 Him that priuily [d] ſlandereth his neighbour, will I deſtroy: him that hath a proud looke and hie heart, I cannot *ſuffer*.

6 Mine eyes *ſhall be* vnto the [e] faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerue me.

7 There ſhall no deceitfull perſon dwell within my houſe: hee that telleth lyes, ſhall not remaine in my ſight.

8 [f] Betimes will I deſtroy all the wicked of the land that I may cut off all the workers of iniquitie from the Citie of the Lord.

[a] Dauid conſidereth what maner of King he would be, when God ſhould place him in the throne, promiſing openly, that he would be mercifull and iuſt.

[b] Though as yet thou deferreſt to place me in the Kingly dignitie, yet will I giue my ſelfe to wiſedome and vprightneſſe being a priuate man.

[c] He ſheweth that Magiſtrates doe not their dueties, except they be enemies to all vice

[d] In promiſing to puniſh theſe vices, which are moſt pernitious in them that are about Kings, he declareth that he will puniſh all.

[e] He ſheweth what is the true vſe of the ſword: to puniſh the wicked, and to maintaine the good.

[f] Magiſtrates muſt immediately puniſh vice, leaſt it grow to further inconuenience: and if heathen magiſtrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 *It ſeemeth that this prayer was appointeth to the faithfull to pray in the captiuitie of Babylon.* 16 *A conſolation for the building of the Church:* 18 *whereof followeth the prayſe of God to be publiſhed vnto all poſteritie.* 22 *The conuerſion of the Gentiles,* 28 *and the ſtabilitie of the Church.*

¶ *A prayer [a] of the afflicted, vvhen hee ſhall be in diſtreſſe, and povvre foorth his meditation before the Lord.*

O Lord heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me, when I call, make haſte to heare me.

3 For my dayes are [c] conſumed like ſmoake, and my bones are burnt like an herth.

4 Mine heart is ſmitten, and withered like graſſe, becauſe I forgate [d] to eate my bread.

5 For the voyce of my groning, my bones doe cleaue to my skinne.

6 I am like a [e] pelicane of the wilderneſſe: I am like an owle of the deſerts.

7 I watch, and am as a ſparow alone vpon the houſe top.

8 Mine enemies reuile me dayly, *and* they that rage againſt me, haue [f] ſworne againſt me.

9 Surely I haue [g] eaten aſhes as bread, and mingled my drinke with weeping.

10 Becauſe of thine [h] indignation and thy wrath: for thou haſt heaued me vp, and caſt me downe.

11 My dayes *are* like a ſhadowe that fadeth, and I am withered like graſſe.

12 But thou, O Lord, doeſt [i] remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt ariſe *and* haue mercie vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy ſeruants delight in the [l] ſtones thereof, and haue pitie on the duſt thereof.

15 Then the heathen ſhall feare the Name of the Lord, and all the kings of the earth thy glory,

16 When the Lord ſhall build vp Zion, *and* ſhall appeare [m] in his glory,

17 *And* ſhall turne vnto the prayer of the deſolate, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhallbe [n] created, ſhall prayſe the Lord.

19 For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mourning of the priſoner, and deliuer the [o] children of death.

21 That they may declare the Name of the Lord in Zion, and his prayſe in Ieruſalem,

22 When the people ſhallbe gathered [p] together, and the kingdomes to ſerue the Lord.

23 Hee [q] abated my ſtrength in the way, *and* ſhortned my dayes.

24 *And* I ſaid, O my God, take me not away in the mids of my dayes: thy yeeres *endure* from generation to generation.

25 Thou haſt aforetime layd the foundation of the earth, and the heauens *are* the worke of thine hands.

26 [r] They ſhall periſh, but thou ſhalt endure: euen they all ſhall waxe old as doeth a garment: as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſeruants ſhall continue, and their ſeed ſhall ſtand [ſ] faſt in thy ſight.

[a] Whereby is ſignified, that albeit we be in neuer ſo great miſeries, yet there is euer place left for prayer.

[b] He declareth that in our prayer we muſt liuely feele that, which we deſire, and ſtedfaſtly beleeue to obtaine.

[c] Theſe exceſſiue kindes of ſpeach ſhew how much the affliction of the Church ought to wound the hearts of the godly.

[d] My ſorrowes were ſo great, that I paſſed not for mine ordinary foode.

[e] Euer mourning and ſolitarie, caſting out fearefull cryes.

[f] Haue conſpired my death.

[g] I haue not riſen out of my mourning to take my refection.

[h] He ſheweth that the afflictions did not onely thus mooue him, but chiefly the feeling of Gods diſpleaſure.

[i] Howſoeuer we be fraile, yet thy promiſe is ſure, and the remembrance thereof ſhall confirme vs for euer.

[k] That is, the ſeuentie yeeres which by the Prophet Ieremie thou didſt appoint, Iere. 29, 12.

[l] The more that the Church is in miſerie and deſolation, the more ought the faithfull to loue and pitie it.

[m] That is, when he ſhall haue drawen his church out of the darkenes of death.

[n] The deliuerance of the Church is a moſt excellent benefit, and therefore he compareth it to a new creation: for in their baniſhment the body of the Church ſeemed to haue bene dead, which by deliuerance was as it were created anew.

[o] Who now in their baniſhment could looke for nothing but death.

[p] He ſheweth that Gods Name is neuer more prayſed, then when religion floriſheth and the church increaſeth: which thing is chiefly accompliſheth vnder the kingdome of Chriſt.

[q] The Church lament that they ſee not the time of Chriſt, which was promiſed, but haue but fewe yeeres and ſhort dayes.

[r] If heauen and earth periſh, much more man ſhall periſh: but the Church by reaſon of Gods promiſe endureth for euer.

[ſ] Seeing thou haſt choſen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlaſting.

PSAL. CIII.

1 *Hee prouoketh all to prayſe the Lord, which hath pardoned his ſinnes, deliuered him from deſtruction and giuen him ſufficient of all good things.* 10 *Then hee addeth the tender mercies of God, which hee ſheweth like a moſt tender Father toward his children,* 14 *The frailtie of mans life.* 20 *An exhortation to man and Angels to prayſe the Lord.*

* A Pſalme *of Dauid.*

MY ſoule, [a] prayſe thou the Lord, and all that is within me, *prayſe* his holy Name.

2 My ſoule, prayſe thou the Lord, and forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue; and crowneth thee with mercie and compaſſions.

[a] He wakeneth his dulneſſe to prayſe God, ſhewing that both vnderſtanding and affections, minde and heart are too little to ſet foorth his prayſe.

[b] That is, the beginning and chiefeſt of all benefits, remiſſion of ſinne.

[c] For before that wee haue remiſſion of our ſinnes, wee are as dead men in the graue.

5 Which ſatisfieth thy mouth with good things: and thy [d] youth is renued like the eagles.

6 The Lord executeth righteouſneſſe and iudgement to all that are oppreſſed.

7 He made his wayes knowen vnto [e] Moſes, *and* his workes vnto the children of Iſrael.

8 The Lord is full of compaſsion and mercy, ſlow to anger and of great kindneſſe.

9 He will not alway [f] chide, neither keepe *his anger* for euer.

10 He hath not [g] dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.

12 As farre as [h] the Eaſt is from the Weſt: ſo farre hath he remooued our ſinnes from vs.

13 As a father hath compaſsion on his children, ſo hath the Lord compaſsion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that wee are but duſt.

15 The dayes of [i] man are as graſſe: as a flowre of the field, ſo flouriſheth hee.

16 For the wind goeth ouer it, and it is gone, and the place thereof ſhall know it no more.

17 But the louing kindnes of the Lord *endureth* for euer and euer vpon them that feare him, and his [k] righteouſneſſe vpon childrens children,

18 Vnto them that keepe his [l] couenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Prayſe the Lord, ye [m] his Angels, that excell in ſtrength, that doe his commandement in obeying the voyce of his word.

21 Prayſe the Lord all ye his hoaſts, ye his ſeruants that doe his pleaſure.

22 Prayſe the Lord all ye his works, in all places of his dominion: my ſoule, prayſe thou the Lord.

[d] As the eagle, when her beake overgroweth, ſucketh blood, and ſo is renewed in ſtrength, even ſo God miraculouſly giveth ſtrength to his Church aboue all mans expectation.

[e] As to his chiefe miniſter, and next to his people.

[f] He ſheweth firſt his ſevere iudgement, but ſo ſoone as the ſinner is humbled, he received him to mercie.

[g] Who haue prooved by continuall experience, that his mercy hath ever prevailed againſt our offences.

[h] As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithfull, when he hath remooved their ſinnes.

[i] Hee declareth that man hath nothing in himſelfe to moove God to mercie, but onely the confeſsion of his infirmity and miſerie.

[k] His iuſt and faithfull keeping of his promiſe.

[l] To whom hee giveth grace to feare him, and to obey his word.

[m] In that that we, which naturally are ſlow to prayſe God, exhort the Angels, which willingly doe it, we ſtirre up our ſelves to conſider our duety, and awake out of our ſluggiſhneſſe.

PSAL. CIIII.

1 *An excellent Pſalme to prayſe God for the creation of the world, and the gouernance of the ſame by his marueilous prouidence.* 35 *Wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſings.*

MY ſoule, prayſe thou the Lord: O Lord my God, thou art exceeding great, thou art [a] cloathed with glory and honour.

2 Which couereth himſelfe with light, as with a garment, *and* ſpreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the ſpirits his meſſengers, *and* a flaming fire his miniſters.

5 He ſet the earth vpon her foundations, ſo that it ſhall neuer mooue.

6 Thou coureſt it with the [c] deepe as with a garment: the [d] waters would ſtand aboue the mountaines.

7 *But* at thy rebuke they flee: at the voyce of thy thunder they haſte away.

8 *And* the mountaines aſcend, *and* the valleys deſcend to the place which thou haſt eſtabliſhed for them.

9 *But* thou haſt ſet them a bound which they ſhall not paſſe: they ſhall not returne to couer the earth.

10 Hee ſendeth the ſprings into the valleys, which runne betweene the mountaines.

11 They ſhall giue drinke to all the [e] beaſtes of the field, and the wilde aſſes ſhall quench their thirſt.

12 By theſe [f] ſprings ſhall the foules of the heauen dwell, and ſing among the branches.

13 Hee watereth the mountaines from his [g] chambers, *and* the earth is filled with the fruite of thy workes.

14 He cauſeth graſſe to grow for the cattell, and herbe for the vſe of [h] man, that he may bring forth bread out of the earth.

15 And wine *that* maketh glad the heart of man, *and* oyle to make his face to ſhine, and bread *that* ſtrengtheneth mans heart.

16 The high trees are ſatisfied, *euen* the cedars of Lebanon, which he hath planted.

17 That the birds may make their neſts there: the ſtorke dwelleth in the firre trees.

18 The high mountaines *are* for the ‖ goates: the rocks *are* a refuge for the conies.

19 He appointed [i] the moone for certaine ſeaſons: [k] the ſunne knoweth his going downe.

20 Thou makeſt darkeneſſe, and it is night, wherein all the beaſts of the foreſt creepe forth.

21 The lyons roare after their pray, and ſeeke their meate [l] at God.

22 *When* the ſunne riſeth, they retire, and couch in their dennes.

23 [m] *Then* goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how [n] manifold are thy workes! in wiſedome haſt thou made them all: the earth is full of thy riches.

25 *So is* the ſea great and wide: *for* therein *are* things creeping innumerable, both ſmall beaſts and great.

26 There goe the ſhips, *yea* that ‖ Liuiathan, whom thou haſt made to play therein.

27 [o] All theſe wait vpon thee, that thou mayeſt giue them foode in due ſeaſon.

28 Thou giueſt it to them, *and* they gather it, thou openeſt thy hand, *and* they are filled with good things.

29 *But if* thou [p] hide thy face, they are troubled: *if* thou take away their breath, they die and returne to their duſt:

30 *Againe if* thou [q] ſend forth thy ſpirit, they are created, & thou reneweſt the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] ſmoke.

33 I will ſing vnto the Lord *all* my life: I will prayſe my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the ſinners be [ſ] conſumed out of the earth, and the wicked till there be no more: O my ſoule, prayſe thou the Lord. Prayſe ye the Lord.

[a] The Prophet ſheweth that wee neede not to enter into the heavens to ſeeke God, for as much as all the order of nature, with the proprietie, and placing of the elements, are moſt lively mirrours to ſee his maieſtie in.

[b] As the Prophet here ſheweth that all viſible powers are ready to ſerve God: ſo the Apoſtle to the Hebr. 1,7. beholdeth in this glaſſe how the very Angels alſo, are obedient to his commandement.

[c] Thou makeſt the ſea to be an ornament unto the earth.

[d] If by thy power thou diddeſt not bridle the rage of the waters, it were not poſſible, but the whole world ſhould be deſtroyed.

[e] If God provide for the very beaſts, much more will hee extend his provident care to man.

[f] There is no part of the world ſo barren, where moſt evident ſignes of Gods bleſsings appeare not.

[g] From the cloudes.

[h] He deſcribeth Gods provident care over man, who doeth not onely provide neceſſary things for him, as herbes and other meate: but alſo things to reioyce and comfort him as wine and oyle, or oyntments.

‖ *Or, does, roes, and ſuch like.*

[i] As to ſeparate the night from the day, and to note dayes, moneths and yeeres.

[k] That is, by his courſe, either farre or neere, it noteth ſummer, winter and other ſeaſons.

[l] That is, they onely finde meate according to Gods providence, who careth even for the bruit beaſts.

[m] To wit, when the day ſpringeth: for the light is as it were a ſhield to defend man againſt the tyrannie and fierceneſſe of beaſts.

[n] Hee confeſſeth that no tongue is able to expreſſe Gods workes, nor minde to comprehend them.

‖ *Or, whale.*

[o] God is a moſt nouriſhing Father, who provideth for all creatures their dayly foode.

[p] As by thy preſence all things have life: ſo, if thou withdraw thy bleſsings, they all periſh.

[q] As the death of creatures ſheweth that we are nothing of our ſelves: ſo their generation declareth that we receive all things of our Creatour.

[r] Gods mercifull face giveth ſtrength unto the earth, but his ſevere countenance burneth the mountaines.

[ſ] Who infect the world, and ſo cauſe God that he cannot reioyce in his workes.

PSAL. CV.

1 *Hee prayſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, and hauing choſen them, neuer ceaſeth to doe them good, euen for his promiſe ſake.*

PRayſe the Lord, *and* call vpon his Name: [a] declare his workes among the people.

2 Sing unto him, ſing prayſe unto him, *and* talke of all his wondrous workes,

3 Reioyce in his holy Name, let the heart of them that ſeeke the Lord, reioyce.

4 Seeke the Lord and his [b] ſtrength: ſeeke his face continually.

5 Remember his [c] marueilous workes that he hath done, his wonders, and the [d] iudgements of his mouth.

6 Ye ſeed of Abraham his ſeruant, ye children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements *are* through all the earth.

8 He hath alway remembred his couenant, *and* promiſe, that he made to a thouſand generations,

9 *Euen* that which he [e] made with Abraham, and his oath vnto Izhak:

10 And *ſince* hath confirmed it to Iaakob for a law, *and* to Iſrael for an euerlaſting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, *yea* very few, and ſtrangers in the land,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 *Yet* ſuffered he no man to do them wrong, but reprooued [g] Kings for their ſakes, *ſaying*,

15 Touch not mine [h] anoynted, and doe my [i] Prophets no harme.

16 Moreouer, hee called a famine vpon the land, *and* vtterly brake the [k] ſtaffe of bread.

17 *But* he ſent a man before them: Ioſeph was ſold for a ſlaue.

18 They held his feete in the ſtockes, *and* he was layd in yrons,

19 Vntill [l] his appoynted time came, *and* the counſell of the Lord had tried him.

20 The King ſent and looſed him: *euen* the Ruler of the people deliuered him.

21 He made him lord of his houſe, and ruler of all his ſubſtance,

22 That hee ſhould binde his [m] princes vnto his will, and teach his Ancients wiſdome.

23 Then Iſrael came to Egypt, and Iaakob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly, and made them ſtronger then their oppreſſours.

25 [n] He turned their heart to hate his people, and to deale craftily with his ſeruants.

26 *Then* ſent he Moſes his ſeruant, *and* Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſignes, and wonders in the land of Ham.

28 He ſent darkeneſſe, and made it darke: and they were not [o] diſobedient vnto his commiſſion.

29 * Hee turned their waters into blood, and ſlew their fiſh.

30 * Their land brought foorth frogs, *euen* in their Kings chambers.

31 He [p] ſpake, and there came ſwarmes of flies *and* lice in all their quarters.

32 He gaue them [q] haile for raine, *and* flames of fire in their land.

33 Hee ſmote their vines alſo and their figge trees, and brake downe the trees in their coaſts.

34 [r] He ſpake and the graſhoppers came, and caterpillers innumerable,

35 And did eate up all the graſſe in their land, and devoured the fruit of their ground.

36 * He ſmote alſo all the firſt borne in their land, *euen* the beginning of all their ſtrength.

37 Hee brought them foorth alſo with ſiluer and golde, and there was [ſ] none feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.

39 He ſpread a cloud to be a couering, and fire to giue light in the night.

40 They [u] aſked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the water flowed out, *and* ranne in the dry places *like* a riuer.

42 For hee remembred his holy [x] promiſe to Abraham his ſeruant,

43 And hee brought foorth his people with [y] ioy, *and* his choſen with gladneſſe,

44 And gaue them the lands of the heathen, & they tooke ye labors of ye people in poſſeſsion.

45 That they might [z] keepe his ſtatutes, and obſerue his Lawes. Prayſe ye the Lord.

PSAL. CVI.

1 *The people diſperſed vnder Antiochus, doe magnifie the goodneſſe of God among the iuſt and repentant:* 4 *Deſiring to be brought againe into the land by Gods merciful viſitation.* 8 *And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, And the great ingratitude of the people rehearſed.* 47 *They doe pray and deſire to be gathered from among the heathen, to the intent they may prayſe the Name of the God of Iſrael.*

¶ *Prayſe ye the Lord.*

PRayſe [a] ye the Lord becauſe he is good, for his mercy *endureth* for euer.

2 Who can expreſſe the noble actes of the Lord, *or* ſhew forth all his prayſe?

3 Bleſſed *are* they that [b] keepe iudgement, and doe righteouſneſſe at all times.

4 Remember mee, O Lord, with the [c] fauour of thy people: viſit mee with thy ſaluation,

5 That I may ſee the felicity of thy choſen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 Wee haue [d] ſinned with our fathers: wee haue committed iniquity, *and* done wickedly.

7 Our fathers vnderſtood not thy wonders in Egypt, neither remembred thy the multitude of thy mercies, but rebelled at the Sea, *euen* at the red ſea.

8 Neuertheleſſe he [e] ſaued them for his Names ſake, that he might make his power to be knowen.

9 And he rebuked the red ſea, and it was dried vp, and he led them in the deepe, as in the wilderneſſe.

10 And he ſaued them from the aduerſaries hand, and deliuered them from the hand of the enemy.

11 * And the waters couered their oppreſſors: not one of them was left.

12 Then [f] beleeued they his wordes, *and* ſang prayſe vnto him.

13 But incontinently they forgate his workes, they waited not for his [g] counſell.

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[a] For as much as the Iſraelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to ſhew themſelues mindefull by thankeſgiuing.

[b] By the ſtrength and face he meaneth the Arke where God declared his power and his preſence.

[c] Which he hath wrought in the deliuerance of his people.

[d] Becauſe his power was thereby as liuely declared, as if he ſhould haue declared it by mouth.

[e] The promiſe which God made to Abraham to be his God, and the God of his ſeede after him, he renewed and repeated it againe to his ſeede after him.

[f] He ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of his couenant made with their fathers.

[g] That is, the king of Egypt and the king of Gerar, Ge. 12, 17. and 20. 3.

[h] Thoſe whom I haue ſanctified to be my people.

[i] Meaning, the old fathers, to whom God ſhewed himſelfe plainely, and who were ſetters forth of his word.

[k] Either by ſending ſcarcity, or by taking away the ſtrength and nouriſhment thereof.

[l] So long he ſuffered adverſitie as God had appointed, and till he had tryed ſufficiently his patience.

[m] That the very princes of the countreyes ſhould be at Ioſephs commandement, and learne wiſedome at him.

[n] So it is in God, either to mooue the hearts of the wicked to love or to hate Gods children.

[o] Meaning, Moſes and Aaron.

* Exod. 7, 20.

* Exod. 8, 6.

[p] So that this vermine came not by fortune, but as God had appointed, and his prophet Moſes ſpake.

[q] It was ſtrange to ſee raine in Egypt, much more it was fearefull to ſee haile.

[r] He ſheweth that all creatures are armed againſt man when God is his enemie, as at his commandement the graſhoppers deſtroyed the land.

* Exod. 12. 29.

[ſ] When their enemies felt Gods plagues his children by his prouidence were exempted.

[t] For Gods plagues cauſed them rather to depart with the Iſraelites, then with their liues.

[u] Not for neceſſitie, but for ſatisfying of their luſt.

[x] Which he confirmeth to the poſteritie, in whom after a ſort the dead liue and enioy the promiſes.

[y] When the Egyptians lamented and were deſtroyed.

[z] This is the ende, why God preſerveth his Church, becauſe they ſhould worſhip, and call upon him in this world.

[a] The Prophet exhorteth the people to prayſe God for his benefites paſt, that thereby their mindes may be ſtrengthened againſt all preſent troubles and deſpaire.

[b] He ſheweth that it is not enough to prayſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

[c] Let the good will that thou beareſt to thy people, extend unto me, that thereby I may be received into the number of thine.

[d] By earneſt confeſſion aſwell of their owne, as of their fathers ſinnes, they ſhew that they had hope that God according to his promiſe would pitie them.

[e] The ineſtimable goodneſſe of God appeareth in this, that he would change the order of nature, rather then his people ſhould not be deliuered, although they were wicked.

* Exod. 14, 27.

[f] The wonderfull workes of God cauſed them to beleeve for a time, and to prayſe him.

[g] They would preuent his wiſedome and prouidence.

14 But luſted with concupiſcence in the wilderneſſe, and tempted God in the deſert.

15 Then hee gaue them their deſire: but hee ſent [h] leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and [i] ſwallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their aſſemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgat God their Sauiour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearefull things by the red ſea.

23 Therefore he minded to deſtroy them, had [l] not Moſes his choſen ſtood in the breach before him to turne away his wrath, leaſt hee ſhould deſtroy *them*.

24 Alſo they contemned [m] that pleaſant land, *and* beleeued not his word,

25 But murmured in their tents, *and* hearkened not vnto the voyce of the Lord.

26 Therefore [n] hee lifted vp his hand againſt them, to deſtroy them in the wilderneſſe,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreyes.

28 They ioyned themſelues alſo vnto [o] Baal-peor, and did eat the offerings of the [p] dead.

29 Thus they [q] prouoked *him* vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas ſtoode vp, and executed iudgement, and the plague was ſtayed.

31 * And it was [ſ] imputed vnto him for righteouſneſſe from generation to generation for euer.

32 They angred him alſo at the waters of * Meribah, ſo that [t] Moſes was puniſhed for their ſakes,

33 Becauſe they vexed his Spirit, ſo that hee ſpake vnaduiſedly with his lips,

34 Neither deſtroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their [u] ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, *euen* the blood of their ſonnes, and of their daughters whom they offred vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they ſtayned with their owne workes, and went [x] a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againſt his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies alſo oppreſſed them, and they were humbled vnder their hand.

43 Many [y] a time did hee deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he ſaw when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies.

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may prayſe thine holy Name, and glory in thy prayſe.

48 Bleſſed *be* the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Prayſe ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord and gathered vnto him, to giue thanks, 9 for this mercifull prouidence of God gouerning all things at his good pleaſures, 20 ſending good and euill, proſperitie and aduerſitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouth ſtopped.

PRayſe [a] the Lord, becauſe hee is good: for his mercy *endureth* for euer.

2 Let them, [b] which haue bene redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour.

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the ‖ South.

4 *When* they wandred in the deſert *and* wilderneſſe out of the way, *and* found no citie to dwell in,

5 [c] Both hungry *and* thirſtie, their ſoule fainted in them.

6 Then they cried vnto the Lord in their trouble, *and* he deliuered them from their diſtreſſe,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatisfied the thirſtie ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkneſſe, and in the ſhadow of death, being bound in miſerie and yron,

11 Becauſe they [d] rebelled againſt the wordes of the Lord, and deſpiſed the counſell of the moſt High,

12 When hee humbled their heart with heauineſſe, *then* they fell downe, and there was no helper.

13 Then they [e] cryed vnto the Lord in their trouble, *and* he deliuered them from their diſtreſſe.

14 He brought them out of darkneſſe, and *out of* the ſhadow of death, and brake their bands aſunder.

15 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the [f] gates of braſſe, and braſt the barres of yron aſunder,

17 [g] Fooles by reaſon of their tranſgreſſion,

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[h] The abundance that God gaue them, profited not, but made them pine away, becauſe God curſed it.

[i] By the greatnes of the puniſhment the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

[k] Hee ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, mettall, or calues.

[l] If Moſes by his interceſſion had not obteined Gods fauour againſt their rebellions.

[m] That is, Canaan, which was as it were an earneſt peny of the heauenly inheritance.

[n] That is, hee ſware. Some time alſo it meaneth, to puniſh.

[o] Which was the idole of the Moabites.

[p] Sacrifices offred to the dead idoles.

[q] Signifying that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable, and prouoketh his anger.

[r] When all other neglected Gods glory, hee in his zeale killed the adulterers and preuented Gods wrath.

* *Numb.25,12.*

[ſ] This acte declared his liuely faith, and for his faiths ſake was accepted.

* *Numb.20,13. pſal.95,8.*

[t] If ſo notable a Prophet of God eſcape not puniſhment, though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?

[u] Hee ſheweth how monſtrous a thing idolatry is, which can winne vs to things abhorring to nature, whereas Gods word can not obteine moſt ſmall things.

[x] Then true chaſtitie is to cleaue wholly and onely vnto God.

[y] The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy ouercouer and hide our malice.

[z] Not that God is changeable in him ſelfe, but that then hee ſeemeth to vs to repent when hee altereth his puniſhment, and forgiueth vs.

[a] Gather thy Church, which is diſperſed, and giue vs conſtancie vnder the croſſe, that with one conſent wee may all prayſe thee.

[a] This notable ſentence was in the beginning vſed as the foote or tenour of the ſong, which was often times repeated.

[b] As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

‖ *Or, from the ſea: meaning the red ſea, which is on the South part of the land.*

[c] He ſheweth that there is none affliction ſo grieuous, out of the which God will not deliuer his, and alſo exhorteth them that are deliuered to be mindefull of ſo great a benefite.

[d] Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelues, foraſmuch as none are puniſhed but for their ſinnes.

[e] Hee ſheweth that the cauſe why God doeth puniſh vs extremely, is becauſe wee can be brought vnto him by none other meanes.

[f] When there ſeemeth to mans iudgement no recouerie, but all things are brought to deſpayre, then God chiefly ſheweth his mighty power.

[g] They that haue no feare of God, by his ſharpe roddes are brought to call vpon him, and ſo finde mercy.

and becauſe of their iniquities are afflicted.

18 Their ſoule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, *and* he deliuereth them from their diſtreſſe.

20 [h] Hee ſendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men,

22 And let them offer ſacrifices of [k] prayſe, and declare his works with reioycing.

23 They that goe downe to the [l] ſea in ſhips, *and* occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, *and* deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry vnto the Lord in their trouble, *and* he bringeth them out of their diſtreſſe.

29 Hee turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are [o] quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.

31 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

32 And let them exalt him in the [p] congregation of the people, and prayſe him in the aſſembly of the Elders.

33 Hee turneth the floods to a wilderneſſe, and the ſprings of waters into drineſſe.

34 *And* a fruitfull land into ‖ barrenneſſe, for the wickedneſſe of them that dwell therein.

35 *Againe* he [q] turneth the wildernes into pools of water, and the dry land into water ſprings.

36 And there he placeth the hungry, and they build a citie to dwell in,

37 And ſow the fieldes, and plant vineyards, which bring forth fruitfull [r] increaſe.

38 For he bleſſeth them, and they multiply exceedingly, and he diminiſheth not their cattell.

39 [ſ] Againe *men* are diminiſhed, and brought low by oppreſſion, euill and ſorow.

40 He powreth [t] contempt vpon princes, and cauſeth them to erre in deſert places out of yͤ way.

41 Yet hee raiſeth vp the poore out of miſery, and maketh him families like a flocke of ſheepe.

42 The [u] righteous ſhall ſee it, and reioyce, and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe that hee may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before the ſeuen and fiftieth and the ſixtieth. The matter here conteined is, 1. That Dauid giueth himſelfe with heart and voyce to prayſe the Lord, 7 and aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 12 Who thought hee ſeeme to forſake vs for a time, yet he alone will in the end caſt downe our enemies.

¶ *A ſong* or *Pſalme of Dauid.*

O God, mine heart *is* [a] prepared, ſo *is* ‖ my tongue: I will ſing and giue prayſe.

2 Awake viole and harpe, I will awake early.

3 I will prayſe thee, O Lord, among the [b] people, and I will ſing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy ſelfe, O God, aboue the heauens, and *let* thy glory *be* vpon all the earth.

6 That thy beloued may be deliuered: [d] helpe with thy right hand and heare me.

7 God hath ſpoken in his [e] holineſſe: *therefore* I will reioyce, I ſhall diuide Shechem and meaſure the valley of Succoth.

8 Gilead *ſhallbe* mine, *and* Manaſſeh *ſhallbe* mine: Ephraim alſo *ſhallbe* the ſtrength of mine head: Iudah *is* my lawgiuer.

9 * Moab *ſhallbe* my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me vnto Edome?

11 [f] Wilt not thou, O God, *vvhich* haddeſt forſaken vs, and diddeſt not goe foorth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

PSAL. CIX.

1 Dauid being falſely accuſed by flatterers vnto Saul, prayeth God to helpe him, and to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traytor vnto Ieſus Chriſt, and of all the like enemies of the children of God: 27 And deſireth ſo to be deliuered, that his enemies may know the worke to be of God. 30 Then doth he promiſe to giue prayſe vnto God.

¶ *To him that excelleth. A Pſalme of Dauid.*

Hold not thy tongue, O God of my [a] prayſe.

2 For the mouth of the wicked, and the mouth *full* of deceit are opened vpon mee: they haue ſpoken to me with a lying tongue.

3 They compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were my aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, and let the aduerſarie ſtand at his right hand.

7 When he ſhall be iudged, let him be condemned, and let his [d] prayer be turned into ſinne.

8 Let his dayes be few, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children be vagabonds, and beg and ſeeke *bread, comming out* of their places deſtroyed.

11 Let [f] the extortioner catch all that hee hath, and let the ſtrangers ſpoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to ſhew mercy vpon his fatherleſſe children.

13 Let his poſteritie be deſtroyed, *and* in the generation following let their name be put out.

14 [g] Let the iniquity of his fathers be had in remembrance with the Lord: and let not the ſinne of his mother be done away.

15 *But* let them alway be before the Lord, that he may cut off their memoriall from the earth.

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[h] By healing them he declareth his good will toward them.

[i] Meaning, their diſeaſes, which had almoſt brought them to the graue and corruption.

[k] Prayſe and confeſſion of Gods benefits are the true ſacrifices of the godly.

[l] He ſheweth by the ſea what care God hath ouer man, for in that that he deliuereth them from the great danger of the ſea, he deliuereth them, as it were from a thouſand deaths.

[m] Their feare and danger is ſo great.

[n] When their art and meanes faile them, thy are compelled to confeſſe that onely Gods prouidence doth preſerue them.

[o] Though before euery drop ſeemed to fight one againſt an other, yet at his commandement they are as ſtill, as though they were froſen.

[p] This great beniſite ought not onely to be conſidered particularly, but magnified in all places and aſſemblies.

‖ Or, ſaltneſſe.

[q] For the loue that he beareth to his Church, he changeth the order of nature for their commoditie.

[r] Continuall increaſe and yeerely.

[ſ] As God by his prouidence doeth exalt men, ſo doeth he alſo humble them by afflictions to know themſelues.

[t] For their wickednes and tyranny he cauſeth the people and ſubiects to contemne them.

[u] They, whoſe faith is lightened by Gods ſpirit, ſhall reioyce to ſee Gods iudgements againſt the wicked and vngodly.

[a] This earneſt affection declareth that hee is free from hypocriſie, and that ſluggiſhneſſe ſtayeth him not.

‖ *Or, my glory, becauſe it chiefly ſetteth foorth the glory of God.*

[b] He prophecieth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.

[c] Let all the world ſee thy iudgements in that that thou art God ouer all, and ſo confeſſe that thou art glorious.

[d] When God by his benefits maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayer, to deſire him to continue and finiſh his graces.

[e] As he hath ſpoken to Samuel concerning mee, ſo will he ſhew himſelfe conſtant, and holy in his promiſe, ſo that theſe nations following ſhallbe ſubiect vnto me.

* *Pſal.* 60, 8.

[f] From the ſixt verſe of this Pſalme vnto the laſt, reade the expoſition of the lx. Pſalme and fift verſe.

[a] Though all the world condemne me, yet thou wilt approoue mine innocency, and that is a ſufficient prayſe to me.

[b] To declare that I had no other refuge, but thee, in whom my conſcience was at reſt.

[c] Whether it were Doeg, or Saul, or ſome familiar friend that had betrayed him, hee prayeth not of priuate affection, but mooued by Gods Spirit, that God would take vengeance vpon him.

[d] As to the elect all things turne to their profite: ſo to the reprobate, euen thoſe things that are good, turne to their damnation.

[e] This was chiefly accompliſhed in Iudas. Acts 1, 20.

[f] He declareth that the curſe of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement depriued of all.

[g] Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children.

16 Becauſe [h] he remembred not to ſhew mercie, but perſecuted the afflicted and poore man, and the ſorowfull hearted to ſlay him.

17 As he loued curſing, [i] ſo ſhall it come vnto him, *and* as hee loued not bleſſing, ſo ſhall it be farre from him.

18 As he cloathed himſelfe with curſing like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith hee ſhall be alwayes girded.

20 Let this be the reward of mine aduerſarie [k] from the Lord, and of them that ſpeake euill againſt my ſoule.

21 But thou, O Lord my God, deale with mee according vnto thy [l] Name: deliuer me, (for thy mercy is good)

22 Becauſe I am poore and needy, and mine heart is wounded within me.

23 I depart like the ſhadow that declineth, and am ſhaken off as the [m] graſhopper.

24 My knees are weake through faſting, and my fleſh [n] hath loſt *all* fatneſſe.

25 I became alſo a rebuke vnto them: they that looked vpon me, ſhaked their heads.

26 Helpe me, O Lord my God: [o] ſaue mee according to thy mercie.

27 And they ſhall knowe that this is thine hand, *and that* thou, Lord, haſt done it.

28 *Though* [p] they curſe, yet thou wilt bleſſe: they ſhall ariſe and be confounded, but thy ſeruant ſhall reioyce.

29 Let mine aduerſaries be cloathed with ſhame, and let them couer themſelues with their confuſion as with a cloake.

30 I will giue thankes vnto ỹ Lord greatly with my [q] mouth, and prayſe him among the multitude.

31 For hee will ſtand at the right hand of the poore, to ſaue him from them that would [r] condemne his ſoule.

h He ſheweth that God accuſtometh to plague them after a ſtrange ſort that ſhew themſelues cruell toward other.

i Thus giueth the Lord to euery man the thing wherein he delighteth, that the reprobate cannot accuſe God of wrong, when they are giuen vp to their luſts and reprobate minds.

k For being deſtitute of mans help, he fully truſted in the Lord, that hee would deliuer him.

l As thou art named mercifull, gracious and long ſuffering ſo ſhew thy ſelfe in effect.

m Meaning, that he hath no ſtay nor aſſurance in this world.

n For hunger, that came of ſorow, he was leane, and his naturall moiſture failed him.

o The more grieuous ỹ Satan aſſayled him, the more earneſt and inſtant was he in prayer.

p They ſhall gaine nothing by curſing mee.

q Not onely in confeſsing it ſecretly in my ſelfe, but alſo in declaring it before all the congregation.

r Hereby he ſheweth that he had not to doe with them that were of litle power, but with the iudges & princes of the world.

PSAL. CX.

1 *Dauid propheciеth of the power & euerlaſting kingdome giuen to Chriſt,* 4 *and of his Prieſthood, which ſhould put an end to the Prieſthood of Leui.*

¶ *A Pſalme of Dauid.*

The [a] Lord ſaid vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footſtoole.

2 The Lord ſhall ſend the rod of thy power out of [b] Zion: be thou ruler in the middes of thine enemies.

3 Thy people *ſhall come* willingly at the time *of aſſembling* [c] thine armie in holy beautie: the youth of thy wombe *ſhalbe* as the morning dew.

4 The Lord ſware, and will not repent, Thou art a Prieſt for euer, after the order of [d] Melchi-zedek.

5 The Lord *that is* at thy right hand, ſhall wound kings in the day of his wrath.

6 Hee ſhalbe iudge among the heathen: hee ſhall fill *all* with dead bodies, *and* ſmite the [e] head ouer great countries.

7 Hee ſhall [f] drinke of the brooke in the way: therefore ſhall he lift vp his head.

a Ieſus Chriſt in the two and twentie of Matt. verſe 44. giueth the interpretation hereof, and ſheweth that this cannot properly be applied vnto Dauid, but to himſelfe.

b And thence it ſhall ſtretch thorow all the world: and this power chiefly ſtandeth in the preaching of his word.

c By the word thy people ſhall be aſſembled into thy Church, [illegible] increaſe ſhall be [illegible] ſo abundant [illegible] wonderfull as [illegible] drops of the dew.

d As Melchi-zedek the figure of Chriſt was both King and Prieſt: ſo this effect cannot be accompliſhed in any king ſaue onely Chriſt. Ebr.7.[illegible]

e No power ſhall be able to reſiſt him.

f Vnder this ſimilitude of a captaine that is ſo greedie to deſtroy his enemies, that hee will not ſcarce drinke by the way, hee ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 *He giueth thankes to the Lord for his mercifull workes toward his Church,* 10 *and declareth wherein true wiſdome and right knowledge conſiſteth.*

¶ *Prayſe ye the Lord.*

I Will [a] prayſe the Lord with my whole heart in the aſſembly and the congregation of the iuſt.

2 The works of the Lord *are* [b] great, & ought to be ſought out of all them that loue them.

3 His worke *is* beautifull and glorious, and his righteouſneſſe endureth for euer.

4 Hee hath made his wounderfull workes to be had in remembrance: the Lord *is* mercifull and full of compaſſion.

5 He hath giuen [c] a ‖ portion vnto them that feare him: he will euer be mindfull of his couenãt.

6 He hath ſhewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The [d] workes of his hands *are* trueth and iudgement: all his ſtatutes are true.

8 They are eſtabliſhed for euer and euer, and are done in trueth and equity.

9 Hee ſent redemption vnto his people: hee hath commaunded his couenant for euer: holy and fearefull *is* his Name.

10 [e] The beginning of wiſedome *is* the feare of the Lord: all they that obſerue [f] them, haue good vnderſtanding: his prayſe endureth for euer.

a The Prophet declareth that he will prayſe God both priuately and openly, and that from the heart, as he that conſecrateth himſelfe wholy and onely unto God.

b He ſheweth that Gods workes are a ſufficient cauſe wherefore we ſhould prayſe him, but chiefly his benefits toward his Church.

c God hath giuen to his people all that was neceſſarie for them, and will doe ſtill euen for his couenants ſake, and in this ſenſe the Ebrew word is taken, Prov.30,8. and 31,15.

‖ *Or, pray, and food.*

d As God promiſed to take the care of his Church: ſo in effect doeth he declare himſelfe iuſt and true in the gouernement of the ſame.

e They onely are wiſe, that feare God, and none haue underſtanding, but they that obey the word.

f To wit, his commandements, as verſe 7.

PSAL. CXII.

1 *Hee praiſeth the felicitie of them that feare God,* 10 *and condemneth the curſed ſtate of the contemners of God.*

Prayſe ye the Lord.

Bleſſed *is* the man that [a] feareth the Lord, *and* delighteth greatly in his commaundements.

2 His ſeed ſhalbe mighty vpon earth: the generation of the righteous ſhalbe bleſſed.

3 [b] Riches and treaſures *ſhalbe* in his houſe, and his righteouſneſſe endureth for euer.

4 Vnto the [c] righteous ariſeth light in darknes: *he is* mercifull & full of compaſſion & righteous.

5 A good man *is* mercifull, and [d] lendeth, *and* will meaſure his affaires by iudgement.

6 Surely he ſhall neuer be moued: *but* the righteous ſhalbe had in euerlaſting remembrance.

7 He will not be afraide of euill tidings, *for* his heart is fixed, *and* beleeueth in the Lord.

8 His heart is eſtabliſhed: *therefore* he will not feare, vntill he ſee *his deſire* vpon his enemies.

9 Hee hath [e] diſtributed *and* giuen to the poore: his righteouſneſſe remaineth for euer: his [f] horne ſhall be exalted with glory.

10 The wicked ſhall ſee it, and be angry: hee ſhall gnaſh with his teeth, and [g] conſume away: the deſire of the wicked ſhall periſh.

a He meaneth that reuerent feare, which is in the children of God, which cauſeth them to delight onely in the word of God.

b The godly ſhall haue abundance, and contentement, becauſe their heart is ſatisfied in God onely.

c The faithfull in all their aduerſities, know that all ſhall goe well with them, for God will be mercifull and iuſt.

d Hee ſheweth what is the fruit of mercy to lend freely; and not for gaine, and ſo to meaſure his doings that hee may be able to help where neede requireth, and not to beſtow all on himſelfe.

e The godly pinch not niggardly, but diſtribute liberally, as the neceſsitie of the poore requireth, and as his power is able.

f His power and proſperous eſtate.

g The bleſsings of God vpon his children ſhall cauſe the wicked to [illegible].

PSAL. CXIII.

1 *An exhortation to prayſe the Lord for his prouidence,* 7 *in that that contrary to the courſe of nature hee worketh in his Church.*

¶ [a] *Prayſe ye the Lord.*

Prayſe, O yee ſeruants of the Lord, prayſe the Name of the Lord.

2 Bleſſed be Name of the Lord from henceforth and for euer.

3 The Lords Name is prayſed from the riſing of the ſunne, vnto the going downe of the ſame.

a By this ofte repeticion he ſtirreth vp our colde dulnes to praiſe God, ſeing his workes are ſo wõderful, & that we are created for the ſame cauſe

4 The Lord is high aboue all the [b] nations, *and* his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high.

6 Who abaſeth himſelfe to beholde *things* in the heauens and in the earth!

7 Hee rayſeth the needie out of the duſt, *and* lifteth vp the [c] poore out of the dung.

8 That he may ſet him with the princes, *euen* with the princes of his people.

9 He maketh the barren woman to dwell with a family, *and* a ioyfull mother of children. Prayſe ye the Lord.

[b] If Gods glory ſhine thorow al the world, and therefore of all ought to be prayſed, what great condemnation were it to his people, among whom chiefly it ſhineth, if they ſhould not earneſtly extoll his Name?

[c] By preferring the poore to high honor and giuing the barren children, he ſheweth that God worketh not onely in his Church by ordinary meanes, but alſo by miracles.

PSAL. CXIIII.

1 *How the Iſraelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the courſe of nature faileth, preſerueth his miraculouſly.*

WHen * Iſrael went out of Egypt, *and* the houſe of Iaakob from the [a] barbarous people,

2 Iudah was his [b] ſanctification, *and* Iſrael his dominion.

3 The ſea ſaw it, and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, *and* the hils as lambes!

5 What ailed thee, O ſea, that thou fleddeſt? O Iorden, *why* waſt thou turned backe?

6 Ye mountaines *why* leaped ye like rammes, *and yee* hils as lambes?

7 The [d] earth trembled at the preſence of the Lord, at the preſence of the God of Iaakob.

8 Which [e] turneth the rocke into waterpooles, *and* the flint into a fountaine of water.

* Exod. 13, 5.

[a] That is, from them that were of a ſtrange language.

[b] The whole people were witneſſes of his holy maieſtie, in adopting them, and of his mightie power in deliuering them.

[c] Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it, and glorifie him for the ſame.

[d] Ought then his people to be inſenſible when they ſee his power and maieſtie?

[e] That is, cauſed miraculouſly water to come out of the rocke in moſt abundance. Exod. 17, 6.

PSAL. CXV.

1 *A prayer of the faithfull oppreſſed by idolatrous tyrants, againſt whom they deſire that God would ſuccour them,* 9 *truſting moſt conſtantly that God will preſerue them in this their neede, ſeeing, that hee hath adopted and receiued them into his fauour.* 18 *Promiſing finally that they will not be vnmindfull of ſo great a benefite if it would pleaſe God to heare their prayer, and deliuer them by his omnipotent power.*

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie for thy louing mercie, *and* for thy trueths ſake.

2 Wherefore ſhall the heathen ſay, [b] Where is now their God?

3 But our God *is* in heauen: hee doth whatſoeuer he [c] will.

4 Their idoles *are* [d] ſiluer and gold, *euen* the worke of mens hands.

5 They haue a mouth, and ſpeake not: they haue eyes, and ſee not.

6 They haue eares, and heare not: they haue noſes and ſmell not.

7 They haue [e] hands, and touch not: they haue feete, and walke not: neither make they a ſound with their throat.

8 They that make them are [f] like vnto them: *ſo are* all that truſt in them.

9 O Iſrael, truſt thou in the Lord: *for* hee is their helpe, and their ſhield.

10 [g] O houſe of Aaron truſt ye in the Lord, *for* he is their helpe, and their ſhield.

11 Yee that feare the Lord, truſt in the Lord: *for* he is their helper, and their ſhield.

12 The Lord hath bene mindfull of vs, he will bleſſe, he [h] will bleſſe the houſe of Iſrael, hee will bleſſe the houſe of Aaron.

13 Hee will bleſſe them that feare the Lord, both ſmall and great.

14 The Lord will increaſe *his graces* toward you, *euen* toward you, and toward your children.

15 Ye are bleſſed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the ſonnes of men.

17 The dead prayſe not the Lord, neither any that [l] goe downe into the *place of* ſilence.

18 But wee will prayſe the Lord from henceforth and for euer. Prayſe ye the Lord.

[a] Becauſe God promiſed to deliuer them, not for their ſakes, but for his Name, Iſa. 48, 11. therefore they ground their prayer vpon this promiſe.

[b] When the wicked ſee that God accompliſheth not his promiſe as they imagine, they thinke there is no God.

[c] No impediments can let his worke, but he vſeth euen the impediments to ſerue his will.

[d] Seeing that neither the matter nor the forme can commend their idoles, it followeth that there is nothing why they ſhould be eſteemed.

[e] Hee ſheweth what great vanitie it is to ſeeke helpe of them, which not onely haue no helpe in them, but lacke ſenſe and reaſon.

[f] As much without ſenſe, as blockes and ſtones.

[g] For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.

[h] That is, he will continue his graces toward his people.

[i] And therefore doeth ſtill gouerne and continue all things therein.

[k] And they declare enough his ſufficiencie, ſo that the world ſerueth him nothing, but to ſhew his fatherly care toward men.

[l] Though the dead ſet forth Gods glorie, yet hee meaneth here, that they prayſe him not in his Church and Congregation.

PSAL. CXVI.

1 *Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great and ineſtimable loue of God toward him, magnifieth ſuch great mercies,* 13 *and proteſteth that hee will be thankefull for the ſame.*

I [a] Loue the Lord, becauſe hee hath heard my voyce *and* my prayers.

2 For he hath inclined his eare vnto me, when I did call *vpon him* [b] in my dayes.

3 *When* the ſnares of death compaſſed me, and the griefes of the graue caught me: *When* I found trouble and ſorow.

4 Then I called vpon the Name of the Lord, *ſaying*, I beſeech thee, O Lord, deliuer my ſoule.

5 The Lord *is* [c] mercifull and righteous, and our God *is* full of compaſſion.

6 The Lord preſerueth the ſimple: I was in miſery, and he ſaued me.

7 Returne vnto thy reſt, O [d] my ſoule: for the Lord hath bene beneficiall vnto thee.

8 Becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, *and* my feete from falling.

9 I ſhall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I ſpeake: *for* I was ſore troubled.

11 I ſayd in my [g] feare, All men are liars.

12 What ſhall I render vnto the Lord for all his benefits toward me?

13 I will [h] take the cup of ſaluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, *euen* now in the preſence of all his people.

15 Precious in the ſight of the Lord *is* the [i] death of his Saints.

16 Behold, Lord: for I am thy ſeruant, I am thy ſeruant, *and* the ſonne of thine handmaide: thou haſt broken my bonds.

17 I will offer to thee a ſacrifice of prayſe, and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, *euen* now in the preſence of all his people.

19 In the courts of the Lords houſe, *euen* in the mids of thee, O Ieruſalem. Prayſe ye the Lord.

[a] Hee granteth that no pleaſure is ſo great as to feele Gods helpe in our neceſſitie, neither that any thing more ſtirreth vp our loue toward him.

[b] That is in conuenient time to ſeeke helpe, which was when he was in diſtreſſe.

[c] He ſheweth forth the fruit of his loue in calling vpon him, confeſſing him to be iuſt and mercifull, and to helpe them that are deſtitutes of aid and counſell.

[d] Which was vnquieted before, now reſt vpon the Lord, for hee hath beene beneficiall towards thee.

[e] The Lord will preſerue me, and ſaue my life.

[f] I felt all theſe things, and therefore was mooued by faith to confeſſe them, 2. Cor. 4, 13.

[g] In my great diſtreſſe I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.

[h] In the Law they vſed to make a banket when they gaue ſolemne thankes to God, and to take the cuppe and drinke in ſigne of thankeſgiuing.

[i] I perceiue that God hath a care ouer his, ſo that he both diſpoſeth their death, and taketh an account.

[k] I will thanke him for his benefits, for that is a iuſt payment, to confeſſe that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to prayſe God, becauſe he hath accompliſhed aſwell to them as to the Iewes, the promiſe of life euerlaſting by Ieſus Chriſt.

All * nations, prayſe ye the Lord: all yee peopel, prayſe him.

2 For his louing kindneſſe is great toward vs, and the [a] trueth of the Lord *endureth* for euer. Prayſe ye the Lord.

* Rom. 15, 11.

[a] That is, the moſt certaine and continuall teſtimonies of his Fatherly graces.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which hee biddeth all them, that feare the Lord, to be thankefull. And vnder his perſon in all this was Chriſt liuely ſet foorth, who ſhould be of his people reiected.

Prayſe [a] ye the Lord, becauſe he is good: for his mercie *endureth* for euer.

2 Let Iſrael now ſay, That his mercy *endureth* for euer.

3 Let the houſe of Aaron now ſay, That his mercie *endureth* for euer.

4 Let them that feare the Lord, now ſay, That his mercie *endureth* for euer.

5 I called vpon the Lord in [b] trouble, *and* the Lord heard me, *and ſet me* at large.

6 The Lord *is* with me: *therefore I* will not feare what [c] man can doe vnto me.

7 The Lord *is* with me among them ỹ helpe me: therefore ſhall I ſee *my deſire* vpon mine enemies.

8 It is better to truſt in the Lord, then to haue confidence [d] in man.

9 It is better to truſt in the Lord, then to haue confidence in princes.

10 All nations haue compaſſed me: but in the Name of the Lord ſhall I deſtroy them.

11 They haue compaſſed mee, yea, they haue compaſſed mee: but in the Name of the Lord I ſhall deſtroy them.

12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I ſhall deſtroy them.

13 [e] Thou haſt thruſt ſore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is* my ſtrength and [f] ſong: for he hath bene my deliuerance.

15 The [g] voyce of ioy and deliuerance *ſhalbe* in the tabernacles of the righteous, *ſaying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I ſhall not die, but liue, and declare the workes of the Lord.

18 The Lord had chaſtened me ſore, but hee hath not deliuered me to death.

19 Open ye vnto me the [i] gates of righteouſnes, *that* I may goe into them, *and* prayſe the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will prayſe thee: for thou haſt heard me, and haſt bene my deliuerance.

22 *The ſtone, *which* the builders [k] refuſed, is the head of the corner,

23 This was the Lords doing, *and* it is marueilous in our eyes,

24 This is the [l] day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lord, I pray thee, ſaue now: O Lord, I pray thee now giue proſperitie.

26 Bleſſed *be he*, that commeth in the Name of the Lord: [n] wee haue bleſſed you out of the houſe of the Lord.

27 The Lord *is* mightie, and hath giuen vs [o] light: binde the ſacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will prayſe thee, *euen* my God: therefore I will exalt thee.

29 Prayſe ye the Lord, becauſe he is good: for his mercie *endureth* for euer.

[a] Becauſe God by creating Dauid King, ſhewed his mercie toward his afflicted Church, the Prophet doeth not onely himſelfe thanke God, but exhorteth all the people to doe the ſame.

[b] Wee are here taught that the more that troubles oppreſſe us, the more ought we to be inſtant in prayer.

[c] Being exalted to this eſtate, he aſſured himſelfe to haue man euer to be his enemie. Yet hee doubted not, but God would mainteine him, becauſe he had placed him.

[d] Hee ſheweth that he had truſted in vaine if he had put his confidence in man, to haue bene preferred to the kingdome and therefore hee put his truſt in God and obteined.

[e] He noteth Saul his chiefe enemie.

[f] In that he was deliuered, it came not of himſelfe, nor of the power of man, but onely of Gods fauour, therefore he will prayſe him.

[g] He promiſeth both to render graces himſelfe, and to cauſe others to doe the ſame, becauſe that in his perſon the Church was reſtored.

[h] So that all, that are both farre and neere, may ſee his mightie power.

[i] He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.

* Iſa. 28,16. matt. 21,42. actes 4,11. roman. 9,33. 1. pet. 2,6,7.

[k] Though Saul and the chiefe powers refuſed me to be King, yet God hath preferred me aboue them all.

[l] Wherein God hath ſhewed chiefly his mercie, by appointing me King and deliuering his Church.

[m] The people pray for the proſperitie of Dauids kingdome, who was the figure of Chriſt.

[n] Which are the Prieſts, and haue the charge thereof, as Num. 6, 23.

[o] Becauſe he hath reſtored us from darkeneſſe to light, we will offer ſacrifices and prayſes unto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy worde. 1&3 Alſo hee ſheweth wherein the true ſeruice of God ſtandeth, that is, when we ſerue him according to his word, and not after our owne fantaſies.

ALEPH.

Bleſſed *are* [a] thoſe that are vpright in *their* way, *and* walke in the Law of the Lord.

2 Bleſſed *are* they that keepe his teſtemonies, *and* ſeeke him with their whole heart.

3 Surely they worke [b] none iniquitie, *but* walke in his wayes.

4 Thou haſt commaunded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy ſtatutes!

6 Then ſhould I not be confounded, when I haue reſpect vnto all thy commandements.

7 I wil prayſe thee with an vpright [d] heart, when I ſhall learne the [e] iudgements of thy righteouſneſſe.

8 I will keepe thy ſtatutes: forſake mee not [f] ouerlong.

[a] Here they are not called bleſſed, which thinke themſelues wiſe in their owne iudgement, nor which imagine to themſelues a certaine holineſſe, but they whoſe conuerſation is without hypocriſie.

[b] For they are ruled by Gods Spirit and imbrace no doctrine but his.

[c] Dauid acknowledgeth his imperfection, deſiring God to reforme it, that his life may be conformable to Gods word.

[d] For true religion ſtandeth in ſeruing God without hypocriſie.

[e] That is, thy precepts, which conteine perfite righteouſneſſe.

[f] He refuſeth not to be tryed by tentations, but he feareth to faint, if God ſuccour not his infirmitie in time.

BETH.

9 Wherewith ſhall a [a] yong man redreſſe his way? in taking heede *thereto* according to thy word.

10 With my whole heart haue I ſought thee: let me not wander from thy commandements.

11 I haue [b] hid thy promiſe in mine heart, that I might not ſinne againſt thee.

12 Bleſſed art thou, O Lord: teach mee thy ſtatutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great [c] delight in the way of thy teſtimonies, as in all riches.

15 I will meditate in thy precepts, and conſider thy wayes.

16 I will delite in thy ſtatutes, *and* I will not forget thy word.

[a] Becauſe youth is moſt giuen to licencioufneſſe, hee chiefly warneth them to frame their liues betime to Gods word.

[b] If Gods word be graven in our hearts, we ſhall be more able to reſiſt the aſſaults of Satan: and therefore the Prophet deſireth God to inſtruct him dayly more and more therein.

[c] The Prophet not boaſt of his vertues, but ſetteth foorth an example for others to follow Gods word, and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy ſeruant, *that* I may [a] liue and keepe thy word.

18 Open mine eyes, that I may ſee the wonders of thy Law.

19 I am a [b] ſtranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the deſire to thy iudgements alwey.

[a] Hee ſheweth that we ought not to deſire to liue but to ſerve God, and that wee can not ſerve him aright except hee open our eyes and mindes.

[b] Seeing mans life in this world is but a paſſage, what ſhould become of him, if thy worde were not his guide?

21 Thou [c] haſt deſtroyed the proud: curſed are they that doe erre from thy commandements.

22 Remooue from me ſhame and contempt: for I haue kept thy teſtimonies.

23 [d] Princes alſo did ſit, *and* ſpeake againſt me: *but* thy ſeruant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies *are* my delite, *and* my counſellers.

[c] In all ages thou haſt plagued all ſuch which maliciouſly and contemptuouſly depart from thy trueth.

[d] When the powers of the world gaue falſe ſentence againſt mee, thy word was a guide and counſeller to teach me what to doe, and to comfort mee.

DALETH.

25 My ſoule cleaueth to the [a] duſt: quicken me according to thy word.

26 I haue [b] declared my wayes, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to vnderſtand the way of thy precepts, and I will meditate in thy wondrous works.

28 My ſoule melteth for heauineſſe: rayſe mee vp according to thy [c] word.

29 Take from me the [d] way of lying, and graunt me graciouſly thy Law.

30 I haue choſen the way of trueth, *and* thy iudgements haue I layd *before me*.

31 I haue cleaued to thy teſtimonies, O Lord; confound me not.

32 I will runne the way of thy commandements, when thou [e] ſhalt inlarge mine heart.

[a] That is, it is almoſt brought to the graue, and without thy word I cannot liue.

[b] I haue confeſſed mine offences, and now depend wholy on thee.

[c] If God did not maintaine vs by his word, our life would drop away like water.

[d] Inſtruct me in thy word, whereby my minde may be purged from vanity, and taught to obey thy will.

[e] By this hee ſheweth that wee can neither chuſe good, cleaue to Gods word, nor runne forward in his way, except hee make our hearts large to receiue grace, and willing to obey.

HE.

33 Teach [a] me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the end.

34 Giue me vnderſtanding and I will keepe thy Law, yea, I will keepe it with *my* whole [b] heart.

35 Direct mee in the path of thy commandements: for therein is my delite.

36 Incline mine heart vnto thy teſtimonies: and not to [c] couetouſneſſe.

37 Turne away mine [d] eyes from regarding vanity, *and* quicken me in thy way.

38 Stabliſh thy promiſe to thy ſeruant, becauſe he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements are good.

40 Beholde, I deſire thy commandements: [f] quicken me in thy righteouſneſſe.

[a] He ſheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.

[b] Not onely in outward conuerſation, but alſo with inward affection.

[c] Hereby meaning all other vices, becauſe that couetouſnes is the root of all euill.

[d] Meaning, all his ſences.

[e] Let me not fall to thy diſhonour, but let mine heart ſtill delite in thy gracious word.

[f] Giue me ſtrength to continue in thy word euen to the end.

VAV.

41 And let thy louing [a] kindneſſe come vnto mee, O Lord, *and* thy ſaluation according to thy promiſe.

42 So ſhall I [b] make anſwere vnto my blaſphemers: for I truſt in thy word.

43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So ſhall I alway keepe thy Lawe for euer and euer.

45 And I will [c] walke at libertie: for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies before [d] Kings, and will not be aſhamed.

47 And my delite ſhall be in thy Commandements, which I haue loued.

48 Mine handes alſo will I lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy ſtatutes.

[a] He ſheweth that Gods mercy and loue is the firſt cauſe of our ſaluation.

[b] By truſting in Gods word hee aſſureth himſelfe to be able to confute the ſlanders of his aduerſaries.

[c] They that ſimply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are euer in nettes and ſnares.

[d] Hee ſheweth that the children of God ought not to ſuffer their fathers glory to be obſcured by the vaine pompe of princes.

ZAIN.

49 Remember [a] the promiſe *made* to thy ſeruant, wherein thou haſt cauſed me to truſt.

50 It is my comfort in my trouble; for thy promiſe hath quickened me.

51 The [b] proud haue had me exceedingly in deriſion: *yet* haue I not declined from thy Law.

52 I remembred thy [c] iudgements of olde, O Lord, and haue bene comforted.

53 [d] Feare is come vpon mee for the wicked, that forſake thy Law.

54 Thy ſtatutes haue beene my ſongs in the houſe of my [e] pilgrimage.

55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Law.

56 [g] This I had becauſe I kept thy precepts.

[a] Though hee feele Gods hand ſtill to lie vpon him, yet he reſteth on his promiſe, and comforteth himſelfe therein.

[b] Meaning, the wicked, which contemne Gods word, and treade his Religion vnder foote.

[c] That is, the examples, whereby thou declareſt thy ſelfe to be iudge of the world.

[d] That is, a vehement zeale to thy glory and indignation againſt the wicked.

[e] In the courſe of this life and ſorowfull exile.

[f] Euen when other ſleepe.

[g] That is, all theſe benefits.

CHETH.

57 O Lord, *that art* my [a] portion, I haue determined to keepe thy words.

58 I made my ſupplication in thy preſence with *my* whole heart: be mercifull vnto mee according to thy promiſe.

59 I haue conſidered my [b] wayes, and turned my feet into thy teſtimonies.

60 I made haſte and delayed not to keepe thy commandements.

61 The bands of the wicked haue [c] robbed me: *but* I haue not forgotten thy Law.

62 At midnight will I riſe to giue thanks vnto thee, becauſe of thy righteous iudgements.

63 I am [d] companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy: [e] teach me thy ſtatutes.

[a] I am perſwaded that to keepe thy Law is an heritage and great gaine for me.

[b] He ſheweth that none can imbrace the word of God, except he conſider his owne imperfections and wayes.

[c] They haue gone about to draw me into their company.

[d] Not onely in mutuall conſent, but alſo with aide and ſuccour.

[e] For the knowledge of Gods word is a ſingular token of his fauour.

TETH.

65 O Lord, thou haſt dealt [a] graciouſly with thy ſeruant, according vnto thy word.

66 Teach me good iudgement and knowledge: for I haue beleeued thy commandements.

67 Before I was [b] afflicted, I went aſtray: but now I keepe thy word.

68 Thou art good and gracious; teach mee thy ſtatutes.

69 The proud haue imagined a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 [c] Their heart is fat as greaſe, *but* my delight is in thy Law.

71 It is [d] good for me that I haue bene afflicted, that I may learne thy ſtatutes.

72 The Law of thy mouth is better vnto mee, then thouſands of gold and ſiluer.

[a] Hauing prooued by experience that God was true in his promiſe, hee deſireth that he would increaſe in him knowledge and iudgement.

[b] So Ieremie ſaith, that before the Lord touched him, he was like a calfe vntamed: ſo that the vſe of Gods rods, is to call vs home to God.

[c] Their heart is indurate and hardened, puffed vp with proſperitie and vaine eſtimation of themſelues.

[d] Hee confeſſeth that before that hee was chaſtened, he was rebellious, as man by nature is.

IOD.

73 Thine hands haue [a] made mee and faſhioned me: giue mee vnderſtanding *therefore*, that I may learne thy commandements.

74 So they that [b] feare thee, ſeeing mee, ſhall reioyce, becauſe I haue truſted in thy word.

75 I know, O Lord, that thy iudgements *are* right, and that thou haſt afflicted me [†] iuſtly.

76 I pray thee that thy mercie may comfort me, according to thy promiſe vnto thy ſeruant.

77 Let thy tender mercies come vnto me, that I may [c] liue: for thy Law *is* my delight.

78 Let the proude be aſhamed: for they haue

[a] Becauſe God leaueth not his worke that he hath begun, he deſireth a new grace: that is, that hee would continue his mercies.

[b] When God ſheweth his grace toward any, he teſtifieth to others, that he faileth not them that truſt in him.

[†] *Ebr. in trueth.*

[c] Hee declareth, that when he felt not Gods mercies, he was as dead.

dealt wickedly *and* falſly with me : *but* I meditate in thy precepts.

79 Let ſuch as feare thee [d] turne vnto me, and they that [e] know thy teſtimonies.

80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

[d] That is, be comforted by mine example.

[e] He ſheweth that there can be no true feare of God without the knowledge of his word.

C A P H.

81 My ſoule [a] fainted for thy ſaluation : *yet* I wait for thy word.

82 Mine eyes fayle for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a [b] bottle in the ſmoake ; *yet* doe I not forget thy ſtatutes.

84 How many are the [c] dayes of thy ſervant? when wilt thou execute iudgement on them that perſecute me?

85 The proud haue [d] digged pits for me, which is not after thy Law.

86 All thy commaundements *are* true: they perſecute me falſly : [e] helpe me.

87 They had almoſt conſumed [f] me vpon the earth : but I forſooke not thy precepts.

88 Quicken me according to thy louing kindnes : ſo ſhall I keepe the teſtimony of thy mouth.

[a] Though my ſtrength faile me, yet my ſoule groneth and ſigheth, reſting ſtill in thy word.

[b] Like a skinbottle or bladder ỹ is parched in the ſmoake.

[c] How long wilt thou afflict thy ſervant.

[d] They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.

[e] He aſſureth himſelfe, that God will deliver his, and deſtroy ſuch as vniuſtly perſecute them.

[f] Finding no helpe in earth, he lifteth vp his eyes to heaven.

L A M E D.

89 O Lord, thy word endureth for euer in [a] heaven.

90 Thy trueth *is* from generation to generation : thou haſt layed the foundation of the earth, and it abideth.

91 They [b] continue *euen* to this day by thine ordinances : for all *are* thy ſervants.

92 Except thy law had bin my delite, I ſhould now haue periſhed in mine affliction.

93 I will neuer forget thy precepts : for by them thou haſt quickened me.

94 I am [b] thine, ſaue me : for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me : *but* I will conſider thy teſtimonies.

96 I [d] haue ſeene an end of all perfection : *but* thy commandement *is* exceeding large.

[a] Becauſe none ſhould eſteeme Gods word according to the changes of things in this world, he ſheweth that it abideth in heaven, and therefore is immutable.

[b] Seeing the earth and all creatures remaine in that eſtate wherein thou haſt created them, much more thy trueth remaineth conſtant and vnchangeable,

[c] He prooueth by effect, that he is Gods child, becauſe he ſeeketh to vnderſtand his word.

[d] There is nothing ſo perfect in earth, but it hath an end, onely Gods word laſteth for euer.

M E M.

97 Oh how loue I thy law! it is my meditation [a] continually.

98 By thy commandements thou haſt made me wiſer then mine enemies : for they are euer ŵ me.

99 I haue had more [b] vnderſtanding then all my teachers : for thy teſtimonies are my meditation.

100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements : for [c] thou diddeſt teach me,

103 How ſweet are thy promiſes vnto my mouth! *yea*, more then hony vnto my mouth.

104 By thy precepts I have gotten vnderſtanding : therefore I hate all the wayes of falſhood.

[a] He ſheweth that wee cannot loue Gods word, except we exerciſe our ſelues therein and practiſe it.

[b] Whoſoeuer doeth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne more wiſdome then they that profeſſe it, and are men of experience.

[c] So then of our ſelues we can doe nothing : but when God doth inwardly inſtruct vs with his ſpirit, we feele his graces ſweeter then hony.

N U N.

105 Thy word *is* a [a] lanterne vnto my feete, and a light vnto my paths.

106 I have [b] ſworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very ſore afflicted : O Lord, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the [c] free offering of my mouth, and teach me thy iudgements.

109 My [d] ſoule is continually in mine hand : yet doe I not forget thy law.

110 The wicked have laid a ſnare for me : but I ſwarued not from thy precepts.

111 Thy teſtimonies haue I taken *as* an [e] heritage for euer : for they are the ioy of mine heart.

112 I have applyed mine heart to fulfill thy ſtatutes alway, *euen* vnto the end.

[a] Of our ſelues we are but darkeneſſe, and cannot ſee, except we be lightened with Gods Word.

[b] So all the faithfull ought to bind themſelues to God by a ſolemne oath and promiſe, to ſtirre vp their zeale to embrace Gods word.

[c] That is, my prayers & thankeſgiuing which ſacrifice Hoſea calleth the calues of the lips, Chap. 14. verſe 3.

[d] That is, I am in continuall danger of my life.

[e] I eſteemed no worldly things, but made thy word mine inheritance.

S A M E C H.

113 I hate [a] vaine inventions : but thy Law doe I loue.

114 Thou art my refuge and ſhield, *and* I truſt in thy word.

115 [b] Away from mee, yee wicked : for I will keepe the commandements of my God.

116 Stabliſh me according to thy promiſe, that I may liue, and diſappoint me not of mine hope.

117 [c] Stay thou me, and I ſhalbe ſafe, and I will delight continually in thy ſtatutes:

118 Thou haſt troden downe all them that depart from thy ſtatutes : for their [d] deceit *is* vaine.

119 Thou haſt taken away all the wicked of the earth *like* [e] droſſe, therefore I loue thy teſtimonies.

120 My fleſh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

[a] Whoſoeuer will embrace Gods word aright, muſt abhorre all fantaſies and imaginations both of himſelfe and others.

[b] And hinder me not to keepe the Law of the Lord.

[c] He deſireth Gods continuall aſſiſtance, leaſt he ſhould faint in this race, which he had begun.

[d] The craftie practiſes of them that contemne thy Law, ſhall be brought to nought.

[e] Which infected thy people, as droſſe doth the metall.

[f] Thy iudgements doe not onely teach me obedience, but cauſe me to feare, conſidering mine owne weakeneſſe, which feare cauſeth repentance.

A I N.

121 I have executed iudgement and iuſtice : leaue me not to mine oppreſſour.

122 [a] Anſwere for thy ſeruant in that which is good, *and* let not the proud oppreſſe me.

123 Mine eyes haue fayled *in vvaiting* for thy ſaluation, and for thy iuſt promiſe.

124 Deale with thy [b] ſeruant according to thy mercy, and teach me thy ſtatutes.

125 I am thy ſervant : grant mee *therefore* vnderſtanding, that I may know thy teſtimonies.

126 It is [c] time for thee, Lord, to worke : *for* they have deſtroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue moſt fine gold.

128 Therefore I eſteeme all thy precepts moſt iuſt, and hate all falſe [d] wayes.

[a] Put thy ſelfe betweene mine enemies and me, as if thou were my pledge.

[b] He boaſteth not that he is Gods ſeruant, but hereby putteth God in mind that as he made him his by his grace, ſo hee would continue his fauour toward him.

[c] The Prophet ſheweth that when the wicked haue brought all things to confuſion, and Gods word to vtter contempt, then it is Gods time to helpe and ſend remedy.

[d] That is, whatſoeuer diſſenteth from the purity of thy word.

P E.

129 Thy teſtimonies *are* [a] wonderfull : therefore doth my ſoule keepe them.

130 The entrance into thy [b] wordes ſheweth light, *and* giueth vnderſtanding to the ſimple.

131 I opened my mouth, and [c] panted, becauſe I loued thy commandements.

132 Looke vpon mee and be mercifull vnto me, as thou vſeſt to doe vnto thoſe that loue thy Name.

133 Direct my ſteps in thy word, and let none iniquity haue dominion over me.

134 Deliuer mee from the oppreſſion of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy ſeruant, and teach me thy ſtatute

[a] Containing hie and ſecret myſteries, ſo that I am mooued with admiration and reuerence.

[b] The ſimple ideots that ſubmit themſelues to God, haue their eyes opened and their minds illuminated, ſo ſoone as they begin to reade Gods word.

[c] My zeale toward thy word was ſo great.

136 Mine eyes guſh d out with riuers of water, becauſe they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iuſt *are* thy iudgements.

138 Thou haſt commanded a iuſtice by thy teſtimonies and trueth eſpecially.

139 * My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

140 Thy word is prooued b moſt pure, and thy ſeruant loueth it.

141 I am c ſmall and deſpiſed: *yet* doe I not forget thy precepts.

142 Thy righteouſnes *is* an euerlaſting righteouſnes, and thy Law *is* trueth.

143 Trouble and anguiſh are come vpon me: *yet are* the commandements my delight.

144 The righteouſneſſe of thy teſtimonies *is* euerlaſting: grant me vnderſtanding, and I ſhall d liue.

KOPH.

145 I haue a cried with *my* whole heart: heare me, O Lord, *and* I will keepe thy ſtatutes.

146 I called vpon thee: ſaue me, and I will keepe thy teſtimonies.

147 I preuented the morning light, and cried: *for* I waited on thy word.

148 Mine eyes b preuent the *night* watches, to meditate in thy word.

149 Heare my voyce according to thy louing kindneſſe: O Lord, quicken me according to thy || iudgement.

150 They draw neere that follow after c malice, *and* are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long ſince d by thy teſtimonies, that thou haſt eſtabliſhed them for ever.

RESH.

133 Behold mine affliction, and deliuer me: for I haue not forgotten thy law.

154 Pleade my cauſe, and deliuer me: quicken me according vnto thy a word.

155 Saluation *is* farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great art thy tender mercies, O Lord: quicken me according to thy b iudgements.

157 My perſecutors and mine oppreſſours *are* many: *yet* doe I not ſwarue from thy teſtimonies.

158 I ſaw the tranſgreſſors and was c grieued, becauſe they kept not thy word.

159 Conſider, O Lord, how I d loue thy precepts: quicken me according to thy louing kindneſſe.

160 The e beginning of thy word is trueth, and all the iudgements of thy righteouſnes *indure* for euer.

SCHIN.

161 Princes haue a perſecuted mee without cauſe: but mine heart ſtood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great ſpoyle.

163 I hate falſhood and abhorre it, *but* thy Law doe I loue.

164 b Seuen times a day doe I prayſe thee, becauſe of thy righteous iudgements.

165 They that c loue thy law, ſhall haue great proſperity, and they ſhall haue none hurt.

166 Lord, I haue d truſted in thy ſaluation, and haue done thy commandements.

167 My ſoule hath kept thy teſtimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy teſtimonies: e for all my wayes are before thee.

TAV.

169 Let my complaine come before thee, O Lord, *and* giue me vnderſtanding a according vnto thy word.

170 Let my ſupplication come before thee, *and* deliuer me according to thy promiſe.

171 My lips ſhall b ſpeake prayſe, when thou haſt c taught me thy ſtatutes.

172 My tongue ſhall intreate of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe me: for I have choſen thy precepts.

174 I haue longed for thy ſaluation, O Lord, and thy Law *is* my delight.

175 Let my ſoule liue, and it ſhall prayſe thee, and thy d iudgements ſhall helpe me.

176 I haue e gone aſtray like a loſt ſheepe: ſeeke thy ſeruant, for I doe not forget thy commaundements.

d He ſheweth what ought to be the zeale of Gods children, when they ſee his word contemned.

a We cannot confeſſe God to be righteous, except we liue vprightly and truely, as he hath commanded.

* Pſal. 69, 9. Iohn 2, 17.

b Gold hath need to be fined, but thy word is perfection it ſelfe.

c This is the true triall, to prayſe God in aduerſity.

d So that the life of man without the knowledge of God, is death.

a He ſheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earneſt in the ſtudy of Gods word, then they that kept the watch were in their charge.

|| Or, cuſtome.

c He ſheweth the nature of the wicked to be to perſecute againſt their conſcience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppreſſed.

a For without Gods promiſe there is no hope of deliuerance.

b According to thy promiſe made in the law, which becauſe the wicked lacke, they can haue no hope of ſaluation.

c My zeale conſumed me when I ſaw their malice and contempt of thy glory.

d It is a ſure ſigne of our adoption, when we loue the Law of God.

e Since thou firſt promiſedſt, euen to the end all thy ſayings are true.

a The threatnings and perſecutions of princes could not cauſe me to ſhrinke to confeſſe thee whom I more feare then men.

b That is, often and ſundry times.

c For their conſcience aſſureth them that they pleaſe thee, whereas they that loue not thee, haue the contrary.

d He ſheweth that we muſt firſt haue faith before we can worke and pleaſe God.

e I had no reſpect of men, but ſet thee alwayes before mine eyes, as the iudge of my doings.

a As thou haſt promiſed to be the ſchoolmaſter vnto all them that depend vpon thee.

b The word ſignifieth to powre forth continually.

c All his prayer and deſire is to profit in the word of God.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

e Being chaſed to and fro by mine enemies, and hauing no place to reſt in.

PSAL. CXX.

1 The prayer of Dauid being vexed by the falſe reports of Sauls flatterers. 5 And therefore he lamenteth his long aboade among thoſe infidels, 7 Who were giuen to all kinde of wickednes and contention.

¶ *A ſong of* a *degrees.*

I Called vnto the Lord in my b trouble, and hee heard me.

2 Deliuer my ſoule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doeth *thy* c deceitfull tongue bring vnto thee? or what doeth it auaile thee?

4 *It is as* the d ſharpe arrowes of a mightie man, and *as* the coales of Iuniper.

5 Woe is to me that I remaine in e Meſhech, *and* dwell in the tents of f Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I *ſeeke* g peace, and when I ſpeake *thereof,* they are *bent* to warre.

a That is, of lifting vp the tune and riſing in ſinging.

b Albeit the children of God ought to reioyce when they ſuffer for righteous ſake, yet it is a great griefe to the fleſh to heare euill for well doing.

c He aſſured himſelfe that God would turne their craft to their owne deſtruction.

d He ſheweth that there is nothing ſo ſharpe to pierce, nor ſo hote to ſet on fire, as a ſlandrous tongue. e These were people of Arabia, which came of Iaphet, Geneſis 10, 2. f That is, of the Iſhmaelites. g He declareth what he meaneth by Meſhech, and Kedar, to wit, the Iſraelites which had degenerate from their godly fathers, and hated and contended againſt the faithfull.

PSAL. CXXI.

1 This Pſalme teacheth that the faithfull ought onely to looke for helpe at God, 7 who onely doth maintaine, preſerue and proſper his Church.

¶ *A ſong of degrees.*

I Will lift vp mine eyes || vnto the mountaines, from whence my helpe ſhall come.

2 Mine helpe *commeth* from the Lord, which hath made the a heauen and the earth.

3 He will not ſuffer thy foot to ſlip: *for* he that keepeth thee, will not b ſlumber.

4 Behold, he that keepeth Iſrael, will neither ſlumber nor ſleepe.

5 The Lord *is* thy keeper: the Lord *is* thy ſhadow at thy right hand.

6 The ſunne ſhall not c ſmite thee by day, nor the moone by night.

|| *Or, about the mountaines: meaning, that there is nothing ſo high in this world, wherein he can truſt, but onely in God.*

a He accuſeth mans ingratitude, which cannot depend on Gods power.

b He ſheweth that Gods prouidence not onely watcheth ouer his Church in generall: but alſo ouer euery member thereof. c Neither heat nor cold, nor any incommodity ſhall be able to deſtroy Gods Church, albeit for a time they may moleſt it.

7 The Lord ſhall preſerue thee from all euill: he ſhall keepe thy ſoule.

8 The Lord ſhall preſerue thy [d] going out, and thy comming in from henceforth and for euer.

[d] Whatſoeuer thou doeſt enterpriſe, ſhall haue good ſucceſſe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accompliſhed his promiſe and placed his Arke in Zion.* 5 *For the which he giueth thankes,* 8 *And prayeth for the proſperitie of the Church.*

¶ *A ſong of degrees*, or Pſalme *of Dauid.*

I [*] [a] Reioyced when they ſaid to me, We will goe into the houſe of the Lord.

2 Our [b] feete ſhall ſtand in thy gates, O Ieruſalem.

3 Ieruſalem *is* builded as a citie, that is [c] compact together in it ſelfe:

4 Whereunto [d] the Tribes, *euen* the Tribes of the Lord go vp *according* to the teſtimonie to Iſrael, to prayſe the Name of the Lord.

5 For there are thrones ſet for iudgement, *euen* the thrones of the houſe of [e] Dauid.

6 Pray for the peace of Ieruſalem: let them proſper that loue thee.

7 Peace be within thy [f] walles, *and* proſperitie within thy palaces.

8 For my [g] brethren and neighbours ſakes, I will wiſh thee now proſperitie.

9 Becauſe of the Houſe of the Lord our God, I will procure thy wealth.

[*] 1. Chron. 29, 9.

[a] He reioyceth that God had appoynted a place, where the Arke ſhould ſtill remaine.

[b] Which were wont to wander to and fro, as the Arke remooued.

[c] By the artificiall ioyning and beautie of the houſes, he meaneth the concord and loue that was betweene the citizens.

[d] All the tribes according to Gods couenant ſhall come and pray there.

[e] In whoſe houſe God placed the throne of iuſtice, and made it a figure of Chriſts kingdome.

[f] The fauour of God proſper thee both within and without.

[g] Not onely for mine owne ſake, but for all the faithfull.

PSAL. CXXIII.

A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus, by the wicked worldlings and contemners of God.

¶ *A ſong of degrees.*

I Lift vp mine eyes to thee, that dwelleſt in the heauens.

2 Behold, as the eyes of [a] ſeruants *looke* vnto the hand of their maſters, *and* as the eyes of a maiden vnto the hand of her miſtreſſe: ſo our eyes *vvaite* vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vnto vs, O Lord, haue mercie vpon vs: for wee haue [b] ſuffered too much contempt.

4 Our ſoule is filled too full of the mocking of the wealthy, *and* of the diſpitefulneſſe of the proud.

[a] He compareth the condition of the godly, to ſeruants that are deſtitute of all helpe, aſſuring that when all other helpes faile, God is euer at hand and like himſelfe.

[b] He declareth that when the faithfull are ſo full, that they can no more endure the oppreſſions and ſcornings of the wicked, there is alway helpe aboue, if with hungry deſires they call for it.

PSAL. CXXIV.

The people of God, eſcaping a great perill, doe acknowledge themſelues to be deliuered, not by their owne force, but by the power of God. 4 *They declare the greatneſſe of the perill.* 6 *And prayſe the Name of God.*

¶ *A ſong of degrees*, or Pſalme *of Dauid.*

IF the Lord had not beene [a] on our ſide, (may Iſrael now ſay.)

2 If the Lord had bene on our ſide, when men roſe vp againſt vs,

3 They had then ſwallowed vs vp [b] quicke, when their wrath was kindled againſt vs.

4 Then the [c] waters had drowned vs, *and* the ſtreame had gone ouer our ſoule:

5 Then had the ſwelling waters gone ouer our ſoule.

6 Prayſed *be* the Lord, which hath not giuen vs *as* a pray vnto their teeth.

7 Our ſoule is eſcaped, euen as a bird out of the [d] ſnare of the foulers: the ſnare is broken, and we are deliuered.

8 Our helpe *is* in the Name of the Lord, which hath made heauen and earth.

[a] He ſheweth that God was ready to helpe at neede, and that there was none other way to be ſaued, but by his onely meanes.

[b] So vnable were we to reſiſt.

[c] He vſeth moſt proper ſimilitudes to expreſſe the great danger that the Church was in, and out of the which God miraculouſly deliuered them.

[d] For the wicked did not onely furiouſly rage againſt the faithfull, but craftily imagined to deſtroy them.

PSAL. CXXV.

1 *Hee deſcribeth the aſſurance of the faithfull in their afflictions.* 4 *And deſireth their wealth,* 5 *And the deſtruction of the wicked.*

¶ *A ſong of degrees.*

THey that truſt in the Lord, *ſhall be* as mount Zion, *vvhich* cannot [a] be remooued, *but* remaineth for euer.

2 *As* the mountaines *are* about Ieruſalem: ſo *is* the Lord about his people from henceforth and for euer.

3 For the [b] rod of the wicked ſhall not reſt on the lot of the righteous, leaſt the righteous put forth their hand vnto wickedneſſe.

4 Doe well, O Lord, vnto thoſe that be good and true in their hearts.

5 [c] But theſe that turne aſide by their crooked *vvayes*, them ſhall the Lord leade with the workers of iniquitie: *but* peace *ſhallbe* vpon Iſrael.

[a] Though the world be ſubiect to mutations, yet the people of God ſhall ſtand ſure, and be defended by Gods prouidence.

[b] Though God ſuffer his to be vnder the croſſe, leaſt they ſhould embrace wickednes, yet this croſſe ſhall not ſo reſt vpon them, that it ſhould driue them from hope.

[c] He deſireth God to purge his Church from hypocrites, and ſuch as haue no zeale of the trueth.

PSAL. CXXVI.

1 *This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their deliuerance was wonderfull after the ſeuentie yeeres of captiuitie foreſpoken by Ieremie, Chap. 25, 12. and 29, 10.*

¶ *A ſong of degrees*, or Pſalme *of Dauid.*

WHen the Lord brought againe the captiuitie of Zion, wee were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then ſaid they among the [c] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, *vvhereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.

5 They that ſowe in teares, ſhall reape in ioy.

6 They went weeping, and caried [e] precious ſeede: *but* they ſhall returne with ioy, and bring their ſheaues.

[a] Their deliuerance was as a thing incredible, and therefore tooke away all excuſe of ingratitude.

[b] He ſheweth how the godly ought to reioyce when God gathereth his Church or deliuereth it.

[c] If the infidels confeſſe Gods wonderfull worke, the faithfull can neuer ſhew themſelues ſufficiently thankefull.

[d] It is no more impoſſible to God to deliuer his people, then to cauſe the riuers to runne in the wilderneſſe and barren places

[e] That is, ſeede which was ſcarce and deare: meaning, that they which truſted in Gods promiſe to returne, had their deſire.

PSAL. CXXVII.

1 *He ſheweth that the whole eſtate of the world, both domeſticall and politicall, ſtandeth by Gods meere prouidence and bleſſing.* 3 *And that to haue children well nurtured, is an eſpeciall grace and gift of God.*

¶ *A ſong of degrees*, or Pſalme *of Salomon.*

EXcept the Lord [a] build the houſe, they labour in vaine that built it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to riſe earely, *and* to lie downe late, *and* eat the bread [d] of ſorow: but hee will ſurely giue [e] reſt to his beloued.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.

4 As *are* the arrowes in the hand of the ſtrong man; ſo *are* the [f] children of youth.

5 Bleſſed *is* the man that hath his quiuer full of them: *for* they [g] ſhall not be aſhamed, when they ſpeake with *their* enemies in the gate.

[a] That is, gouerne and diſpoſe all things pertaining to the familie.

[b] The publike eſtate of the common-wealth.

[c] Which watch and ward, and are alſo magiſtrates, and rulers of the citie.

[d] Either that which is gotten by hard labour, or eaten with griefe of minde.

[e] Not exempting them from labour, but making their labours comfortable, and as it were a reſt.

[f] That is, endued with ſtrength and vertues from God: for theſe are ſignes of Gods bleſſings, and not the number.

[g] Such children ſhall be able to ſtop their aduerſaries mouthes, when their godly life is maliciouſly accuſed before Iudges,

PSAL. CXXVIII.

He ſheweth that bleſſedneſſe appertaineth not to all vniuerſally, but to them onely that feare the Lord, and walke in his wayes.

¶ *A ſong of degrees.*

Bleſſed *is* euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou eateſt the labours of thine [b] hands, thou ſhalt be bleſſed, and it ſhallbe well with thee.

3 Thy wife *ſhallbe* as the fruitfull vine on the ſides of thine houſe, *and* thy [c] children like the oliue plants round about thy table.

4 Lo, ſurely thus ſhall the man be bleſſed, that feareth the Lord.

5 The Lord out of Zion ſhall [d] bleſſe thee, and thou ſhalt ſee the wealth of [e] Ieruſalem all the dayes of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace vpon Iſrael.

[a] God approoueth not our life, except it be reformed according to his word.

[b] The world eſteemeth them happy, which liue in wealth and idleneſſe: but the holy Ghoſt approoueth them beſt that liue of the meane profite of their labours.

[c] Becauſe Gods fauour appeareth in none outward thing, more then in increaſe of children, he promiſeth to enrich the faithfull with this gift.

[d] Becauſe of the ſpirituall bleſſing which God hath made to his Church, theſe temporall things ſhall be graunted.

[e] For except God bleſſed his Church publikely, this priuate bleſſing were nothing.

PSAL. CXXIX.

1 *He admoniſheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it ſhall be deliuered.* 6 *And the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.*

¶ *A ſong of degrees.*

They haue oftentimes afflicted mee from my youth (may [a] Iſrael now ſay.)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile againſt mee.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, ſhall be all aſhamed and turned backward.

6 [c] They *ſhall be* as the graſſe on the houſe tops, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 [d] Neither they which goe by, ſay, The bleſſing of the Lord *be* vpon you, *or*, We bleſſe you in the Name of the Lord.

[a] The Church now afflicted, ought to remember how her condition hath euer bene ſuch from the beginning to be moleſted moſt grieuouſly by the wicked: yet in time it hath euer bene deliuered.

[b] Becauſe God is righteous, he cannot but plague his aduerſaries, and deliuer his, as oxen out of the plough.

[c] The enemies that lift themſelues moſt high, and as it were approach neere to the Sunne, are conſumed with the heat of Gods wrath, becauſe they are not grounded in godly humilitie.

[d] That is, the wicked ſhall periſh, and none ſhall paſſe for them.

PSAL. CXXX.

The people of God from their bottomleſſe miſeries doe cry vnto God, and are heard. 3 *They confeſſe their ſinnes, and flee vnto Gods mercies.*

¶ *A ſong of degrees.*

Out of the [a] deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, ſtraightly markeſt iniquities, O Lord, [b] who ſhall ſtand?

4 But mercie *is* with thee, that thou [c] mayeſt be feared.

5 I haue waited on the Lord: my ſoule hath waited, and I haue truſted in his word.

6 My ſoule *waiteth* on the Lord more then the morning watch watcheth for the morning.

7 Let Iſrael waite on the Lord: for with the Lord *is* [d] mercie, and with him *is* great redemption.

8 And hee ſhall redeeme Iſrael from all his iniquities.

[a] Being in great diſtreſſe and ſorow.

[b] He declareth that we cannot be iuſt before God, but by forgiueneſſe of ſinnes.

[c] Becauſe of nature thou art mercifull: therefore the faithfull reuerence thee.

[d] He ſheweth to whom the mercy of God doth appertaine: to Iſrael, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedie deſire to reigne, proteſteth his humilitie and modeſtie before God, and teacheth all men what they ſhould doe.*

¶ *A ſong of degrees*, or Pſalme *of Dauid.*

Lord, [a] mine heart is not hautie, neither are mine eyes lofty, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my ſelfe, like one wained from his mother, and kept ſilence: I am in my ſelfe as one that is [c] wained.

3 Let Iſrael waite on the Lord from hencefoorth and for euer.

[a] He ſetteth forth his great humility, as an example to all rulers and gouernours.

[b] Which paſſe the meaſure and limits of his vocation.

[c] He was void of ambition and wicked deſires.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promiſe made vnto Dauid, deſire that he would eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as was foreſpoken, Deut. 12, 5.*

¶ *A ſong of degrees.*

Lord, remember Dauid with all his [a] affliction.

2 Who ſware vnto the Lord, *and* vowed vnto the mightie *God*, of Iaakob, *ſaying*,

3 I [b] will not enter into the Tabernacle of mine houſe, nor come vpon my pallet *or* bed,

4 Nor ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber,

5 Vntill I finde out a place for the [c] Lord, an habitation for the mightie *God* of Iaakob.

6 Lo, we heard of it in [d] Ephrathah, *and* found it in the fields of the forreſt.

7 Wee will enter into his Tabernacles, *and* worſhip before his footſtoole.

8 Ariſe, O Lord, *to come* into thy [e] reſt, thou, and the Arke of thy ſtrength.

9 Let thy Prieſts be cloathed with [f] righteouſneſſe, and let thy Saints reioyce.

10 For thy [g] ſeruant Dauids ſake refuſe not the face of thine Anoynted.

11 The Lord hath ſworne in trueth vnto Dauid, and he will not ſhrinke from it, *ſaying*, Of the fruit of thy body will I ſet vpon thy throne.

12 If thy ſonnes keepe my Couenant, and my teſtimonies, that I ſhall teach them, their ſonnes alſo ſhall ſit vpon thy throne for [h] euer.

13 For the Lord hath choſen Zion, *and* loued to dwell in it, *ſaying*,

14 This is my reſt for euer: here will I dwell, for I haue a [i] delight therein.

15 I will ſurely bleſſe her vitailes, *and* will ſatiſfie her poore with bread,

16 And will cloathe her Prieſts with [k] ſaluation, and her Saints ſhall ſhout for ioy.

17 There will I make the [l] horne of Dauid to bud: *for* I haue ordeined a light for mine Anoynted.

18 His enemies will I cloathe with ſhame, but on him his crowne ſhall floriſh.

[a] That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build the Temple.

[b] Becauſe the chiefe charge of the king was to ſet foorth Gods glory, he ſheweth that he could take no reſt, neither would goe about any worldly thing, were it neuer ſo neceſſarie, before he had executed his office.

[c] That is, the Arke, which was a ſigne of Gods preſence.

[d] The common bruit was that the Arke ſhould remaine in Ephrathah, that is, in Beth-lehem a plentifull place: but after we perceiued that thou wouldeſt place it in Ieruſalem, which was barren as a forreſt, and compaſſed about onely with hilles.

[e] That is, Ieruſalem, becauſe that afterward his Arke ſhould remooue to none other place.

[f] Let the effect of thy grace both appeare in the Prieſts and in the people.

[g] As thou firſt madeſt promiſe to Dauid, ſo continue it to his poſteritie, that whatſoeuer they ſhall aske for their people, it may be granted.

[h] Becauſe this cannot be accompliſhed but in Chriſt, it followeth, that the promiſe was ſpirituall.

[i] Meaning, for his owne ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before that it was barren.

[k] That is, with my protection, whereby they ſhall be ſafe.

[l] Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

PSAL. CXXXIII.

1 *This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.*

¶ *A ſong of degrees*, or Pſalme *of Dauid.*

Behold, how good and how comely a thing it is, brethren to dwell euen [a] together.

[a] Becauſe the greateſt part were againſt Dauid, though ſome fauoured him, yet when hee was eſtabliſhed king at length, they ioyned all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly loue.

2 *It is* like to the precious [b] oyntment vpon the head, that runneth downe vpon the beard, *euen* vnto Aarons beard, which went downe on the border of his garments.

3 *And* as the dew of [c] Hermon which falleth vpon the mountains of Zion: for [d] there the Lord appoynted the bleſſing *and* life for euer.

b The oyntment was a figure of the graces which come from Chriſt ỹ head vpon his Church.

c By Hermon and Zion he meaneth the plentifull countrey about Ieruſalem.

d Where there is ſuch concord.

PSAL. CXXXIV.

1 He exhorteth the Leuites watching in the Temple, to praiſe the Lord.

¶ A ſong of degrees.

BEhold, prayſe ye the Lord, all yee [a] ſeruants of the Lord, yee that by night ſtand in the houſe of the Lord.

2 Lift vp your [b] hands to the Sanctuary, and prayſe the Lord.

3 The Lord that [c] hath made heauen and earth, bleſſe thee out of Zion.

a Ye that are Leuites and chiefly appoynted to this office.

b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thanks.

c And therefore hath all power, bleſſe thee with his Fatherly loue declared in Zion. Thus the Leuites vſed to prayſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what eſtate ſoeuer they be, to praiſe God for his marueilous workes. 12 And ſpecially for his graces toward his people, wherein he hath declared his Maieſtie, 15 To the confuſion of all idolaters and their idoles.

¶ Prayſe ye the Lord.

PRaiſe, the Name of the Lord; yee ſeruants of the Lord, prayſe *him*.

2 Yee that [a] ſtand in the Houſe of the Lord, *and* in the [b] courts of the Houſe of our God.

3 Prayſe yee the Lord: for the Lord is good: ſing prayſes vnto his Name: for it is a comely thing.

4 For the Lord hath [c] choſen Iaakob to himſelfe, *and* Iſrael for his chiefe treaſure.

5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.

6 Whatſoeuer pleaſed the Lord, that [d] did he in heauen and in earth, in the ſea, & in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the * lightnings with the raine: hee draweth foorth the winde out of his treaſures.

8 * He ſmote the firſt borne of Egypt both of man and beaſt.

9 Hee hath ſent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.

10 * He ſmote many nations, and ſlew mighty Kings:

11 *As* Shion King of the Amorites, and Og king of Baſhan, and all the kingdomes of Canaan:

12 And [e] gaue their land for an inheritance, *euen* an inheritance vnto Iſrael his people.

13 Thy Name, O Lord, *endureth* for euer: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will [f] iudge his people, and be pacified toward his ſeruants.

15 The [g] idoles of the heathen *are* ſiluer and gold, *euen* the worke of mens hands.

16 They haue a mouth, and ſpeake not: they haue eyes and ſee not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *ſo are* all that truſt in them.

19 Prayſe the Lord, yee houſe of Iſrael: prayſe the Lord, ye houſe of Aaron.

20 Prayſe the Lord, ye houſe of Leui; ye that feare the Lord, prayſe the Lord.

21 Prayſed *be* the Lord out of Zion, which dwelleth in Ieruſalem. Prayſe ye the Lord.

a Ye Leuites that are in his Sanctuary.

b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple ſeparate.

c That is, hath freely loued the poſterity of Abraham.

d He ioyned Gods power with his will, to the intent that we ſhould not ſeparate them, and hereby he willeth Gods people to depend on his power which he confirmeth by examples.

* *Iere.* 10,13.

* *Exod.* 12,29.

* *Num.* 21,24,34.

e He ſheweth what fruit the godly conceiue of Gods power, whereby they ſee how he deſtroyeth his enemies, and deliuereth his people.

f That is, gouerne and defend his people.

g By ſhewing what puniſhment God appoynteth for the heathen idolaters, hee warneth his people to beware the like offences, ſeeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mighty power of God, Reade Pſal. 115. verſe 4.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things, which ſtandeth in confeſſing that he giueth vs all of his meere liberalitie.

PRaiſe ye the Lord, becauſe he is good: for his [a] mercy *endureth* for ever.

2 Praiſe yee the God of gods: for his mercie *endureth* for euer:

3 Prayſe yee the Lord of lords: for his mercie *endureth* for euer:

4 Which onely doeth great wonders; for his mercie *endureth* for euer:

5 Which by *his* wiſedome made the heauens: for his mercie *endureth* for euer:

6 Which hath ſtretched out the earth vpon the waters: for his [b] mercie *endureth* for euer:

7 Which made great lights: for his mercy *endureth* for ever:

8 *As* the Sunne to rule the day; for his mercy *endureth* for euer:

9 The Moone and the ſtarres to governe the night: for his mercy *endureth* for ever:

10 Which ſmote Egypt with their firſt borne, (for his mercy *endureth* for euer.)

11 And [c] brought out Iſrael from among them; for his mercie *endureth* for euer:

12 With a mighty hand and [d] ſtretched out arme; for his mercie *endureth* for euer:

13 Which diuideth the Sea into two parts; for his mercie *endureth* for euer:

14 And made Iſrael to paſſe through the mids of it; for his mercie *endureth* for euer:

15 And ouerthrew Pharaoh and his hoaſte in the red Sea; for his mercie *endureth* for euer:

16 Which led his people thorow the [e] wilderneſ; for his mercie *endureth* for euer:

17 Which ſmote great Kings: for his mercie *endureth* for euer:

18 And ſlew [f] mighty Kings: for his mercie *endureth* for euer:

19 *As* Shion king of the Amorites: for his mercy *endureth* for euer:

20 And Og the king of Baſhan: for his mercy *endureth* for euer:

21 And gaue their land for an heritage; for his mercy *endureth* for euer:

22 *Euen* an inheritage vnto Iſrael his ſeruant; for his mercy *endureth* for euer:

23 Which remembred vs in our [g] baſe eſtate; for his mercy *endureth* for euer:

24 And hath reſcued vs from our oppreſſours; for his mercy *endureth* for euer:

25 Which giueth food to all [h] fleſh; for his mercy *endureth* for euer:

26 [i] Prayſe ye the God of heauen; for his mercie *endureth* for euer.

a By this repitition he ſheweth that the leaſt of Gods benefits binde vs to thankeſgiuing: but chiefly his mercy, which is principally declared towards his Church.

b This was a common kinde of thankeſgiuing, which the whole people vſed, when they had receiued any benefit of God, as 2. Chron. 7,6. and 20,21. meaning, that God was not onely mercifull to their fathers, but alſo continued the ſame to their poſterity.

c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.

d In doing ſuch a worke as was neuer done before, nor that any other could doe.

e Where for the ſpace of fourty yeeres he ſhewed infinite and moſt ſtrange wonders.

f Declaring thereby that no power nor authority was ſo deare vnto him, as the loue of his Church.

g In our greateſt affliction and ſlauery, when we looked for nothing leſſe then to haue had any ſuccour.

h Seeing that God prouideth euen for the beaſts, much more hath he care ouer his.

i Seeing that all ages haue had moſt plaine teſtimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their baniſhment ſeeing Gods true Religion decay, liued in great anguiſh and ſorow of heart: the which griefe the Caldeans did ſo little pitie, 3 That they rather increaſed the ſame dayly with tauntes, reproaches and blaſphemies againſt God. 7 Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who prouoked the Babylonians againſt them, 8 And mooued by the Spirit of God, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſly.

BY the riuers of Babel we [a] ſate, and there wee wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes

a That is, we aboade a long time, and albeit that the countrie was pleaſant, yet could not ſtay our teares, nor turne vs from the true ſeruice of our God.

in the mids [b] thereof.

3 Then they that led vs captiue, [c] required of vs ſongs and mirth, when we had hanged vp *our harpes, ſaying,* Sing vs *one* of the ſongs of Zion.

4 How ſhall wee ſing, *ſaid wee,* a ſong of the Lord in a ſtrange land?

5 [d] If I forget thee, O Ieruſalem, let my right hand forget *to play.*

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: *yea,* if I preferre not Ieruſalem to my [e] chiefe ioy.

7 Remember the children of [f] Edom, O Lord, in the [g] day of Ieruſalem, which ſaid, Raſe it, raſe it to the foundation thereof.

8 O daughter of Babel, worthy to be deſtroyed, bleſſed *ſhall he be* that rewardeth thee, as thou haſt ſerued vs.

9 [h] Bleſſed *ſhall he be* that taketh and daſheth thy children againſt the ſtones.

[b] To wit, of that countrey.

[c] The Babylonians ſpeake thus in mocking vs, as though by our ſilence we ſhould ſignifie that we hoped no more in God.

[d] Albeit the faithfull are touched with their particular griefes, yet the common ſorow of the Church is moſt grieuous vnto them, and is ſuch as they cannot but remember and lament.

[e] The decay of Gods religion in their countrey was ſo grieuous, that no ioy could make them glad, except it were reſtored.

[f] According as Ezekiel 25,13. and Ieremiah 49,7. verſe prophecied: and Obadiah, verſ. 10. ſheweth that the Edomites which came of Eſau, conſpired with the Babylonians againſt their brethren and kinsfolke.

[g] When thou didſt viſit Ieruſalem.

[h] He alludeth to Iſaiahs prophecie, Chap. 13. and 16. verſe, promiſing good ſucceſſe to Cyrus and Darius, whom ambition mooued to fight againſt Babylon, but God vſed them as his rods to puniſh his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiſeth the goodneſſe of God toward him, the which is ſo great, 4 That it is knowen to forrein princes, who ſhall prayſe the Lord together with him. 6 And hee is aſſured to haue the like comfort of God in the time following, as he had heretofore.

¶ A Pſalme *of Dauid.*

I Will prayſe thee with my whole heart: *euen* before the [a] gods will I prayſe thee.

2 I will worſhip toward thine holy [b] Temple and prayſe thy Name, becauſe of thy louing kindneſſe and for thy trueth: for thou haſt magnified thy Name aboue all things by thy word.

3 When I called, then thou heardeſt me, *and* haſt [c] increaſed ſtrength in my ſoule.

4 All the [d] kings of the earth ſhall prayſe thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they ſhall ſing of the wayes of the Lord, becauſe the glory of the Lord *is* great.

6 For the Lord is high, yet he beholdeth the lowly, but the proud he knoweth [e] afarre off.

7 Though I walke in the middes of trouble, *yet* wilt thou reuiue me: thou wilt ſtretch foorth thine hand vpon the wrath of mine enemies, and thy right hand ſhall ſaue me.

8 The Lord will [f] performe *his worke* toward mee: O Lord, thy mercy *endureth* for euer: forſake not the works of thine hands.

[a] Euen in the preſence of Angels and of them that haue authority among men.

[b] Both the Temple and ceremoniall ſeruice at Chriſts comming were aboliſhed: ſo that now God will be worſhipped only in ſpirit and trueth, Iohn 4.23.

[c] Thou haſt ſtrengthened me againſt mine outward and inward enemies.

[d] All the world ſhall confeſſe that thou haſt wonderfully preſerued me, and performed thy promiſe.

[e] Diſtance of place cannot hinder God to ſhew mercy to his, and to iudge the wicked though they thinke that he is farre off.

[f] Though mine enemies rage neuer ſo much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid cleanſeth his heart from all hypocriſie, ſheweth that there is nothing ſo hid, which God ſeeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, hee proteſteth to be enemie to all them that contemne God.

¶ *To him that excelleth. A Pſalme of Dauid.*

O Lord, thou haſt tried me, and knowen *me.*

2 Thou knoweſt my [a] ſitting and my riſing: thou vnderſtandeſt my thought afarre off.

3 Thou [b] compaſſeſt my pathes, and my lying downe, and art accuſtomed to all my wayes.

4 For there is not a word in my [c] tongue, *but* loe, thou knoweſt it wholly, O Lord.

5 Thou holdeſt me ſtraite behind and before, and layeſt thine [d] hand vpon me.

6 *Thy* knowledge is too wonderfull for me: it is ſo high that I cannot *attaine* vnto it.

7 Whither ſhall I goe from thy [e] Spirit? or whither ſhall I flee from thy preſence?

8 If I aſcend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the vttermoſt parts of the ſea:

10 Yet thither ſhall thine hand [f] leade me, and thy right hand hold me.

11 If I ſay, Yet the darkneſſe ſhall hide me, euen the night *ſhallbe* [g] light about me.

12 Yea, the darkeneſſe hideth not from thee: but the night ſhineth as the day: the darkeneſſe and light are both alike.

13 For thou haſt [h] poſſeſſed my reines: thou haſt couered me in my mothers wombe.

14 I will prayſe thee, for I am [i] fearefully and wonderouſly made: marueilous *are* thy workes, and my ſoule knoweth it well.

15 My bones are not hid from thee, though I was made in a ſecret *place, and* faſhioned [k] beneath in the earth.

16 Thine eyes did ſee me, when I was without forme: [l] for in thy booke were all things written, *which* in continuance were faſhioned, when there was none of them *before.*

17 How [m] deare therefore are thy thoughts vnto me, O God! how great is the ſum of them!

18 If I ſhould count them, they are moe then the ſand: when I awake, [n] I am ſtill with thee.

19 Oh that thou wouldeſt ſay, O God, the wicked and bloody men, *to whom I ſay,* Depart ye from me:

20 Which ſpeake wickedly of thee, *and* being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earneſtly contend with thoſe that riſe vp againſt thee?

22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.

23 Try mee, O God, and knowe mine heart: prooue me and know my thoughts.

24 And conſider if there be any [p] way of wickednes in me, and leade me in the [q] way for euer.

[a] He confeſſeth that neither our actions, thoughts, or any part of our life can be hid from God, though be ſeeme to be farre off.

[b] So that they are euidently knowen to thee.

[c] Thou knoweſt my meaning before I ſpeake.

[d] Thou ſo guideſt mee with thine hand, that I can turne no way, but where thou appointeſt me.

[e] From thy power and knowledge?

[f] Thy power doth ſo faſt hold me, that I can eſcape by no meanes from thee.

[g] Though darkeneſſe be an hinderance to mans ſight, yet it ſerueth thine eyes as well as the light.

[h] Thou haſt made me in all parts, and therefore muſt needs know me.

[i] Conſidering thy wonderfull worke in forming me, I cannot but prayſe thee and feare thy mighty power.

[k] That is, in my mothers wombe: which he compareth to the inward parts of the earth.

[l] Seeing that thou diddeſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me when thou haſt faſhioned me.

[m] How ought we to eſteeme the excellent declaration of thy wiſedome in the creation of man?

[n] I continually ſee new occaſions to meditate in thy wiſedome, and to prayſe thee.

[o] He teacheth vs boldly to contemne all the hatred of the wicked, and friendſhip of the world, when they would let vs to ſerue God ſincerely.

[p] Or any heinous way or rebellious: meaning, that though he were ſubiect to ſinne, yet was he not giuen to wickedneſſe, and to prouoke God by rebellion.

[q] That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falſhood and iniuries of his enemies. 8 Againſt the which hee prayeth vnto the Lord, and aſſureth himſelfe of his helpe and ſuccour. 12 Wherefore hee prouoketh the iuſt to prayſe the Lord, and to aſſure themſelues of his tuition.

¶ *To him that excelleth. A Pſalme of Dauid.*

DEliuer mee, O Lord, from the euill man: preſerue me from the [a] cruell man:

2 Which imagine euill things in *their* [b] heart, *and* make warre continually.

3 They haue ſharpened their tongues like a ſerpent: [c] adders poiſon *is* vnder their lips, Selah.

4 Keepe [d] me, O Lord, from the hands of the wicked; preſerue me from the cruell man, which purpoſeth to cauſe my ſteps to ſlide.

5 The proud haue layd a ſnare for mee, and ſpread a net with cordes in my pathway, *and* ſet grennes for me. Selah.

6 *Therefore* I ſaid vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

[a] Which perſecuteth me of malice and without cauſe.

[b] That is, by their falſe cauillations & lies they kindle the hatred of the wicked againſt me.

[c] He ſheweth what weapons the wicked vſe, when power and force faile them.

[d] He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

7 O Lord God the ſtrength of my ſaluation, thou [e] haſt couered my head in the day of battell.

8 Let not the wicked haue his deſire, O Lord; [f] performe not his wicked thought, *leaſt* they be proud. Selah.

9 *As for* [g] the chiefe of them that compaſſe mee about, let the miſchiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let [h] him caſt them into the fire, *and* into the deepe pits that they riſe not.

11 *For* the backbiter ſhall not be eſtabliſhed vpon the earth, euill ſhall [i] hunt the cruell man to deſtruction.

12 I know that the Lord will auenge the afflicted, *and* iudge the poore.

13 Surely the righteous ſhall prayſe thy Name, *and* the iuſt ſhall [k] dwell in thy preſence.

[e] He calleth to God with liuely faith, being aſſured of his mercies, becauſe he had before time prooued, that God helped him euer in his dangers.

[f] For it is in Gods hand to ouerthrow the counſels and enterpriſes of the wicked.

[g] It ſeemeth that he alludeth to Saul.

[h] To wit, God: for Dauid ſaw that they were reprobate, and that there was no hope of repentance in them.

[i] Gods plagues ſhall light vpon him in ſuch ſort, that he ſhall not eſcape.

[k] That is, ſhall be defended and preſerued by thy fatherly prouidence and care.

PSAL. CXLI.

1 *Dauid being grieuouſly perſecuted vnder Saul, onely fleeth vnto God to haue ſuccour.* 3 *Deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.*

¶ A Pſalme *of Dauid.*

O Lord, I [a] call vpon thee: haſt thee vnto mee: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy ſight *as* incenſe, *and* the [b] lifting vp of mine handes *as* an euening ſacrifice.

3 Set a watch, O Lord, before my mouth, *and* keepe the [c] doore of my lips.

4 Incline not mine heart to euill, that I ſhould commit wicked works with them that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous ſmite me: *for that is* a benefit: and let [e] him reprooue me, *and it ſhallbe* a precious oyle that ſhall not breake mine head: for within a while I ſhall euen [f] pray in their miſeries.

6 When their iudges ſhallbe caſt downe in ſtonie places, they ſhall [g] heare my wordes, for they are ſweet.

7 Our bones lie ſcattered at the [h] graues mouth, as he that hewed *vvood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lord God: in thee is my truſt: leaue not my ſoule deſtitute.

9 Keepe mee from the ſnare, *vvhich* they haue layd for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nets [k] together, whiles I eſcape.

[a] He ſheweth that there is none other refuge in our neceſſities, but onely to flee vnto God for comfort of ſoule.

[b] He meaneth his earneſt zeale and geſture, which hee vſed in prayer: alluding of the ſacrifices which were by Gods commandement offered in the old Law.

[c] He deſireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

[d] Let not their proſperitie allure me to be wicked as they are.

[e] He could abide all corrections, that came of a louing heart.

[f] By patience I ſhall ſee the wicked ſo ſharpely handled, that I ſhall for pitie pray for them.

[g] The people which followeth their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed.

[h] Here appeareth that Dauid was miraculouſly deliuered out of many deaths, as 2. Cor. 1, 9, 10.

[i] Into Gods nets, whereby he catcheth the wicked in their owne malice.

[k] So that none of them eſcape.

PSAL. CXLII.

The Prophet neither aſtonied with feare, nor caried away with anger, nor forced by deſperation, would kill Saul: but with a quiet minde directed his earneſt prayer to God, who did preſerue him.

¶ A Pſalme *of Dauid, to giue inſtruction*, and *a prayer vvhen he vvas in the caue.*

I Cryed vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, *and* declared mine affection in his preſence.

3 Though my ſpirit [†] was in perplexitie in me, yet thou kneweſt my path: in the way wherein I walked, haue they priuily laid a ſnare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, *and* [‖] none cared for my ſoule.

5 *Then* cried I vnto thee, O Lord, *and* ſayd, Thou art mine [b] hope, *and* my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my perſecuters, for they are too ſtrong for me.

7 Bring my ſoule out of [c] priſon, that I may prayſe thy Name: *then* ſhall the righteous [d] come about me, when thou art beneficiall vnto me.

[a] Dauids patience and inſtant prayer to God condemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or els ſeeke to others then to God, to haue redreſſe in their miſeries.

[†] *Ebr. was folden or wrapped in me: meaning, as a thing that could haue no iſſue.*

[‖] *Or, ſought for my ſelues.*

[b] Though all meanes failed him, yet he knew that God would neuer forſake him.

[c] For he was on all ſides beſet with his enemies, as though he had bene in a moſt ſtrait priſon.

[d] Either to reioyce at my wonderfull deliuerance, or to ſet a crowne vpon mine head.

PSAL. CXLIII.

1 *An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement.* 8 *He deſireth to be reſtored to grace,* 10 *To be gouerneth by his holy Spirit, that hee may ſpend the remnant of his life in the true feare and ſeruice of God.*

¶ *A Pſalme of Dauid.*

Heare my prayer, O Lord, *and* hearken vnto my ſupplication: anſwere me in thy [a] trueth, *and* in thy [b] righteouſneſſe.

2 (And enter not into iudgement with thy ſeruant: for in thy [c] ſight ſhall none that liueth, be iuſtified.)

3 For the enemie hath perſecuted my ſoule: he hath ſmitten my life downe to the earth: hee hath laid me in the darkeneſſe, as they that haue bene dead [d] long agoe:

4 And my ſpirit was in perplexitie in me, *and* mine [e] heart within me was amaſed.

5 *Yet* doe I remember the time [f] paſt: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.

6 I ſtretch foorth mine hands vnto thee: my ſoule deſireth after thee, as the thirſtie land. Selah.

7 Heare mee ſpeedily, O Lord, *for* my ſpirit faileth: hide not thy face from mee, elſe I ſhallbe like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindneſſe in the [g] morning, for in thee is my truſt; [h] ſhew me the way, that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies: *for* [i] I hid mee with thee.

10 [k] Teach me to [l] doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteouſnes.

11 Quicken me, O Lord, for thy Names ſake, *and* for thy righteouſneſſe bring my ſoule out of trouble.

12 And for thy mercy [m] ſlay mine enemies, and deſtroy all them that oppreſſe my ſoule: for I am thy [n] ſeruant.

[a] That is, as thou haſt promiſed to be faithfull in thy promiſe to all that truſt in thee.

[b] That is, according to thy free goodneſſe, whereby thou defendeſt thine.

[c] He knew that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners.

[d] He acknowledgeth that God is the onely and true phyſitian and heale him: and that he is able to raiſe him to life, though he were dead long a goe, and turned to aſhes.

[e] So that onely by faith and by the grace of Gods Spirit he was vpholden.

[f] To wit, thy great benefits of olde, and the manifold examples of thy fauour towards thine.

[g] That is, ſpeedily and in due ſeaſon.

[h] Let thine holy Spirit counſell me how to come foorth of theſe great cares and troubles.

[i] I hid my ſelfe vnder the ſhadow of thy wings that I might be defended by thy power.

[k] He confeſſeth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderſtanding by his Spirit, and frameth our hearts by his grace to obey him.

[l] That is, iuſtly and aright: for ſo ſoone as wee decline from Gods will, wee fall into errour.

[m] Which ſhall be a ſigne of thy Fatherly kindneſſe toward mee.

[m] Reſigning my ſelfe wholly vnto thee, and truſting in thy protection.

PSAL. CXLIV.

He praiſeth the Lord with great affection and humilitie for his kingdome reſtored, and for his victories obteined. 5 *Demaunding helpe, and the deſtruction of the wicked.* 9 *Promiſing to acknowledge the ſame with ſongs of prayſes,* 15 *And declareth wherein the felicitie of any people conſiſteth.*

¶ A Pſalme of *Dauid*.

BLeſſed *be* the Lord my ſtrength, which [a] teacheth mine hands to fight, *and* my fingers to battell.

2 *He is* my goodneſſe and my fortreſſe, my towre and † my deliuerer, my ſhield and in him I truſt, which ſubdueth my people vnder me.

3 Lord, what is man that thou [c] regardeſt him! *or* the ſonne of man that thou thinkeſt vpon him!

4 Man is like to vanitie; his dayes *are* like a ſhadow that vaniſheth.

5 [d] Bowe thine heauens, O Lord, and come downe; touch the mountaines, & they ſhall ſmoake.

6 [e] Caſt forth the lightning and ſcatter them; ſhoot out thine arrowes and conſume them.

7 Send thine hand from aboue; deliuer mee, and take me out of the great [f] waters, *and* from the hand of ſtrangers,

8 Whoſe mouth talketh vanitie, and their right hand *is* a right hand [g] of falſhood.

9 I will ſing a [h] new ſong vnto thee, O God, *and* ſing vnto thee vpon a viole, *and* an inſtrument of ten ſtrings.

10 *It is he* that giueth deliuerance vnto kings, *and* reſcueth Dauid his [i] ſeruant from the hurtfull ſword.

11 Reſcue me, and deliuer mee from the hand of ſtrangers, whoſe mouth talketh vanitie, and their right hand, *is* a right hand of falſhood:

12 That our ſons *may be* as the plants growing vp in their youth, *and* our daughters as the corner *ſtones*, grauen after the ſimilitude of a palace:

13 That our [l] corners *may be* full *and* abounding with diuers ſorts, *and* that our ſheepe may bring forth thouſands and ten thouſand in our ſtreets.

14 That our [m] oxen may be ſtrong to labour; that there be none inuaſion, nor going out, nor no crying in our ſtreetes.

15 Bleſſed *are* the people, that be [n] ſo, *yea* bleſſed *are* the people whoſe God is the Lord.

[a] Who of a poore ſheepheard hath made me a valiant wariour and mightie conquerour.

† *Ebr. my deliuerer vnto me: for the Prophet cannot ſatisfie himſelfe with any words.*

[b] He confeſſeth, that neither by his owne authoritie, power or policie his kingdome was quiet, but by the ſecret grace of God.

[c] To giue vnto God iuſt praiſe, is to confeſſe our ſelues to be vnworthy of ſo excellent benefits, and that he beſtoweth them vpon vs of his free mercie.

[d] He deſireth God to continue his graces, and to ſend helpe for the preſent neceſſitie.

[e] By theſe maner of ſpeeches he ſheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.

[f] That is, deliuer me from the tumults of them that ſhould be my people, but are corrupt in their iudgement and enterpriſes, as though they were ſtrangers.

[g] For though they ſhake hands, yet they keepe not promiſe. [h] That is, a rare and excellent ſong, as thy great benefits deſerue. [i] Though wicked kings be called Gods ſeruants, as Cyrus, Iſa. 45, 1. foraſmuch as he vſeth them to execute his iudgements: yet Dauid becauſe of Gods promiſe, and they that rule godly, are properly ſo called, becauſe they ſerue not their owne affections, but ſet forth Gods glory. [k] He deſireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefeſt of Gods benefits. [l] That the very corners of our houſes may be full of ſtore for the great aboundance of thy bleſſings. [m] He attributeth not onely the great commodities, but euen the leaſt alſo to Gods fauour. [n] And if God giue not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

PSAL. CXLV.

This Pſalme was compoſed when the kingdome of Dauid flouriſhed. 1 Wherein he deſcribeth the wonderfull prouidence of God, aſwell in gouerning man, as in preſeruing all the reſt of his creatures. 17 He praiſeth God for his iuſtice and mercie. 18 But ſpecially for his louing kindneſſe toward thoſe that call vpon him, that feare him, and loue him: 21 For the which hee promiſeth to praiſe him for euer.

¶ A Pſalme of *Dauid of prayſe*.

O My God *and* King, [a] I will extold thee, and will bleſſe thy Name for euer and euer.

2 I will bleſſe thee dayly, and prayſe thy Name for euer and euer.

3 [b] Great *is* the Lord and moſt worthy to be prayſed, and his greatneſſe *is* incomprehenſible.

4 Generation ſhall prayſe thy works vnto [c] generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maieſtie, and thy wonderfull workes.

6 And they ſhall ſpeake of the power of thy [d] dreadfull acts, and I will declare thy greatneſſe.

7 They ſhall breake out into the mention of thy great goodneſſe, and ſhall ſing aloude of thy righteouſneſſe.

8 * The Lord is gracious, and [e] mercifull, ſlow to anger, and of great mercie.

9 The Lord is good to all, and his mercies *are* ouer all his works.

10 All thy works prayſe thee, O Lord, and thy Saints bleſſe thee.

11 [f] They ſhew the glory of thy kingdome, and ſpeake of thy power,

12 To cauſe his [g] power to be knowen to the ſonnes of men, and the glorious renowme of his kingdome.

13 Thy * kingdom *is* an euerlaſting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all that [h] fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hand, and filleſt all things liuing of *thy* good pleaſure.

17 The Lord *is* [k] righteous in all his wayes, and holy in all his works.

18 The Lord *is* neere vnto all that call vpon him, *yea*, to all that call vpon him in [l] trueth

19 He will fulfill the [m] deſire of them that feare him; he will alſo heare their cry, and will ſaue them.

20 The Lord preſerueth all them that loue him; but he will deſtroy the wicked.

21 My mouth ſhall ſpeake the prayſe of the Lord, and all [n] fleſh ſhall bleſſe his holy Name for euer and euer.

[a] He ſheweth what ſacrifices are pleaſant and acceptable vnto God; euen praiſe and thankſgiuing, and ſeeing that God ſtill continueth his benefits towards vs, wee ought neuer to be wearie in praiſing him for the ſame. [b] Hereby hee declareth that all power is ſubiect vnto God, and that no worldly promotion ought to obſcure Gods glory. [c] Foraſmuch as the ende of mans creation, and of his preſeruation in this life is to prayſe God, therefore hee requireth that not onely wee our ſelues doe this, but cauſe all others to doe the ſame.

[d] Of thy terrible iudgements againſt the wicked.

* *Exod. 34, 6.*

[e] He deſcribeth after what ſort God ſheweth himſelfe to all his creatures, though our ſins haue prouoked his vengeance againſt all: to wit, mercifull, not only in pardoning the ſinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the ſweet comfort of the ſame.

[f] The Praiſe of thy glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are euer mindfull of the ſame.

[g] He ſheweth that all things are out of order, but only where God reigneth.

* *Luke 1, 33. dan. 7, 14.*

[h] Who being in miſerie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth in heauen, and ſuffer themſelues to be gouerned by him. [i] To wit, aſwell of man, as of beaſt. [k] He praiſeth God, not onely becauſe he is beneficiall to all his creatures, but alſo in that that he iuſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giuing them ſtrength and deliuering them. [l] Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impaciencie and murmuring. [m] For they will aske or wiſh for nothing, but according to his will, 1. Ioh. 5, 14. [n] That is, all men ſhall be bound to prayſe him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that hee hath to prayſe God. 3 And teacheth, not to truſt in man, but onely in God Almightie. 7 Which deliuereth the afflicted. 9 Defendeth the ſtrangers, comforteth the fatherleſſe, and the widowes, 10 And reigneth for euer.

¶ *Prayſe ye the Lord.*

PRayſe thou the Lord, O my [a] ſoule.

2 I will prayſe the Lord during my life; as long as I haue any being, I will ſing vnto my God.

3 Put not your truſt in [b] Princes, *nor* in the ſonne of man, for there is no helpe in him.

4 His breath departeth, *and* hee returneth to his earth; then his [c] thoughts periſh.

5 Bleſſed *is* he that hath the God of Iaakob for his helpe, whoſe hope *is* in the Lord his God.

6 Which made [d] heauen and earth, the ſea, and all that therein is; which keepeth *his* fidelitie for euer,

7 Which executeth iuſtice [e] for the oppreſſed, which giueth bread to the hungrie; the Lord looſeth the priſoners.

8 The Lord giueth ſight to the blind: the

[a] He ſtirreth vp himſelfe and all his affections to praiſe God.

[b] That God may haue the whole praiſe: wherein he forbiddeth all vaine confidence, ſhewing that of nature wee are more inclined to put our truſt in creatures, then in God the Creator.

[c] As their vaine opinions, whereby they flattered themſelues, and ſo imagined wicked enterpriſes. [d] He encourageth the godly to truſt onely in the Lord, both for that his power is able to deliuer them from all danger, and from his promiſe ſake, his will is moſt readie to doe it. [e] Whoſe faith and patience for a while he tryeth, but at length he puniſheth the aduerſaries, that he may be knowen to be iudge of the world.

Lord raiſeth vp the crooked : the Lord [f] loueth the righteous.

9 The Lord keepeth the [g] ſtrangers : he relieueth the fatherleſſe and widow : but hee ouerthroweth the way of the wicked.

10 The Lord ſhall [h] reigne for euer: O Zion, thy God *endureth* from generation to generation. Prayſe ye the Lord.

[f] Though he viſit them by affliction, hunger, impriſonment and ſuch like, yet his fatherly love and pitie never faileth them, yea, rather to his theſe are ſignes of his love.

[g] Meaning, all them that are deſtitute of worldly meanes and ſuccour. [h] Hee aſſureth the Church that God reigneth for ever for the preſervation of the ſame.

PSAL. CXLVII.

1 The Prophet prayſeth the bounty, wiſedome, power, iuſtice, and prouidence of God vpon all his creatures. 2 But ſpecially vpon his Church, which he gathereth together after their diſperſion, 19 Declaring his word and iudgement ſo vnto them, as he hath done to none other people.

PRayſe ye the Lord, for it is good to ſing vnto our God : for it is a [a] pleaſant thing, *and* prayſe is comely.

2 The Lord doth build vp [b] Ieruſalem, *and* gather together the diſperſed of Iſrael.

3 He healeth thoſe that are [c] broken in heart, and bindeth vp their ſores.

4 Hee [d] counteth the number of the ſtarres, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wiſedome is infinite.

6 The Lord relieueth the meeke, *and* abaſeth the wicked to the [e] ground.

7 Sing vnto the Lord with prayſe : ſing vpon the harpe vnto our God,

8 Which [f] couereth the heauen with clouds, and prepareth raine for the earth, and maketh the graſſe to grow vpon the mountaines:

9 Which giueth to beaſts their foode, *and* to the yong rauens that [g] cry.

10 He hath no pleaſure in the [h] ſtrength of an horſe, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Prayſe the Lord, O Ieruſalem : prayſe thy God, O Zion.

13 For he hath made the barres of the gates [i] ſtrong, *and* hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, *and* ſatiſfieth thee with the † flore of wheate.

15 He ſendeth forth his [k] commandement vpon earth, *and* his word runneth very [l] ſwiftly.

16 He giueth ſnow like wool, *and* ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who can abide the cold thereof ?

18 He ſendeth his word and melteth them: he cauſeth his winde to blow, *and* the waters flow.

19 He ſheweth his [m] word vnto Iaakob, his ſtatutes and his iudgements vnto Iſrael.

20 He hath not dealt ſo with euery nation, neither haue they [n] knowen *his* iudgements. Prayſe ye the Lord.

[a] Hee ſheweth wherein we ought to exerciſe our ſelves continually, and to take our paſtime : to wit, in prayſing God.

[b] Becauſe the Lord is the founder of the Church, it cannot be deſtroyed, though the members thereof be diſperſed, and ſeeme as it were for a time to be cut off.

[c] With affliction, or ſorow for ſinne.

[d] Though it ſeeme to man incredible, that God ſhou'd aſſemble his Church, being ſo diſperſed, yet nothing can be too hard to him that can number and name all the ſtarres.

[e] For the more high that the wicked clime the greater is their fall in the end.

[f] He ſheweth by the examples of Gods mightie power, goodneſſe, and wiſedome, that he can neuer want moſt iuſt occaſion to prayſe God.

[g] For their crying is as it were a confeſsion of their neede, which cannot be relieued, but by God onely, then if God ſhew himſelfe mindfull of the moſt contemptible foules, can he ſuffer them to die with famine, whom he hath aſſured of life euerlaſting ?

[h] Though to vſe lawfull meanes is both profitable and pleaſeth God, yet to put our truſt in them, is to defraud God of his honour.

[i] He doth not onely furniſh his Church with all things neceſſary, but preſerueth alſo the ſame, and maketh it ſtrong againſt all outward force.

† *Ebr. fat.*

[k] His ſecret working in all creatures is as a commandement to keepe them in order, and to giue them mouuing and force.

[l] For immediatly and without reſiſting all things obey him.

[m] As before hee called Gods ſecret working in all his creatures his word : ſo he meaneth hereby his word the doctrine of life euerlaſting, which he hath left to his Church as a moſt precious treaſure.

[n] The cauſe of this difference is Gods free mercie, which hath elected his in his Sonne Chriſt Ieſus to ſaluation : and his iuſt iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to prayſe the Lord in heauen and earth, and all places. 14 Specially his Church, for the power that hee hath giuen to the ſame, after that he had choſen them and ioyned them vnto him.

¶ *Prayſe ye the Lord.*

PRayſe ye the Lord from the heauen : prayſe ye him in the hie places.

2 Prayſe ye him, all ye [a] his Angels : prayſe him, all his armie.

3 Prayſe ye him, [b] ſunne and moone : prayſe ye him all bright ſtarres.

4 Prayſe yee him [c] heauens of heauens, and [d] waters, that be aboue the heauens.

5 Let them prayſe the Name of the Lord : for he commanded, and they were created.

6 And hee hath eſtabliſhed them for euer and euer : he hath made an ordinance, which ſhall not paſſe.

7 Prayſe ye the Lord from the earth, *ye* [e] dragons and all depths :

8 [f] Fire and haile, ſnow and vapours, ſtormy winde, which execute his word.

9 Mountaines and all hils, fruitfull trees, and all cedars :

10 Beaſts and all cattell, creeping things and feathered foules:

11 [g] Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, alſo old men and children :

13 Let them prayſe the Name of the Lord : for his Name onely is to be exalted, *and* his prayſe aboue the earth and the heauens.

14 For he hath exalted the [h] horne of his people, *which is* a prayſe for all his Saints, *euen* for the [i] children of Iſrael, a people *that is* neere vnto him. Prayſe ye the Lord.

[a] Becauſe they are members of the ſame body, he ſetteth them before our eyes, which are moſt willing hereunto, and by their prompt obedience teach vs to doe our duety.

[b] In that Gods glory ſhineth in theſe incenſible creatures, this their beauty is as a continuall prayſing of God.

[c] Not that there are diuers heauens, but becauſe of the ſpheres and of the ſituation of the fixed ſtarres and planets, he comprehendeth by this worde the whole heauen.

[d] That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens.

[e] Meaning, the great and monſtrous fiſhes, as whales and ſuch like.

[f] Which come not by chaunce or fortune, but by Gods appointed ordinance.

[g] For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to prayſe God for the ſame : but neither hie nor low condition or degree can be exempted from this duetie.

[h] That is, the dignitie, power and glory of his Church.

[i] By reaſon of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayſe the Lord for his victory and conqueſt, that hee giueth his Saints againſt all mans power.

¶ *Prayſe ye the Lord.*

SIng yee vnto the Lord [a] a new ſong : let his prayſe *be heard* in the Congregation of Saints.

2 Let Iſrael reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayſe his Name with the flute: let them ſing prayſes vnto him with the timbrell and harpe.

4 For the Lord hath pleaſure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory : let them ſing loud vpon their [d] beds.

6 Let the high Acts of God be in their mouth, and a two edged ſword in their hands.

7 [e] To execute vengeance vpon the heathen, *and* corrections among the people:

8 To bind [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

[a] For his rare and manifold benefits beſtowed on his Church.

[b] In that that they were preferred before all other nations, it was as a new creation, and therefore Pſal 95. 7. they were called the ſheepe of Gods hands.

[c] For God as he is the creatour of the ſoule and body, ſo will he that both two ſerue him and that his people be continually ſubiect to him, as to their moſt lawfull king.

[d] He alludeth to that continuall reſt and quietneſſe which they ſhould haue, if they would ſuffer God to rule them.

[e] This is chiefly accompliſhed in the kingdome of Chriſt when Gods people for iuſt cauſes execute Gods iudgements againſt his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

[f] Not onely the people, but the kings that were their enemies ſhould be deſtroyed.

iudgement that is [g] written: this honour ſhall be to all his Saints. Prayſe ye the Lord.

g Hereby God bindeth the bands and mindes of all his to enterpriſe no farther then he appointeth.

PSAL. CL.

1 *An exhortation to prayſe the Lord without ceaſe by all maner of wayes for all his mighty and wonderfull workes.*

¶ *Prayſe ye the Lord.*

PRaiſe ye God in his [a] Sanctuary: prayſe ye him in the [b] firmament of his power.

2 Prayſe ye him in his mighty Acts: prayſe ye him according to his excellent greatneſſe.

3 Prayſe ye him in the ſound of the [c] trumpet: prayſe ye him vpon the viole and the harpe.

4 Prayſe ye him with timbrel and flute: prayſe ye him with virginals and organs.

5 Prayſe yee him with ſounding cymbals: prayſe ye him with high ſounding cymbals.

6 Let euery thing that hath [d] breath prayſe the Lord. Prayſe ye the Lord.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mightie worke of God ſhineth.

c Exhorting the people only to reioyce in prayſing God, he maketh mention of thoſe inſtruments which by Gods commandement were appointed in the old Law, but vnder Chriſt the vſe thereof is aboliſhed in the Church.

d He ſheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to ceaſe to prayſe him, till they be gathered into that kingdome, which he hath prepared for his, where they ſhall ſing euerlaſting prayſe.

THE * PROVERBES OF SALOMON.

* This word Prouerbe, or Parable, ſignifieth a graue and notable ſentence, worthy to be kept in memorie: and is ſometime taken in the euill part for a mocke or ſcoffe.

THE ARGVMENT.

THe vvonderfull loue of God tovvard his Church is declared in this booke: foraſmuch as the ſumme and effect of the vvhole Scriptures is here ſet forth in theſe briefe ſentences, vvhich partly containe doctrine, and partly manners, and alſo exhortations to both: vvhereof the nine firſt Chapters are as a preface full of graue ſentences and deepe myſteries, to allure the hearts of men to the diligent reading of the parables that follovv: vvhich are left as a moſt precious ievvell to the Church, of thoſe three thouſand parables mentioned I. King. 4, 32. *and vvere gathered and committed to vvriting by Salomons ſeruants, and indited by him.*

CHAP. I.

2 *The power and vſe of the word of God.* 7 *Of the feare of God and knowledge of his word.* 10 *We may not conſent to the entiſings of ſinners.* 20 *Wiſedome complaineth that ſhe is contemned.* 24 *The puniſhment of them that contemne her.*

THE Parables of Salomon the ſonne of Dauid king of Iſrael,

2 To knowe wiſdome, [a] and inſtruction, to vnderſtand the words [b] of knowledge,

3 To receiue [c] inſtruction to doe wiſely, *by* [d] iuſtice and iudgement and equity.

4 To giue vnto the [e] ſimple ſharpneſſe of wit, *and* to the childe knowledge and diſcretion.

5 And wiſe man ſhall heare and increaſe in learning, and a man of [f] vnderſtanding ſhall attaine vnto wiſe counſels,

6 To vnderſtand a parable, and the interpretation, the words of the wiſe, and their darke ſayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles diſpiſe wiſedome and inſtruction.

8 My ſonne, heare thy [g] fathers inſtruction, and forſake not thy [h] mothers teaching.

9 For they ſhall be † a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My ſonne, [i] if ſinners doe intiſe thee, conſent thou not.

11 If they ſay, Come with vs, we will lay wait for [k] blood, *and* lie priuily for the innocent without a cauſe:

12 We will ſwallow them vp aliue like a [l] graue, euen whole, as thoſe that goe downe into the pit:

13 We ſhall finde all precious riches, *and* fill our houſes with ſpoyle:

14 Caſt in thy lot among vs, we will all haue one [m] purſe:

15 My ſonne, walke not thou in the way with them: refraine thy foote from their [n] path.

16 For their feete run to euill, and make haſte to ſhed blood.

17 Certainely *as* without cauſe the net is ſpred before the eyes of all that hath wing:

18 So they lay waite for blood, *and* lie priuily for [o] their liues.

19 Such *are* the wayes of euery one that is greedie of gaine: he would take away [p] the life of the owners thereof.

20 ¶ [q] Wiſdome cryeth without: ſhe vttereth her voyce in the [r] ſtreetes.

21 She calleth in the high *ſtreete, among* the preaſe in the entrings of the gates, *and* vttereth her words in the city, *ſaying,*

22 O ye [ſ] fooliſh, how long will ye loue fooliſhneſſe? and the ſcornefull take their pleaſure in ſcorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind vnto you, *and* make you vnderſtand my words.)

24 Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and none would regard.

25 But yee haue deſpiſed all my counſell, and would none of my correction,

26 I will alſo [t] laugh at your deſtruction, *and* mocke when your feare commeth.

27 When [u] your feare commeth like *ſudden* deſolation, and your deſtruction ſhall come like a whirlewinde: when affliction and anguiſh ſhall come vpon you,

28 Then ſhall they call vpon mee, but I will not anſwere: they ſhall ſeeke me earely, but they ſhall not [x] finde me.

29 Becauſe they hated knowledge, and did not chuſe the feare of the Lord.

30 They would none of my counſell, *but* [y] deſpiſed all my correction.

31 Therefore ſhall they eat of the [z] fruit of their owne way, and be filled with their owne deuiſes.

32 For [a] eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.

33 But he that obeyeth me, ſhall dwell ſafely, and be quiet from feare of euill.

CHAP. II.

1 *Wiſedome exhorteth to obey her.* 5 *She teacheth the feare of God.* 6 *She is giuen of God.* 10 *She preſerueth from wickedneſſe.*

a That is, what we ought to know and follow, and what we ought to refuſe.

b Meaning, the worde of God wherein is the onely true knowledge.

c To learne to ſubmit our ſelues to the correction of thoſe that are wiſe.

d By liuing iuſtly and rendring to euery man that which appertaineth vnto him.

e To ſuch as haue no diſcretion to rule themſelues.

f As he ſheweth that theſe parables conteining the effect of religion as touching maners and doctrine, doe appertaine to the ſimple people: ſo doeth he declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

* *Pſal.* 111, 10. *Ecclus.* 1, 16.

g He ſpeaketh this in the Name of God, which is the vniuerſall Father of all creatures, or in the name of the paſtour of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible ſeede of Gods worde.

† *Ebr. increaſe of grace.*

i To wit, the wicked which haue not the feare of God.

k He ſpeaketh not onely of the ſhedding of blood with hand, but of all craftie practiſes which tend to the detriment of our neighbour.

l As the graue is neuer ſatiate, ſo the auarice of the wicked and their cruelty hath none end.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe they haue euery one part of the ſpoyle of the innocent.

n That is, haue nothing at all to doe with them.

o He ſheweth that there is no cauſe to mooue theſe wicked to ſpoile the innocent, but their auarice and cruelty.

p Whereby he concludeth, that the couetous man is a murtherer.

q This wiſedome is the eternall word of God.

r So that none can pretend ignorance.

ſ Wiſedome reprooueth three kindes of men: the fooliſh or ſimple which erre of ignorance, and the mockers that cannot ſuffer to be taught, and the fooles which are drowned in worldly luſts and hate the knowledge of godlineſſe.

t This is ſpoken according to our capacitie, ſignifying that the wicked, which mocke and ieſt at Gods word, ſhall haue the iuſt reward of their mocking.

u That is, your deſtruction, which thing you feared.

x Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.

y Shewing that without faith and obedience, we can not call vpon God aright.

z They ſhall feele what commoditie their wicked life ſhall giue them.

a That is, the proſperitie and ſenſualitie wherein they delight.

MY ſonne, if thou wilt receiue my wordes, and [a] hide my commandements within thee,

2 And cauſe thine eares to hearken vnto wiſdome, *and* encline [b] thine heart to vnderſtanding,

3 (For if thou calleſt after knowledge, [c] *and* cryeſt for vnderſtanding:

4 If thou ſeekeſt her as ſiluer, and ſearcheſt for her as for [d] treaſures,

5 Then ſhalt thou vnderſtand the feare of the Lord, and finde the [e] knowledge of God.

6 For the Lord giueth wiſedome, out of his mouth *commeth* knowledge and vnderſtanding.

7 He ‖ preſerueth the ſtate of the righteous, *he is* a ſhield to them that walke vprightly.

8 That they may keepe the wayes of iudgement: and he preſerueth the way of his Saints).

9 Then ſhalt thou vnderſtand righteouſneſſe and iudgement, and equitie, *and* euery good path.

10 ¶ When wiſdome entreth into thine heart, and knowledge delighteth thy ſoule,

11 *Then* ſhall [f] counſell preſerue thee, *and* vnderſtanding ſhall keepe thee,

12 And deliuer thee from the euill way, and from the man that ſpeaketh froward things,

13 *And from* them that leaue the [g] wayes of righteouſneſſe to walke in the wayes of darkenes:

14 Which reioyce in doing euill, *and* delight [h] in the frowardneſſe of the wicked,

15 Whoſe wayes are crooked, and they are lewd in their paths.

16 And it ſhall deliuer thee from the ſtrange [i] woman, *euen* from the ſtranger which flattereth with her words.

17 Which forſaketh the [k] guide of her youth, and forgetteth the [l] couenant of her God.

18 Surely her [m] houſe tendeth to death, and her paths vnto [n] the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iuſt ſhall dwell in the [o] land, and the vpright men ſhall remaine in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſour ſhall be rooted out of it.

[a] That is, keepe them in thine heart.

[b] If thou giue thy ſelfe to the true knowledge of God without hypocriſie.

[c] Meaning, that we muſt ſeeke the knowledge of God with care and diligence.

[d] Shewing that no labour muſt be ſpared.

[e] This (ſaith he) is the true wiſedome, to know and feare God.

‖ *Or, hideth the ſaluation.*

[f] The word of God ſhall teach thee, and counſell thee how to gouerne thy ſelfe.

[g] That is, the word of God, which is the only light, to follow their owne fantaſies which are darkeneſſe.

[h] When they ſee any giuen to euill as they are.

[i] Meaning, that wiſedome which is the word of God, ſhall preſerue vs from all vices: naming this vice of whoredom whereunto man is moſt prone.

[k] That is, her huſband, which is her head and guide to gouerne her, from whom ſhe ought not to depart, but remaine in his ſubiection.

[l] Which is the promiſe made in mariage.

[m] Her acquaintance with her familiars, and them that haunt her.

[n] To them that are dead in body and ſoule.

[o] They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhalbe voyd of them.

CHAP. III.

1 The words of God giueth life. 5 Truſt in God. 7 Feare him. 9 Honour him. 11 Suffer his correction: 21 To them that follow the word of God, all things ſhall ſucceed well.

MY ſonne, forget not thou my Law, but let thine heart * keepe my commandements.

2 For they ſhall increaſe the length of thy [a] dayes and the yeeres of life, and *thy* proſperitie.

3 Let not [b] mercy and trueth forſake thee: bind them on thy [c] necke, *and* write them vpon the table of thine [d] heart.

4 So ſhalt thou find fauour and good vnderſtanding in the ſight of God and man.

5 ¶ Truſt in the Lord with all thine heart, and leane not vnto thine owne wiſedome.

6 In all thy wayes acknowledge him, and he ſhall direct thy wayes.

7 ¶ Be not wiſe in thine owne eyes: *but* feare the Lord, and depart from euill.

8 *So* health ſhalbe vnto thy [e] nauell, and marrow vnto thy bones.

9 [f] Honour the Lord with thy riches, and with the firſt *fruits* of all thine increaſe.

10 So ſhall thy barnes be filled with abundance, and thy preſſes ſhall [g] burſt with new wine.

11 ¶ My ſonne, refuſe not the chaſtening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom hee loueth, euen as the father *doth* the childe, in *whom* he delighteth.

13 Bleſſed *is* the man that findeth wiſedome, and the man that getteth vnderſtanding.

14 For the marchandiſe thereof is better then the marchandiſe of ſiluer, and the gaine thereof *is better* then gold.

15 It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her.

16 Length of dayes *is* in her right hand, [h] *and* in her right hand riches and glory.

17 Her wayes *are* wayes of pleaſure, and all her paths proſperitie.

18 She is a tree [i] of life to them that lay holde on her, and bleſſed is he that retaineth her.

19 The Lord by wiſdome hath laid the [k] foundation of the earth, and hath ſtabliſhed the heauens through vnderſtanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dew.

21 My ſonne, let not *theſe things* depart from thine eyes, *but* obſerue wiſedome and counſell.

22 So they ſhalbe life to thy ſoule, and grace vnto thy ‖ necke.

23 Then ſhalt thou walke ſafely by the way: and thy foote ſhall not ſtumble.

24 If thou ſleepeſt, thou ſhalt not be afraid: and when thou ſleepeſt, thy ſleepe ſhalbe ſweet.

25 Thou ſhalt not feare for *any* ſudden feare, neither for deſtruction of the wicked, when it commeth.

26 For the Lord ſhall be for thine aſſurance, and ſhall preſerue thy foot from taking.

27 ¶ Withhold not the good from [m] the owners thereof, though there be power in time hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue *thee*, if thou *now* haue it.

29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doth dwell [n] without feare by thee.

30 ¶ Striue not with a man cauſeleſſe, when hee hath done thee no harme.

31 ¶ Be not [o] enuious for the wicked man, neither chuſe any of his wayes.

32 For the froward *is* abomination vnto the Lord: but his [p] ſecret *is* with the righteous.

33 The curſe of the Lord is in the houſe of the wicked: but hee bleſſeth the habitation of the righteous.

34 With the ſcornefull [q] he ſcorneth; but hee giueth grace vnto the humble.

35 The wiſe ſhall inherit glory: but fooles diſhonour, *though* they be exalted.

* Deut.8.1.& 30.16.

[a] Long life is the bleſſing of God which he giueth to his, ſo far foorth as it is expedient for them.

[b] By mercy and trueth he meaneth the commandements of the firſt and ſecond tables, or els the mercy and faithfulneſſe that wee ought to vſe toward our neighbours.

[c] Keepe them as a moſt precious iewell.

[d] Haue them euer in remembrance.

[e] By this part he comprehendeth the whole body, as by health he meaneth al the benefits promiſed in the Law both corporall and ſpirituall.

[f] As was commanded in the Law, Exod. 23, 19. Deut. 26, 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to beſtow all at his commandement.

[g] For the faithfull deſtributer God giueth in greater abundance.

* *Heb.12,5. reuel. 3, 19.*

[h] Meaning, that he that ſeeketh wiſedome, that is, ſuffereth himſelfe to be gouerneth by the Word of God, ſhall haue all proſperitie both corporall and ſpirituall.

[i] Which bringeth forth ſuch fruit that they that eate thereof haue life: and he alludeth to the tree of life in paradiſe.

[k] Hereby he ſheweth that this wiſedome, whereof he ſpeaketh, is euerlaſting, becauſe it was before all creatures, and that all things euen the whole world were made by it.

‖ *Or, throat, reade Chap. 1, 9.*

[l] For when God deſtroyeth the wicked, he will ſaue his as he did Lot in Sodom.

[m] Not onely from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keepe it from them which haue need of the vſe thereof.

[n] That is, putteth his truſt in thee.

[o] Deſire not to be like vnto him.

[p] That is, his couenant and fatherly affection which is hid and ſecret from the world.

[q] He will ſhewe by his plagues, that their ſcornes ſhall turne to their owne deſtruction, as Chap. 1, 26.

CHAP. IIII.

1 Wiſedome and her fruits ought to be ſearched. 14 The way of the wicked muſt be refuſed. 20 By the word of God the heart, eyes, and courſe of life muſt be guided.

HEare, O ye children, the inſtruction of a [a] father, and giue eare to learne vnderſtanding.

[a] He ſpeaketh this in the perſon of a Preacher and Miniſter, which is as a father vnto the people, reade chapter 2, verſe 8.

2 For I doe giue you a good doctrine : *therefore* forſake ye not my law.

3 For I was my fathers ſonne , tender and deare in the ſight of my mother.

4 When hee [b] taught me , and ſayd vnto mee, Let thine heart holde faſt my words ; keepe my commandements, and thou ſhalt liue.

5 Get wiſedome : get vnderſtanding : forget not, neither decline from the words of my mouth.

6 Forſake her not , and ſhee ſhall keepe thee: loue her and ſhee ſhall preſerue thee.

7 [c] Wiſedome *is* the beginning : get wiſdome *therefore* : and aboue all thy poſſeſſion get vnderſtanding.

8 Exalt her, and ſhe ſhall exalt thee : ſhe ſhall bring thee to honour , if thou imbrace her.

9 Shee ſhall giue a comely ornament vnto thine head , *yea* , ſhee ſhall giue thee a crowne of glory.

10 ¶ Heare, my ſonne : and receiue my words, and the yeeres of thy life ſhalbe many.

11 I haue [d] taught thee in the way of wiſdome, *and* led thee in the pathes of righteouſneſſe.

12 When thou goeſt , thy gate ſhall not be [e] ſtrait , and when thou runneſt , thou ſhalt not fall.

13 Take hold of inſtruction , *and* leaue not: keepe her, for ſhee is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Avoyde it,*and* goe not by it: turne from it, and paſſe by.

16 For they cannot [f] ſleepe , except they haue done euill , and their ſleepe departeth except they cauſe *ſome* to fall.

17 For they eate the bread of [g] wickedneſſe, and drinke the wine of violence.

18 But the way of the righteous ſhineth as the light, that [h] ſhineth more and more vnto the perfite day.

19 The way of the wicked *is* as the darkeneſſe: they know not wherein they ſhall fall.

20 ¶ My ſonne , hearken vnto my words , incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes , *but* keepe them in the mids of thine heart.

22 For they are life vnto thoſe that find them: and health vnto all their [i] fleſh.

23 Keepe thine heart with all diligence : for thereout commeth [k] life.

24 Put away from thee a froward mouth , and put wicked lips farre from thee.

25 Let thine eyes behold the right , and let thine eye lids direct thy way before thee.

26 [l] Ponder the path of thy feet , and let all thy wayes be ordered aright.

27 Turne not to the right hand , nor to the left, *but* remooue thy foot from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickedneſſe.

MY ſonne , hearken vnto my wiſedome , *and* incline thine eare vnto my ‖ knowledge,

2 That thou mayeſt regard counſell , and thy lips obſerue knowledge.

3 For the lips [a] of a ſtrange woman drop *as* an hony combe , and her mouth is more ſoft then [b] oyle.

4 But the ende of her is bitter as wormewood, *and* ſharpe as a two edged ſword.

5 Her [c] feet goe downe to death , and her ſteps take hold on hell.

6 She weigheth not the way of life : her paths are mooueable: thou canſt not know *them*.

7 Heare yee mee now therefore , O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her , and come not neere the doore of her houſe,

9 Leaſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell :

10 Leaſt the ſtranger ſhould be filled with thy ſtrength , and thy [f] labours be in the houſe of a ſtranger,

11 And thou mourne at thine ende , (when thou haſt conſumed thy fleſh and thy body)

12 And ſay , How haue I hated inſtruction, and mine heart deſpiſed correction !

13 And haue not obeyed the voyce of them that taught mee , nor inclined mine eare to them that inſtructed me !

14 I was almoſt *brought* into all euill in the mids of the Congregation and [g] aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne , and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow foorth, and the riuers of waters in the ſtreetes.

17 But let them be thine , *euen* [i] thine onely, and not the ſtrangers with thee.

18 Let thy [k] fountaine be bleſſed , and reioyce with the wife of thy [l] youth.

19 *Let her be as* the louing hinde and pleaſant roe : let her breaſts ſatisfie thee at all times , *and* delite in her loue continually.

20 For why ſhouldeſt thou ‖ delite, my ſonne, in a ſtrange woman , or embrace the boſome of a ſtranger ?

21 For the wayes of man *are* before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities ſhall take the wicked himſelfe , and he ſhall be holden with the coards of his owne ſinne.

23 He ſhall [n] die for fault of inſtruction , and ſhall goe aſtray through his great follie.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothfull and ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adulterie.

MY ſonne , if thou be ſurety for thy neighbour, *and* haſt ſtriken hands with the ſtranger,

2 Thou art [a] ſnared with the wordes of thy mouth : thou art *euen* taken with the wordes of thine owne mouth.

3 Doe this now , my Sonne , and deliuer thy ſelfe : ſeeing thou art come into the hand of thy neighbour, goe, and humble thy ſelfe, and ſollicite thy friends.

4 Giue no ſleepe to thine eyes , nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand *of the hunter* , and as a bird from the hand of the fowler.

6 ¶ Goe to [b] the piſmire , O ſluggard : behold her wayes, and be wiſe.

7 For ſhee hauing no guide , gouernour , nor ruler,

8 Prepareth her meat in the ſummer , *and* gathereth her foode in harueſt.

9 How long wilt thou ſleepe , O ſluggard?

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[b] Meaning, David his father.

[c] He ſheweth that wee muſt firſt begin at Gods word, if ſo be we will that other things proſper with vs, contrary to the iudgement of the world , which make it their laſt ſtudy,or els care not for it at all.

[d] Salomon declareth what care his father had to bring him up in the true feare of God: for this was Davids proteſtation.

[e] Thou ſhalt walke at liberty without offence.

[f] Meaning , that to doe evill is more proper and naturall to the wicked,then to ſleepe, eate or drinke.

[g] Gotten by wicked meanes and cruell oppreſſion.

[h] Signifying, that the godly increaſe dayly in knowledge and perfection, till they come to full perfection,which is when they ſhallbe ioyned to their head in the heavens.

[i] That is, they ſhall have health of body : under the which all other bleſſings promiſed in the law are conteined.

[k] For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

[l] Keepe a meaſure in all thy doings.

‖ *Or, underſtanding.*

[a] That is,an harlot which giveth herſelfe to another then to her husband.

[b] By oyle and hony hee meaneth flattering and craftie inciſements.

[c] All her doings lead to deſtruction.

[d] She hath ever new meanes to allure to wickednes.

[e] That is, thy ſtrength and goods to her that will haue no pitie upon thee: as is reade of Samſon,and the prodigall ſonne.

[f] The goods gotten by thy travell.

[g] Although I was faithfully inſtructed in the trueth yet had I almoſt fallen to utter ſhame and deſtruction notwithſtanding my good bringing up in the aſſembly of the godly.

[h] Hee teacheth us ſobrietie , exhorting us to live of our owne labours and to be beneficiall to the godly that want.

[i] Diſtribute them not to the wicked and infidels, but reſerve them for thy ſelfe,thy family and them that are of the houſhold of faith.

[k] Thy children which ſhall come of thee in great abundance,ſhewing that God bleſſeth marriage , and curſeth whoredome.

[l] Which thou diddeſt marry in thy youth.

‖ *Or, goe aſtray with a ſtranger?*

[m] He declareth that except man doe ioyne to his wife both in heart and in outward converſation, that he ſhall not eſcape the iudgements of God.

[n] Becauſe he will not give eare to Gods word and be admoniſhed.

[a] He forbiddeth vs not to become ſuretie one for an other, according to the rule of charitie, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.

[b] If the word of God cannot inſtruct thee, yet learne at the litle piſmire to labour for thy ſelfe and not to burden others.

when wilt thou ariſe out of the ſleepe?

10 * *Yet* a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauelleth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthriftie man [f] *and* the wicked man walketh with a froward mouth.

13 He maketh a ſigne with his eyes: he † ſignifieth with his feet: he [g] inſtructeth wͭ his fingers.

14 Lewd things *are* in his hearts: he imagineth euill at all times, *and* raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhallbe deſtroyed ſuddenly without recouerie.

16 ¶ Theſe ſix things doth the Lord hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

18 An heart that imagineth wicked enterpriſes, [h] feet that be ſwift in running to miſchiefe,

19 A falſe witnes that ſpeaketh lyes, and him that raiſeth vp contentions among ‖ brethren.

20 ¶ My ſonne, keepe thy fathers commandement, and forſake not thy mothers inſtruction.

21 Binde them alway vpon thine [i] heart, *and* tie them about thy necke.

22 It ſhall leade thee when thou walkeſt: it ſhall watch for thee when thou ſleepeſt, *and* when thou wakeſt, it ſhall talke with thee.

23 For the [k] commandement *is* a lanterne, and inſtruction a light: and [l] corrections for inſtruction *are* the way of life,

24 To keepe thee from the wicked woman, *and* from the flatterie of the tongue of a ſtrange woman.

25 Deſire not her beautie in thine heart, neither let her take thee with her [m] eye lids.

26 For becauſe of the whoriſh woman, *a man is brought* to a morſell of bread, and a woman will hunt for the precious life of a man.

27 [n] Can a man take fire in his boſome, and his cloathes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, ſhall not be innocent, whoſoeuer toucheth her.

30 Men do not [o] deſpiſe a thiefe, when he ſtealeth to ſatiſfie his [p] ſoule, becauſe he is hungry.

31 But if hee be found, hee ſhall reſtore ſeuen fold, *or* he ſhall giue all the ſubſtance of his houſe.

32 But hee that committeth adulterie with a woman, he † is deſtitute of vnderſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 Hee ſhall finde [q] a wound and diſhonour, and his reproach ſhall neuer be put away.

34 For ielouſie *is* the rage of a man: therefore he will not [r] ſpare in the day of vengeance.

35 He cannot beare the ſight of any ranſome: neither will hee content, though thou augment the gifts.

* Chap. 24, 33.

[c] He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer enough, but euer ſeeke occaſions therevnto.

[d] That is, ſuddenly, and when thou lookeſt not for it.

[e] It ſhall come in ſuch ſort, as thou art not able to reſiſt it.

[f] He ſheweth to what inconuenience the idle perſons and ſluggards come, by calling them vnthriftie, or the men of Belial, and ſlanderous.

† *Ebr. ſpeaketh.*

[g] Thus all his geſture tendeth to wickedneſſe.

[h] Meaning, the raging affections, which carie a man away in ſuch ſort that he cannot tell what he doeth.

‖ *Or, neighbours.*

[i] Reade Chap. 3, 3.

[k] By the commandement, hee meaneth the word of God: and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church.

[l] And reprehenſions when the word is preached bring vs to life.

[m] With her wanton lookes and geſture.

[n] Meaning, that ſhee will neuer ceaſe till ſhe haue brought thee to beggerie, and then ſeeke thy deſtructiō.

[o] He reproueth not theft, but ſheweth that it is not ſo abominable as whoredome, foraſmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the law of God.

[p] Meaning, for very neceſſity.

† *Ebr. faileth in heart.*

[q] That is, death appointed by the Law.

[r] He ſheweth that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods Law nor the law of nature admitteth any ranſome for the adulterie.

CHAP. VII.

1 An exhortation to wiſdome and to the word of God, 5 Which will preſerue vs from the harlot, 6 Whoſe maners are deſcribed.

MY ſonne keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou ſhalt liue, & mine inſtruction, as yͤ [a] apple of thine eyes.

3 Bind them vpon thy fingers, *and* write them vpon the table of thine heart.

4 Say vnto wiſedome, Thou art my ſiſter, and call vnderſtanding *thy* kinſwoman.

5 That they may keepe thee from the ſtrange woman, *euen* from the ſtrange that is ſmooth in her words.

6 ¶ [b] As *I was* in the window of mine houſe, I looked thorow my window.

7 And I ſaw among the fooles, *and* conſidered among the children a yong man deſtitute of vnderſtanding.

8 Who paſſed thorow the ſtreete by her corner, and went toward her houſe.

9 In the twilight in the euening, when the night began to be [c] blacke and darke.

10 And behold, there met him a woman with an harlots ‖ behauiour, and ‖ ſubtill in heart.

11 (Shee [d] is babling and lowd, whoſe feete cannot abide in her houſe.

12 Now *ſhe is* without, now in the ſtreets, and lieth in wait at euery corner)

13 So ſhe caught him and kiſſed him, and † with an impudent face ſayd vnto him,

14 I haue [e] peace offerings: this [f] day haue I payed my vowes.

15 Therefore came I foorth to meet thee, that I might ſeeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleaſure in daliance.

19 For *mine* husband is not at home: hee is gone a yourney farre off.

20 He hath taken † with him a bagge of ſiluer, *and* will come home at the day appointed.

21 Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lips ſhe intiſed him.

22 And hee followed her ſtraightwayes, as an [g] oxe that goeth to the ſlaughter, and [h] as a foole to the ſtockes for correction,

23 Till a dart ſtrike thorow his liuer, as a bird haſteth to the ſnare, not knowing that † he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhee hath cauſed many to fall downe wounded, *and* the [i] ſtrong men *are* all ſlaine by her.

27 Her houſe is the way * vnto the graue, which goeth downe to the chambers of death.

[a] By this diuerſitie of words, hee meaneth that nothing ought to be ſo deare vnto vs as he word of God, nor that we look on any thing more nor mind any thing ſo much.

[b] Salomon vſeth this parable to declare their folly, that ſuffer themſelues to be abuſed by harlots.

[c] He ſheweth that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their owne conſciences did accuſe them which cauſed them to ſeeke the night to couer their filthineſſe.

‖ *Or, garment.*

‖ *Or, hid.*

[d] He deſcribeth certaine conditions, which are peculiar to harlots.

† *Ebr. ſhe ſtrengthened her face.*

[e] Becauſe that in peace offerings a portion returned to them that offered, ſhe ſheweth him that ſhee hath meat at home to make good cheere with: or els ſhee would vſe ſome cloake of holineſſe till ſhe had gotten him in her ſnares.

[f] Which declareth that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceiue others, and alſo thinking by obſeruing of ceremonies and offerings to make ſatisfaction for their ſinnes.

‖ *Or, carued worke.*

† *Ebr. in his hand.*

[g] Which thinking hee goeth to the paſture, goeth willingly to his owne deſtruction.

[h] Which goeth cheerefully, not knowing that he ſhallbe chaſtiſed.

† *Ebr. It is for his life.*

[i] Neither wit nor ſtrength can deliuer them that fall into the hands of the harlot.

* *Chap. 2, 18.*

CHAP. VIII.

1 Wiſedome declareth her excellencie, 11 riches, 15 power, 22 eternitie. 32 She exhorteth all to loue and follow her.

DOth * not [a] wiſedome cry? and vnderſtanding vtter her voyce?

2 She ſtandeth in the toppe of the high places, by the way in the place of the pathes.

3 She cryeth beſides [b] the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and *vtter* my voyce to the children of men.

* *Chap. 1, 20.*

[a] Salomon declareth that man is cauſe of his owne perdition, and that he can pretend no ignorance, foraſmuch as God calleth to all men by his word, and by his workes to follow vertue, and to flee from vice.

[b] Where the people did moſt reſort, and which was the place of iuſtice.

5 O *ye* fooliſh men, vnderſtand wiſdome, and *ye*, O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lippes *ſhall teach* things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickedneſſe.

8 All the words of my mouth *are* righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to them that will vnderſtand, and ſtraight to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine gold.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſedome dwell with [d] prudence, and I find foorth knowledge *and* counſels.

13 The feare of the Lord *is* to hate [e] euill, *as* pride, and arrogancie, and the euill way: and a mouth *that ſpeaketh* lewd things I doe hate.

14 I haue counſell and wiſdome: I am vnderſtanding, *and* I haue ſtrength.

15 By me [f] kings reigne, and princes decree iuſtice.

16 By me princes rule, and the nobles, *and* all the iudges of the earth.

17 I loue them that loue mee: and they that ſeeke me [g] early ſhall finde me.

18 Riches and honour *are* with mee: [h] *euen* durable riches and righteouſneſſe.

19 My fruit is better then gold, *euen* then fine gold, and my reuenues *better* then fine ſiluer.

20 I cauſe to walke in the way of righteouſnes, *and* in the mids of the paths of [i] iudgement,

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: *I was* [k] before his works of old.

23 I was ſet vp from euerlaſting, from the beginning, *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: *and* before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When he prepared the heauens, I was there, when he ſet the compaſſe vpon the deepe:

28 When hee eſtabliſhed the cloudes aboue: when he confirmed the fountaines of the deepe:

29 When he gaue his decree to the ſea, that the waters ſhould not paſſe his commandement, when he appointed the foundations of the earth.

30 Then was I with him [m] *as* a nouriſher, and I was dayly *his* delight, reioycing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, vnto me: for bleſſed *are they that* keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed *is* the man that heareth mee, watching dayly at my gates, *and* giuing attendance at the poſts of my doores.

34 For he that findeth me, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt me, hurteth his owne ſoule: *and* all that hate me, loue death.

[c] Meaning, that the word of God is eaſie vnto all that haue a deſire vnto it, and which are not blinded by the prince of this world.

[d] That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudent nor good counſeller.

[e] So that he that doeth not hate euill, feareth not God.

[f] Whereby he declareth that honours, dignitie or riches come not of mans wiſedome or induſtry, but by the pouidence of God.

[g] That is, ſtudie the word of God diligently, and with a deſire to profit.

[h] Signifying that he chiefly meaneth the ſpirituall treaſures and heauenly riches.

[i] For there can be no true iuſtice or iudgement, which is not reiected by this wiſedome.

[k] He declareth hereby the diuinitie and eternitie of this wiſedome, which he magnifieth and prayſeth thorow this booke: meaning thereby the eternall ſon of God Ieſus Chriſt our Sauiour, whom Saint Iohn calleth that word that was in the beginning, Iohn 1, 1.

[l] He declareth the eternitie of the Sonne of God, which is meant by this word, wiſedome, who was before all time, and euer preſent with the father.

[m] Some reade, a chiefe worker: ſignifying that this wiſedome, euen Chriſt Ieſus, was equall with God his father, and created, preſerueth and ſtill worketh with him, as Ioh. 5, 17.

[n] Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſedome of God.

[n] By earth hee meaneth man, which is the worke of God in whome wiſedome tooke pleaſure: inſomuch as for mans ſake the diuine wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures, and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

1 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

Wiſedome hath built her [a] houſe, *and* hewen out her [b] ſeuen pillars.

2 She hath killed her victuals, drawen her wine, and [c] prepared her table.

3 She hath ſent forth her [d] maidens, *and* crieth vpon the higheſt places of the citie, *ſaying*,

4 Who ſo is [e] ſimple, let him come hither, *and* to him that is deſtitute of wiſedome, ſhe ſaith,

5 Come, *and* eate of my [f] meate, and drinke of the wine *that* I haue drawen.

6 Forſake *your way*, yee fooliſh, and yee ſhall liue: and walke in the way of vnderſtanding.

7 He that reprooueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, *getteth* himſelfe a [g] blot.

8 Rebuke not a [h] ſcorner, leaſt he hate thee: *but* rebuke a wiſe man, and he will loue thee.

9 Giue *admonition* to the wiſe, and he will be the wiſer: teach a righteous man, and hee will increaſe in learning.

10 The beginning of wiſedome *is* the feare of the Lord, and the knowledge of holy things, *is* [i] vnderſtanding.

11 For thy dayes ſhall be multiplied by mee, and the yeeres of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, *and if* thou be a ſcorner, thou alone ſhalt ſuffer.

13 ¶ A [l] fooliſh woman *is* troubleſome; ſhe *is* ignorant and knoweth nothing.

14 But ſhee ſitteth at the doore of her houſe on a ſeate in the high places of the citie,

15 To call them that paſſe by the way, that goe right on their way, *ſaying*,

16 Who ſo is ſimple let him come hither, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,

17 Stollen waters are ſweet, and hid bread is pleaſant.

18 But he knoweth not, that the dead *are* there, *and that* her gheſts *are* in the depth of hell.

[a] Chriſt hath prepared him a Church.

[b] That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtours, and Doctours.

[c] He compareth wiſedome with great princes that keepe open houſe for all that come.

[d] Meaning, true preachers, which are not infected with mans wiſedome.

[e] He that knoweth his owne ignorance, and is voide of malice.

[f] By the meat and drinke, is meant the word of God, and the miniſtration of the Sacraments, whereby God nouriſheth his ſeruants in his houſe, which is the Church.

[g] For the wicked will contemne him and labour to defame him.

[h] Meaning them that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit.

[i] He ſheweth what true vnderſtanding is, to know the will of God in his word which is meant by holy things.

[k] Thou ſhalt haue the chiefe profit and commoditie thereof.

[l] By the fooliſh woman, ſome vnderſtand the wicked preachers, who counterfeite the word of God: as appeareth verſe 16. which were the words of the true preachers, as verſe 4. but their doctrine is but as ſtollen waters: meaning, that they are but mens traditions, which are more pleaſant to the fleſh then the word of God, and therefore they themſelues boaſt thereof.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth, the wiſe man exhorteth by diuers ſentences, which hee calleth Parables, to follow vertue, and flee vice: and alſo ſheweth what profite commeth of wiſedome, and what hinderance proceedeth of fooliſhneſſe.

THE PARABLE OF SALOMON.

A Wiſe * ſonne maketh a glad father: but a fooliſh ſonne *is* an heauineſſe to his mother.

2 The treaſures of [a] wickedneſſe profite nothing: but righteouſneſſe deliuereth from death.

* *Chap. 15, 20.*

[a] That is, wickedly gotten.

3 The Lord will [b] not famiſh the ſoule of the righteous : but he caſteth away the ſubſtance of the wicked.

4 A ‖ ſlouthfull hand maketh poore : but the hand of the diligent maketh rich.

5 He that gathereth in ſummer, *is* the ſonne of wiſdom : *but* he that ſleepeth in harueſt, *is* the ſon of confuſion.

6 Bleſſings *are* vpon the head of the righteous : but iniquitie ſhall couer the mouth of [c] the wicked.

7 The memoriall of the iuſt *ſhalbe* bleſſed: but the name of the wicked ſhall [d] rot.

8 The wiſe in heart will receiue commandements: but the fooliſh in † talke ſhalbe beaten.

9 He that walketh vprightly, walketh ‖ boldly : but hee that peruerteth his wayes, ſhall be knowen.

10 Hee that [e] winketh with the eye, worketh ſorow, and he that is [f] fooliſh in talke, ſhall be beaten.

11 The mouth of a righteous man is a welſpring of liue : but iniquity couereth the mouth of the wicked.

12 Hatred ſtirreth vp contentions : * but loue couereth all treſpaſſes.

13 In the lippes of him that hath vnderſtanding, wiſdome is found, and [g] a rod ſhalbe for the backe of him that is deſtitute of wiſedome.

14 Wiſe men lay vp knowledge : but the mouth of the foole *is* a preſent deſtruction.

15 The rich mans goods are his [h] ſtrong city: *but* the feare of the needy *is* their pouerty.

16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to ſinne.

17 He that regardeth inſtruction *is in* the way of life : but he that refuſeth correction, goeth out of the way.

18 He that diſſembleth hatred with lying lips, and he that inuenteth ſlaunder, is a foole.

19 In many words there cannot want iniquity: but he that refraineth his lips, is wiſe:

20 The tongue of the iuſt man *is as* fined ſiluer : *but* the heart of the wicked *is* little worth.

21 The lips of the righteous doe [i] feed many: but fooles ſhall die for want of wiſedome.

22 The bleſſing of the Lord, it maketh rich, and he doeth adde [k] no ſorrowes with it.

23 *It is* a paſtime to a foole to doe wickedly: but wiſedome *is* vnderſtanding to a man.

24 That which the wicked feareth, ſhall come vpon him : but *God* will graunt the deſire of the righteous.

25 As the whirlewinde paſſeth, ſo *is* the wicked no more : but the righteous *is as* an euerlaſting foundation.

26 As vineger *is* to the teeth, and as ſmoke to the eyes, ſo *is* the ſlothfull to them that [l] ſend him.

27 The feare of the Lord increaſeth the dayes: but the yeeres of the wicked [m] ſhalbe diminiſhed.

28 The patient abiding of the righteous *ſhalbe* gladnes : but the hope of the wicked ſhall periſh.

29 The way of the Lord *is* ſtrength to the vpright man : but feare ſhalbe for the workers of iniquitie.

30 The righteous ſhall [n] neuer be remooued: but the wicked ſhall not dwell in the land.

31 The mouth of the iuſt ſhall be fruitfull in wiſdome : but the tongue of the froward ſhall be cut out.

32 The lips of the righteous know what is acceptable : but the mouth of the wicked *ſpeaketh* froward things.

CHAP. XI.

FAlſe [a] balances *are* an abomination vnto the Lord : but a perfite † weight pleaſeth him.

2 When pride commeth, then commeth [b] ſhame: but with the lowly *is* wiſedome.

3 The vprightneſſe of the iuſt ſhall guide them : but the frowardneſſe of the tranſgreſſers ſhall deſtroy them.

4 * Riches auaile not in the day of wrath : but righteouſneſſe deliuereth from death.

5 The righteouſneſſe of the vpright ſhall direct his way: but the wicked ſhall fall in his owne wickedneſſe.

6 The righteouſnes of the iuſt ſhall deliuer them : but the tranſgreſſers ſhall be taken in *their* owne wickedneſſe.

7 * When a wicked man dieth, *his* hope periſheth, and the hope of the vniuſt ſhall periſh.

8 The righteous eſcapeth out of trouble, and the wicked ſhall come in his [c] ſtead.

9 An [d] hypocrite with *his* mouth hurteth his neighbour: but the righteous ſhalbe deliuered by knowledge.

10 In the proſperitie of the righteous the citie [e] reioyceth : and when the wicked periſh, *there is* ioy.

11 By the ‖ bleſsing of the righteous the citie is exalted: but it is ſubuerted by the mouth of the wicked.

12 Hee that deſpiſeth his neighbour, is deſtitute of wiſedome : but a man of vnderſtanding will [f] keepe ſilence.

13 He that goeth about *as* a ſlanderer, diſcouereth a ſecret : but hee that is of a faithfull heart, concealeth a matter.

14 Where no counſell is, the people fall : but where many [g] counſellers are, *there is* health.

15 He ſhall be ſore vexed, that is ſuertie for a [h] ſtranger, and he [i] that hateth ſuretiſhip, is ſure.

16 A ‖ gracious woman attaineth honor, and the ſtrong men attaine riches.

17 He that is mercifull, [k] rewardeth his owne ſoule : but hee that troubleth his owne ‖ fleſh, *is* cruell.

18 The wicked worketh a deceitfull worke: but he that ſoweth righteouſneſſe, *ſhall receiue* a ſure reward.

19 As righteouſneſſe *leadeth* to life: ſo he that followeth euill, *ſeeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord : but they that are vpright in *their* way, *are* his delight.

21 [l] *Though* hand *ioyne* in hand, the wicked ſhall not be vnpuniſhed : but the ſeed of the righteous ſhall eſcape.

22 *As* a iewell of golde in a ſwines ſnout : *ſo is* a faire woman which ‖ lacketh diſcretion.

23 The deſire of the righteous is onely good: *but* the hope of the wicked [m] *is* indignation.

24 There is that ſcattereth, [n] and is more increaſed : but he that ſpareth more [o] then is right, ſurely *commeth* to pouertie.

25 The † liberall perſon ſhall haue plenty : and he that watereth, ſhall alſo haue raine.

26 He that withdraweth the corne, the people will curſe him : but bleſsing *ſhalbe* vpon the head of him that [p] ſelleth corne.

27 He that ſeeketh good things getteth fauour : but he that ſeeketh euill, it ſhall come to him.

[b] Though he ſuffer the iuſt to want for a time, yet he will ſend him comfort in due ſeaſon.

‖ *Or, deceitfull.*

[c] When their wickednes ſhalbe diſcouered, they ſhall be as dumbe, and not know what to ſay.

[d] Shalbe vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.

† *Ebr. lippes.*

‖ *Or, ſurely.*

[e] That beareth a faire countenance, and imagineth miſchiefe in his heart, as Chap. 6, 13.

[f] For the corruption of his heart is knowen by his talke.

* *1. Cor. 13, 4. 1. pet. 4, 8.*

[g] That is, God will finde him out to puniſh him.

[h] And ſo maketh him bold to doe euill, whereas pouerty bridleth the poore from many euill things.

[i] For they ſpeake trueth, and edifie many by exhortations, admonition, and counſell.

[k] Meaning, that all worldly things bring care, and ſorrow, where as they that feele the bleſſings of God, haue none.

[l] He is but a trouble and griefe to him about any buſineſſe.

[m] The time of their proſperitie ſhalbe ſhort becauſe of their great fall, though they ſeeme to liue long.

[n] They enioy in this life by faith and hope, their euerlaſting life.

[a] Vnder this word he condemneth all falſe weights meaſures and deceit.

† *Ebr. ſtone.*

[b] When man ſo forgetteth himſelfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confuſion.

* *Eze. 7. 19. ecclus. 5. 1.*

* *Wiſ. 5. 15.*

[c] That is, ſhall enter into trouble.

[d] A diſſembler that pretendeth friendſhip, but is a priuie enemie.

[e] The countrey is bleſſed, where there are godly men, and they ought to reioyce when the wicked are taken away.

‖ *Or, proſperitie.*

[f] Will not make light report of others.

[g] Where God giueth ſtore of men of wiſedome and counſell: whoſe conuerſation he knoweth not.

[h] He that doth not without iudgement and conſideration of the circumſtances, put himſelfe in danger, as Chap. 6, 1.

‖ *Or, modeſt.*

[k] Is both good to himſelfe and to others.

‖ *Or, neighbour*

[l] Though they make neuer ſo many friends, or thinke themſelues neuer ſo ſure, yet they ſhall not eſcape.

‖ *Or, of vncomely behauiour.*

[m] They can looke for nothing but Gods vengeance.

[n] Meaning them that giue liberally, whom God bleſſeth.

[o] That is, the niggard.

† *The word liberall in this age meant generous.*

[p] That prouideth for ẏ vſe of them that are in neceſsitie.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a leafe.

29 He that troubleth his owne [q] houſe, ſhall inherite the winde, and the foole *ſhalbe* [r] ſeruant to the wiſe in heart.

30 The fruite of the righteous *is as* a tree of life, and he that [ſ] winneth ſoules *is* wiſe.

31 Behold, the righteous ſhalbe [t] recompenſed in the earth: how much more the wicked and the ſinner?

CHAP. XII.

HE that loueth inſtruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lord: but ẏ man of wicked imaginations will he condemne.

3 A man cannot be eſtabliſhed by wickedneſſe: but the [a] root of the righteous ſhall not be mooued.

4 A † vertuous woman *is* the crowne of her husband: but ſhe that maketh *him* aſhamed, *is* as corruption in his bones.

5 The thoughts of the iuſt *are* right: but the counſels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will [b] deliuer them.

7 *God* ouerthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhalbe commended for his wiſedome: but the froward of heart ſhalbe deſpiſed.

9 He that is deſpiſed, [c] and *is* his owne ſeruant, is better then he that boaſteth himſelfe, and lacketh bread.

10 A righteous man [d] regardeth the life of his beaſt: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth the idle, *is* deſtitute of ‖ vnderſtanding.

12 The wicked deſireth the [e] net of euils: but the [f] root of the righteous giueth *fruit*.

13 The euill man is ſnared by the wickednes of *his* lips, but the iuſt ſhall come out of aduerſitie.

14 A man ſhalbe ſatiate with good things by the fruite of *his* mouth, and the recompenſe of a mans hands ſhall *God* giue vnto him.

15 The way of a foole *is* [g] right in his owne eyes: but he that heareth in counſell, *is* wiſe.

16 A foole in a day ſhalbe knowen by his anger: but he [h] that couereth ſhame, *is* wiſe.

17 He that ſpeaketh trueth, will ſhew righteouſneſſe: but a falſe witneſſe *vſeth* deceit.

18 * There is that ſpeaketh *vvords* like the prickings of [i] a ſword: but the tongue of wiſe men *is* health.

19 The lip of trueth ſhalbe ſtable for euer: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of them that imagine euill: but to the counſellers of peace *ſhall be* ioy.

21 There ſhall none iniquitie come to the iuſt: but the wicked are full of euill.

22 The lying lips *are* an abomination to the Lord: but they that deale truely *are* his delite.

23 A wiſe man concealeth knowledge: but the heart of the fooles publiſheth fooliſhneſſe.

24 * The hand of the diligent ſhall beare rule: but the idle *ſhall be* under tribute.

25 Heauineſſe in the heart of man doth bring it downe: but a [k] good word reioyce it.

26 The righteous [l] *is* more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man roſteth not that hee [m] tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteouſneſſe, and *in that* path way *there is* no death.

CHAP. XIII.

A Wiſe ſonne *vvill obey* the inſtruction of his father: but a ſcorner will heare no rebuke.

2 A man ſhall eate good things by the fruit [a] of *his* mouth: but the ſoule of the treſpaſſer *ſhall ſuffer* violence.

3 Hee that keepeth his mouth, keepeth his life: *but* he that openeth his lippes, deſtruction *ſhalbe* to him.

4 The ſluggard [b] luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall haue plenty.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſneſſe preſerueth the vpright of † life: but wickedneſſe ouerthroweth the ſinner.

7 There is that maketh himſelfe rich, and hath nothing, *and* that maketh himſelfe poore, hauing great riches.

8 A man *vvill giue* his riches for the ranſom of *his* life: but the poore [c] cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked ſhalbe put out.

10 Onely by pride [d] doeth *man* make contention: but with the well aduiſed *is* wiſedome.

11 The [e] riches of vanity ſhall diminiſh: but he that gathereth with [f] the hand, ſhall increaſe *them*.

12 The hope that *is* deferred, *is* the fainting of the heart, but when the deſire commeth, *it is as* a tree of life.

13 He that deſpiſeth [g] the word, hee ſhall be deſtroyed, but hee that feareth the commaundement, he ſhall be rewarded.

14 The inſtruction of a wiſe man *is as* the wellſpring of life, to turne away from the ſnares of death.

15 Good vnderſtanding maketh acceptable: but the way of the diſobedient *is* hated.

16 Euery wiſe man will worke by knowledge: but a foole will ſpread abroad folly.

17 * A wicked meſſenger falleth [h] into euill: but a faithfull ambaſſadour *is* preſeruation.

18 Pouertie and ſhame *is* to him that refuſeth inſtruction: but hee that regardeth correction, ſhall be honoured.

19 A deſire accompliſhed, delighteth the ſoule: but *it is* an abomination to fooles to depart from euill.

20 He that walketh with the wiſe ſhalbe wiſe: but a companion of fooles ſhalbe [i] afflicted.

21 Affliction followeth ſinners: but vnto the righteous, *God* will recompenſe good.

22 The good man ſhall giue inheritance vnto *his* childrens children: and the [k] riches of the ſinner is laid vp for the iuſt.

23 Much food *is* in the field of the [l] poore, but *the field* is deſtroyed without diſcretion.

24 * He that ſpareth his rod, hateth his ſonne: but he that loueth him chaſteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked ſhall want.

CHAP.

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[q] The couetous men that ſpare their riches to the hinderance of their families, ſhalbe deprived thereof miſerably.

[r] For though the wicked be rich, yet are they but ſlaues to the godly, which are the true poſſeſſors of the gifts of God.

[ſ] That is, bringeth them to the knowledge of God.

[t] Shalbe puniſhed as he deſerueth, 1. Pet. 4, 18.

[a] They are ſo grounded in the fauour of God, that their root ſhall proſper continually.

† *Ebr. ſtrong, or painefull.*

[b] As their conſcience is vpright, ſo ſhall they be able to ſpeak for themſelues againſt their accuſers.

[c] The poore man that is contemned and yet liueth of his owne trauell.

[d] Is mercifull, euen to the very beaſt that doeth him ſeruice.

* *Chap.* 28. 19. *Ecclus.* 20. 27.

‖ *Or, defence.*

[e] Continually imagineth meanes how to do harme to others.

[f] Meaning, their heart within, which is vpright, and doeth good to all.

[g] He ſtandeth in his owne conceit, and condemneth all others in reſpect of himſelfe.

[h] Which bridleth his affections.

* *Chap.* 14. 5.

[i] Which ſeeke nothing more then to prouoke others to anger.

* *Chap.* 10. 4.

[k] That is, words of comfort, or, a cheerefull minde which is declared by his words, reioyceth a man, as a couetous mind killeth him.

[l] That is, more liberall in giving.

[m] Although he get much by unlawfull meanes, yet will hee not ſpend it upon himſelfe.

[a] If he uſe his tongue to Gods glory, and the profit of his neighbour, God ſhall bleſſe him.

[b] He ever deſireth, but taketh no paines to get any thing.

† *Ebr. way.*

[c] For his pouertie, he is not able to eſcape the threatnings, which the cruell oppreſſours uſe againſt him.

[d] When as every man contendeth to have the preeminence, and will not give place to another.

[e] That is, goods evill gotten.

[f] That is, with his owne labour.

[g] Meaning, the word of God, whereby he is admoniſhed of his duety.

* Chap. 25, 13.

[h] Bringeth many inconveniences both to himſelfe and to others.

[i] As he is partaker of their wickedneſſe, and beareth with their vices, ſo ſhall he be puniſhed alike as they are.

[k] Reade Iob 27, 16, 17.

[l] God bleſſeth the labour of the poore, and conſumeth their goods which are negligent, becauſe they thinke they have enough.

* Chap. 23. 13. Ecclus. 30. 1.

CHAP. XIV.

A Wiſe woman [a] buildeth her houſe: but the fooliſh deſtroyeth it with her owne hands.

2 * He that walketh in his [b] righteouſnes, feareth the Lord: but hee that is lewd in his wayes, deſpiſeth him,

3 In the mouth of the fooliſh *is* the [c] rod of pride: but the lips of the wiſe preſerve them.

4 Where none [d] oxen *are*, there the cribbe *is* empty: but much increaſe *commeth* by the ſtrength of the oxe.

5 A faithfull witneſſe will not lie: but a falſe record will ſpeake lies.

6 A ſcorner ſeeketh wiſedome, and *findeth* it not: but knowledge *is* eaſie to him that will underſtand.

7 Depart from the fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſedome of the prudent *is* to underſtand his way: but the fooliſhnes of the fooles *is* deceit.

9 The foole maketh a mocke of [f] ſinne: but among the righteous *there is* fauour.

10 The heart knoweth the [g] bitterneſſe of his ſoule, and the ſtranger ſhall not meddle with his ioy.

11 The houſe of the wicked ſhalbe deſtroyed: but the tabernacle of the righteous ſhall flouriſh.

12 * There is a way that ſeemeth right to a man: but the iſſues thereof *are* ẏͤ wayes of death.

13 Even in laughing the heart is ſorowfull, [h] and the end of that mirth *is* heavineſſe.

14 The heart that declineth, [i] ſhallbe ſatiate with his owne wayes: but a good man *ſhall depart* from him.

15 The fooliſh will beleeve every thing: but the prudent will conſider his ſteps.

16 A wiſe man feareth, and departeth from evill, but a foole rageth, and is careleſſe.

17 He that is haſty to anger, comitteth folly, and a † buſie body is hated.

18 The fooliſh doe inherite folly: but the prudent are crowned with knowledge.

19 The evill ſhall bowe before the good, and the wicked [k] at the gates of the righteous,

20 The poore is hated even of his owne neighbour: but the friends of the rich *are* many.

21 The ſinner deſpiſeth his neighbour: but he that hath mercy on the poore, *is* bleſſed.

22 Do not they erre that imagine evill? but to them that thinke on good things, *ſhall be* mercy and trueth.

23 In all labour there is abundance: but the talke of the lips *bringeth* onely want.

24 The crowne of the wiſe *is* their riches, *and* the folly of fooles *is* fooliſhneſſe.

25 A faithfull witnes delivereth ſoules: but a deceiver ſpeaketh lies.

26 In the feare of ẏͤ Lord *is* an aſſured ſtrength, and his children ſhall have hope.

27 The feare of the Lord *is as* a welſpring of life, to avoyd the ſnares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people *commeth* the deſtruction of the Prince.

29 He that is ſlow to wrath, *is* of great wiſedom: but he that is of an haſty mind, exalteth folly.

30 A ſound heart *is* the life of the ‖ fleſh: but envy *is* the rotting of the bones.

31 * Hee that oppreſſeth the poore, reprooveth him that made him: but hee honoureth him, that hath mercy on the poore.

[a] That is, taketh paine to profit her family, and to doe that which concerneth her duetie in her houſe.

* Iob 12, 4.

[b] That is, in uprightnes of heart, and without hypocriſie.

[c] His proude tongue ſhall cauſe him to be puniſhed.

[d] By the oxe is meant labour, and by the cribbe the barne: meaning, without labour there is no profit.

[e] For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.

[f] Doeth not know the grievouſneſſe thereof, nor Gods iudgements againſt the ſame.

[g] As a mans conſcience is witnes of his owne griefe, ſo another cannot feele the ioy and comfort which a man feeleth in himſelfe.

* Chap. 16, 25.

[h] He ſheweth the allurement unto ſinne, ſeemeth ſweet, but the end thereof is deſtruction.

[i] He that forſaketh God ſhalbe puniſhed, and made weary of his ſins, wherein he delighted.

† *Ebr. the man of imaginations.*

[k] If this come not dayly to paſſe, we muſt conſider that it is becauſe of our ſinnes, which let Gods working.

[l] That is, the ſtrength of a king ſtandeth in many people.

‖ *Or, body.*

* *Chap. 17, 5.*

32 The wicked ſhall be caſt away for his malice: but the righteous hath hope in his death.

33 Wiſedome reſteth in the heart of him that hath underſtanding, and is knowen [m] in the mids of fooles.

34 Iuſtice exalteth a nation, ‖ but ſinne is a ſhame to the people.

35 The pleaſure of a King *is* in a wiſe ſervant: but his wrath ſhalbe toward him that is lewd.

CHAP. XV.

A * Soft anſwere putteth away wrath: but grievous words ſtirre up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fooles * bableth out fooliſhneſſe.

3 The eyes of the Lord in every place behold the evill and the good.

4 A wholeſome tongue *is as* a tree of life: but the frowardneſſe thereof *is* the breaking of the mind.

5 A foole deſpiſeth his fathers inſtruction, but hee that regardeth correction, is prudent.

6 The houſe of the righteous *hath* much treaſure: but in the revenues of ẏͤ wicked is [a] trouble.

7 The lips of the wiſe do ſpread abroad knowledge: but the heart of the fooliſh *doeth* not ſo.

8 The [b] ſacrifice of the wicked *is* abomination unto the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteouſneſſe.

10 Inſtruction is evill to him that [c] forſaketh the way, *and* he that hateth correction, ſhall die.

11 [d] Hell and deſtruction *are* before the Lord, how much more the hearts of the ſonnes of men?

12 A ſcorner loveth not him that rebuketh him, neither will he go unto the wiſe.

13 * A ioyfull heart maketh a cheerefull countenance: but by the ſorow of the heart the minde is heavie.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of the foole is fed with fooliſhnes.

15 All the dayes of the afflicted *are* evill; but a good † conſcience is a continuall feaſt.

16 * Better *is* a little with the feare of the Lord, then great treaſure and trouble therewith.

17 Better *is* a dinner of greene hearbes where love *is*, then a ſtalled oxe and hatred therewith.

18 * An angrie man ſtirreth vp ſtrife: but he that is ſlow to wrath, appeaſeth ſtrife.

19 The way of a ſlothfull man *is* as an hedge of [e] thornes: but the way of the righteous is plaine.

20 * A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.

21 Fooliſhneſſe *is* ioy to him that is deſtitute of underſtanding: but a man of underſtanding walketh uprightly.

22 Without counſell, thoughts come to nought: but [f] in the multitude of counſellers there is ſtedfaſtneſſe.

23 A ioy *commeth* to a man by the anſwer of his mouth: and how good *is* a word [g] in due ſeaſon?

24 The way of life *is* on high to the prudent, to avoid from hell beneath.

25 The Lord will deſtroy the houſe of the proude men: but hee will ſtabliſh the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord; but ẏͤ pure *have* [h] pleaſant words.

[m] Foraſmuch as they are convict thereby and put to ſilence.

‖ *Or, and the mercy of the people is a ſacrifice for ſinne.*

* *Chap. 25, 15.*

* *Verſe 18.*

[a] For though they have much, yet it is full of trouble and care.

[b] That thing is abominable before God, which the wicked thinke to be moſt excellent, and whereby they thinke moſt to be accepted.

[c] Hee that ſwarveth from the word of God, cannot abide to be admoniſhed.

[d] There is nothing ſo deepe or ſecret that can be hidde from the eyes of God, much leſſe mans thoughts.

* *Chap. 17, 22.*

† *Ebr. heart.*

* *Pſal. 37. 16.*

* *Chap. 29, 22.*

[e] That is, he ever findeth ſome let or ſtay, and dare not goe forward.

* *Chap. 10, 1.*

[f] Read Chap. 11, 14.

[g] If we will that our talke be comfortable, we muſt wait for time and ſeaſon.

[h] That is, wholeſome and profitable to the hearers,

27 He that is greedy of gaine, troubleth his owne houſe: but he that hateth gifts, ſhall liue.

28 The heart of the righteous ſtudieth to anſwere: but the wicked mans mouth bableth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, ſhall lodge among the wiſe.

32 He that refuſeth inſtruction, deſpiſeth his owne ſoule: but he that obeyeth correction, getteth vnderſtanding.

33 The feare of the Lord *is* the inſtruction of wiſedome: and before honour *goeth* [k] humilitie.

CHAP. XVI.

The [a] preparations of the heart *are* in man: but the anſwere of the tongue *is* of the Lord.

2 All the wayes of a man *are* [b] cleane in his owne eyes: but the Lord pondereth the ſpirits.

3 † Commit thy works vnto the Lord, and thy thoughts ſhalbe directed.

4 The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he ſhall not be vnpuniſhed.

6 By [d] mercy and trueth iniquitie ſhalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man pleaſe the Lord, he will make alſo his enemies at peace with him.

8 * Better is a little with righteouſneſſe, then great reuenues without equity.

9 The heart of [e] man purpoſeth his way: but the Lord doeth direct his ſteps.

10 A diuine ſentence *ſhalbe* in the lips of yͤ king: his mouth ſhall not tranſgreſſe in iudgement.

11 * A true waight and balance are of the Lord: and the waights of the bag *are* his [f] worke.

12 It is an abomination to kings to commit wickedneſſe: for the throne is ſtabliſhed [g] by iuſtice.

13 Righteous lips are the delight of kings, and the king loueth him that ſpeaketh right things.

14 The wrath of a king *is as* [h] meſſengers of death: but a wiſe man will pacifie it.

15 In the light of the kings countenance *is* life: and his fauour *is* [i] as a cloud of the latter raine.

16 * How much better is it to get wiſedome then gold? and to get vnderſtanding, is more to be deſired then ſiluer.

17 The path of the righteous is to decline from euil, & he keepeth his ſoule that keepeth his way.

18 Pride *goeth* before deſtruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the ſpoyles with the proud.

20 He that is wiſe in *his* buſines, ſhall find good: and * he that truſteth in the Lord, he is bleſſed.

21 The wiſe in heart ſhall be called prudent and [k] the ſweetneſſe of the lips ſhall increaſe doctrine.

22 Vnderſtanding *is* a welſpring of life vnto them that haue it: and the [l] inſtruction of fooles *is* foolly

23 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips.

24 Faire wordes *are as* an hony combe, ſweetnes to the ſoule, and health to the bones.

25 * There is a way that ſeemeth right vnto man, but the iſſue thereof *are* the wayes of death.

26 The perſon that trauaileth, trauaileth for himſelfe: for his mouth † craueth it of him.

27 A wicked man diggeth vp euill, and in his lips *is* like [m] burning fire.

28 A froward perſon ſoweth ſtriſe: and a taleteller maketh diuiſion among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] He ſhutteth his eyes to deuiſe wickednes: he mooueth his lips, *and* bringeth euill to paſſe.

31 Age is a crowne of glory, *vvhen* it is found in the way of [o] righteouſnes.

32 Hee that is ſlow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, *is better* then he that winneth a citie.

33 The lot is caſt into the lap: but the whole diſpoſition thereof *is* [p] of the Lord.

CHAP. XVII.

Better is a dry morſell, if peace *be* with it, then an houſe full of [a] ſacrifices *vvith* ſtriſe.

2 * A diſcreete ſeruant ſhall haue rule ouer a lewd ſonne, and he ſhall diuide yͤ [b] heritage among the brethren.

3 *As is* the fining pot for ſiluer, and the fornace for gold, ſo the Lord trieth the hearts.

4 The wicked giueth heed to falſe lips, *and* a liar hearkeneth to the naughty tongue.

5 * Hee that mocketh the poore, reproacheth him that made him: and he that reioyceth at deſtruction, ſhall not be vnpuniſhed.

6 Childrens children are the crowne of the elders: and the glory of the children *are* their fathers.

7 † High talke becommeth not a foole, much leſſe a lying talke a prince.

8 A reward *is as* a ſtone pleaſant in the eyes of them that haue it: it proſpereth, whitherſoeuer it [c] turneth.

9 Hee that couereth a tranſgreſſion, ſeeketh loue: but hee that repeateth a matter, ſeparateth the [d] prince.

10 A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.

11 A ſeditious perſon ſeeketh onely euill, and a cruell [e] meſſenger ſhalbe ſent againſt him.

12 *It is better* for a man to meet a beare robbed of her whelps, then [f] a foole in his folly.

13 * Hee that rewardeth euill for good, euill ſhall not depart from his houſe.

14 The beginning of ſtriſe *is as* one that openeth the waters: therefore, or the contention be medled with, leaue off.

15 * He that iuſtifieth the wicked, and he that condemneth the iuſt, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wiſedome, and *he hath* none heart?

17 A friend loueth at all times; and a [h] brother is borne for aduerſitie.

18 A man deſtitute of vnderſtanding, [i] toucheth the hand, and becommeth ſurety for his neighbour.

19 He loueth tranſgreſſion that loueth ſtriſe: *and* hee that exalteth his [k] gate, ſeeketh deſtruction.

20 The froward heart findeth no good: and he

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[i] That ſuffereth himſelfe to be admoniſhed by Gods word, which bringeth life: and ſo amendeth.

[k] Meaning, that God exalteth none but them that are truely humbled.

[a] He derideth the preſumption of man, who dare attribute to himſelfe any thing, as to prepare his heart or ſuch like, ſeeing that he is not able to ſpeake a word, except God giue it him.

[b] Hee ſheweth hereby that man flattereth himſelfe in his doings, calling that vertue, which God termeth vice.

† Ebr. role.

[c] So that the iuſtice of God ſhall appeare to his glory, euen in the deſtruction of the wicked.

* Chap. 11, 21.

[d] Their vpright and repenting life ſhalbe a token that their ſinnes are forgiuen.

* Chap. 15, 16. Pſal. 37, 16.

[e] He ſheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet it is able to remooue one foot except God giue force.

* Chap. 11, 1.

[f] If they be true and iuſt, they are Gods worke, and he delighteth therein, but otherwiſe if they be falſe, they are the worke of the deuill, and to their condemnation that uſe them.

[g] They are appoynted by God to rule according to equity and iuſtice.

[h] That is, he findeth out many meanes to execute his wrath.

[i] Which is moſt comfortable to the drie ground. Deut. 11, 14.

* Chap. 8, 10. * *Pſal.* 125, 1.

[k] The ſweet words of conſolation which come foorth of a godly heart.

[l] Either that which the wicked teach others, or els it is folly to teach them that are malicious.

* *Chap.* 14, 12.

† *Ebr. boweth vpon him.*

[m] For he conſumeth himſelfe and others.

[n] With his whole indeuour he laboreth to bring his wickedneſſe to paſſe.

[o] That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſell of God which ſhall come to paſſe.

[a] For whereas were many ſacrifices, there were many portions giuen to the people, wherewith they feaſted.

* *Ecclus.* 10, 26.

[b] That is, ſhallbe made gouernour ouer the children.

* *Chap.* 14, 31.

† *Ebr. the lip of excellency.*

[c] The reward hath great force to gaine the hearts of men.

[d] He that admoniſheth the prince of his fault, maketh him his enemy.

[e] By the meſſenger is meant ſuch meanes as God uſeth to puniſh the rebels.

[f] Whereby hee meaneth the wicked in his rage, who hath no feare of God.

* Rom. 12, 17. 1. Theſſ. 5, 15. 1 Pet. 3, 9.

* Iſa 5, 23. chap. 24, 24.

[g] What auaileth it the wicked to be rich, ſeeing he ſetteth not his mind to wiſedome?

[h] So that hee is more then a friend, euen a brother that helpeth in time of aduerſity.

[i] Reade Chap. 6, 1.

[k] Lifteth up himſelf aboue his degree.

that hath a naughtie tongue, ſhall fall into euill.

21 He that begetteth a foole, *getteth* himſelfe ſorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart cauſeth good health: but a ſorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the [l] boſome to wreſt the wayes of iudgement.

24 * Wiſedome *is* in the face of him that hath vnderſtanding: but the eyes of a foole *are* in the [m] corners of the world.

25 A fooliſh ſonne is a griefe vnto his father, and a * heauineſſe to her that bare him.

26 Surely it is not good to condemne the iuſt, nor that the princes ſhould ſmite *ſuch* [n] for equitie.

27 He that hath knowledge, ſpareth his words, and a man of vnderſtanding *is* of an excellent ſpirit.

28 Euen a foole, (when hee holdeth his peace) is counted wiſe, and he that ſtoppeth his lips, prudent.

CHAP. XVIII.

FOr the deſire *thereof* hee will [a] ſeparate himſelfe to ſeeke it, *and* occupie himſelfe in all wiſedome.

2 A foole hath no delight in vnderſtanding: but that his heart may be [b] diſcouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproach.

4 The words of a mans mouth *are like* deepe [d] waters, *and* the welſpring of wiſdome *is like* a flowing riuer.

5 It is not good to [e] accept the perſon of the wicked, to cauſe the righteous to fall in iudgemẽt.

6 A fooles lips come with ſtrife, and his mouth calleth for ſtripes.

7 A fooles mouth *is* his owne deſtruction, and his lips *are* a ſnare for his ſoule.

8 The words of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.

9 Hee alſo that is ſlouthfull in his worke, is euen the brother of him that is a great waſter.

10 The name of the Lord *is* a ſtrong tower: the righteous runneth [g] vnto it, and is exalted.

11 * The rich mans riches *are* his ſtrong citie: and as an high wall in his imagination.

12 * Before deſtruction the heart of a man is hautie, and before glory *goeth* lowlineſſe.

13 * Hee that anſwereth a matter before hee heare it, it is follie and ſhame vnto him.

14 The ſpirit of a man will ſuſtaine his infirmitie: but [h] a wounded ſpirit, who can beare it?

15 A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] *Hee that is* firſt in his owne cauſe, *is* iuſt: then commeth his neighbour and maketh enquirie of him.

18 The lot [l] cauſeth contentions to ceaſe, and [m] maketh a partition among the mightie.

19 A brother offended *is harder to vvinne* then a ſtrong citie, and *their* contentions *are* like the [n] barre of a palace.

20 With the fruit of a mans mouth ſhall his belly be ſatisfied, *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue, and they that [o] loue it, ſhall eat the fruit thereof.

22 Hee that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore ſpeaketh *vvith* prayers: but the rich anſwereth roughly.

24 A man *that hath* friends, *ought* to ſhew himſelf friendly: for a friend is neerer [q] then a brother.

* Chap. 15. 13.

[l] That is, ſecretly and out of the boſome of the rich

* Eccle. 2. 14. & 8. 1.

[m] That is, wander to and fro, and ſeeke not after wiſedome.

* Chap. 10. 1.

[n] For their well doing.

[a] Hee that loueth wiſdome, will ſeparate himſelfe from all impediments, and giue himſelfe wholly to ſeeke it.

[b] That is, that he may talke licentiouſly of wh tſoeuery commeth to mind.

[c] Meaning, ſuch one as contemneth all others.

[d] Which can neuer be drawen emptie, but bring euer profit.

[e] That is, to fauour him and ſupport him.

[f] They are ſoone beleeued, and enter moſt deepely.

[g] Hee kneweth what is the refuge of the godly againſt all trouble.

* Chap. 10. 15.

* Chap. 16. 18.

* Ecclus. 11. 8.

[h] The mind can well beare the infirmitie of the bodie, but when the ſpirit is wounded, it is a thing moſt hard to ſuſtaine.

[i] Getteth him libertie to ſpeake, and fauour of them that are moſt in eſtimation.

[k] He that ſpeaketh firſt, is beſt heard of the wicked iudge, but when his aduerſarie enquireth out the matter, it turneth to his ſhame.

[l] If a controuerſie cannot otherwiſe be decided, it is beſt to caſt lots to know whoſe the thing ſhallbe.

[m] Appeaſeth their controuerſie, which are ſo ſtout that cannot otherwiſe be pacified.

[n] Which for the ſtrength thereof will not bow nor yeeld.

[o] By the vſing of the tongue well or euill, commeth the fruit thereof either good or bad.

[p] He that is ioyned with a vertuous woman in mariage, is bleſſed of the Lord, as Chap. 19. 14.

[q] That is, oft times ſuch are found which are more ready to do pleaſure, then he that is more bound by duetie.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightneſſe, then he that abuſeth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that haſteth with his feet, ſinneth.

3 The fooliſhneſſe of a man peruerteth his way, and his heart fretteth againſt the Lord.

4 Riches gather many friends: but the poore is ſeparated from his neighbour.

5 * A falſe witneſſe ſhall not be vnpuniſhed: and he that ſpeaketh lies, ſhall not eſcape.

6 Many reuerence the face of the prince, and euery man *is* friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be inſtant [a] with words, *yet* they will not.

8 He that poſſeſſeth vnderſtanding, [b] loueth his owne ſoule, and keepeth wiſedom to find goodnes.

9 A falſe witneſſe ſhall not be vnpuniſhed: and he that ſpeaketh lies, ſhall periſh.

10 [c] Pleaſure is not comely for a foole, much leſſe for a ſeruant to haue rule ouer princes.

11 The diſcretion of a man deferreth his anger: and his glory *is* [d] to paſſe by an offence.

12 * The kings wrath *is* like the roaring of a lion: but his fauour *is* like ẏ dew vpon the graſſe.

13 * A fooliſh ſonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continuall [e] dropping.

14 Houſe and riches *are* the inheritance of the fathers: but a * prudent wife *commeth* of the Lord.

15 Slouthfulneſſe cauſeth to fall aſleepe, and a deceitfull perſon ſhallbe affamiſhed.

16 He that keepeth the commandement, keepeth his owne ſoule: *but* hee that deſpiſeth his wayes, ſhall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompenſe him that which he hath giuen.

18 Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.

19 *A man* of much anger ſhall ſuffer puniſhment, and though thou [f] deliuer *him*, yet will *his anger* come againe.

20 Heare counſell and receiue inſtruction, that thou mayeſt be wiſe in thy latter end.

21 Many deuiſes *are* in a [g] mans heart: but the counſell of the Lord ſhall ſtand.

22 That that is to be deſired of a man, *is* his [h] goodneſſe, and a poore man is better then a liar.

23 The feare of the Lord *leadeth* to life: and he that is filled *therevvith*, ſhall continue, *and* ſhall not be viſited with euill.

24 * The ſlouthfull hideth his hand in *his* boſome, and will not put it to his mouth againe.

25 * Smite a ſcorner, and the [i] fooliſh will beware: and reprooue the prudent, and hee will vnderſtand knowledge.

26 Hee that deſtroyeth *his* father, *or* chaſeth

* Chap. 28. 6.

* Deut. 19. 19. dan. 13. 62.

[a] To haue comfort of them.

[b] He that is vpright in iudgement findeth fauour of God.

[c] The free vſe of things are not to be permitted to him that cannot vſe them aright.

[d] That is, to couer it by charitie, and to doe therein as may moſt ſerue to Gods glory.

* Chap. 20. 2.

* Chap. 17. 21.

* Chap. 21. 9.

[e] As raine that droppeth and rotteth the houſe.

* Chap. 18. 22.

[f] Though for a time he giue place to counſell, yet ſoone after will he giue place to his raging affections.

[g] Mans deuiſe ſhall not haue ſucceſſe, except God gouerne it, whoſe purpoſe is vnchangeable.

[h] That is, that he be honeſt: for the poore man that is honeſt, is to be eſteemed aboue the rich which is not vertuous.

* Chap. 26. 15.

* Chap. 21. 11.

[i] That is, the ſimple and ignorant men learne, when they ſee the wicked puniſhed.

away *his* mother, *is* a lewd and ſhamefull childe.

27 My ſonne, heare no more the inſtruction, that cauſeth to erre from the wordes of knowledge.

28 A wicked witneſſe mocketh at iudgement, and the mouth of the wicked [k] ſwalloweth vp iniquitie.

29 *But* iudgements are prepared for the ſcorners, and ſtripes for the backe of the fooles.

CHAP. XX.

WIne[a] *is* a mocker, *and* ſtrong drinke is raging: and whoſoeuer is deceiued thereby, is not wiſe.

2 * The feare of the King *is* like the roaring of a lyon: hee that prouoketh him vnto anger [b] ſinneth againſt his owne ſoule.

3 *It is* a mans honour to ceaſe from ſtrife: but euery foole will be medling.

4 The ſlouthfull will not plow, becauſe of winter: *therefore* ſhall hee begge in ſummer, but haue nothing.

5 The counſell in the heart of [c] man *is like* deepe waters: but a man that hath vnderſtanding, will draw it out.

6 Many men will boaſt euery one of his owne goodneſſe: but who can find a faithfull man?

7 He that walketh in his integritie, *is* iuſt, *and* bleſſed *ſhall* his children *be* after him.

8 A king that ſitteth in the throne of iudgement, [d] chaſeth away all euill with his eyes.

9 * Who can ſay, I haue made mine heart cleane, I am cleane from my ſinne?

10 Diuers † weights, and diuers meaſures, both [e] theſe are euen abomination vnto the Lord.

11 A child alſo is knowen by his doings, whether his worde be pure and right.

12 The Lord hath made both theſe, euen the eare to heare, and the eye to ſee.

13 Loue not ſleepe, leaſt thou come vnto pouertie: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.

15 There is gold, and a multitude of precious ſtones: but the lips of knowledge *are* a precious iewell.

16 * Take his [f] garment, that is ſuretie for a ſtanger, and a pledge of him for the ſtranger.

17 The bread of deceite *is* ſweete to a man: but afterward his mouth ſhallbe filled with grauell.

18 Eſtabliſh thy thoughts by counſell; and by counſell make warre.

19 He that goeth about *as* a ſlanderer, diſcouereth * ſecrets: therefore meddle not with him that flattereth with his lips.

20 * He that curſeth his father or his mother, his light ſhall be put out in obſcure darkeneſſe.

21 An heritage *is* haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed.

22 Say not thou, * I will recompenſe euill, *but* waite vpon the Lord, and he ſhall ſaue thee.

23 * Diuers weights *are* an abomination vnto the Lord, and deceitfull balances *are* not good.

24 * The ſteps of man *are ruled* by the Lord: how can a man then vnderſtand his owne way?

25 It is a deſtruction for a man to [g] deuoure that which is ſanctified, and after the vowes to enquire.

26 A wiſe King ſcattereth the wicked, and cauſeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord *is* the breath of man, and ſearcheth all the bowels of the bellie.

28 * Mercie and trueth preſerue the king: for his throne ſhallbe eſtabliſhed with mercy.

29 The beautie of young men *is* their ſtrength, and the glory of the aged *is* the gray head.

30 [k] The blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the bellie.

[k] Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

[a] By wine here is meant him that is giuen to wine, and ſo by ſtrong drinke

* Chap. 19,12.

[b] Putteth his life in danger.

[c] It is hard to find out: for it is as deepe waters, whoſe bottome cannot be found: yet the wiſe man will know a man either by his words or maners.

[d] Where righteous iudgement is executed, there ſinne ceaſeth, and vice dare not appeare.

* 1.Kin.8,46. 2.chron.6,36. eccles.7,22. 1 iohn 1,8.

† *Ebr. ſtone and ſtone, ephah and ephah.*

[e] Reade Chap. 16,11.

* *Chap* 27,13.

[f] Teach him wit, that he caſt not himſelfe raſhly into danger.

* *Chap.* 11,13.

* *Exod.* 21,17. *leuit.* 20,9. *matth.* 15,4.

* *Deut* 32,35. *chap.* 17,13. *and* 24,29. *rom* 12,17. 1.*theſſ* 5,15. 1 *Pet.* 3,9.

* *Chap.* 11,1. *and verſe* 10.

* *Iere.* 10,23.

[g] That is, to applie it, or take it to his owne uſe, which was appointed to Gods, and then enquire how they may be exempted from the fault.

[h] Which was a kind of puniſhment then uſed.

[i] The word of God giueth life unto man, and cauſeth us to ſee and trie the ſecret of our darke hearts. Hebr.4,12.

* *Chap.* 19,14.

[k] Sharpe puniſhment that pierceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

THe[a] Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whitherſoeuer it pleaſeth him.

2 Euery * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iuſtice and iudgement is more acceptable to the Lord then ſacrifice.

4 A hautie looke, and a proud heart *vvhich is* the ‖ [b] light of the wicked, *is* ſinne.

5 The thoughts of the diligent *do* ſurely *bring* abundance; but [c] whoſoeuer is haſtie, *commeth* ſurely to pouertie.

6 * The gathering of treaſures by a deceitfull tongue, *is* vanitie toſſed too and fro of them that ſeeke death.

7 The [d] robberie of the wicked ſhall deſtroy them; for they haue refuſed to execute iudgement.

8 The way of ſome *is* peruerted and ſtrange, but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a ‖ wide houſe.

10 The ſoule of the wicked wiſheth euill, *and* his neighbour hath no fauour in his eyes.

11 [e] When the ſcorner is puniſhed, the fooliſh is wiſe, and when one inſtructeth the wiſe, he will receiue knowledge.

12 The righteous [f] teacheth the houſe of the wicked; *but God* ouerthroweth the wicked for *their* euill.

13 Hee that ſtoppeth his eare at the crying of the poore, he ſhall alſo crie and not be heard.

14 A [g] gift in ſecret pacifieth anger, and a gift in the boſome, great wrath.

15 It is ioy to the iuſt to doe iudgement; but deſtruction *ſhalbe* to the workers of iniquitie.

16 A man that wandreth out of the way of wiſedome, ſhall remaine in the congregation of the dead.

17 He that loueth paſtime, *ſhalbe* a poore man; *and* he that loueth wine and oyle, ſhall not be rich.

18 The [h] wicked *ſhallbe* a ranſome for the iuſt, and the tranſgreſſour for the righteous.

19 * It is better to dwell in the wilderneſſe, then with a contentious and angry woman.

20 In the houſe of the wiſe is a pleaſant treaſure and [i] oyle; but a fooliſh man deuoureth it.

21 He that followeth after righteouſneſſe and mercy, ſhall find life, righteouſneſſe and glory.

22 A [k] wiſe man goeth vp into the citie of the mightie, and caſteth downe the ſtrength of the confidence thereof.

23 He that keepeth his mouth and his tougue, keepeth his ſoule from afflictions.

24 Proud, hautie, *and* ſcornefull *is* his name that worketh in *his* arrogancie wrath.

25 The deſire of the ſlouthfull [l] ſlayeth him; for his hands refuſe to worke.

26 Hee coueteth euermore greedily: but the righteous giueth and ſpareth not.

[a] Though Kings ſeeme to haue all things at commandement, yet are they not able to bring their owne purpoſes to paſſe any otherwiſe then God hath appointed: much leſſe are the inferiours able.

* *Chap.* 16,2.

* *Mich.* 6,8.

‖ *Or, plowing.*

[b] That is, the thing whereby hee is guided or which he bringeth forth as the fruit of his worke

[c] He that goeth raſhly about his buſines, and without counſell.

* *Chap.* 13,11.

[d] Hee meaneth this chiefly of Iudges, and Princes which leaue that vocation, whereunto God hath called them, and powle their ſubiects to maintaine their luſts.

* *Chap.* 19,13. *and* 25,24.

‖ *Or, in a great familie.*

[e] Reade Chap. 19,25.

[f] Though the godly admoniſh them both by words and example of life, yet the wicked will not amend, till God deſtroy them.

[g] To doe a pleaſure to the angry man pacifieth him.

[h] God ſhall cauſe that to fall on their owne heads, which they intended againſt the iuſt by deliuering the iuſt, and putting the wicked in their places.

* *Ecclus.* 25,18.

[i] Meaning, abundance of al things.

[k] Wiſedome ouercommeth ſtrength and confidence in worldly things.

[l] Hee thinketh to liue by wiſhing and deſiring all things, but will take no paine to get ought.

27 The * ſacrifice of the wicked *is* an abomination: how much more when hee bringeth it with a wicked mind?

* *Chap.15,8.* *Iſa.1,13.* *eccluſ.34,21.*

28 * A falſe witneſſe ſhall periſh: but he that heareth,[m] ſpeaketh continually.

* *Chap.19,5.*
m Hee may boldly teſtifie the trueth that he hath heard.

29 A wicked man hardeneth his face: but the iuſt, he will direct his way.

30 There is no wiſedome, neither vnderſtanding, nor counſell againſt the Lord.

31 The horſe is prepared againſt the day of battell: but ſaluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be choſen aboue great riches, and [a] louing fauour is aboue ſiluer and aboue gold.

* *Ecclus.7,3.*
a Which commeth by well doing.

2 * The rich and poore [b] meet together, the Lord *is* the maker of them all.

* *Chap.29,13.*
b Live together, and haue neede the one of the other.

3 * A prudent man [c] ſeeth the plague, and hideth himſelue: but the fooliſh go on ſtill, and are puniſhed.

* *Chap.27,12.*
c That is, the puniſhment, which is prepared for the wicked, and fleeth tot God for ſuccour.

4 The reward of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* ſnares *are* in the way of the froward: *but* he that regardeth his ſoule, will depart farre from them.

6 Teach a child [d] in the trade of his way, and when he *is* old he ſhall not depart from it.

d Bring him up vertuouſly, and hee ſhall ſo continue.

7 The rich ruleth the poore, and the borower *is* ſeruant to the man that lendeth.

8 Hee that ſoweth iniquitie, ſhall reape affliction, and the [e] rod of his anger ſhall faile.

e His authority, whereby hee did oppreſſe others, ſhalbe taken from him.

9 * He that hath a good [f] eye, he ſhall be bleſſed: for he giueth of his bread vnto the poore.

* *Ecclus.31,23.*
f He that is mercifull and liberall.

10 Caſt out the ſcorner, and ſtrife ſhall go out: ſo contention and roproach ſhall ceaſe.

11 Hee that loueth pureneſſe of heart *for* the grace of his lips, the [g] king *ſhallbe* his friend.

g Hee ſheweth that princes ſhould uſe their familiarity, whoſe conſcience is good, and their talke wiſe and godly.

12 The eyes of the Lord preſerue [h] knowledge: but hee ouerthroweth the words of the tranſgreſſour.

h Favour them that love knowledge.

13 The ſlouthfull man ſaith, [i] A lyon *is* without, I ſhalbe ſlaine in the ſtreete.

i He derideth them that invent vaine excuſes, becauſe they would not doe their duetie.

14 The mouth of ſtrange women *is as* a deepe pit: he with whom the Lord is angry, [k] ſhall fall therein.

k So God puniſheth one ſinne by another, when hee ſuffereth the wicked to fall into the acquaintance of an harlot.

15 Fooliſhneſſe *is* bound [l] in the heart of a child: but the rod of correction ſhall driue it away from him.

l Hee is naturally given unto it.

16 Hee that oppreſſeth the poore to incraſe himſelfe, *and* giueth vnto the rich, *ſhall* ſurely *come* to pouertie.

17 ¶ Encline thine eare, and heare the words of the wiſe, and apply thine heart vnto my knowledge.

18 For *it ſhall be* pleaſant, if thou keepe them in thy bellie, *and if* they be directed together in thy lips.

19 That thy confidence may be in [m] the Lord, I haue ſhewed thee this day: thou therefore *take heede*.

m Hee ſheweth what the end of wiſedome is: to wit, to direct us to the Lord.

20 Haue not I written vnto thee [n] three times in counſels and knowledge,

n That is, ſundry times.

21 That I might ſhew thee the aſſurance of the words of trueth, to anſwer the words of trueth to them that ſend to thee?

22 Robb not the poore, becauſe hee is poore, neither oppreſſe the afflicted † in iudgement.

† *Ebr.in the gates.*

23 For the Lord * will defend their cauſe, and ſpoyle the ſoule of thoſe that ſpoyle them.

* *Chap.23,11.*

24 Make [o] no friendſhip with an angry man, neither goe with the furious man,

o Have not to doe with him that is not able to rule his affections: for he would hurt thee by his evill converſation.

25 Leaſt thou learne his wayes, and receiue deſtruction to thy ſoule.

26 Be not thou of them that [p] tough the hand, *nor* among them that are ſuretie for debts.

p Which raſhly put themſelves in danger for others. as Chap.6,2.

27 If thou haſt nothing to pay, why *cauſeſt thou* that hee ſhould take thy bed from vnder thee?

28 Thou ſhalt not * remooue the ancient bounds which thy fathers haue made.

* *Deut.27,17.* *chap.23,10.*

29 Thou ſeeſt that a diligent man in his buſineſſe ſtandeth before Kings, *and* ſtandeth not before the baſe ſort.

CHAP. XXIII.

WHen thou ſitteſt to eate with a ruler, [a] conſider diligently what is before thee,

a Eate with ſobrietie.

2 [b] And put thy knife to thy throate, if thou be a man giuen to the appetite.

b Bridle thine appetite, as it were by force and violence.

3 Be not deſirous of his daintie meates: [c] for it is a deceiuable meat.

c For oft times the rich when they bid their inferiours to their tables, it is not for the love they beare them, but for their owne ſecret purpoſes.

4 Trauaile not too much to be rich: *but* ceaſe from thy [d] wiſedome.

d Beſtow not the giftes that God hath given thee, to get worldly riches.

5 Wilt thou caſt thine eyes upon it, which is nothing? for *riches* taketh her to her wings, as an Eagle, and flieth into the heaven.

6 Eate thou not the bread of him that hath an [e] evill eye, neither deſire his dainty meats.

e That is, covetous, as contrary a good eye is taken for liberall, as Chap.22,9.

7 For as though he thought it in his heart: ſo will hee ſay unto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomit thy [f] morſel that thou haſt eaten, and thou ſhalt loſe thy ſweet words.

f Hee will not ceaſe till hee hath done thee ſome harme, and his flattering words ſhall come to no uſe.

9 Speake not in the eares of a foole: for hee will deſpiſe the wiſedome of thy words.

10 * Remoove not the ancient bounds, and enter not into the fields of the fatherleſſe.

* Deut.27,17. chap.22,28.

11 For hee that redeemeth them, is mightie: he will * defend their cauſe againſt thee.

* Chap.12,23.

12 Apply thine heart to inſtruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou ſmite him with the rod, he ſhall not die.

* Chap.13,24. and 19,18. ecclus.30,1.

14 Thou ſhalt ſmite him with the rod, and ſhalt deliver his ſoule from [g] hell.

g That is, from deſtruction.

15 My ſonne, if thine heart be wiſe, mine heart ſhall reioyce, and I alſo,

16 And my reines ſhall reioyce, when thy lips ſpeake righteous things.

17 * Let not thine heart be envious againſt ſinners: but *let it be* in the feare of the Lord continually.

* Pſal.37,1. chap.24,1.

18 For ſurely there is an end, [h] and thy hope ſhall not be cut off.

h The proſperity of the wicked ſhall not continue.

19 O thou my ſonne, heare, and be wiſe, and guide thine heart in the [i] way,

i In the obſervation of Gods commandements.

20 Keepe not companie with † drunkards, *nor* with † gluttons.

† *Ebr.wine-bibbers.*
† *Ebr.devourers of fleſh.*

21 For the drunkard and the glutton ſhall be poore, and the ſleeper ſhall be cloathed with ragges.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhe is old.

23 Buy [k] the trueth, but ſell it not: *likewiſe* wiſedome, inſtruction, and underſtanding.

k Spare no coſt for trueths ſake, neither depart from it for any gaine.

24 The father of the righteous ſhall greatly reioyce, and he that begetteth a wiſe childe, ſhall have ioy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall reioyce.

26 My ſonne, give mee [l] thine heart, and let thine eyes delight in my wayes.

l Give thy ſelfe wholly to wiſedome.

27 * For a whore *is as* a deepe ditch, and a

* *Chap.22,14.*

ſtrange woman *is as* a narrow pit.

28 * Alſo ſhe lieth in wait as for a pray, [m] and ſhe increaſeth the tranſgreſſors among men.

29 To whom is woe? to whom is ſorow? to whom is ſtrife? to whom is murmuring? to whom are wounds without cauſe? *and* to whom is the redneſſe of the eyes?

30 *Euen* to them that tary long at the wine, to them that goe, [n] and ſeeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it ſheweth his colour in the cup, *or* goeth downe pleaſantly,

32 In the end thereof it will bite like a ſerpent, and hurt like a cockatrice.

33 Thine [o] eyes ſhall looke vpon ſtrange women, and thine heart ſhall ſpeake lewd things.

34 And thou ſhalt be as one that ſleepeth in the mids of the [p] ſea, and as he that ſleepeth in the top of the maſt.

35 They haue ſtricken mee, *ſhalt thou ſay*, *but* I was not ſicke: they haue beaten mee, *but* I knew not, when I awoke: *therefore* will I [q] ſeeke it yet ſtill.

CHAP. XXIV.

BE * not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſdome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong: for a man of vnderſtanding increaſeth *his* ſtrength.

6 * For with counſell thou ſhalt enterpriſe thy warre, and in the multitude of them that can giue counſell, *is* health.

7 Wiſedome is high to a foole: *therefore* hee cannot open his mouth in the [a] gate.

8 He that imagineth to doe euill, men ſhall call him an authour of wickdneſſe.

9 The wicked-thought of a foole *is* ſinne, and the ſcorner *is* an abomination vnto men.

10 *If* thou be [b] faint in the day of aduerſitie, thy ſtrength *is* ſmall.

11 Deliuer them that are drawen [c] to death, and wilt thou not preſerue them that are led to be ſlaine?

12 If thou ſay, Behold, we knew not of it: he that pondereth the hearts, doeth not hee vnderſtand it? and he that keepeth thy ſoule, knoweth he it not? will he not alſo recompenſe euety man according to his workes?

13 My ſonne, eate [d] hony, for it is good, and the hony combe, *for it is* ſweet vnto thy mouth.

14 So ſhall the knowledge of wiſedome be vnto thy ſoule if thou finde it, and there ſhall be an ‖ end, and thine hope ſhall not be cut off.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoyle not his reſting place.

16 For a iuſt man [e] falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when hee ſtumbleth,

18 Leaſt the Lord ſee it, and it diſpleaſe him, and he turne his wrath [f] from him.

19 * Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked.

20 For there ſhall be none end *of plagues* to the euill man. * the light of the wicked ſhall be put out.

21 My ſonne, feare the Lord, and the King *and* meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good † to haue reſpect of any perſon in iudgement.

24 Hee that ſaith to the wicked, * Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him.

25 But to them that rebuke *him*, ſhall be pleaſure, and vpon them ſhall come the bleſſing of goodneſſe.

26 They ſhall kiſſe the lips of him that anſwereth vpright words.

27 Prepare thy worke without, and make readie thy things in the field, [h] and after, build thine houſe.

28 Be not a witneſſe againſt thy neighbour without cauſe: for wilt thou deceiue with thy lips?

29 * Say not, I will do to him as he hath done to me, I [i] will recompenſe euery man according to his worke.

30 I paſſed by the field of the ſlouthfull, and by the vineyard of the man deſtitute of vnderſtanding.

31 And lo, it was all growen ouer with thornes, *and* nettles had couered the face thereof, and the ſtone wall thereof was broken downe.

32 Then I beheld, *and* I conſidered it well: I looked vpon it, *and* receiued [k] inſtruction.

33 *Yet* a little ſleepe, [l] a little ſlumber, a little folding of the hands to ſleepe.

34 So thy pouertie commeth *as* one that trauelleth by the way, and thy neceſſitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

THe glory of God *is* to [c] conceale a thing ſecret: but the [d] Kings honour *is* to ſearch out a thing.

3 The heauens in height, and the earth in deepneſſe: and the [e] kings heart can no man ſearch out.

4 Take the [f] droſſe from the ſiluer, and there ſhall proceed a veſſell for the finer.

5 Take [g] away the wicked from the King, and his throne ſhallbe eſtabliſhed in righteouſnes.

6 Boaſt not thy ſelfe before the King, and ſtand not in the place of great men.

7 * For it is better, that it be ſaid vnto thee, Come vp hither, then thou to be put lower in the preſence of ẏ Prince whom thine eyes haue ſeene.

8 Goe not foorth haſtily to ſtrife, leaſt thou know not what to doe in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbour, and diſcouer not the ſecret to another,

10 Leaſt hee that heareth it, put thee to ſhame, and thine infamie doe not [h] ceaſe.

11 A word ſpoken in his place, *is like* apples of gold with pictures of ſiluer.

12 He that reprooueth the wiſe *and* the obedient eare, *is as* a golden earering, and an ornament of fine gold.

* *Chap.7.12.*
[m] She ſeduceth many and cauſeth them to offend God.
[n] Which by art make wine ſtronger and more pleaſant.
[o] That is, drunkennes ſhall bring thee to whoredome.
[p] In ſuch great danger ſhalt thou be.
[q] Though drunkenneſſe make them more inſenſible then beaſts, yet can they not refraine.
* *Pſal.37.1. chap.23.17.*
* *Chap.20.18.*
[a] In the place where wiſedome ſhould be ſhewed.
[b] Man hath no triall of his ſtrength till he be in troubles.
[c] None can be excuſed, if he helpe not the innocent when he is in danger.
[d] As hony is ſweet and pleaſant to the taſte, ſo wiſedome is to the ſoule.
‖ *Or, reward.*
[e] He is ſubiect to many perils, but God deliuereth him.
[f] To be auenged on thee.
* *Pſal.37.1. chap.33.17.*
* *Chap.13.9.*
[g] Meaning, either of the wicked and ſeditious, as verſe 19. and 21. or, of them that feare not God, nor obey their King.
† *Ebr. to know the face.*
* *Chap.17.15. iſa.5.23.*
[h] Be ſure of the meanes how to compaſſe it, before thou take any enterpriſe in hand.
* *Chap.20.22.*
[i] Hee ſheweth what is the nature of the wicked, to reuenge wrong for wrong.
[k] That I might learne by another mans fault.
[l] Reade Chap.6.10.
[a] Whom Hezekiah appoynted for this purpoſe.
[b] That is, gathered out of diuers booke of Salomon.
[c] God doeth not reueale the cauſe of his iudgements to man.
[d] Becauſe the king ruleth by the reuealed word of God, the cauſe of his doings muſt appeare, and therefore he muſt vſe diligence in trying out of cauſes.
[e] He ſheweth that it is too hard for man to attaine to the reaſon of all the ſecret doings of the King, euen when he is vpright, and doeth his duetie.
[f] When vice is remooued from a king, he is a meet veſſell for the Lords vſe.
[g] It is not enough that he be pure himſelfe: but that he put away others that be corrupted.
* *Luke 14.10.*
[h] Leaſt whereas thou thinkeſt by this meanes to haue an end of the matter, it put thee to further trouble.

13 As the cold of the ſnow[i] in the time of harueſt, *ſo is* a faithfull meſſenger to them that ſend him: for he refreſheth the ſoule of his maſters.

14 A man that boaſteth of falſe liberalitie, *is like*[k] clouds and wind without raine.

15 A Prince is pacified by ſtaying of[l] anger, and a ſoft tongue breaketh the[m] bones.

16 *If* thou haue found hony, eat that is[n] ſufficient for thee, leaſt thou be ouer full, & vomit it.

17 Withdraw thy foote from thy neighbours houſe, leaſt he be weary of thee, and hate thee.

18 A man that beareth falſe witneſſe againſt his neighbour, *is like* an hammer and a ſword, and a ſharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth & a ſliding foot.

20 Hee that taketh away the garment in the cold ſeaſon, *is like* vineger *powred* vpon[o] ‖ nitre, or *like* him that ſingeth ſongs to an heauy heart.

21 * If hee that hateth thee be hungry, giue him bread to eat, and if hee be thirſtie, giue him water to drinke:

22 For thou ſhalt lay[p] coales vpon his head, and the Lord ſhall recompenſe thee.

23 *As* the Northwind driueth away the raine, ſo doeth an angry countenance the ſlandering tongue.

24 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.

25 *As are* the cold waters to a weary ſoule, ſo *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well and a corrupt ſpring.

27 It is not good to eate much hony: * ſo to ſearch their owne glory, *is not* glory.

28 A man that refraineth not his appetite, *is like* a city which is[q] broken downe *and* without walles.

CHAP. XXVI.

AS the ſnow in the Summer, and as the raine in the Harueſt *are not meet*, ſo is honour vnſeemely for a foole.

2 As the ſparrow by flying, and the ſwallow by flying *eſcape*, ſo the curſe *that is* cauſeleſſe, ſhall not come.

3 Vnto the horſe *belongeth* a whip, to the aſſe a bridle, and a rod to the fooles backe.

4 Anſwere not a foole[a] according to his fooliſhneſſe, leaſt thou alſo be like him.

5 Anſwere a foole[b] according to his fooliſhneſſe, leaſt he be wiſe in his owne † conceit.

6 He that ſendeth a meſſage by the hand of a foole, *is as* hee that cutteth off[c] the feet, [d] and drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, ſo *is* a parable in a fooles mouth.

8 As the cloſing vp of a *precious* ſtone in an heape of ſtones, ſo *is* hee that giueth glory to a foole.

9 *As* a thorne ſtanding[e] vp in the hand of a drunkard, ſo *is* a parable in the mouth of fooles.

10 [f] The Excellent that formed all things, both rewardeth the foole, and rewardeth the tranſgreſſours.

11 * As a dog turneth againe to his owne vomit, *ſo* a foole turneth to his fooliſhneſſe.

12 Seeſt thou a man wiſe in his owne conceit? [g] more hope *is* of a foole then of him.

13 The ſlouthfull man ſaith, [h] A lion *is* in the way: a lion *is* in the ſtreets.

14 *As* the doore turneth vpon his hinges, ſo *doeth* the ſlouthfull man vpon his bed.

15 * The ſlouthfull hideth his hand in *his* boſome, *and* it grieueth him to put it againe to his mouth.

16 The ſluggard is wiſer in his owne conceit, then ſeuen *men* that can render a reaſon.

17 Hee that paſſeth by and medleth with the ſtrife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that faineth himſelfe mad, caſteth firebrands, arrowes, and mortall things.

19 So *dealeth* the deceitfull man with[i] his friend, and ſaith, Am not I in ſport?

20 Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.

21 * *As* the cole *maketh* burning coales, and wood a fire, ſo the contentious man *is apt* to kindle ſtrife.

22 * The words of a tale-bearer *are* as flatterings, and they go downe into the bowels of the belly.

23 *As* ſiluer droſſe ouerlaid vpon a potſheard, *ſo are* burning lips, and[k] an euill heart.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though hee ſpeake fauourably, beleeue him not: for *there are*[l] ſeuen abominations in his heart.

26 Hatred may be couered by deceit: *but* the malice thereof ſhall be diſcouered in the[m] congregation.

27 * He that diggeth a pit ſhall fall therein, and he that rolleth a ſtone, it ſhall returne vnto him.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

CHAP. XXVII.

BOaſt not thy ſelfe of to[a] morrowe, for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.

3 * A ſtone *is* heauy, and the ſand weightie: but a fooles wrath *is* heauier then them both.

4 Anger is cruell, and wrath *is* raging: but who can ſtand before[b] enuie?

5 Open rebuke *is* better then ſecret loue.

6 The wounds of a louer *are* faithfull, and the kiſſes of an enemie *are*[c] pleaſant.

7 * The perſon that is full, deſpiſeth an hony combe: but vnto the hungry ſoule euery bitter thing is ſweet.

8 As a bird that wandreth from her neſt, ſo is a man that wandreth from his owne place.

9 *As* oyntment and perfume reioyce the heart, ſo *doeth* the ſweetneſſe of a mans friend by hearty counſell.

10 Thine owne friend and thy fathers friend forſake thou not: neither enter into thy brothers[d] houſe in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.

11 My ſonne, be wiſe, and reioyce mine heart, that I may anſwere him that reproacheth me.

12 [e] A prudent man ſeeth the plague, and hideth himſelfe: *but* the fooliſh goe on ſtill, *and* are puniſhed.

13 * Take his garment that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

14 He that † praiſeth his friend with a loude voyce, riſing[f] earely in the morning, it ſhall be counted to him as a curſe.

15 A * continuall dropping in the day of raine, and

[i] In the time of great heat, when men deſire cold.

[k] Which haue an outward appearance, and are nothing within.

[l] By not miniſtring occaſion to prouoke him further.

[m] That is, the heart that is bent to anger, as Chap. 15.1.

[n] Vſe moderately the pleaſures of this world.

[o] Which melteth it, and conſumeth it.

‖ *Or, alume.*

* *Rom.*12.20.

[p] Thou ſhalt, as it were by force, ouercome him, in ſo much that his owne conſcience ſhall moue him to acknowledge the benefits, and his heart ſhallbe inflamed.

* *Chap.*21.9.

* *Ecclus* 3.22.

[q] And ſo is in extreeme danger.

[a] Conſent not vnto him in his doings.

[b] Reproue him as the matter requireth.

† *Ebr. eyes.*

[c] To wit, of the meſſenger whom he ſendeth.

[d] That is, receiueth domage thereby.

[e] Whereby he both hurteth himſelfe and others.

[f] Meaning, God.

* 2 *Pet* 2.22.

[g] For the foole will rather be counſelled then he: alſo the foole ſinneth of ignorance, and the other of malice.

[h] Read Chap. 22 13.

* *Chap.*19 24.

[i] Which diſſembleth himſelfe to be that he is not.

* *Ecclus.*28.10.

* *Chap.*18 8.

[k] They will ſoone breake out and vtter themſelues.

[l] Meaning, many: he vſeth the number certaine, for the vncertaine.

[m] In the aſſembly of the godly.

* *Ecclus.*10.8. *ecclus.*27.26.

[a] Delay not the time, but take occaſion when it is offered.

* *Ecclus.*22 15.

[b] For the enuious are obſtinate, and cannot be reconciled.

[c] They are flattering, and ſeeme friendfull.

* *Iob* 6.6.

[d] Truſt not to any worldly helpe in the day of thy trouble.

[e] Reade Chap. 22.3.

* *Chap.*20.16.

† *Ebr. bleſſeth.*

[f] Haſtily and without cauſe.

* *Chap.*29.13. *and* 21.9.

and a contentious woman are alike.

16 Hee that hideth her, hideth the winde, and *ſhe is as* the oyle in his right hand that uttereth it ſelfe.

17 Yron ſharpeneth yron, ſo doth [g] man ſharpen the face of his friend.

18 Hee that keepeth the figge tree, ſhall eate the fruit thereof: ſo hee that waiteth upon his maſter, ſhall come to honour.

19 As in water face *anſvvereth* to face,[h] ſo the heart of man to man.

20 The grave and deſtruction can never be full, ſo * the eyes of man can never be ſatisfied.

21 * *As is* the fining pot for ſilver, and the fornace for gold, ſo *is* every man according to his [i] dignitie.

22 Though thou ſhouldeſt bray a foole in a morter among wheat brayed with a peſtell, *yet* will not his fooliſhneſſe depart from him.

23 Be diligent to know the ſtate of thy flocke, and take heed to the herds.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hay diſcovereth it ſelfe, and the graſſe appeareth, and the herbes of the mountaines are gathered.

26 The [k] lambes *are* for thy cloathing, and the goats *are* the price of the field.

27 And let the milke of the goats *be* ſufficient for thy food, for the food of thy familie, and for the ſuſtenance of thy maides.

CHAP. XXVIII.

THe wicked [a] flee when none purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of the land [b] *there are* many princes thereof: but by a man of underſtanding and knowledge *a realme* likewiſe endureth long.

3 A poore man, if hee oppreſſe the poore, is like a raging raine that *leaveth* no food.

4 They that forſake the Law, praiſe the wicked: but they that keepe the Law, ſet themſelves againſt them.

5 Wicked men underſtand not iudgement: but they that ſeeke the Lord, underſtand all things.

6 * Better is the poore that walketh in his uprightneſſe, then hee that perverteth *his* wayes, though he be rich.

7 Hee that keepeth the Law, is a childe of underſtanding: but hee that feedeth the gluttons, ſhameth his father.

8 Hee that increaſeth his riches by uſurie and intereſt, gathereth [c] them for him that will be mercifull unto the poore.

9 He that turneth away his eare from hearing the Law, even his prayer ſhallbe [d] abominable.

10 Hee that cauſeth the righteous to go aſtray by an evill way, ſhall fall into his owne pit, and the upright ſhall inherit good things.

11 The rich man is wiſe in his owne conceit: but the poore that hath underſtanding, can trie [e] him.

12 * When righteous men reioyce, *there is* great glory: but when the wicked come up, the man [f] is tried.

13 Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth, and forſaketh *them*, ſhall have mercie.

14 Bleſſed *is* the man that [g] feareth alway: but he that hardeneth his heart, ſhall fall into evill.

15 *As* a roaring lion, and an hungry beare, *ſo is* [h] a wicked ruler over the poore people.

[g] One haſty man provoketh another to anger.

[h] There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

* Eccluſ. 14, 9.

* Chap. 17. 3.

[i] That is, hee is either knowen to be ambitious, and glorious, or humble and modeſt.

[k] This declareth the great goodneſſe of God towards man, and the diligence that he requireth of him for the preſervation of his gifts.

[a] Becauſe their owne conſcience accuſeth them.

[b] The ſtate of the common-weale is oftentimes changed.

* Chap. 19, 1.

[c] For God will take away the wicked uſurer, and give his goods to him that ſhall beſtow them well.

[d] Becauſe it is not of faith which is grounded of Gods word or Law, which the wicked contemne.

[e] And iudge that he is not wiſe.

* Chap. 29, 2.

[f] Hee is knowen by his doings to be wicked.

[g] Which ſtandeth in awe of God, and is afraid to offend him.

[h] For he can never be ſatiſfied, but ever oppreſſeth and ſpoyleth.

16 A prince deſtitute of underſtanding is alſo a great oppreſſour: but hee that hateth covetouſneſſe, ſhall prolong *his* dayes.

17 A man that doeth violence againſt the blood of a perſon, ſhall flee unto the grave, *and* they ſhall not [i] ſtay him.

18 Hee that walketh uprightly ſhall be ſaved: but hee that is froward in *his* wayes, ſhall once fall.

19 * He that tilleth his land, ſhallbe ſatisfied with bread, but he that followeth the idle, ſhallbe filled with povertie.

20 A faithfull man ſhall abound in bleſſings, and * hee that maketh haſte to be rich, ſhall not be innocent.

21 To have reſpect of perſons is not good: for *that* man will tranſgreſſe for a piece of [k] bread.

22 A man with a wicked [l] eye haſteth to riches, and knoweth not that povertie ſhall come upon him.

23 Hee that rebuketh a man, ſhall finde more favour at the length, then hee that flattereth with *his* tongue.

24 Hee that robbeth his father and mother, and ſaith, It is no tranſgreſſion, is the companion of a man that deſtroyeth.

25 Hee that is of a proud heart, ſtirreth up ſtrife: but hee that truſteth in the Lord, ſhallbe [m] fat.

26 Hee that truſteth in his owne heart, is a foole: but hee that walketh in wiſedome, ſhallbe delivered.

27 Hee that giveth unto the poore, ſhall not lacke: but he that hideth his eyes, *ſhall have* many curſes.

28 * When the wicked riſe up, men hide themſelves: but when they periſh, the righteous increaſe.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured.

2 * When the righteous ‖ are in authority, the people reioyce: but when the wicked beareth rule, the people ſigh.

3 A man that loveth wiſedome reioyceth his father: but * hee that feedeth harlots waſteth *his* ſubſtance.

4 A king by iudgement maintaineth the countrey: but a man *receiving* gifts, deſtroyeth it.

5 A man that flattereth his neighbour,[a] ſpreadeth a net for his ſteps.

6 In the tranſgreſſion of an evill man *is* his [b] ſnare: but the righteous doeth ſing and reioyce.

7 The righteous knoweth the cauſe of the poore: *but* the wicked regardeth not knowledge.

8 Scornefull men bring a city into a ſnare: but wiſe men turne away wrath.

9 *If* a wiſe man contend with [c] a fooliſh man, whether he be angry or laugh, there *is* no reſt.

10 Bloody men hate him that is upright: but the iuſt have care of his ſoule.

11 A foole powreth out all his minde: but a wiſe man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his ſervants *are* wicked.

13 * The poore and the uſurer meet together, *and* the Lord lightened both their eyes.

14 A * King that iudgeth the poore in trueth, his throne ſhallbe eſtabliſhed for ever.

15 The rod and correction give wiſedome,

but

[i] None ſhalbe able to deliver him.

* Chap. 12, 11. Eccluſ. 20, 27.

* Chap. 13, 11. and 20, 21.

[k] He will be abuſed for nothing.

[l] Meaning, him that is covetous.

[m] Shall have all things in abundance.

* Chap. 29, 2.

* *Chap.* 28, 12, 28.

‖ *Or, are increaſed.*

* *Luke* 15. 13.

[a] Hee that giueth eare to the flatterer, is in danger as the bird is before the fouler.

[b] He is ever ready to fall into the ſnare that he laieth for others.

[c] Hee can heare no admonition in what ſort ſoever it is ſpoken.

* Chap. 22. 2.

* Chap. 20, 28.

but a childe ſet at libertie, maketh his mother aſhamed.

16 When the wicked are increaſed, tranſgreſſion increaſeth: but yͤ righteous ſhall ſee their fall.

17 Correct thy ſonne, and hee will giue thee reſt, and will giue pleaſures to thy ſoule.

18 [d] Where there *is* no viſion, the people decay: but he that keepeth the law *is* bleſſed.

19 A [e] ſeruant will not be chaſtiſed wͭ words: though he vnderſtand, yet he will not ‖ anſwere.

20 Seeſt thou a man haſty in his matters? *there is* more hope of a foole, then of him.

21 He that delicately bringeth vp his ſeruant from youth, at length he will be euen *as* his ſonne.

22 * An angry man ſtirreth vp ſtrife, and a furious man aboundeth in tranſgreſsion.

23 * The pride of a man ſhall bring him low: but the humble in ſpirit ſhall enioy glory.

24 He that is partner with a thiefe, hateth his own ſoule: he heareth curſing and declareth it not.

25 The feare of man bringeth a [f] ſnaere: but he that truſteth in the Lord ſhalbe exalted.

26 Many doe ſeeke the face of the ruler: but euery mans [h] iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iuſt, and he that is vpright in *his* way, *is* abomination to the wicked.

[d] Where there are not faithfull miniſters of the word of God.
[e] He that is of a ſeruile and rebellious nature.
‖ *Or, regard.*
* Chap. 15, 18.
* Iob 22. 29.
[f] He that feareth man more then God, falleth into a ſnare and is deſtroyed.
[g] He needeth not to flatter the ruler: for what God hath appointed, that ſhall come to him.

CHAP. XXX.

2 To humble our ſelues in conſideration of Gods works. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer ſatiate. 18 Of others that are wonderfull.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH.

THe prophecie *vvhich* the man ſpake vnto Ithiel, *euen* to [b] Ithil, and Vcal.

2 Surely I am more [c] fooliſh then any man, and haue not the vnderſtanding of a man in me.

3 For I haue not learned wiſedome, nor attained to the knowledge of holy things.

4 Who hath aſcended vp to [d] heauen, and deſcended? Who hath gathered the wind in his fiſt? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the world? What is his name, and what is his ſonnes name, if thou canſt tell?

5 * Euery word of God is pure: he is a ſhield to thoſe that truſt in him.

6 * Put nothing vnto his wordes, leaſt hee reprooue thee, and thou be found a lyar.

7 Two [e] things haue I requiered of thee: denie me them not before I die.

8 Remooue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with foode conuenient for me.

9 Leaſt I be full, and denie *thee*, and ſay, [f] Who is the Lord? or leaſt I be poore and ſteale, and take the Name of my God *in vaine*.

10 Accuſe not a ſeruant vnto his maſter, leaſt he curſe thee, [g] when thou haſt offended.

11 *There is* a generation that curſeth their father, and doeth not bleſſe their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not waſhed from their filthineſſe.

13 *There is* a generation whoſe eyes are hauty, and their eye lids are lifted vp.

14 *There is* a generation, whoſe teeth *are as* ſwords, and their chawes *as* kniues to eate vp the afflicted out of the earth, and the poore from among men.

[a] Who was an excellent man in vertue and knowledge in the time of Salomon.
[b] Which were Agurs ſcholers or friends.
[c] Herein he declareth his great humilitie, who would not attribute any wiſedome to himſelfe, but all unto God.
[d] Meaning, to know the ſecrets of God, as though hee would ſay, None.
* Pſal. 19, 8.
* Deut. 4. 2. and 12. 32.
[e] He maketh this requeſt to God.
[f] Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth men have an occaſion to the ſame.
[g] In accuſing him without cauſe.

15 The horſe leach hath two [h] daughters *vvhich cry*, Giue, giue. There be three things that wil not be ſatisfied: *yea*, foure that ſay not, It is enough.

16 The graue, and the barren wombe, the earth, that cannot be ſatisfied with wather, and the fire that ſaith not, It is enough.

17 The eye that mocketh *his* father & deſpiſeth the inſtruction of *his* mother, let the rauens [i] of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee: yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a ſerpent upon a ſtone, the way of a ſhippe in the mids of the ſea, & the way of a man with a maide.

20 Such is the way alſo of an adulterous woman: ſhee eateth and [k] wipeth her mouth, and ſaith, I have not committed iniquity.

21 For three things the earth is mooved: yea, for foure it cannot ſuſteine it ſelfe.

22 For [l] a ſervant when hee reigneth, and a foole when he is filled with meate,

23 For yͤ hatefull woman, when ſhe is maried, & for a handmaid that is [m] heire to her miſtreſſe

24 Theſe be foure ſmall things in the earth, yet they are [n] wiſe, and full of wiſedome.

25 The piſmires a people not ſtrong, yet prepare they their meate in ſummer:

26 The conies a people not mighty, yet make they thir houſes in the rocke:

27 The graſhopper hath no king, yet goe they forth all by bands:

28 The ſpider taketh hold [o] with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, foure are comely in going.

30 A lion which is ſtrong among beaſtes, and turneth not at the ſight of any:

31 A iuſty grayhound, and a goat, and a king againſt whom there is no riſing vp.

32 If thou haſt bene fooliſh in lifting thy ſelfe vp, and if thou haſt thought wickedly, *lay* thine hand [p] vpon *thy* mouth.

33 When one churneth milke, hee bringeth forth butter: and hee that wringeth his noſe, cauſeth blood to come out, ſo he that forceth wrath, bringeth forth ſtrife.

[h] The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby ſhee ſucketh the blood, and is never ſatiate: even ſo are the covetous extortioners inſatiable.
[i] Which haunt in the valley for carions.
[k] Shee hath her deſires, and after counterfeiteth as though ſhe were an honeſt woman.
[l] Theſe commonly abuſe the ſtate whereunto they are called.
[m] Which is maried to her maſter after the death of her miſtreſſe.
[n] They containe great doctrine and wiſedome.
[o] If man be not able to compaſſe theſe common things by his wiſedome, wee cannot attribute wiſedome to man, but folly.
[p] Make a ſtay, and continue not in doing evill.

CHAP. XXXI.

2 He exhorteth to chaſtitie and iuſtice, 10 and ſheweth the conditions of a wiſe and worthy woman.

THE WORDS OF KING [a] LEMVEL: The [b] prophecie which his mother taught him.

WHat my ſonne! and what the ſonne of [c] my wombe! and what, O ſonne of my deſires!

3 Giue not thy ſtrength vnto women, [d] nor thy wayes *vvhich is* to deſtroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes [e] ſtrong drinke,

5 Leaſt he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee ſtrong drinke vnto him that is ready to periſh, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget [f] his pouerty, and remember his miſerie no more.

8 Open thy mouth for the [g] dumbe in the

[a] That is, of Salomon, who was called Lemuel, that is, of God, becauſe God had ordeined him to be king over Iſrael.
[b] The doctrine which his mother Bath-ſheba taught him.
[c] By this often repetition of one thing, ſhe declareth her motherly affection.
[d] Meaning, that women are the deſtruction of kings, if they haunt them.
[e] That is, the King muſt not give himſelfe to wantonneſſe, and neglect of his office, which is to execute iudgement.
[f] For wine doeth comfort the heart, as Pſal. 104, 15.
[g] Defend their cauſe that are not able to helpe themſelves.

cauſe of all the children of deſtruction.

9 Open thy mouth, iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhall finde a vertuous woman? for her price *is* farre aboue the pearles.

11 The heart of her husband truſteth in her, and he ſhall haue no neede of [h] ſpoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She ſeeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ſhips of marchants: ſhee bringeth her foode from afarre.

15 And ſhe ariſeth, whiles it is yet night: and giueth ‖ the portion to her houſholde, and the [i] ordinary to her maides.

16 She conſidereth a fielde, and [k] getteth it: *and* with the fruite of her hands ſhee planteth a vineyard.

17 She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.

18 She feeleth that her marchandiſe is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the ſpindle.

[h] Hee ſhall not neede to uſe any unlawfull meanes to gaine his liuing.

‖ *Or, meate, as Pſal.111,15.*

[i] She prepareth their meat betime.

[k] She purchaſeth it with the gaines of her travell.

20 Shee ſtretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the ſnow for her familie: for all her familie is clothed with ‖ ſkarlet.

22 She maketh her ſelue carpets: fine linnen and purple *is* her garment.

23 Her husband is knowen in the [l] gates, when he ſitteth with the Elders of the land.

24 She maketh ‖ ſheetes, and ſelleth them, and giueth girdles vnto the marchant:

25 [m] Strength and honour *is* her clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſdome, and the [n] law of grace *is* in her tongue.

27 She ouerſeeth the wayes of her houſhold, and eateth not the bread of idleneſſe.

28 Her children riſe vp, and [o] call her bleſſed: her husband alſo ſhall prayſe her, *ſaying*,

29 Many daughters haue done vertuouſly: but thou ſurmounteſt them all.

30 Fauour *is* deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord ſhee ſhall be prayſed.

31 Giue [p] her of the fruite of her hands, and let her owne workes prayſe her in the [q] gates.

‖ *Or, with double.*

[l] In the aſſemblies and places of iudgement.

‖ *Or, linnen cloath.*

[m] After that hee had ſpoken of the apparell of the body, he now declareth the apparell of the ſpirit.

[n] Her tongue is as a booke whereby on might learne many good things: for ſhe delighteth to talke of the word of God.

[o] That is, doe her reverence.

[p] Confeſſe her diligent labours, and commend her therefore.

[q] Foraſmuch as the moſt honourable are clad in the apparell that ſhe made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher and one that deſired to inſtruct all in the vvay of ſaluation, deſcribeth the deceiueable vanities of this vvorld: that man ſhould not be addicted to any thing vnder the ſun, but rather inflamed vvith the deſire of the heauenly life: therefore he confuteth their opinions, vvhich ſet their felicity either in knovvledge, or in pleaſures, or in dignitie and riches, ſhevving that mans true felicitie conſiſteth in that, that hee is vnited vvith God and ſhall enioy his preſence: ſo that all other things muſt be reiected, ſaue in aſmuch as they further vs to attaine to this heauenly treaſure, vvhich is ſure and permanent, and cannot be found in any other ſaue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none indurance. 13 Al mans wiſedome is but follie and griefe.

THE wordes of the [a] Preacher, the ſonne of Dauid king in Ieruſalem.

2 [b] Vanitie of vanities, ſayth the Preacher: vanitie of vanities, all *is* vanitie.

3 What remaineth vnto man in all his [c] trauel, which he ſuffreth vnder ỳ ſunne?

4 *One* generation paſſeth, and *another* generation ſucceedeth: but the earth remaineth for [d] euer.

5 The ſunne riſeth, and the ſunne goeth downe, and draweth to his place where he riſeth.

6 The [e] winde goeth to ward the South, and compaſſeth toward the North: the winde goeth round about, and returneth by his circuits.

7 * All the riuers goe into the ſea, yet the ſea is not full: *for* the riuers goe vnto the place [f] whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not ſatisfied with ſeeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that ſhalbe: and what is it that hath bin done? that which ſhall be done: and there *is* no new thing vnder the ſunne.

10 Is there any thing, whereof one may ſay, Behold this, it is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither ſhalt there be a remembrance of the latter that ſhall be, with them that ſhall come after.

12 ¶ [h] I the Preacher haue been king ouer Iſrael in Ieruſalem:

13 And I haue giuen mine heart to ſearch and find out wiſdome by all things that are done vnder the heauen: (this ſore trauell hath God giuen to the ſonnes of men, [i] to humble them thereby.)

14 I haue conſidered all the workes that are done vnder the ſunne, and behold, all *is* vanitie, and vexation of the ſpirit.

15 That which is [k] crooked, can none make ſtreight: and that which faileth, cannot be numbred.

16 I thought in mine heart, and ſayd, Behold, I am become great, and excell in wiſdom all them that haue been before me in Ieruſalem: and mine heart hath ſeene much wiſdome and knowledge.

17 And I gaue mine heart to know wiſdome and knowledge, [l] madneſſe and fooliſhneſſe: I knew alſo that this is a vexation of the ſpirit.

18 For in the multitude of wiſedome *is* much [m] griefe: and he that increaſeth knowledge, increaſeth ſorow.

[a] Salomon is here called a preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitory world.

[b] He condemneth the opinions of all men that ſet felicitie in any thing, but in God alone, ſeeing that in this world all things are as vanitie and nothing.

[c] Salomon doeth not condemne mans labour or diligence, but ſheweth that there is no full contentation in any thing under the heaven, nor in any creature, foraſmuch as all things are tranſitory.

[h] Hee prooveth that if any could have atteined to felicitie in this world by labour, and ſtudie, hee chiefly ſhould have obteined it, becauſe he had gifts and aydes of God thereunto aboue all other.

[i] Man of nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſinne, to humble man, and to teach him to depend onely upon God.

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[d] One man dieth after another, and the earth remaineth longeſt, even to the laſt day, which yet is ſubiect to corruption. [e] By the ſunne, wind and rivers, hee ſheweth that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world. * *Ecclus.* 40.1. [f] The ſea which compaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and rivers into the ſea againe. [g] Hee ſpeaketh of times and ſeaſons, and things done in them, which as they have bene in times paſt, ſo come they to paſſe againe.

[k] Man is not able by all his diligence to cauſe things to go otherwiſe then they doe: neither can hee number the faults that are committed, much leſſe remedy them. [l] That is, vaine things, which ſerved unto pleaſure, wherein was no commoditie, but griefe and trouble of conſcience. [m] Wiſedome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the higheſt, yet is his minde never fully content: therefore in this world is no true felicity.

CHAP. II.

Pleaſures, ſumptuous buildings, riches and poſſeſsions are but vanitie. 14 The wiſe and the foole haue both one ende touching the bodily death.

I Said in mine heart, Goe to now, I will prooue [a] thee with ioy: therefore take thou pleaſure in pleaſant things: and behold, this alſo is vanitie.

2 I ſaid of laughter, Thou art mad: and of ioy, What is this that thou doeſt?

3 I ſought in mine heart † to giue my ſelfe to wine, and to leade mine heart in [b] wiſedome, and to take hold of folly, till I might ſee where is that goodneſſe of the children of men, which they † enioy vnder the Sunne, the *vvhole* number of the dayes of their life.

4 I have made my great workes: I have built me houſes: I nave planted me vineyards.

5 I have made me gardens and † orchards, and planted in them trees of all fruit.

6 I have made me ciſternes of water, to water therewith the woods that grow with trees.

7 I have gotten ſervants and maides, and had children *borne* in the [c] houſe: alſo I had great Poſſeſsion of beeves and ſheepe aboue all that were before me in Ieruſalem.

8 I haue gathered vnto mee alſo ſiluer and gold, and the chiefe treaſures of Kings and prouinces: I haue prouided me men ſingers, and women ſingers, and the [d] delights of the ſonnes of men, *as* a woman [e] taken captiue, and women taken captiues.

9 And I was great, and increaſed aboue all that were before me in Ieruſalem: alſo my wiſedome [f] remained with me.

10 And whatſoeuer mine eyes deſired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my travell.

11 Then I looked on all my works that mine hands had wrought, and on the travell that I had laboured to doe: and beholde, *all* is vanitie and vexation of the ſpirit: and there *is* no profit under the Sunne.

12 ¶ And I turned to behold [h] wiſedome, and madnes, and folly: (for who is the man that ‖ will come after the King in things, which men now have done?)

13 Then I ſaw that there is profit in wiſdome more then in folly: as the light is more excellent then darkeneſſe.

14 * For the wiſe mans [i] eyes *are* in his head, but the foole walketh in darkeneſſe: yet I know alſo that the ſame [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore doe I then labour to be more wiſe? And I ſaid in mine heart, that this alſo is vanitie.

16 For there ſhall be no remembrance of the wiſe, nor of the foole [l] for euer: for that that now is, in the dayes to come, ſhall all be forgotten. And [m] how dieth the wiſe man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grieuous vnto me: for all *is* vanitie, and vexation of the ſpirit.

18 I hated alſo all my labour, wherein I had trauailed vnder the Sunne, which I ſhall leaue to the man that ſhalbe after me.

19 And who knoweth whether he ſhalbe wiſe or fooliſh? yet ſhall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue ſhewed my ſelfe wiſe vnder the Sunne. This is alſo vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauailed vnder the Sunne.

21 For there is a man whoſe trauaile is in wiſedome, and in knowledge, and in equitie: yet to a man that hath not trauailed herein, ſhall he [o] giue his portion: this alſo is vanity, and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein hee hath trauailed vnder the Sunne?

23 For all his dayes are ſorowes, and his trauaile griefe: his heart alſo taketh not reſt in the night: which alſo is vanitie.

24 There *is* no profit to man, but that he eat and drinke, and [p] delight his ſoule with the profit of his labour: I ſaw alſo this, that it was of the hand of God.

25 For who could eat, and who could haſte to [q] outward things more then I?

26 Surely to a man that is good in his ſight, *God* giueth wiſdome, and knowledge, and ioy: but to the ſinner hee giueth paine to gather, and to heape to giue to him that is good before God: this alſo is vanitie, and vexation of the ſpirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfect, and cauſe vs to feare him. 17 God ſhall iudge both the iuſt and vniuſt.

TO all things *there is* an [a] appointed time, and a time to euery purpoſe vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to ſlay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to caſt away ſtones, and a time to gather ſtones: a time to embrace, and a time to be farre from embracing.

6 A time to ſeeke, and a time to loſe: a time to keepe, and a time to caſt away.

7 A time to rent, and a time to ſowe: a time to keepe ſilence, and a time to ſpeake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit *hath* hee that worketh of the thing wherein he trauaileth?

10 I haue ſeene the trauell that God hath giuen to the ſonnes of men, [b] to humble them thereby.

11 He hath made euery thing beautifull in his time: alſo hee hath ſet the [c] world in their heart, yet cannot man find out the work that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And alſo that euery man eateth and drinketh, and ſeeth the commoditie of all his labour. This is the [d] gift of God.

14 I know that whatſoeuer God ſhall doe, it ſhalbe for [e] euer: to it can no man adde, and from it can none diminiſh: for God hath done it, that they ſhould feare before him.

15 What is that that hath bene? that is now: and that that ſhall be, hath now bene: for God [f] requireth that which is paſt.

16 And moreouer, I haue ſeene vnder the Sunne the place of iudgement, where *vvas* wickedneſſe, and the place of iuſtice, where *vvas* iniquity.

17 I thought in mine heart, God will iudge the

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[a] Salomon maketh this diſcourſe with himſelfe, as though he would try whether there were contentation in eaſe and pleaſures.

† *Ebr. draw my fleſh to wine.*

[b] Albeit I gaue my ſelfe to pleaſures, yet I thought to keepe wiſedom and the feare of God in mine heart, and gouerne mine affaires by the ſame.

† *Ebr. doe.*

† *Ebr. paradiſes.*

[c] Meaning, of the ſeruants or ſlaues, which hee had bought: ſo the children borne in their ſeruitude, were the maſters.

[d] That is, whatſoeuer men take pleaſure in.

[e] Which were the moſt beautifull of them that were taken in warre, as Iudg. 5,30. Some vnderſtand by theſe words, no women, but inſtruments of muſicke.

[f] For all this God did not take his gift of wiſedome from mee.

[g] This was the fruit of all my labour, a certaine pleaſure mixt with care, which he calleth vanity in the next verſ.

[h] I bethought with my ſelfe whether it were better to follow wiſedome, or mine owne affections and pleaſures, which he calleth madnes.

‖ *Or, compare with the King.*

* *Prov. 17.24.*

[i] Hee foreſeeth things, which the foole cannot for lacke of wiſedome.

[k] For both die and are forgotten as verſe 16. or they both alike have proſperitie or adverſitie.

[l] Meaning, in this world.

[m] He wondreth that men forget a wiſe man, being dead, aſſoone as they doe a foole.

[n] That I might ſeeke the true felicitie which is in God.

[o] Among other griefes that was not the leaſt, to leave that which hee had gotten by great travell, to one that had taken no paine therefore, and whom hee knew not whether he were a wiſe man or a foole.

[p] When man hath all laboured, hee can get no more then foode and refreſhing, yet hee confeſſeth alſo that this commeth of Gods bleſsing, as Chap. 3,13.

[q] Meaning, to pleaſures.

[a] Hee ſpeaketh of this diverſitie of time for two cauſes, firſt to declare that there is nothing in this world perpetuall: next to teach us not to be grieved, if wee have not all things at once according to our deſires, neither enioy them ſo long as wee would wiſh.

[b] Reade Chap. 1,13.

[c] God hath given man a deſire, and affection to ſeeke out the things of this world, and to labour therein.

[d] Reade Chap. 2. 24. and theſe places declare that wee ſhould doe all things with ſobriety and in the feare of God, foraſmuch as he giveth not his gifts to the intent that they ſhould be abuſed.

[e] That is, man ſhall never be able to let Gods worke, but as he hath determined, ſo it ſhall come to paſſe.

[f] God onely cauſeth that, which is paſt, to returne,

iuſt and the wicked: for time is [g] there for every purpoſe and for every worke.

18 I conſidered in mine heart the ſtate of the children of men, that God had [h] purged them: yet to ſee too, they are in themſelves *as* beaſts.

19 For the condition of the children of men, and the condition of beaſts *are* even *as* one [i] condition unto them. As the one dieth, ſo dieth the other: for they have al one breath, & there is no excellencie of man aboue the beaſt: for all *is* vanity.

20 All go to one place, and all was of the duſt, and all ſhall returne to the duſt.

21 Who [k] knoweth whether the ſpirit of man aſcend upward, and the ſpirit of the beaſt deſcend downeward to the earth?

22 Therefore I ſee that there is nothing better then that a man ſhould [l] reioyce in his affaires, becauſe that is his portion. For who ſhall bring him to ſee what ſhalbe after him?

[g] Meaning, with God, howſoever man neglect his duetie.

[h] And made them pure in their firſt creation.

[i] Man is not able by his reaſon and iudgement to put difference betweene man and beaſt, as touching thoſe things whereunto both are ſubiect: for the eye cannot iudge any otherwiſe of a man being dead, then of a beaſt, which is dead: yet by the word of God and faith wee eaſily know the diverſitie, as verſe 21.

[k] Meaning, that reaſon cannot comprehend that which faith beleeveth herein. [l] By the often repetition of this ſentence, as Chap. 2,24. and Chap. 3,12,22. Chap. 5,17 and Chap. 8,15. he declareth that man by reaſon can comprehend nothing better in this life, then to uſe the gifts of God ſoberly and comfortably: for to know further, is a ſpeciall gift of God revealed by his Spirit.

CHAP. IIII.

1 The innocents are oppreſſed. 4 Mans labours are full of abuſe and vanitie. 9 Mans ſocietie is neceſſarie. 13 A young man poore and wiſe, is to be preferred to an old King that is a foole.

SO [a] I turned and conſidered all the oppreſſions that are wrought vnder the ſunne, and behold, the teares of the oppreſſed, and none comforteth them, and *loe*, the ſtrength *is* of the hand of them that oppreſſe them, and none comforteth them.

2 Wherefore I prayſed the [b] dead which now are dead, aboue the liuing, which are yet aliue.

3 And *I count* him [c] better then them both, which hath not yet beene: for hee hath not ſeene the euill works which are wrought vnder the ſun.

4 Alſo I beheld all trauaile, and all [d] perfection of workes, that this is the enuie of a man againſt his neighbour: this alſo *is* vanitie and vexation of ſpirit.

5 The foole foldeth his hands, and [e] eateth vp his owne fleſh.

6 Better is an handfull with quietneſſe, then two handfuls with labour and vexation of ſpirit.

7 Againe I returned, and ſawe vanitie vnder the ſunne.

8 There is one *alone*, and there *is* not a ſecond, which hath neither ſonne nor brother, yet *is* there none end of all his trauaile, neither can his eye be ſatisfied with riches: neither *doeth he thinke*, For whom doe I trauaile and defraud my ſoule of pleaſures? this alſo is vanitie, this is an euill trauaile.

9 [f] Two *are* better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him *that is* alone: for he falleth, and there *is* not a ſecond to lift him vp.

11 Alſo if two ſleepe *together*, then ſhall they haue heate: but to one how ſhould there be heate?

12 And if one ouercome him, two ſhall ſtand againſt him: and a threefold [g] coard is not eaſily broken.

13 Better is a poore and wiſe childe, then an old and fooliſh King, which will no more be admoniſhed.

14 For out of the [h] priſon he commeth foorth to reigne: whenas he that is [i] borne in his kingdome, is made poore.

[a] He maketh here another diſcourſe with himſelfe concerning the tyrannie of them that oppreſſed the poore.

[b] Becauſe they are no more ſubiect to theſe oppreſsions.

[c] He ſpeaketh according to the iudgement of the fleſh, which cannot abide to feele or ſee troubles.

[d] The more perfite that the worke is, the more it is envied of the wicked.

[e] For idleneſſe hee is compelled to deſtroy himſelfe.

[f] Foraſmuch as when man is alone, he can neither helpe himſelfe nor others, he ſheweth that men ought to live in mutuall ſocietie to the intent they may be profitable one to another, and that their things may increaſe.

[g] By this proverbe he declareth how neceſſary it is, that men ſhould live in ſocietie.

[h] That is, from a poore and baſe eſtate, or out of trouble and priſon, as Ioſeph did, Gen. 41,14.

[i] Meaning, that is borne a King.

15 I beheld all the liuing, which walke vnder the Sunne [k] with the ſecond childe, which ſhall ſtand vp in his place.

16 There is none [l] end of all the people, *nor* of all that were before them, and they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirit.

17 Take heed to thine [m] foote when thou entreſt into the houſe of God, and be more neere to heare then to giue the ſacrifice of [n] fooles: for they know not that they doe euill.

[k] Which follow and flatter the Kings ſonne, or him that ſhall ſucceede, to enter into credite with them in hope of gaine.

[l] They never ceaſe by all meanes to creepe into favour, but when they obteine not, their greedy deſires. they thinke themſelves abuſed, as other have beene in time paſt, and ſo care no more for him. [m] That is, with what affection thou commeſt to heare the word of God. [n] Meaning, of the wicked, which thinke to pleaſe God with common uſes, and have neither faith nor repentance.

CHAP. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers ſleepe is ſweete. 14 Man when he dieth, taketh nothing with him 18 To liue ioyfully, and with a contented mind, is the gift of God.

BE not [a] raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God *is* in the heauens, and thou art on the earth: therefore let thy words be [b] few.

2 For *as* a dreame commeth by the multitude of buſineſſe: ſo the voyce of a foole *is* in the multitude of words.

3 * When thou haſt vowed a vow to God, defer not to pay it: for he delighteth not in fooles: pay *therefore* that thou haſt [c] vowed.

4 It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay it.

5 Suffer not thy mouth to make thy [d] fleſh to ſinne: neither ſay before the [e] Angel, that this is ignorance: wherefore ſhall God be angry by thy voyce, and deſtroy the worke of thine hands?

6 For in the multitude of dreames, and vanities *are* alſo many words: but feare thou God.

7 If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement and iuſtice, be not aſtonied at the matter: for he that is [f] higher then the higheſt, regardeth, and *there be* higher then they.

8 And the [g] abundance of the earth is ouer all: the king [h] *alſo conſiſteth* by the field that is tilled.

9 He that loueth ſiluer, ſhall not be ſatiſfied with ſiluer, and he that loueth riches, *ſhalbe* without the fruit *thereof*: this is alſo vanitie.

10 When goods increaſe, they are increaſed that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes.

11 The ſleepe of him that traueileth, *is* ſweete, whether hee eate little or much: but the [i] ſacietie of the rich will not ſuffer him to ſleepe.

12 There is an euill ſickneſſe *that* I haue ſeene vnder the ſunne: *to vvit*, riches [k] reſerued to the owners thereof for their euill.

13 And theſe riches periſh by euill trauell, and he begetteth a ſonne, and in his [l] hand *is* nothing.

14 * As he came foorth of his mothers belly, he ſhall returne naked to goe as he came, and ſhall beare away nothing of his labour, which he hath cauſed to paſſe by his hand.

15 And this alſo is an euill ſickneſſe, *that* in all points as he came, ſo ſhall he goe, and what profit hath he that he hath traueiled for the [m] winde?

16 Alſo all his dayes he eateth in [n] darkneſſe

with

[a] Either in vowing or in praying: meaning that we ſhould uſe all reverence to Godward.

[b] Hee heareth thee not for thy many words ſake, or often repetitions, but conſidereth thy faith and fervent minde.

* Deut. 23,21.

[c] Hee ſpeaketh of vowes, which are approoved by Gods word, and ſerve to his glory.

[d] Cauſe not thy ſelfe to ſinne by vowing raſhly: as they doe which make a vow to live unmarried, and ſuch like.

[e] That is, before Gods meſſenger, when he ſhall examine thy doing, as though thy ignorance ſhould be a iuſt excuſe.

[f] Meaning, that God will redreſſe theſe things, and therefore we muſt depend vpon him.

[g] The earth are to be preferred aboue all things which apperteine to this life.

[h] Kings and Princes cannot mainteine their eſtate without tillage, which thing commendeth the excellencie of tillage.

[i] That is, his great abundance of riches, or the ſurfeiting, which commeth by his great feeding.

[k] when couetous men heape vp riches, which turne to their deſtruction.

[l] He doeth not enioy his fathers riches.

* Iob 1.21. wiſd. 7.6. 1. tim. 6.7.

[m] Meaning, in vaine, and without profit.

[n] In affliction and griefe of minde,

with much griefe, and *in* his ſorow and anger.

17 Behold then, what I haue ſeene good, that it is comely to [o] eate, and to drinke, and to take pleaſure in all his labour, wherein he trauaileth vnder the ſunne, the *whole* number of the dayes of his life, which God giueth him: for this is his portion.

18 Alſo to euery man to whom God hath giuen riches and treaſures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gifts of God.

19 Surely hee will not much remember the dayes of his [p] life, becauſe God anſwereth to the ioy of his heart.

CHAP. VI.

The miſerable eſtate of him to whom God hath giuen riches, and not the grace to vſe them.

THere is an euill, which I ſaw vnder the ſunne, and it is much among men:

2 A man to whom God hath giuen riches and treaſures and honour, and hee wanteth nothing for his ſoule of all that he deſireth: but [a] God giueth him not power to eate thereof, but a ſtrange man ſhall eat it vp: this is vanitie, and this is an euill ſickeneſſe.

3 If a man beget an hundreth *children* and liue many yeeres, and the dayes of his yeeres be multiplyed: and his ſoule be not [b] ſatisfied with good things, and he be not [c] buried, I ſay that an vntimely fruit is better then he.

4 For [d] he commeth into vanitie, and goeth into darkeneſſe: and his name ſhall be couered with darkeneſſe.

5 Alſo he hath not ſeen the ſunne, nor knowen it: *therefore* this hath more reſt then the other.

6 And if he had liued a thouſand yeeres twiſe tolde, and had ſeene no good, ſhall not all go to one place?

7 All the labour of man *is* for his mouth: yet the [e] ſoule is not filled.

8 For what hath the wiſe man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] ſight of the eye is better then to walke in the luſts: this alſo is vanitie, and vexation of ſpirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot ſtriue with him that is [h] ſtronger then hee.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

SVrely there be many things that increaſe vanitie, *and* what auaileth it a man?

2 For who knoweth what is [a] good for man in the life, *and* in the number of the dayes of the life of his vanitie, ſeeing hee maketh them as a * ſhadow? for who can ſhew vnto man what ſhall be after him vnder the ſunne?

3 * A good name *is better* then a good oyntment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the houſe of [c] mourning, then to goe to the houſe of feaſting, becauſe this is the end of all men: and the liuing ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad looke the heart is made better.

6 The heart of the wiſe *is* in the houſe of mourning: but the heart of fooles *is* in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noiſe of the [d] thornes vnder the pot, ſo *is* the laughter of the foole: this alſo is vanitie.

9 Surely oppreſſion maketh a wiſe man [e] mad: and the reward deſtroieth the heart.

10 The [f] end of a thing is better then the beginning thereof, *and* the patient in ſpirit is better then the proud in ſpirit.

11 Be not thou of an haſty ſpirit to be angry: for anger reſteth in the boſome of fooles.

12 Say not thou, Why is it that the former daies were better then theſe? for thou doeſt not enquire [g] wiſely of this thing.

13 Wiſedome is good with an [h] inheritance, and excellent to them that ſee the ſunne.

14 For *man ſhall reſt* in the ſhadow of wiſedome, and in the ſhadow of ſiluer: but the excellencie of the knowledge of wiſedome giueth life to the poſſeſſors thereof.

15 Beholde the worke of God; for who can make * ſtraight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] conſider: God alſo hath made this contrary to that, to the intent that man ſhould find [k] nothing after him.

17 I haue ſeene all things in the daies of my vanity: there is a iuſt man that periſheth in his [l] iuſtice, & there is a wicked man that continueth long in his malice.

18 Be not thou iuſt [m] ouermuch, neither make thy ſelfe ouerwiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [n] ouermuch, neither be thou fooliſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdraw not thine hand from [p] that: for he that feareth God ſhall come forth of them all.

21 Wiſedome ſhall ſtrengthen the wiſe men more then ten mighty princes that are in the city.

22 * Surely there is no man iuſt in the earth that doeth good and ſinneth not.

23 Giue not thine [q] heart alſo to all the words that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee.

24 For oftentimes alſo thine heart knoweth that thou likewiſe haſt ‖ curſed others.

25 All this haue I prooued by wiſedome: I thought, I will be wiſe, but it went farre from me.

26 It is farre off, what may [r] it be? and it is a profound deepeneſſe, who can find it?

27 I haue compaſſed about, *both* I and mine heart to know and to enquire and to ſearch wiſdome, and reaſon, and to know the wickedneſſe of folly, and the fooliſhneſſe of madneſſe.

28 And I find more bitter then death the woman whoſe heart is *as* nets and ſnares, *and* her hands *as* bands: he that is good before God, ſhall be deliuered from her, but the ſinner ſhalbe taken by her.

29 Behold, ſaith the Preacher, this haue I found, *ſeeking* one by one to [ſ] find the count:

30 And yet my ſoule ſeeketh, but I finde it not. I haue found one man of a thouſand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue ſought many [t] inuentions.

CHAP.

[o] Reade Chap. 3, 22.

[p] He will take no great thought for the paines that he hath indured in time paſt.

[a] He ſheweth that it is the plague of God when the rich man hath not a liberall heart to uſe his riches.

[b] If hee can never have ynough.

[c] As wee ſee oftentimes that the covetous man either falleth into crimes that deſerve death, or is murthered or drowned or hangeth himſelfe, or ſuch like, and ſo lacketh the honor of buriall, which is the laſt office of humanitie.

[d] Meaning, the untimely fruit whoſe life did neither profit or hurt any.

[e] His deſire and affection.

[f] That knoweth to uſe his goods well in the iudgement of men.

[g] To be content with that which God hath given, is better then to follow the deſires that never can be ſatisfied.

[h] Meaning, God who will make him to feele that hee is mortall.

[a] There is no ſtate wherein man can live to have perfit quietneſſe in this life.

* *Iob* 14, 2. *Pſal.* 144. 4.

* *Prov.* 22. 1.

[b] He ſpeaketh thus after the iudgement of the fleſh, which thinketh death to be the end of all evils, or elſe, becauſe that this corporall death is the entring into life everlaſting.

[c] Where we may ſee the hand of God, and learne to examine our lives.

[d] Which crackle for a while and profit nothing.

[e] A man that is eſteemed wiſe, when hee falleth to oppreſſion, becommeth like a beaſt.

[f] He noteth their lightneſſe which enterpriſe a thing and ſuddenly leaue it off againe.

[g] Murmure not againſt God when he ſendeth adverſities for mans ſins.

[h] He anſwereth to them that eſteeme not wiſedome except riches be ioyned therewith, ſhewing that both are the gifts of God, but that wiſedome is farre more excellent, and may be without riches.

* *Chap.* 1, 15.

[i] Conſider wherefore God doeth ſend it and what may comfort thee.

[k] That man ſhould be able to controll nothing in his workes.

[l] Meaning, that cruell tyrants put the godly to death and let the wicked goe free.

[m] Boaſt not too much of thine owne iuſtice and wiſedome.

[n] Tary not long when thou art admoniſhed to come out of the way of wickedneſſe.

[o] To wit, on theſe admonitions that goe before.

[p] Conſider what deſolation and deſtruction ſhall come, if thou dee not obey them.

* 1. *King.* 8, 36. 2. *chron.* 6. 36. *prov.* 20. 9. 1. *Iohn* 1. 8.

[q] Credite them not, neither care for them.

‖ *Or, ſpoken evill of others.*

[r] Meaning, wiſedome.

[ſ] That is, to come to a concluſion.

[t] And ſo are cauſe of their owne deſtruction.

CHAP. VIII.

1 To obey Princes and Magiſtrates. 17 The workes of God paſſe mans knowledge.

WHo is as the wiſeman? and who knoweth the interpretation of a thing? the wiſedome of a man doth make his face [a] to ſhine : and [b] the ſtrength of his face ſhallbe changed.

2 *I aduertiſe thee* to take heede to the [c] mouth of the king, and to the word of the oath of God.

3 [d] Haſt not to goe foorth of his ſight : ſtand not in an euill thing : for he will doe whatſoeuer pleaſeth him.

4 Where the worde of the King is, *there is* power, and who ſhall ſay vnto him, What doeſt thou?

5 He that keepeth the commandement, ſhall know none euill thing, and the heart of the wiſe ſhall know the [e] time, and iudgement.

6 For to euery purpoſe there is a time and iudgement, becauſe the [f] miſerie of man is great vpon him.

7 For he knoweth not that which ſhallbe : for who can tell him when it ſhall be?

8 Man is not Lord [g] ouer the ſpirit to retaine the ſpirit : neither hath hee power in the day of death, nor deliuerance in the battell, neither ſhall wickedneſſe deliuer the poſſeſſors thereof.

9 All this haue I ſeene, and haue giuen mine heart to euery worke which is wrought vnder the ſunne, *and I ſavv* a time that man ruleth ouer man to his owne [h] hurt.

10 And likewiſe I ſaw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the city, where they had done right : this alſo is vanitie.

11 Becauſe ſentence againſt an euill worke is not [l] executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.

12 Though a ſinner doe euill an hundreth times, and *God* prolongeth *his dayes*, yet I know that it ſhall be well with them that feare the Lord, and doe reuerence before him.

13 But it ſhall not be well to the wicked, neither ſhall he prolong *his* dayes : *he ſhall be* like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to yͤ [m] worke of the wicked : and there be wicked men to whom it commeth according to the worke of the iuſt : I thought alſo that this is vanitie.

15 And I prayſed ioy, for there is no goodneſſe to man vnder the ſunne, ſaue [n] to eate and to drinke and to reioyce : for this is adioined to his labour the dayes of his life that God hath giuen him vnder the ſunne.

16 When I applied mine heart to know wiſedome, and to behold the buſineſſe that is done on earth, that neither daye nor night the eyes of man take ſleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the ſunne : for the which man laboureth to ſeeke it, and cannot finde it : yea, and though the wiſe man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his ende. 16 Wiſedome excelleth ſtrength.

I Haue ſurely giuen mine heart to all this, and to declare all this, that the iuſt, and the wiſe, and their workes *are* in the hand of God : and no man knoweth either loue or [a] hatred of all *that is* before them.

2 All things *come* alike to all : and the ſame condition *is* to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not : as *is* the good, ſo *is* the ſinner, he that ſweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the ſunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is full of euill, and madnes *is* in their hearts whiles they liue, and after that, *they goe* to the dead.

4 Surely whoſoeuer is ioyned to all the liuing, there is hope : for it is better to a [c] liuing dog, then to a dead lyon.

5 For the liuing knowe that they ſhall die, but the dead know nothing at all : neither haue they any more a reward : for their remembrance is forgotten.

6 Alſo their loue and their hatred, and their enuie is now periſhed, and they haue no more portion for euer, in all that is done vnder the ſunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a cheerefull heart : for God now [d] accepteth thy workes.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

9 † * Reioyce with the wife whom thou haſt loued all the dayes of the life of thy vanity, which *God* hath giuen thee vnder the ſunne all the dayes of thy vanitie : for this is thy portion in the life, and in thy traueile wherein thou laboureſt vnder the ſunne.

10 All that thine hand ſhall finde to doe, doe it with *all* thy power : for there is neither worke nor inuention, nor knowledge, nor wiſedome in the graue whither thou goeſt.

11 I returned, and I ſaw vnder the ſunne that the race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of vnderſtanding, neither yet fauour to men of knowledge : but time and [f] chance commeth to them all.

12 For neither doth man know his [g] time, *but* as the fiſhes which are taken in an euill net, and as the birds that are caught in the ſnare : ſo are the children of men ſnared in the euill time, when it falleth vpon them ſuddenly.

13 I haue alſo ſeene this wiſedome vnder the ſunne, and it is great vnto mee.

14 A little citie and few men in it, and a great King came againſt it, and compaſſed it about, and builded forts againſt it.

15 And there was found therein a poore and wiſe man, and hee deliuered the citie by his wiſedome, but none remembred this poore man.

16 Then ſayd I, Better is wiſdome then ſtrength : yet the wiſedome of the poore is deſpiſed, and his words are not heard.

17 The words of the wiſe are more heard in quietneſſe, then the cry of him that ruleth among fooles.

18 Better is wiſdome then weapons of warre : but one ſinner deſtroyeth much good.

CHAP. X.

1 The difference of fooliſhneſſe and wiſedome. 11 A ſlanderer is like a ſerpent that cannot be charmed. 16 Of fooliſh kings and drunken princes, 17 And of good Kings and Princes.

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[a] That is, doeth get him fauour and proſperitie.

[b] Whereas before he was proud and arrogant, hee ſhall become humble and meeke.

[c] That is, that thou obey the king and keep the oath that thou haſt made for the ſame cauſe.

[d] Withdraw not thy ſelfe lightly from the obedience of thy prince.

[e] That is, when time is to obey, and how farre he ſhould obey.

[f] Man of himſelfe is miſerable, and therefore ought to doe nothing to increaſe the ſame, but to worke all things by wiſdom and counſell.

[g] Man hath no power to ſaue his owne life, and therefore muſt not raſhly caſt himſelfe into danger.

[h] As commeth oft times to tyrants and wicked rulers.

[i] That is, others as wicked as they.

[k] They that feared God and worſhipped him according as he had appointed.

[l] Where iuſtice is delayed, there ſinne reigneth.

[m] Which are puniſhed as though they were wicked, as Chap.7.17.

[n] Read Chap.3.22.

[a] Meaning, what things he ought to chuſe or refuſe : or man knoweth not by theſe outward things, that is, by proſperitie or aduerſitie, whom God doeth fauour or hate, for he ſendeth them as well to the wicked as to the godly.

[b] In outward things, as riches and powertie, ſickneſſe and health, there is no difference betweene the godly and the wicked : but the difference is that the godly are aſſured by faith of Gods fauour and aſſiſtance.

[c] He noteth the Epicures and carnall men, which made their belly their god, and had no pleaſure, but in this life, wiſhing rather to be an abiect and vile perſon in this life, then a man of authoritie, and ſo to die, which is meant by the dogge and lyon.

[d] They flatter themſelues to be in Gods fauour, becauſe they haue all things in abundance.

[e] Reioyce, be mery, and ſpare for no coſt, thus ſpeake the wicked belly-gods.

† *Ebr. regard the life.*

* Chap.5.18.

[f] Thus the worldlings ſay to prooue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.

[g] That is, he doth not foreſee what ſhall come.

DEad flies cauſe to ſtinke, and putrifie the oyntment of the apothecarie: *ſo doth* a litle folly him that is in eſtimation for wiſedome, *and* for glory.

2 The heart of a [a] wiſe man *is* at his right hand: but the heart of a foole *is* at his left hand.

3 And alſo when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] ſpirit of him that ruleth, riſe vp againſt thee, leaue not thy place: for gentlenes pacifieth great ſinnes.

5 There is an euill *that* I haue ſeene vnder the ſunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Folly is ſet in great excellency, and the [e] rich ſet in the low place.

7 I haue ſeene ſeruants on horſes, and princes walking as ſeruants on the ground.

8 * He that diggeth a pit, ſhall fall into it, & he that breaketh the hedge, a ſerpent ſhall bite him.

9 Hee that remooueth ſtones, ſhall hurt himſelfe thereby, *and* he that cutteth wood, ſhalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he muſt then put to more [f] ſtrength: but the excellency to direct a thing *is* wiſedome.

11 If the ſerpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wiſe man *haue* grace: but the lips of a foole deuoure himſelfe.

13 The beginning of the words of his mouth *is* fooliſhneſſe, and the latter end of his mouth *is* wicked madneſſe.

14 For the foole multiplieth wordes, *ſaying*, Man knoweth not what ſhalbe: and who can tell him what ſhalbe after him?

15 The labour of the fooliſh doeth weary him: for he knoweth not to go into the [g] citie.

16 Woe to thee, O land, when thy king *is* a [h] child, and thy princes [i] eat in the morning.

17 Bleſſed art thou, O land, when thy King *is* the ſonne [k] of nobles, and thy princes eat in time, for ſtrength and not for drunkennes.

18 By ſlouthfulnes the roofe of the houſe goeth to decay, and by the idlenes of the hands the houſe droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but ſiluer anſwereth to all.

20 Curſe not the king, no not in thy thought, neither curſe the rich in thy bed chamber: for the [l] foule of the heauen ſhall cary the voice, and that which hath wings, ſhall declare the matter.

[a] So that he doth all things well and iuſtly, where as the foole doeth the contrary.

[b] By his doings hee bewrayeth himſelfe.

[c] If thy ſuperiour be angry with thee, be thou diſcreete, and not mooued.

[d] Meaningh that it is an evill thing when they that are in authority, faile and doe not their duety.

[e] They that are rich in wiſdome and vertue.

* *Pſal.* 7, 15. *prou.* 26.27. *ecclus* 27, 26.

[f] Without wiſedome whatſoeuer a man taketh in hand, turneth to his owne hurt.

[g] The ignorance and beaſtlines of the wicked is ſuch that they know not common things, and yet will they diſcuſſe hie matters.

[h] That is, without wiſedome and counſell.

[i] Are giuen to their luſtes and pleaſures.

[k] Meaning, when he is noble for vertue and wiſedome, and with the gifts of God.

[l] Thou canſt not worke euill ſo ſecretly, but it ſhall be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly proſperitie is but vanitie. 9 God will iudge all.

CAſt thy bread vpon the [a] waters: for after many dayes thou ſhalt find it.

2 Giue a portion to ſeuen, and alſo to eight: for thou knoweſt not what euill ſhall be vpon the earth.

3 If the [b] cloudes be full, they will powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it ſhall be.

4 He that obſerueth the [d] wind ſhall not ſow, and he that regardeth the cloudes, ſhall not reape.

5 As thou knoweſt not which is the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: ſo thou knoweſt not the worke of God that worketh all.

6 In the morning ſowe thy ſeede, and in the euening let not thine hand [e] reſt: for thou knoweſt not whether ſhall proſper, this or [f] that, or whether both ſhall be alike good.

7 Surely the light is a pleaſant thing: and it is a good thing to the eyes to ſee the ſunne.

8 Though a man liue many yeeres, *and* in them all he reioyce, yet he ſhall remember the dayes of [g] darkeneſſe, becauſe they are many, all that commeth *is* vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the ſight of thine eyes: but know that for all theſe things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cauſe euill [k] to depart from thy fleſh: for childhood and youth *are* vanitie.

[a] That is, be liberall to the poore, and though it ſeeme to be as a thing ventred on the ſea, yet it ſhall bring thee profit.

[b] As the cloudes that are full, powre out raine, ſo the rich that haue abundance, muſt diſtribute it liberally.

[c] He exhorteth to be liberall while wee liue: for after, there is no power.

[d] Hee that feareth inconueniences, when neceſſitie requireth, ſhall neuer doe his duetie.

[e] Be not wearie of well doing.

[f] That is, which of thy workes are moſt agreeable to God.

[g] That is, of affliction and trouble.

[h] Hee derideth them that ſet their delite in worldly pleaſures as though God would not call count.

[i] To wit, anger, and enuie.

[k] Meaning, carnall luſts, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The ſoule returneth to God. 11 Wiſedome is the gift of God, and conſiſteth in fearing him and keeping his commandements.

REmember now thy Creator in the dayes of thy youth, whiles the euill daies come not, nor the yeeres approach, wherein thou ſhalt ſay, I haue no pleaſure in them:

2 Whiles the ſunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bow themſelues, and the [d] grinders ſhall ceaſe, becauſe they are few, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhall be ſhut without by the baſe ſound of the [g] grinding, and he ſhall riſe vp at the voyce of the [h] bird: and all the [i] daughters of ſinging ſhalbe abaſed:

5 Alſo they ſhall be afraid of the [k] hie thing, and feare *ſhalbe* in the [l] way, and the almond tree ſhall [m] flouriſh, and the [n] graſhopper ſhall be a burden, and concupiſcence ſhall be driuen away: for man goeth to the houſe of his age, and the mourners goe about in the ſtreete.

6 Whiles the [o] ſiluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [ſ] wheele broken at the [t] ciſterne.

7 And duſt returne to the earth as it was, and the [u] ſpirit returne to God that gaue it.

8 Vanity of vanities, ſaith the Preacher, all *is* vanitie.

9 And the more wiſe the Preacher was, the more he taught the people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.

10 The Preacher ſought to find out pleaſant words, and an vpright writing, *euen* the words of trueth.

11 The words of the wiſe are like goads, and like nailes [x] faſtened by the maſters of the aſſemblies, *which* are giuen by one [y] paſtour.

12 And of other things beſide theſe, my ſonne, take thou heede: for there is none end in making

[a] Before thou come to a continuall miſerie: for when the cloudes remaine after the raine, mans griefe is increaſed.

[b] The handes, which keepe the body.

[c] The legs.

[d] The teeth.

[e] The eyes.

[f] The lips, or mouth.

[g] When the iawes, ſhall ſcarce open, and not be able to chew any more.

[h] He ſhall not be able to ſleepe.

[i] That is, the winde pipes, or the eares ſhall be deafe and not able to heare ſinging.

[k] To climbe hie becauſe of their weakneſſe, or they ſtoupe downe, as though they were afraid, leaſt any thing ſhould hit them.

[l] They ſhall tremble as they goe, as though they were afraid.

[m] Their head ſhall be as white as the bloſſomes of an almond tree.

[n] They ſhall be able to beare nothing.

[o] Meaning, the marrow of the backbone and the ſinewes.

[p] The little skin that couereth the braine, which is in colour like golde.

[q] That is, the veines.

[r] Meaning, the liuer.

[ſ] Which is the head.

[t] That is, the heart, out of which the head draweth the powers of life.

[u] The ſoule incontinently goeth either to ioy or torment, and ſleepeth not as the wicked imagine.

[x] Which are well applyed by the miniſters, whom he calleth maſters.

[y] That is, by God,

many [z] bookes, and much reading is a wearineſſe of the fleſh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole *duety* of man.

14 For God will bring euery worke vnto iudgement, with euery ſecret thing, whether it be good or euill.

[z] Theſe things cannot be comprehended in books or learned by ſtudy, but God muſt inſtruct thine heart that thou mayeſt onely know that wiſdom is the true felicity, and the way therevnto is to feare God

AN [†] EXCELLENT SONG
WHICH WAS SALOMONS.

[†] *Ebr. a ſong of ſongs: ſo called becauſe it is the chiefeſt of thoſe 1005. which Salomon made, as is mentioned, 1.King.4.32.*

THE ARGVMENT.

IN this Song, Salomon by moſt ſvveete and comfortable allegories and parables deſcribeth the perfite love of Ieſus Chriſt, the true Salomon and King of peace, and the faithfull ſoule or his Church, vvhich he hath ſanctified and appoynted to be his ſpouſe, holy, chaſte, and vvithout reprehenſion. So that here is declared the ſingular love of the bridegrome tovvard the bride, and his great and excellent benefites vvherevvith he doeth enrich her of his pure bountie and grace vvithout any of her deſervings. Alſo the earneſt affection of the Church vvhich is inflamed vvith the love of Chriſt, deſiring to be more and more ioyned to kim in love, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 The familiar talke and myſticall communication of the ſpirituall love betweene Ieſus Chriſt and his Church. 5 The domeſticall enemies that perſecute the Church.

Let [a] him kiſſe me with the kiſſes of his mouth: for thy love is better then wine.

2 Becauſe of the [b] ſavour of thy good oyntments, thy name *is as* an oyntment powred out: therefore the [c] virgins love thee.

3 [d] Draw me: wee will run after thee: the King hath brought me into his [e] chambers: wee will reioyce and be glad in thee: we will remember thy love more then wine: the righteous doe love thee.

4 I am [f] blacke, O daughters of Ieruſalem, but comely, as the tents of [g] Kedar, *and* as the [h] curtaines of Salomon.

5 Regard yee mee not becauſe I am [i] blacke: for the [k] ſunne hath looked vpõ me. The [l] ſonnes of my mother were angry againſt me: they made me the keeper of ỹ vines: but I [m] kept not mine own vine.

6 Shew me, [n] *O thou* whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhe that turneth aſide to the ſtockes of [o] thy companions?

7 [p] If thou know not, O thou the faireſt among women, get thee foorth by the ſteps of the flocke, and feed thy kids by the tents of the ſhepheards.

8 I haue compared thee, O my loue, to the troupe of horſes in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of ſiluer.

11 [r] Whiles the King was at his repaſt, my ſpikenard gaue the ſmell thereof.

12 My wel-beloued *is as* a bundle of myrrhe vnto me: hee ſhall lie betweene my [ſ] breaſts.

13 My wel-beloued *is as* a cluſter of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art [t] faire: beholde, thou art faire: thine eyes *are like* the doues.

15 My welbeloued, behold, thou art faire, and pleaſant: alſo our [u] bed is greene.

16 The beames of our houſe *are* cedars, our rafters *are* of firre.

[a] This is ſpoken in the perſon of the Church, or of the faithfull ſoule inflamed with the deſire of Chriſt, whom ſhe loueth.

[b] The feeling of thy great benefits.

[c] They that are pure in heart and converſation.

[d] The faithfull confeſſe that they cannot come to Chriſt, except they be drawen.

[e] Meaning, the ſecret ioy that is not knowẽ to the world.

[f] The Church confeſſeth her ſpots and ſinne, but hath confidence in the fauour of Chriſt.

[g] Kedar was Iſhmaels ſonne, of whom came the Arabyans that dwelt in tents.

[h] Which within were all ſet with precious ſtones and Iewels.

[i] Conſider not the Church by the outward appearance.

[k] The corruption of nature through ſinne and afflictions.

[l] Mine owne brethren, which ſhould haue moſt fauoured me.

[m] She confeſſeth her own negligence.

[n] The ſpouſe feeling her fault fleeth to her husband only for ſuccour.

[o] Whom thou haſt called to the dignitie of paſtours, and they ſet forth their owne dreames in ſtead of thy doctrine.

[p] Chriſt ſpeaketh to his Church, bidding them that are ignorant, to goe to the paſtours to learne.

[q] For thy ſpirituall beauty and excellencie there was no worldly treaſure to be compared unto thee.

[r] The Church reioyceth that ſhe is admitted to the company of Chriſt.

[ſ] Hee ſhall be moſt deare unto me.

[t] Chriſt accepteth his Church, and commendeth her beauty.

[u] That is, the heart of the faithfull, wherein Chriſt dwelleth by his Spirit.

CHAP. II.

3 The Church deſireth to reſt vnder the ſhadow of Chriſt. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

I Am the roſe of the field, *and* the lilie of the valleyes.

2 Like a lilie among the thornes, ſo *is* my [a] love among the daughters.

3 [b] Like the apple tree among the trees of the foreſt, ſo *is* my welbeloued among the ſons *of men*: vnder his ſhadowe had I delite, and ſate downe: and his fruit *vvas* ſweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue *vvas* his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am ſicke of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 [c] I charge you, O daughters of Ieruſalem, by the roes and by the hinds of the field, that ye ſtir not vp, nor waken *my* loue, vntill ſhe pleaſe.

8 [d] *It is* the voyce of my welbeloued: behold, he commeth leaping by the mountains, and ſkipping by the hils.

9 My welbeloued is like a roe, or a yong hart: loe, he [e] ſtandeth behind our wall, looking forth of the windowes, ſhewing himſelfe through the [f] grates.

10 My welbeloued ſpake and ſayd vnto mee, Ariſe, my loue, my faire one, and cõme thy way.

11 For behold, [g] winter is paſt: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the ſinging of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figs: and the vines with *their* ſmall grapes haue caſt a ſauour: ariſe my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the ſecret places of the ſtaires, ſhew mee thy ſight, let me heare thy voyce: for thy voyce is ſweet, and thy ſight comely.

15 Take vs the foxes, the [i] little foxes, which deſtroy the vines: for our vines *haue* ſmall grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lilies.

17 Vntill the daye breake, and the ſhadowes flee away: returne, my welbeloued, *and* be like a [k] roe, or a yong hart vpon the mountaines of Bether.

[a] Thus Chriſt preferreth his Church aboue all other things.

[b] The ſpouſe teſtifieth her great deſire toward her husband, but her ſtrength faileth her, and therefore ſhe deſireth to be comforted, and felt it.

[c] Chriſt chargeth them which haue to doe in the Church as it were by a ſolemne oathe, that they trouble not the quietneſſe thereof.

[d] This is ſpoken of Chriſt, who tooke vpon his our nature to come to helpe his Church.

[e] Foraſmuch as his diuinitie was hidde vnder the cloake of our fleſh.

[f] So that we cannot haue full knowledge of him in this life.

[g] That is, ſinne and errour is driven backe by the comming of Chriſt, which is here deſcribed by the ſpring time, when all things flouriſh.

[h] Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelfe vnto me.

[i] Suppreſſe the heretikes whiles they are yong, that is, when they begin to ſhew their malice, and deſtroy the vine of the Lord.

[k] The Church deſireth Chriſt to be moſt ready to helpe her in all dangers.

CHAP. III.

1 The Church deſireth to be ioyned inſeparably to Chriſt her huſband. 6 Her deliuerance out of the wildernes.

IN my bed by [a]night I ſought him that my ſoule loued: I ſought him, but I found him not.

2 I will riſe *therefore* now, and go about in the city, by the ſtreets, and by the open places, *and* wil [b]ſeeke him that my ſoule loueth: I ſought him, but I found him not.

3 The [c]watchmen that went about the city, found mee: *to whom I ſayd,* Haue you ſeene him whom my ſoule loueth?

4 When I had paſt a little from them, then I found him whom my ſoule loued: I tooke hold on him, and left him not, till I had brought him vnto my mothers houſe, into the chamber of her that conceiued me.

5 [d]I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the field, that ye ſtirre not vp, nor waken *my* loue vntill ſhe pleaſe.

6 Who is ſhee that commeth vp out of the [e]wildernes like pillars of ſmoke perfumed with myrrhe and incenſe, *and* with all the† ſpices of the marchant?

7 Behold his [f]bed, which is Salomons: threeſcore ſtrong men *are* round about it, of the valiant men of Iſrael.

8 They all handle the ſword, *and are* expert in warre, euery one *hath* his ſword vpon his thigh for the feare [g]by night.

9 King Salomon made himſelfe a ‖ palace of the trees of Lebanon.

10 Hee made the pillars thereof of ſiluer, *and* the pauement thereof of gold, the hangings thereof of purple, whoſe middes *was* paued with the loue of the daughters of Ieruſalem.

11 Come forth, ye [h]daughters of Zion, and beholde the King Salomon with the [i]crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.

[a] The Church by night, that is, in troubles, ſeeketh to Chriſt, but is not incontinently heard.

[b] Shewing that although we be not heard at the firſt, yet we muſt ſtill continue in prayer, till we feele comfort.

[c] Which declareth that we muſt ſeeke unto all of whom we hope to haue any ſuccour.

[d] Reade Chap. 2,7.

[e] This is referred to the Church of Iſrael, which was led by the wildernes fortie yeeres.

† Ebr. powder.

[f] By the bed is meant the Temple which Salomon made.

[g] He alludeth to the watch which kept the Temple.

‖ Or, charet.

[h] All ye that are of the number of the faithfull.

[i] Chriſt become man was crowned by the love of God with the glorious crowne of his divinity.

CHAP. IV.

1 The praiſes of the Church. 7 She is without blemiſh in his ſight. 9 The loue of Chriſt towards her.

BEhold, thou art [a]faire, my loue: behold, thou art faire: thine eyes *are like* the doues: among thy lockes * thine haire is like the [b]flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth *are* like a flocke of *ſheepe* in good order, which goe vp from the waſhing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of ſcarlet, and thy talke is comely: thy temples *are* within thy locks as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thouſand ſhields hang therein, *and* all the targates of the ſtrong men.

5 Thy two [c]breaſts *are* as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the ſhadowes flie away, I will go into the mountaine of myrrhe, and to the mountaine of incenſe.

7 Thou art all faire my loue, and there is no ſpot in thee.

8 [d]Come with me from Lebanon, *my* ſpouſe, *euen* with me from Lebanon, *and* looke from the top of Amanah, from the top of Shener, and Hermon, from the dennes of the lions, *and* from the mountaines of the leopards.

9 My [e]ſiſter, *my* ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine [f]eyes, *and* with a chaine of thy necke.

10 My ſiſter, *my* Spouſe, how faire is thy loue? how much better is thy loue then wine? and the ſauour of thine oyntments then all ſpices?

11 Thy [g]lippes, *my* Spouſe, droppe *as* hony combes: hony and milke are vnder thy tongue, and the ſauour of thy garment *is* as the ſauour of Lebanon.

12 My ſiſter, my ſpouſe *is as* a garden incloſed, as a ſpring ſhut vp, *and* a fountaine ſealed vp.

13 Thy plants *are as* an orchard of pomegranates with ſweet fruits, *as* camphire, ſpikenard,

14 *Euen* ſpikenard, and ſaffron: calamus, and cynamon, with all the trees of incenſe, myrrhe and aloes, with all the chiefe ſpices.

15 [h]O fountaine of the gardens, O well of liuing waters, and the ſprings of Lebanon.

16 Ariſe, O [i]North, and come, O South, *and* blow on my garden, that the ſpices thereof may flow out: let my wellbeloued come to his garden, and eat his pleſant fruit.

[a] Becauſe Chriſt delighteth in his Church, hee commendeth all that is in her.

* Chap. 6,4.

[b] Hee hath reſpect to the multitude of the faithfull, which are many in number.

[c] Wherein are knowledge and zeale two precious iewels.

[d] Chriſt promiſeth his Church to call his faithfull from all the corners of the world.

[e] Chriſt calleth his Church ſiſter, in reſpect that he had taken the fleſh of man.

[f] In that hee made his Church beautifull & rich, he loved his gifts in her.

[g] Becauſe of thy confeſſion and thankeſgiving.

[h] The Church confeſſeth that all her glory and beauty commeth of Chriſt, who is the true fountaine of all grace.

[i] She deſireth Chriſt to comfort her and to powre the graces of his Spirit upon her, which Spirit is meant by the North and South wind.

CHAP. V.

1 Chriſt calleth his Church to the participation of all his treaſures. 2 She heareth his voyce. 3 She confeſſeth her nakedneſſe. 10 She praiſeth Chriſt her huſband.

I Am come into my [a]garden, my ſiſter, my ſpouſe, I gathered my myrrhe with my ſpice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 [b]I ſleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *ſaying,* Open vnto me, my ſiſter, my loue, my doue, my vndefiled: for mine head is full of dew, and my locks with the drops of the [c]night.

3 I haue put off my [d]coate, how ſhall I defile it on? I haue waſhed my feete, how ſhall I defile them?

4 My wellbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

5 I roſe up to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e]fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone & paſt: mine heart was gone when he did ſpeake: I ſought him, but I could not find him: I called him, but he anſwered me not.

7 The [f]watchmen that were about the city, found me: they ſmote me, *and* wounded mee: the watchmen of the walles tooke away my vaile from mee.

8 I charge you, [g]O daughters of Ieruſalem, if you find my welbeloued, that you tell him that I am ſicke of loue.

9 [h]O the faireſt among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *another* louer, that thou doeſt ſo charge vs?

10 My welbeloued is white and ruddy, the chiefeſt of ten thouſand.

11 His [i]head *is as* fine gold, his lockes curled, *and* blacke as a rauen.

12 His eyes *are* like doues vpon the riuers of waters, which are waſht with milke, *and* remaine by the full *veſſels.*

13 His cheekes *are* as a bedde of ſpices, *and as* ſweet

[a] The garden ſignifieth the kingdome of Chriſt, where hee prepareth the banket for his elect.

[b] The ſpouſe ſaith that ſhee is troubled with the cares of worldly things, which is meant by ſleeping.

[c] Declaring the long patience of the Lord toward ſinners.

[d] The ſpouſe confeſſeth her nakedneſſe, and that of her ſelfe ſhe hath nothing, or ſeeing that ſhe is once made cleane, ſhe promiſeth not to defile her ſelfe againe.

† Ebr. my bowels were mooved towards him.

[e] The ſpouſe which ſhould be anoynted of Chriſt, ſhall not find him if ſhe thinke to anoynt him with her good works.

[f] Theſe are the falſe teachers, which wound the conſcience with their traditions.

[g] She asketh of them which are godly (foraſmuch as the law & ſalvation ſhould come out of Zion and Ieruſalem) that they would direct her to Chriſt.

[h] Thus ſay they of Ieruſalem.

[i] She deſcribeth Chriſt to be of perfit beauty and comelineſſe.

ſweete flowers , *and* his lippes *like* lilies dropping downe pure myrrhe.

14 His handes *as* rings of golde ſet with the † chryſolite , his belly like white yuory couered with ſaphirs.

† Ebr. *Tarſhiſh.*

15 His legges *are as* pillars of marble ſet vpon ſockets of fine gold : his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* ſweet things, and he is wholly delectable : this is my welbeloued, and this is my louer, O daughters of Ieruſalem.

17 [k] O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeeke him with thee?

[k] Hearing of the excellency of Chriſt, the faithfull deſire to know how to find him.

CHAP. VI.

1 The Church aſſureth herſelfe of the loue of Chriſt. 3 The praiſes of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his[a] garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved is mine, who feedeth among the lilies.

3 Thou art beautifull , my love, as[b] Tirzah, comly as Ieruſalem, terrible as an army wͭ banners.

4 [c] Turne away thine eyes from me : for they overcome mee : * thine haire is like a flocke of goats, which looke downe from Gilead.

5 Thy teeth *are* like a flocke of ſheepe, which goe up from the waſhing, which every one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy locks as a piece of a pomegranate.

7 There are[d] threeſcore Queenes, & foureſcore concubines, and of the damſels without number.

8 *But* my dove is alone, *and* my undefiled, ſhe is the onely *daughter* of her mother, and ſhe is deare to her that bare her: the daughters have ſeene her, and counted her bleſſed , *even* the Queenes and the concubines, and they have praiſed her.

9 [e] Who is ſhee that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an army with banners!

10 I went downe to the[f] garden of nuts, to ſee the fruits of the valley , to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 [g] I knew nothing , my ſoule ſet me[h] as the charets of my noble people.

12 Returne, returne, O[i] Shulamite, returne: returne that we may behold thee. What ſhall you ſee in the Shulamite , *but* as the company of an army?

[a] That is, is conuerſant heere in earth among men.
[b] Which was a faire and ſtrong city, 1. King. 14. 17.
[c] This declareth the exceeding loue of Chriſt toward his Church.
* Chap. 4, 1.
[d] Meaning, that the gifts are infinite which Chriſt giueth to his Church : or that his faithfull are many in number.
[e] He ſheweth that the beginning of the Church was ſmall , but that it grew up to a great multitude.
[f] He went downe into the Synagogue to ſee what fruits came of the Law, and the Prophets.
[g] [illegible] found nothing [illegible] rebellion [illegible] as [illegible] ay, [illegible]
[h] [illegible]
[i] O ye people of Ieruſalem : for Ieruſalem was called Shalem which ſignifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 Shee is aſſured of Chriſts love towards her.

HOw beautifull are thy[a] goings with ſhoes, O princes daughter ! the ioynts of thy thighes *are* like iewels : the worke of the hand of a cunning workman.

2 Thy nauell *is as* a round cup that wanteth not liquor : thy belly *is as* an heap of wheat compaſſed about with lilies.

3 [b] Thy two breaſts *are* as two yong roes that are twinnes.

4 Thy necke *is* like a towre of yuory ; thine eyes *are like* the fiſhpooles in Heſhbon by the gate of Bath-rabbim : thy noſe *is* as the tower of Lebanon that looketh toward Damaſcus.

5 Thine head vpon thee *is* as ſcarlet , and the buſh of thine head like purple: the king *is* tied[c] in the ‖ rafters.

6 How faire art thou , and how pleaſant art thou, O *my* love, in pleaſures !

7 This thy ſtature is like a palme tree, and thy breaſts like cluſters.

8 I ſaid, I will goe up into the palme tree, I will take hold of her boughes : thy breaſtes ſhall now be like the cluſters of the vine : and the ſavour of thy noſe like apples,

9 And the roofe of thy mouth like good wine , which goeth ſtreight to my welbeloved, and cauſeth the lips of the ancient to ſpeake.

10 [d] I am my welbeloveds, and his deſire is toward me.

11 Come my welbeloved, let us go forth into the field: let us remaine in the villages.

12 Let us get up early to the vines, let us ſee if the[e] vine flouriſh , *vvhither* it hath budded the ſmall grape : *or vvhither* the pomegranates flouriſh : there will I give thee my love.

13 The mandrakes have given a ſmell, and in our gates are all ſweet things, new and olde : my welbeloved, I have kept *them* for thee.

[a] He deſcribeth the comely beauty of the Church in every part , which is to be underſtood ſpiritually.
[b] Reade Chap. 4, 5.
[c] He delighteth to come neere thee, and to be in thy company.
‖ Or, galeries.
[d] This the ſpouſe ſpeaketh.
[e] If the people that are called to Chriſt, bring forth any fruit.

CHAP. VIII.

2 The Church will be taught by Chriſt. 3 Shee is upholden by him. 6 The vehement love wherewith Chriſt loveth her. 11 She is the vine that bringeth forth fruit to the ſpirituall Salomon, which is Ieſus Chriſt.

OH[a] that thou wereſt as my brother that ſucked the breaſts of my mother : I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖ thee.

2 I will lead thee *and* bring thee into my mothers houſe : *there* thou ſhalt teach me: *and* I will cauſe thee to drinke ſpiced wine, *and* new wine of the pomegranate.

3 [b] His left hand *ſhallbe* vnder mine head, and his right hand ſhall imbrace me.

4 [c] I charge you , O daughters of Ieruſalem, that you ſtirre not vp , nor waken *my* loue vntill ſhe pleaſe.

5 (Who is this that commeth vp out of the wildernes , leaning vpon her welbeloued ?) I raiſed thee vp vnder an apple tree : there the mother conceiued thee : there ſhe conceiued yͭ bare thee.

6 [d] Set me as a ſeale on thine heart , *and* as a ſignet vpon thine arme : for loue *is* ſtrong as death : ielouſie is cruell as the graue : the coales thereof *are* fiery coales, *and* a vehement flame.

7 Much water cannot quench loue , neither can the floods drowne it : if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

8 [e] Wee haue a little ſiſter , and ſhee hath no breaſts : what ſhall we do for our ſiſter when ſhe ſhalbe ſpoken for?

9 [f] If ſhe be a wall , we will build vpon her a ſiluer palace : and if ſhe be a doore, we will keepe her in with boards of cedar.

10 [g] I am a wall , and my breſts *are* as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon : hee gaue yͤ vineyard vnto keepers: euery one bringeth for the fruit thereof a thouſand *pieces* of ſiluer.

12 *But* my vineyard which is mine , *is* before me : to thee, O Salomon , *appertaineth* a thouſand *pieces of ſiluer* , and two hundred to them that keep the fruit thereof.

13 O thou that dwelleſt in the[i] gardens , the companions hearken vnto thy voyce : cauſe me to heare it.

14 O my welbeloued, [k] flee away and be like vnto the roe , or to the yong hart vpon the mountaines of ſpices.

[a] The Church called of the Gentiles, ſpeaketh thus to the Church of Ieruſalem.
‖ Or, me.
[b] Reade Cap. 2. 6.
[c] Reade Chap. 3. 5.
[d] The ſpouſe deſireth Chriſt to be ioyned in perpetuall loue with him.
[e] The Iewiſh Church ſpeaketh this of the Church of the Gentiles.
[f] If ſhe be ſure and faſt, ſhe is meet for the husband to dwell in.
[g] The Church promiſeth fidelity and conſtancie.
[h] This is the vineyard of the Lord hired out, Matt. 21. 33.
[i] Chriſt dwelleth in his Church, whoſe voyce the faithfull heare.
[k] The Church deſireth Chriſt that if he depart from them, yet that he would haſte to helpe them in their troubles.

ISAIAH.

ISAIAH.

THE ARGVMENT.

GOD, according to his promiſe, Deuteron. 18. 15. that hee vvould neuer leaue his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: vvhoſe office vvas not onely to declare vnto the people the things to come, vvhereof they had a ſpeciall reuelation, but alſo to interprete and declare the Lavv, and to apply particularly the doctrine conteined briefly therein, to the vtilitie and profite of thoſe, to vvhom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Lavv, they had reſpect to three things, vvhich vvere the ground of their doctrine: Firſt, to the doctrine conteined briefly in the tvvo Tables: ſecondly, to the promiſes and threatnings of the Lavv: and thirdly, to the Couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, vvho is the end of the Lavv. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moſes, and ſet foorth more liuely Ieſus Chriſt, in vvhom this Couenant of reconciliation vvas made. In all theſe things Iſaiah did excell all the Prophets, and vvas moſt diligent to ſet out the ſame, vvith moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as hee ſavv that the diſeaſe of the people required. Hee declareth alſo many notable prophecies vvhich hee had receiued of God, as touching the promiſe of the Meſſiah, his office, and kingdome. And of the fauour of God tovvard his Church, the vocation of the Gentiles, and their vnion vvith the Ievves. VVhich are as moſt principall points conteined in this booke, and a gathering of his Sermons that hee preached. VVhich after certaine dayes that they had ſtood vpon the Temple doore (for the manner of the Prophets vvas to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſa. 8, 1. and Habak. 2. 2.) the Prieſtes tooke it dovvne, and reſerued it among their Regiſters: and ſo by Gods prouidence theſe bookes vvere preſerued as a monument to the Church for euer. As touching his perſon and time, hee vvas of the kings ſtocke (for Amoz his father vvas brother to Azariah king of Iudah, as the beſt vvriters doe agree) and propheſied more then 64 yeeres, from the time of Vzziah vnto the reigne of Manaſſeh, vvhoſe father in lavv he vvas (as the Ebrevves vvrite) and of vvhom hee vvas put to death. And in reading of the Prophets, this one thing among others is to be obſerued, that they ſpeake of things to come as though they vvere novv paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. I.

2 Iſaiah reprooueth the Iewes of their ingratitude and ſtubburneſſe, that neither for benefits nor puniſhments would amend. 11 He ſhewed why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 He prophecieth of the deſtruction of Ieruſalem, 25 and of the reſtitution thereof.

A [a] Viſion of Iſaiah, the ſonne of Amoz, which he ſaw [b] concerning Iudah and Ieruſalem, in the dayes of [c] Vzziah, Iotham, Ahaz, *and* Hezekiah Kings of Iudah.

2 Heare, O [d] heauens, and hearken, O earth: for the Lord hath ſaid, I haue nouriſhed and brought vp [e] children, but they haue rebelled againſt me.

3 The [f] oxe knoweth his owner, and the aſſe his maſters crib: *but* Iſrael hath not knowen: my people hath not vnderſtood.

4 Ah, ſinfull nation, a people laden with iniquitie: a [g] ſeede of the wicked, corrupt children: they haue forſaken the Lord: they haue prouoked the [h] Holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould ye be [i] ſmitten any more? for ye fall away more and more: the whole [k] head is ſicke, and the whole heart is heauie.

6 From the [l] ſole of the foote vnto the head, there *is* nothing whole therein, *but* wounds and ſwelling, and ſores full of corruption: they haue not bene wrapped, [m] nor bound vp nor mollified with oyle.

7 Your land is waſte: your cities *are* burnt with fire: ſtrangers deuoure your land in your preſence, and *it is* deſolate like the ouerthrow of [n] ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, *and* like a beſieged citie.

9 Except the Lord of hoaſtes [p] had reſerued vnto vs euen a ſmall remnant, wee ſhould haue bene [q] as Sodom, *and* ſhould haue bene like vnto Gomorah.

10 Heare the word of the Lord, O [r] princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beaſts: and I [ſ] deſire not the blood of bullockes, nor of lambes, nor of goats.

12 When ye come to appeare before mee, who

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[a] That is, a reuelation or prophecie, which was one of the two meanes whereby God declared himſelfe to his ſeruants in old time, as Num. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9, 9.

[b] Iſaiah was chiefly ſent to Iudah and Ieruſalem, but not onely: for in this booke are prophecies concerning other nations alſo.

[c] Called alſo Azariah, 2. Kings 15, 1. of theſe Kings, read 2. King. from Chap. 14 vnto Chap. 21. and 2. Chron. from Chap. 25. vnto Chap. 33.

[d] Becauſe men were obſtinate and inſenſible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32, 1.

[e] Hee declareth his great mercie toward the Iewes foraſmuch as hee choſe them aboue all other nations to be his people and children, as Deut. 10, 15.

[f] The moſt dull and bruit beaſts doe more acknowledge their duety toward their maſters, then my people doe toward mee, of whom they haue receiued benefites without compariſon.

[g] They were not onely wicked as were their fathers, but vtterly corrupt, and by their euill example infected others.

[h] That is, him that ſanctifieth Iſrael.

[i] What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

[k] By naming the chiefe parts of the body, he ſignifieth that there was no part of the whole body of the Iewes free from his rods.

[l] Euery part of the bodie aſwell the leaſt as the chiefeſt, was plagued.

[m] Their plagues were ſo grieuous, that they were incurable, and yet they would not repent.

[n] Meaning, of them that dwell farre off, which becauſe they looke for no aduantage of that which remaineth deſtroy all before them.

[o] That is, Ieruſalem.

[p] Becauſe that he will euer haue a Church to call vpon his Name.

[q] That is, all deſtroyed.

[r] Yee that for your vices deſerued all to be deſtroyed, as they of Sodom, ſaue that God of his mercie reſerued a litle number, Lamentations 3, 22.

[ſ] Although God commanded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſalme 50, 13. Ieremiah 6, 20. Amos 5, 21. Micah 6, 7.

required this of your hands to tread in my courts?

13 Bring no mo oblations, [t] in vaine: incenſe is an abomination unto me: I cannot ſuffer *your* new moones, nor Sabbath, *nor* ſolemne dayes (*it is* iniquitie) nor ſolemne aſſemblies.

14 My ſoule hateth your [u] new moones and your appoynted feaſts: they are a burden unto me: I am wearie to beare *them*.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your hands are full [x] of blood.

16 [y] Waſh you, make you cleane, take away the evill of your workes from before mine eyes: ceaſe to doe evill.

17 Learne to [z] doe well: ſeeke iudgement, relieve the oppreſſed: iudge the fatherleſſe, *and* defend the widow.

18 Come now, [a] and let us reaſon together, ſaith the Lord: though your ſinnes were as crimſen, they ſhall be made [b] white as ſnow: though they were red like ſcarlet, they ſhalbe as wooll,

19 If yee [c] conſent and obey, ye ſhall eate the good *things* of the land.

20 But if ye refuſe and be rebellious, ye ſhalbe devoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the [d] faithfull citie become an harlot? it was full of iudgement, *and* iuſtice lodged therein, but now [e] *they are* murtherers.

22 Thy [f] ſilver is become droſſe: thy wine is mixt with water.

23 Thy princes *are* rebellious, and companions of [g] theeves: every one loveth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoaſtes, the [h] Mightie one of Iſrael, Ah, I will [i] eaſe me of mine adverſaries, and avenge mee of mine enemies.

25 Then I will turne mine hand upon thee, and burne out thy droſſe, till it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy Iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou be called a citie of righteouſnes, *and* a faithfull citie.

27 Zion ſhall be redeemed in iudgement, and they that returne in her, in [m] iuſtice.

28 And the [n] deſtruction of the tranſgreſſours and of the ſinners ſhall be together: and they that forſake the Lord, ſhalbe conſumed.

29 For they ſhalbe confounded for the [o] okes, which yee have deſired, and ye ſhall be aſhamed of the gardens that ye have choſen,

30 For ye ſhall be as an oke, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof as a ſparke: and they ſhall both burne together, and none ſhall quench *them*.

CHAP. II.

2 The Church ſhalbe reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious and obſtinate.

The word that Iſaiah the ſonne of Amoz ſawe upon Iudah and Ieruſalem,

2 * It [a] ſhalbe in the laſt dayes, that the mountaine of the Houſe of the Lord ſhall be prepared in the top of the mountaines, and [b] ſhall be exalted above the hilles, and all nations ſhall [c] flow unto it.

3 And many people ſhall goe, and ſay, Come, and let us goe up to [d] the mountaine of the Lord, to the houſe of the God of Iaakob; and hee will teach us his wayes, and we will walke in his paths, * for the [e] Law ſhall goe foorth of Zion, and the word of the Lord from [f] Ieruſalem.

4 And [g] hee ſhall iudge among the nations, and [h] rebuke many people: they ſhall [i] breake their ſwords alſo into mattocks, and their ſpeares into ſiethes: nation ſhall not lift up a ſword againſt nation, neither ſhall they learne [k] to fight any more.

5 O houſe of Iaakob, come yee, and let us [l] walke in the Law of the Lord.

6 Surely thou [m] haſt forſaken thy people, the houſe of Iaakob, becauſe they are [n] full of the Eaſt *maners*, and *are* ſorcerers as the Philiſtims, [o] and abound with ſtrange children.

7 Their land alſo was full of [p] ſilver and gold, and there *vvas* none end of their treaſures: and their land was full of horſes, and their charets *vvere* infinite.

8 Their land was alſo full of idoles; they worſhipped the worke of their owne handes, which their owne fingers have made.

9 And a man bowed himſelfe, and a man [q] humbled himſelfe: therefore [r] ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lord, and from the glory of his Maieſtie.

11 The high looke of man ſhall be humbled, and the loftineſſe of men ſhall be abaſed, and the Lord onely ſhall be exalted in [ſ] that day.

12 For the day of the Lord of hoaſtes *is* upon all the proud and hautie, and upon all that is exalted: and it ſhalbe made low.

13 Even upon all the cedars of Lebanon, that are high and exalted, and upon all the okes of Baſhan,

14 And upon all the hie [t] mountaines, and upon all the hils that are lifted up,

15 And upon every hie tower, and upon every ſtrong wall,

16 And upon [u] all the ſhips of Tarſhiſh, and

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[t] Without faith and repentance.

[u] Your ſacrifices offered in the new moones and feaſts: hee condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelves are void of faith and mercy.

[x] He ſheweth that where men be given to avarice, deceit, crueltie and extortion, which is meant by blood, there God will ſhew his anger, and not accept them, though they ſeeme never ſo holy, as chap. 59, 3.

[y] By this outward waſhing, he meaneth the ſpirituall: exhorting the Iewes to repent and amend their lives.

[z] This kind of reaſoning by the ſecond Table, the Scriptures uſe in many places againſt the hypocrites, who pretend moſt holines and religion in word, but when the charitie and love toward their brethren ſhould appeare, they declare that they have neither faith nor religion.

[a] To know if I doe accuſe you without cauſe.

[b] Leaſt ſinners ſhould pretend any rigour on Gods part, hee onely willeth them to be pure in heart, and he will forgive all their ſinnes, were they never ſo many or great.

[c] He ſheweth that whatſoever adverſitie man endureth, it ought to be attributed to his owne incredulitie and diſobedience.

[d] That is, Ieruſalem, which had promiſed fidelity unto me, as a wife to her husband.

[e] Given to covetouſnes and extortion, which hee ſignified before by blood, ver. 15.

[f] Whatſoever was pure in thee before, is now corrupt, though thou have an outward ſhew.

[g] That is, they maintaine the wicked and the extortioners: and not onely doe not puniſh them, but are themſelves ſuch.

[h] When God will ſhew himſelfe mercifull to his Church, hee calleth himſelfe, The Holy one of Iſrael: but when he hath to doe with his enemies, hee is called Mightie, as againſt whom no power is able to reſiſt.

[i] I will take vengeance of mine adverſaries the Iewes, and ſo ſatisfie my deſire by puniſhing them. Which thing yet hee doeth with a griefe, becauſe of his Covenant.

[k] Leaſt the faithfull among them ſhould be overcome with his threatning, hee addeth this conſolation.

[l] It is onely the worke of God to purifie the heart of man, which thing hee doeth becauſe of his promiſe, made concerning the ſalvation of his Church.

[m] By iuſtice is meant Gods faithfull promiſe, which is the cauſe of the deliverance of his Church.

[n] The wicked ſhall not be partakers of Gods promiſe, Pſal. 92. 9.

[o] That is, the trees and pleaſant places, where ye commit idolatry, which was forbidden, Deut. 16. 22.

[p] The falſe gods wherein ye put your confidence, ſhalbe conſumed as eaſily as a piece of tow.

* Mich. 4, 1.

[a] The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.

[b] In an evident place to be ſeene and diſcerned.

[c] When the kingdome of Chriſt ſhalbe enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God, when they are called.

[d] Alluding to mount Zion, where the viſible Church then was.

* Mich. 4, 2.

[e] Meaning, the whole doctrine of ſalvation.

[f] This was accompliſhed, when the Goſpel was firſt preached in Ieruſalem, and from thence went thorow all the world.

[g] The Lord, which is Chriſt, ſhall have all power given him.

[h] That they may acknowledge their ſinnes, and turne to him.

[i] Hee ſheweth the fruit of the peace, which the Goſpell ſhould bring: to wit, that men ſhould doe good one to another, whereas before they were enemies.

[k] He ſpeaketh not againſt the uſe of weapons and lawfull warre, but ſheweth how the hearts of the godly ſhalbe affected one toward another: Which peace and love doeth begin and grow in this life, but ſhall be perfected when we are ioyned with our Head Chriſt Ieſus.

[l] Seeing the Gentiles will be ſo readie, make you haſte, and ſhew them the way to worſhip God.

[m] The Prophet ſeeing the ſmall hope that the Iewes would convert, complaineth to God, as though hee had utterly forſaken them for their ſins.

[n] Full of the corruptions that reigned chiefly in the Eaſt parts.

[o] They altogether gave themſelves to the faſhions of other nations.

[q] The Prophet firſt condemned their ſuperſtition and idolatry: next their covetouſnes, and thirdly their vaine truſt in worldly meanes.

[q] Hee noteth the nature of the idolaters, which are never ſatiſfied in their ſuperſtitions.

[r] Thus the Prophet ſpake, being inflamed with the zeale of Gods glory, and that hee might feare them with Gods iudgement.

[ſ] Meaning, as ſoone as God ſhall begin to execute his iudgements.

[t] By hie trees and mountaines are meant them that are proud and loftie, and thinke themſelves moſt ſtrong in this world.

[u] Hee condemneth their vaine confidence, which they had in ſtrong holdes, and in their rich marchandiſe, which brought in vaine pleaſures, wherewith mens mindes became effeminate.

vpon all pleaſant pictures.

17 And the hautineſſe of men ſhall be brought low, and the loftineſſe of men ſhalbe abaſed, and the Lord ſhall onely be exalted in that day.

18 And the idoles will he vtterly deſtroy.

19 Then ſhall they goe * into the holes of the rocks, and into the caues of the earth from before the feare of the Lord, and from the glory of his maieſtie, when he ſhall ariſe to deſtroy the earth.

20 At that day ſhall man caſt away his ſiluer idoles and his golden idoles (which they had made themſelues to worſhip them) [x] to the mowles, and to the backs,

21 To goe into the holes of the rocks, and into the tops of the ragged rockes from before the feare of the Lord, and from the glory of his maieſtie, when he ſhall riſe to deſtroy the earth.

22 Ceaſe you from the man, whoſe [y] breath is in his noſtrels: for wherein is he to be eſteemed?

CHAP. III.

1 *For the ſinne of the people, God will take away the wiſe men, and giue them fooliſh princes.* 14 *The couetouſneſſe of the gouernours.* 26 *The pride of the women.*

FOr loe, the Lord God of hoaſtes will take away from Ieruſalem and from Iudah the ſtay [a] and the ſtrength: *euen* all the ſtay of bread, and all the ſtay of water.

2 The ſtrong man, and the man of warre, [b] the iudge, and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counſeller, and the cunning artificer, and [c] eloquent man.

4 And I will appoint [d] children *to be* their princes, and babes ſhall rule ouer them.

5 The people ſhalbe [e] oppreſſed one of another, and euery one by his neighbour: the children ſhall preſume againſt the ancient, and the vile againſt the honourable.

6 When euery one ſhall [f] take hold of his brother of the houſe of his father, *and ſay*, Thou haſt cloathing, thou ſhalt be our prince, and let this fall be vnder thine hand:

7 In that day he ſhall [g] ſweare, ſaying, I cannot be an helper: for there is no bread in mine honſe, nor cloathing: *therefore* make me no prince of the people.

8 Donbtleſſe Ieruſalem is fallen, and Iudah is fallen downe, becauſe their tongue and workes *are* againſt the Lord, to prouoke the eyes of his glory.

9 The [h] triall of their countenance teſtifieth againſt them, yea, they declare their ſinnes, as Sodom, they hide them not. Wo be vnto their ſoules: for they haue rewarded euill vnto themſelues.

10 [i] Say ye, Surely it ſhalbe well with the iuſt: for they ſhall eate the fruit of their works.

11 Woe be to the wicked, it ſhalbe euill *vvith him*: for the reward of his hands ſhalbe giuen him.

12 [k] Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cauſe thee to erre, and deſtroy the way of thy paths.

13 The Lord ſtandeth vp to pleade, yea, hee ſtandeth to iudge the people.

14 The Lord ſhall enter into iudgement with the [l] Ancients of his people & the princes thereof: for yee haue eaten vp the vineyard: the ſpoyle of the poore *is* in your houſes.

15 What haue ye to do that ye beate my people to pieces, [m] and grinde the faces of the poore, ſaith the Lord, *euen* the Lord of hoaſts?

16 The Lord alſo ſaith, [n] Becauſe the daughters of Zion are hauty, and walke with [o] ſtretched out neckes, and with [p] wandring eyes, walking and [q] minſing as they goe, and making a [r] tinkling with their feet,

17 Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhall diſcouer their ſecret parts.

18 In that day ſhall the Lord take away the ornament of the ſlippers, and the kalles, and the round tyres,

19 The ſweet balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the ſloppes, and the headbands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The coſtly apparell and the vailes, and the wimples, and the criſping pinnes,

23 And the glaſſes and the fine linnen, and the hoods and the launes.

24 And in ſtead of ſweete ſauour, there ſhalbe ſtinke, and in ſtead of girdle, a rent, and in ſtead of dreſſing of the haire, baldneſſe, and in ſtead of a ſtomacher, a girding of ſackecloath, *and* burning in ſtead of beauty.

25 Thy men ſhall fall by the [t] ſword, and thy ſtrength in the battell.

26 Then ſhall her gates mourne and lament, and ſhe being deſolate, ſhall ſit vpon the ground.

CHAP. IV.

1 *The ſmall remnant of men after the deſtruction of Ieruſalem.* 2 *The graces of God vpon them that remaine.*

ANd in that day ſhall [a] ſeuen women take hold of one man, ſaying, Wee will eate our owne bread, and we will weare our owne garments: onely [b] let vs be called by thy name, *and* take away our [c] reproach.

2 In that day ſhall the [d] bud of the Lord be beautifull and glorious, and the fruit of the earth ſhall be excellent and pleaſant for them that are eſcaped of Iſrael.

3 Then he that ſhall be left in Zion, and he that ſhall remaine in Ieruſalem, ſhalbe called holy, *and* euery one ſhallbe [e] written among the liuing in Ieruſalem,

4 When the Lord ſhall waſh the filthineſſe of the daughters of Zion, and purge the [f] blood of Ieruſalem out of the mids thereof by the ſpirit of [g] iudgement, and by the ſpirit of burning.

5 And the Lord ſhall create vpon euery place of mount Zion, and vpon the aſſemblies thereof, [h] a cloude and ſmoake by day, and the ſhining of a flaming fire by night: for vpon all the [i] glory *ſhallbe* a defence.

6 And a couering ſhalbe for a ſhadow in the day for the heate, and a place of refuge and a couert for the ſtorme [k] and for the raine.

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* Hoſea 10,8. luke 23,30. reuel. 6,16. and 9,6.

[x] They ſhall caſt them into moſt vile and filthie places, when they perceiue that they are not able to helpe them.

[y] Caſt off your vaine confidence of man, whoſe life is ſo fraile, that if his noſe be ſtopped, he is dead, and conſider that you haue to doe with God.

[a] Becauſe they truſted in their abundance and proſperity, he ſheweth that they ſhould be taken from them.

[b] The temporall gouernour and the miniſter.

[c] By theſe he meaneth that God would take away euery thing that was in any eſtimation, and wherein they had any occaſion to vant themſelues.

[d] Not onely in age: but in wit, maners, knowledge and ſtrength.

[e] For lacke of good regiment and order.

[f] He ſheweth that this plague ſhalbe ſo horrible, that contrary to the common maner of men, which by nature are ambitious, none ſhalbe found able or willing to be their gouernour.

[g] Feare ſhall rather cauſe him to forſweare himſelfe, then to take ſuch a dangerous charge vpon him.

[h] When God ſhall examine their deeds, wherevpon they now ſet an impudent face, hee ſhall finde the marke of their impietie in their forehead.

[i] Be ye that are godly, aſſured that God will defend you in the middes of theſe troubles.

[k] Becauſe the wicked people were more addict to their princes, then to the commandements of God, he ſheweth that he would giue them ſuch princes, by whom they ſhould haue no helpe, but that ſhould be manifeſt tokens of his wrath, becauſe they ſhould be fooles and effeminate.

[l] Meaning, that the rulers and gouernours had deſtroyed his Church, and not preſerued it, according to their duetie.

[m] That is, yee ſhew all cruelty againſt them.

[n] He meaneth the people becauſe of the arrogancy and pride of their women, which gaue themſelues to all wantonnes and diſſolation.

[o] Which declared their pride.

[p] As a ſigne, that they were not chaſte.

[q] Which ſhewed their wantonnes.

[r] They delighted then in ſlippers that did creeke, or had little plates ſowed vpon them, which tinkled as they went.

[ſ] In rehearſing all theſe things particularly, he ſheweth the lightneſſe and vanitie of ſuch as cannot be content with comely apparell according to their degree.

[t] Meaning, that God will not onely puniſh the women, but their husbands which haue ſuffered this diſſoluteneſſe, and alſo the common weale, which hath not remedied it.

[a] When God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women, and they contrary to womanly ſhamefaſtneſſe, ſhall ſeeke vnto men, and offer themſelues to any condition.

[b] Be thou our husband, and let vs be called thy wiues.

[c] For ſo they thought it to be without an head and husband.

[d] He comforteth the Church in this deſolation, which ſhall ſpring vp like a bud ſignifying that Gods graces ſhould be as plentifull toward the faithfull, as though they ſprang out of the earth, as Chap. 45,8. Some by the budde of the Lord meane Chriſt.

[e] He alludeth to the booke of life; whereof read Exod. 32,32. meaning, Gods ſecret counſell, wherein his elect are predeſtinate to life euerlaſting.

[f] That is, the cruelty, extortion, auarice, and all wickednes.

[g] When things ſhall be redreſſed that were amiſſe.

[h] He alludeth to the pillar of the cloud, Exod. 13,21. meaning, that Gods fauour and protection ſhould appeare in euery place.

[i] The faithfull are called the glory of God, becauſe his image and tokens of his grace ſhine in them.

[k] God promiſeth to be the defence of his Church againſt all troubles and dangers.

CHAP. V.

1 Vnder the ſimilitude of the vine, he deſcribeth the ſtate of the people. 8 Of their auarice. 11 Their drunkenneſſe. 13 Of their captiuitie.

NOw will [a] I ſing to my [b] beloued a ſong of my beloued to his vineyard, * My beloued had a [c] vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the ſtones of it, and he planted it with the beſt plants, [d] and hee built a tower in the mids thereof, and made a winepreſſe therein, then hee looked that it ſhould bring forth grapes: but it brought forth [e] wild grapes.

3 Now therefore, O inhabitants of Ieruſalem and men of Iudah, iudge, I pray you, [f] betweene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it ſhould bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I [g] will take away the hedge thereof, and it ſhall be eaten vp: I will breake the wall thereof, and it ſhallbe troden downe:

6 And I will lay it waſte: it ſhall not be cut, nor digged, but briers and thornes ſhall grow vp: I will alſo command the cloudes that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hoaſts *is* the houſe of Iſrael, and the men of Iudah *are* his pleaſant plant, and he looked for [h] iudgement, but behold oppreſſion: for righteouſneſſe, but behold [i] a crying.

8 Woe vnto them that ioyne houſe to houſe, *and* lay field to field, till there be no [k] place, that ye may be placed by your ſelues in the mids of the earth.

9 *This is* in mine [l] eares, *ſaith* the Lord of hoaſts. Surely many houſes ſhall be deſolate, *euen* great and faire without inhabitant.

10 For ten acres of vines ſhall yeeld one [m] bath, and the ſeed of an [n] homer ſhall yeeld an [o] ephah.

11 ¶ Woe vnto them, that [p] riſe vp early to follow drunkenneſſe, and to them that continue vntill [q] night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, and wine *are* in their feaſts: but they regard not the [r] worke of the Lord, neither conſider the worke of his hands.

13 Therefore my people [ſ] is gone into captiuitie, becauſe they had [t] no knowledge, and the glory thereof *are* men famiſhed, and the multitude thereof is dried vp with thirſt.

14 Therefore [u] hell hath enlarged it ſelfe, and hath opened his mouth without meaſure, and their glory, and their multitude, and their pomp, and he that reioyceth among them, ſhall deſcend *into it.*

15 And man ſhalbe brought downe, and man ſhall be humbled, euen the eyes of the proud ſhall be humbled.

16 And the Lord of hoaſtes ſhall be exalted in iudgement, and the holy God ſhall be ſanctified in iuſtice.

17 Then ſhall [x] the lambes feede after their maner, and the ſtrangers ſhall eate the deſolate places of the fat.

18 ¶ Wo vnto them that draw iniquity with [y] cordes of vanitie, and ſinne, as with cart ropes:

19 Which ſay, [z] Let him make ſpeed: let him haſten his worke, that we may ſee it: and let the counſell of the Holy One of Iſrael draw neere and come, that we may know it.

20 Woe vnto them that ſpeake good of euill, [a] and euill of good, which put darknes for light, and light for darkeneſſe, that put bitter for ſweet, and ſweet for ſowre.

21 Woe vnto them that are [b] wiſe in their owne eyes, and prudent in their owne ſight.

22 Woe vnto them that are [c] mighty to drinke wine, and vnto them that are ſtrong to powre in ſtrong drinke:

23 Which iuſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him.

24 Therefore as the flame of fire deuoureth the ſtubble, and *as* the chaffe is conſumed of the flame: *ſo* their [d] root ſhalbe a rotteneſſe, and their bud ſhall riſe vp like duſt, becauſe they haue caſt off the Law of the Lord of hoaſts, and contemned the word of the Holy one of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, and he hath ſtretched out his [e] hand vpon them, and hath ſmitten them that the mountaines did tremble: and their carkeiſes were torne in the middes of the ſtreets, *and* for all this his wrath was not turned away, but his hand was ſtretched out ſtill.

26 And he will lift vp a ſigne [f] vnto the nations afarre, and will hiſſe vnto them from the end of the earth: and behold, they ſhall come haſtily with ſpeed.

27 None ſhall [g] faint nor fall among them: none ſhall ſlumber nor ſleep, neither ſhall the girdle of his loynes be looſed, nor [h] the latchet of his ſhooes be broken.

28 Whoſe arrowes ſhall be ſharpe, and all his bowes bent: his horſe hoofes ſhalbe thought like flint, and his wheeles like whirlewind.

29 His roaring *ſhallbe* like a lion, and he ſhall roare like lions whelpes: they ſhall [i] roare, and lay hold of the pray: they ſhall take it away, and none ſhall deliuer it.

30 And in that day they ſhall roare vpon them, as the roaring of the ſea: and if [k] they looke vnto the earth, behold darkeneſſe *and* ſorow, and the light ſhalbe darkened in their [l] skie.

CHAP. VI.

1 Iſaiah ſheweth his vocation by the viſion of the diuine maieſty. 9 He ſheweth the obſtinacie of the people. 11 The deſtruction of the land. 13 The remnant reſerued.

IN the yeere of the death of king Vzziah, [a] I ſaw alſo the Lord ſitting vpon an [b] hie throne, and lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims ſtoode vpon it, euery one had ſixe wings: with twaine he couered his [e] face, and with twaine he couered his [f] feete, and with twaine he did [g] flie.

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[a] The Prophet by this ſong doth ſet before the peoples eyes their ingratitude, and Gods mercy.

[b] That is, to God.

* Iere.2.21. mat.21.33.

[c] Meaning, that he had planted his Church in a place moſt plentifull and abundant.

[d] He ſpared no diligence nor coſt.

[e] In the ſeuenth verſe he declareth what they were.

[f] He maketh them iudges in their owne cauſe, for as much as it was euident that they were the cauſe of their owne ruine.

[g] I will take no more care for it: meaning, that he would take from them his word and miniſters, and all other comforts, and ſend them contrary plagues.

[h] Iudgement and righteouſneſſe are true fruits of the feare of God, and therefore in the cruell oppreſſion there is no religion.

[i] Of them that are oppreſſed.

[k] To wit, for the poore to dwell in.

[l] I haue heard the complaint and cry of the poore.

[m] Which conteineth about ten pottles: ſo that euery acre ſhould but yeeld one pottel.

[n] Which conteineth an hundreth pottels.

[o] An Ephah conteineth ten pottels and is in dry things as much as Bath is in liquors.

[p] That ſpare no pain nor diligence to follow their luſtes.

[q] Which are neuer weary of their rioting and exceſſiue pleaſures, but vſe all meanes to prouoke to the ſame.

[r] They regard not the prouident care of God ouer them, nor for what end he hath created them.

[ſ] That is, ſhall certainely goe: for ſo the Prophets vſe to ſpeake, as though the thing which ſhall come to paſſe, were done already.

[t] Becauſe they would not obey the word of God.

[u] Meaning, the graue ſhall ſwallow vp them that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall euer be ſatiate.

[x] God comforteth the poore lambes of his Church, which had bene ſtrangers in other countreyes, promiſing that they ſhould dwell in theſe places againe, whereof they had bene depriued by the fat and cruell tyrants.

[y] Which vſe all allurements, occaſions, and excuſes to harden their conſcience in ſin.

[z] He ſheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2.Pet.3,4.

[a] Which are not aſhamed of ſinne, nor care for honeſtie, but are growne to a deſperate impietie.

[b] Which are contemners of all doctrine and admonition.

[c] Which are neuer weary, but ſhew their ſtrength, and bragge in gluttony and drunkennes.

[d] Both they and their poſteritie, ſo that nothing ſhall be left.

[e] He ſheweth that God had ſo ſore puniſhed this people, that the dumbe creatures, if they had bene ſo plagued, would haue bin more ſenſible, and therefore his plagues muſt continue, till they begin to feele them.

[f] Hee will make the Babylonians to come againſt them at his becke, and to fight vnder his ſtandard.

[g] They ſhall be prompt and luſtie to execute Gods vengeance.

[h] The enemy ſhall haue none impediment.

[i] Whereby is declared the crueltie of the enemie.

[k] The Iewes ſhall find no fauour.

[l] In the land of Iudah.

[a] God ſheweth not himſelfe to man in his maieſtie, but according as mans capacitie is able to comprehend him, that is, by viſible ſignes, as Iohn Baptiſt ſaw the holy Ghoſt in the forme of a doue.

[b] As a Iudge ready to giue ſentence.

[c] Of his garment, or of his throne.

[d] They were Angels, ſo called, becauſe they were of a fierie colour, to ſigniſie that they burnt in the loue of God, or were light as fire to execute his will.

[e] Signifying, that they were not able to endure the brightneſſe of Gods glory.

[f] Whereby was declared that man was not able to ſee the brightneſſe of God in them.

[g] Which thing declareth the prompte obedience of the Angels to execute Gods commandement.

3 And one cried to another, and ſaid, [h] Holy, holy, holy *is* the Lord of hoaſts: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes [k] mooued at the voyce of him that cried, and the houſe was filled with ſmoke.

5 Then I ſaid, [l] Woe is me: for I am vndone, becauſe I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue ſeene the King, *and* Lord of hoaſts.

6 Then flew one of the Seraphims vnto mee with an hote cole in his hand, *vvhich* he had taken from the [m] altar with the tongs:

7 And he touched my mouth, and ſaid, Loe, this hath touched thy lips, and thine iniquity ſhall be taken away, and thy [n] ſinne ſhallbe purged.

8 Alſo I heard the voyce of the Lord, ſaying, Whom ſhall I ſend? and who ſhall goe for vs? Then I ſaid, Here am I, ſend me.

9 And he ſaid, Goe, and ſay vnto this people, [o] Yee ſhall heare indeed, but yee ſhall not vnderſtand: ye ſhall plainely ſee, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt thy ſee with their eyes, and heare with their eares, and vnderſtand with their heart, and conuert, and he heale them.

11 Then ſaid I, Lord, [p] how long? And hee anſwered, Vntill the cities be waſted without inhabitant, and the houſes without man, and the land be vtterly deſolate.

12 And the Lord haue remooued men farre away, and *there be* a great deſolation in the mids of the land.

13 But yet in it *ſhall be* [q] a tenth, and ſhall returne, and ſhall be eaten vp as an elme [r] or an oke, which haue a ſubſtance in them, when they caſt *their leaues: ſo* the holy ſeed ſhall be the ſubſtance thereof.

CHAP. VII.

1 Ieruſalem is beſieged. 4 Iſaiah comforteth the king. 14 Chriſt is promiſed.

AND in the dayes of * Ahaz, the ſonne of Iotham, the ſonne of Vzziah king of Iudah, Rezin the king of ‖ Aram [a] came vp, and Pekah the ſonne of Remaliah king of Iſrael, to Ieruſalem to fight againſt it, but he could not ouercome it.

2 And it was tolde the houſe of [b] Dauid, ſaying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] mooued, and the heart of his people, as the trees of the foreſt are mooued by the winde.

3 ¶ Then ſaide the Lord vnto Iſaiah, Goe foorth now to meete Ahaz (thou and [e] Shear-iaſhub thy ſonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

4 And ſay vnto him, Take heed, and be ſtill: feare not, neither be faint hearted for the two tailes of theſe ſmoking [f] firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs ſonne.

5 Becauſe Aram hath taken wicked counſell againſt thee, *and* Ephraim and Remaliahs ſonne, ſaying,

6 Let vs goe vp againſt Iudah, and let vs waken them vp, and make a breach therein for vs, and ſet a king in the mids thereof, *euen* the ſonne of [g] Tabeal.

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it be.

8 For the head of Aram *is* Damaſcus, and the head of Damaſcus *is* Rezin: and within fiue and [h] threeſcore yeere, Ephraim ſhall be deſtroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs ſonne. If ye beleeue not, ſurely ye ſhall not be eſtabliſhed.

10 ¶ And the Lord ſpake againe vnto Ahaz, ſaying,

11 Aske [i] a ſigne for thee of the Lord thy God: aske it *either* in the depth beneath, or in the height aboue.

12 But Ahaz ſaid, I will not aske, neither will I [k] tempt the Lord.

13 Then he ſaid, Heare you now, O houſe of Dauid, is it a ſmall thing for you to grieue [l] men, that ye will alſo grieue my God?

14 Therefore the Lord [m] himſelfe will giue you a ſigne. Beholde, the virgine ſhall conceiue and beare a ſonne, and ſhe ſhall call his name ‖ Immanuel.

15 [n] Butter and hony ſhall he eate, till he have knowledge to refuſe the euill, and to chuſe the good.

16 For afore the [o] child ſhall haue knowledge to eſchew the euill, and to chuſe the good, the land that thou abhorreſt, ſhallbe forſaken of both her kings.

17 The Lord ſhall bring vpon thee, and vpon thy people, and vpon thy Fathers houſe (the dayes that are not come from the day that [p] Ephraim departed from Iudah) *euen* the King of [q] Aſſhur.

18 And in that day ſhall the Lord hiſſe for the [r] flie that is at the vttermoſt parts of the floods of Egypt, and for the Bee which is in the land of Aſſhur,

19 And they ſhall come and ſhall light all in the deſolate valleys, and in the holes of the rocks, and vpon all thornie places, and vpon all buſhie [ſ] places.

20 In that day ſhall the Lord ſhaue with a raſor that is hired, *euen* by them beyond the Riuer, by the King of Aſſhur, the head and the haire of the [t] feet, and it ſhall confirme the beard.

21 And in the ſame day ſhall a man [u] nouriſh a yong kow, and two ſheepe.

22 And for the [x] abundance of milke, that they ſhall giue, hee ſhall eate butter: for butter and hony ſhall euery one eate, which is left within the land.

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[h] This oft repetition ſignifieth, that the Holy Angels cannot ſatiſfie themſelues in prayſing God, to teach vs that in all our liues we ſhould giue our ſelues to the continuall praiſe of God.

[i] His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound, to praiſe him.

[k] Which things were to confirme the Prophet, that it was not the voyce of man: and by the ſmoke was ſignified the blindneſſe that ſhould come vpon the Iewes.

[l] He ſpeaketh this for two cauſes: the one becauſe hee that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other because the more neere that man approcheth to God, the more doth he know his owne ſinne and corruption.

[m] Of the burnt offrings, where the fire neuer went out.

[n] This declareth that man cannot render due obedience to God, till he haue purged vs.

[o] Whereby is declared that for the malice of man God will not immediatly take away his word, but he will cauſe it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be ſaued: hereby he exhorteth the miniſters to doe their duety, and anſwereth to the wicked murmurers, that through their owne malice their heart is hardened, Matt.13,14. actes 28,26. rom.11,8.

[p] As he was mooued with the zeale of Gods glory, ſo was be touched with a charitable affection toward the people.

[p] Meaning, the tenth part: or as ſome write, it was reuealed to Iſaiah for the confirmation of his prophecie, that ten Kings ſhould come before their captiuitie, as were from Vzziah to Zedekiah.

[r] For the fewnes they ſhall ſeeme to be eaten vp: yet they ſhall after flouriſh as a tree, which in winter loſeth leaues, and ſeemeth to be dead, yet in Summer is freſh and greene.

* 2. Kings 16, 5.

‖ Or, Syria.

[a] To wit, the ſecond time: for in the firſt battel Ahaz was ouercome.

[b] Meaning, the Kings houſe.

[c] That is, Iſrael, becauſe that tribe was the greateſt. Gen.48,19.

[d] For feare.

[e] That is to ſay, the reſt ſhall returne, which name Iſaiah gaue his ſonne, to ſignifie that the reſt of the people ſhould returne out of their captiuitie.

[f] Which haue but a little ſmoke and ſhall quickly be quenched.

[g] Which was an Iſraelite, and as ſeemeth, enemy to the houſe of Dauid.

[h] Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Iſaiah confirmeth that the Iſraelites ſhould be led into perpetuall captiuity, which thing came to paſſe within 20. yeere after that Iſaiah did this meſſage.

[i] For the confirmation of this thing that thine enemies ſhall be deſtroyed and thou preſerued.

[k] Not to beleeue Gods word without a ſigne, is to tempt God, but to refuſe a ſigne when God offreth it for the aid and helpe of our infirmitie, is to rebell againſt him.

[l] You thinke you haue to do with men, when ye contemne Gods meſſengers: but it is God againſt whom you bend your ſelues.

[m] Foraſmuch as thou art vnworthy, the Lord for his owne promiſe ſake will giue a ſigne, which ſhallbe that Chriſt the Sauiour of his Church, and the effect of all ſignes and miracles ſhallbe reuealed.

‖ *Or, God with vs, which name can agree to none, but to him that is both God and man.*

[n] Meaning, that Chriſt is not onely God, but man alſo, becauſe he ſhallbe nouriſhed as other men vntill the age of diſcretion.

[o] Not meaning Chriſt, but any child: for before a child can come to the yeeres of diſcretion, the kings of Samaria and Syria ſhall be deſtroyed.

[p] Since the time that the twelue Tribes rebelled vnder Roboam.

[q] In whom thou haſt put thy truſt.

[r] Meaning, the Egyptians: for by reaſon the countrey is hote and moiſt, it is full of flies, as Aſſyria is full of bees.

[ſ] Signifying, that no place ſhall be free from them.

[t] That is, that which is from the belly downeward: meaning, that he would deſtroy both great and ſmall.

[u] Hee that before had a great number of cattell, ſhall be content with one kow and two ſheepe.

[x] The number of men ſhall be ſo ſmall, that a few beaſts ſhall be able to nouriſh all abundantly.

23 And at the ſame day euery place, wherein ſhall be a thouſand vines, ſhall be at a thouſand *peeces* of ſiluer: *ſo* it ſhall be for the briers and for the thornes.

24 With arrowes and with [y] bowe ſhall one come thither: becauſe all the land ſhall be briers and thornes.

25 But on [z] all the mountaines, which ſhall be digged with the mattocke, there ſhall not come thither the feare of briers and thornes: but they ſhall be for the ſending out of bullockes, and for the treading of ſheepe.

CHAP. VIII.

1 The captiuitie of Iſrael and Iudah by the Aſſyrians. 6 The infidelitie of the Iewes. 9 The deſtruction of the Aſſyrians. 14 Chriſt the ſtone of ſtumbling to the wicked. 19 The worde of God muſt be enquired at.

Moreouer the Lord ſaid vnto me, Take thee a [a] great roll, and write it [b] with a mans pen, ‖ Make ſpeed to the ſpoyle: haſte to the pray.

2 Then I tooke vnto me [c] faithfull witneſſes to record, Uriah the Prieſt, and Zechariah the ſonne of Ieberechiah.

3 After, I came vnto the [d] Propheteſſe, which conceiued, and bare a ſonne. Then ſaid the Lord to me, Call his name, ‖ Maher-ſhalahaſh-baz.

4 For before the [e] childe ſhall haue knowledge to cry, My father, and my mother, he ſhall take away the riches of Damaſcus, and the ſpoyle of Samaria, before the King of Aſſhur.

5 ¶ And the Lord ſpake yet againe vnto me, ſaying,

6 Becauſe this people hath refuſed the waters of [g] Shiloah that runne ſoftly, and reioyce with Rezin, and the ſonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of [h] the Riuer mightie and great, *euen* the King of Aſſhur with all his glory, and hee ſhall come vp vpon all their riuers, and goe ouer all their bankes,

8 And ſhall breake into Iudah, *and* ſhall ouerflow, and paſſe through, *and* ſhall come vp to the [i] necke, and the ſtretching out of his wings ſhall fill the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O ye [l] people, and ye ſhall be broken in pieces, and hearken all ye of farre countreys: gird your ſelues, and you ſhall be broken in pieces: gird your ſelues, and you ſhall be broken in pieces.

10 Take counſell together, yet it ſhall be brought to nought: pronounce a decree, yet ſhall it not ſtand: for God is with vs.

11 For the Lord ſpake thus to me, in taking [m] of *mine* hand, and taught me, that I ſhould not walke in the way of this people, ſaying,

12 Say ye not, A [n] confederacie, to all them to whom this people ſaith a confederacie, neither feare you [o] their feare, nor be afraid of them.

13 [p] Sanctifie the Lord of hoaſtes, and let him be your feare, and let him be your dread,

14 And he ſhall be as a [q] Sanctuarie: *but* as a ſtumbling ſtone, and as a rocke to fall vpon, to both the houſes of Iſrael, *and* as a ſnare and as a net to the inhabitants of Ieruſalem.

15 And many among them ſhall ſtumble, and ſhall fall, and ſhall be broken, and ſhall be ſnared, and ſhall be taken,

16 [r] Binde vp the teſtimonie: ſeale vp the Law among my diſciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the houſe of Iaakob, and I will looke for him.

18 Beholde, I and the [ſ] children whom the Lord hath giuen me, *are* as ſignes and as wonders in Iſrael, [t] by the Lord of hoaſtes, which dwelleth in Mount Zion.

19 And when they ſhall ſay vnto you, Enquire at them that haue a ſpirit of diuination, and at the ſoothſayers which whiſper and murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the teſtimonie, if they ſpeake not according to this worde: *it is* becauſe there *is* no [z] light in them.

21 Then he that is afflicted and famiſhed, ſhall goe to and fro in [a] it: and when he ſhall be hungry, he ſhall euen fret himſelfe, [b] and curſe his king and his gods, and ſhall looke vpward.

22 And when he ſhall looke to the earth, behold trouble, and [c] darkeneſſe, vexation, *and* anguiſh, and he *is* driuen to darkeneſſe.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Chriſt. 14 The deſtruction of the ten tribes for their pride and contempt of God.

Yet [a] the darkeneſſe ſhall not *be* according to the affliction, [b] that it had when at the firſt hee touched lightly the land of Zebulun and the lande of Naphtali, nor afterward *when* hee was more grieuous by the way of the ſea beyond Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkenes, haue ſeene a great [e] light: they that dwelled in the land of the ſhadow of death, vpon them hath the [f] light ſhined.

3 Thou haſt [g] multiplied the nation, *and* not increaſed *their* ioy: they haue reioyced before thee according to the ioy in harueſt, *and* as men reioyce when they diuide a ſpoyle.

4 For the [h] yoke of their burthen, and the ſtaffe of their ſhoulder, *and* the rod of their oppreſſour haſt thou broken, as in the day of Midian.

5 Surely euery battell of the warriour *is* with noiſe, and with tumbling of garments in blood: but *this* ſhall be [i] with burning, *and* deuouring of fire.

6 For vnto vs a childe is borne, *and* vnto vs a Sonne is giuen: and the gouernement is vpon

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[y] As they that go to ſeeke wilde beaſts among the buſhes.

[z] The mountains contrary to their wont, ſhall be tilled by ſuch as ſhall flee to them for ſuccour.

[a] That thou maieſt write in great letters, to the intent it may be more eaſily read.

[b] Meaning, after the common faſhion, becauſe all men might reade it.

[c] Becauſe the thing was of great importance, he tooke theſe two witneſſes, which were of credit with the people, when he ſet this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocritie, 2 Kin. 16, 11.

[d] Meaning, to his wife, and this was done in a viſion.

‖ *Or, make ſpeed to the ſpoile: haſte to the pray.*

[e] Before any child be able to ſpeake.

[f] That is, the army of Aſſyria.

[g] Which was a fountaine at the foote of mount Zion, out of the which ran a ſmall riuer through the city: meaning, that they of Iudah, diſtruſting their owne power, which was ſmall, deſired ſuch power and riches as they ſaw in Syria and Iſrael.

[h] That is, the Aſſyrians which dwell beyond Euphrates.

[i] It ſhall be ready to drowne them.

[k] He ſpeaketh this to Meſſiah, or Chriſt, in whom the faithfull were comforted, and who would not ſuffer his Church to be deſtroyed vtterly.

[l] To wit, ye that are enemies to the Church, as the Aſſyrians, Egyptians, Syrians, &c.

[m] To encourage me that I ſhould not ſhrinke for the infidelitie of this people, and ſo neglect mine office.

[n] Conſent not yee that are godly, to the league and friendſhip that this people ſeek with ſtrangers and idolaters.

[o] Meaning, that they ſhould not feare the thing that they feared, which haue no hope in God.

[p] In putting your truſt onely in him, in calling vpon him in aduerſitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

[p] He will defend you which are his elect, and reiect all the reſt, which is meant of Chriſt, againſt whom the Iewes ſhould ſtumble and fall, Luke 2, 34. rom. 9, 33. 1. pet. 2, 7, 8.

[r] Though all forſake me, yet yee that are mine, keep my word ſure ſealed in your hearts.

[ſ] Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monſters and not worthy to liue.

[t] This was a conſolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

[u] Anſwere the wicked thus, Should not Gods people ſeeke ſuccour onely at him?

[x] That is, will they refuſe to be taught of the Prophet, who is the mouth of God, and ſeeke helpe at the dead, which is the illuſion of Satan?

[y] Seeke remedie in the word of God, where his will is declared.

[z] They haue no knowledge, but are blinde leaders of the blinde.

[a] This is, in Iudah, where they ſhould haue had reſt, if they had not thus grieuouſly offended God.

[b] In whom afore they put their truſt.

[c] They ſhall thinke that heauen and earth and all creatures are bent againſt them to trouble them.

[a] He comforteth the Church againe after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah.

[b] Wherewith Iſrael was puniſhed, firſt by Tiglath-pileſar, which was a light ſcourge in reſpect of that which they ſuffered afterward by Shalmaneſer, who caried the Iſraelites away captiues.

[e] Whereas the Iewes and Gentiles dwelt together by reaſon of thoſe twenty cities, which Salomon gaue to Hiram.

[d] Which were captiuity in Babylon: and the Prophet ſpeaketh of that thing which ſhould come to paſſe threeſcore yeeres after, as though it were nowe done.

[e] Meaning, the comfort of their deliuerance.

[f] This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Matth. 4, 15, 16.

[g] Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2, 10.

[h] Thou gaueſt them perfite ioy by deliuering them, and by deſtroying the tyrants, that had kept them in cruell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7, 21.

[i] He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculouſly from his enemies, but eſpecially by the comming of Chriſt, of whom he prophecieth in the next verſe.

his ſhoulder, and he ſhall call his name, Wonderfull, Counſeller, The mightie God, The euerlaſting [k] Father, The prince of peace.

7 The encreaſe of *his* gouernment and peace ſhall haue none end: he ſhall ſit vpon the throne of Dauid, and vpon his kingdome, to order it, and to ſtabliſh it with iudgement, and with iuſtice, from henceforth, *euen* for euer: [l] the zeale of the Lord of hoſtes will performe this.

8 ¶ The Lord hath ſent a word into Iaakob, and it lighted vpon [m] Iſrael.

9 And all the people ſhall know, *euen* Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of their heart,

10 The [n] brickes are fallen, but we will build it with hewen ſtones: the wild figge trees are cut downe, but we will change them into cedars.

11 Neuertheleſſe, the Lord will raiſe vp the aduerſaries of [o] Rezin againſt him, and ioyne his enemies together.

12 Aram before and the Philiſtims behinde, and they ſhall deuoure Iſrael with open mouth: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

13 For the people turneth not vnto him that ſmiteth them, neither doe they ſeeke the Lord of hoſtes.

14 Therefore will the Lord cut off from Iſrael head and taile, branch and ruſh in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cauſe them to erre: and they that are led by them are deuoured.

17 Therefore ſhall the Lord haue no pleaſure in their yong men, neither will he haue compaſſion of their fatherleſſe and of their widowes: for euery one is an hypocrite and wicked, and euery mouth ſpeaketh follie: *yet* for all this his wrath is not turned away, but his hand *is* ſtreched out ſtill.

18 For wickedneſſe [p] burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the foreſt: and they ſhall mount vp *like* the lifting vp of ſmoke.

19 By the wrath of the Lord of hoſts ſhall the land be darkened, and the people ſhall be as the meate of the fire: no man ſhall [q] ſpare his brother.

20 And he ſhall ſnatch at the right hand, and be hungry: and he ſhall eate on the left hand, and ſhall not be ſatisfied: euery one ſhall eate the [r] fleſh of his owne arme.

21 Manaſſeh Ephraim: and Ephraim Manaſſeh, *and* they both ſhalbe againſt Iudah: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 Of wicked lawmakers. 5 God will puniſh his people by the Aſſyrians and after deſtroy them. 21 The remnant of Iſrael ſhall be ſaued.

WOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may ſpoyle the fatherleſſe.

3 What wil ye doe now in the day of viſitation, and of deſtruction, which ſhall come from [b] farre? to whom will yee flee for helpe and where will ye leaue your [c] glory?

4 [d] Without mee, *euery one* ſhall fall among them that are bound, and they ſhall fall downe among te ſlaine: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O [e] Aſſhur, the rodde of my wrath: and the ſtaffe in their hands is mine indignation.

6 I will ſend [f] him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath to take the ſpoyle and to take the pray, and to tread them vnder feete like the mire in the ſtreete.

7 But hee thinketh not ſo, neither doeth his heart eſteeme it ſo: but hee imagineth to deſtroy and to cut off not a few nations.

8 For he ſaith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hand hath found the kingdoms of the idols, ſeeing their idoles *vvere* aboue Ieruſalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idols thereof, ſo doe to Ieruſalem, and to the idoles thereof?

12 ¶ But when the Lord hath accompliſhed [h] all his worke vpon mount Zion and Ieruſalem, I will viſite the fruite of the proud heart [i] of the king of Aſſhur, and his glorious and proud lookes,

13 Becauſe hee ſayde, By the power of mine owne hand haue I done it, and by my wiſedome, becauſe I am wiſe: therefore I haue remoued the borders of the people, and haue ſpoyled their treaſures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a neſt the riches of the people, and as one that gathereth egges that are left, *ſo* haue I gathered all the earth: and there was none to mooue the wing or to open the mouth, or to whiſper.

15 Shall the [k] axe boaſt it ſelfe againſt him that heweth therewith? or ſhall the ſaw exalt it ſelfe againſt him that mooueth it? as if the rod ſhould lift vp it ſelfe againſt him that taketh it vp, *or* the ſtaffe ſhould exalt it ſelfe *as it vvere* no wood.

16 Therefore ſhall the Lord God of hoſts ſend among his fat men leanneſſe, and vnder his glory he ſhall kindle a burning, like the burning of fire.

17 And the light of Iſrael ſhalbe as a [l] fire, and the Holy one thereof as a flame, and it ſhall burne, and deuoure [m] his throns & his briers in one day:

18 And ſhall conſume the glory of his foreſt, and of his fruitfull fieldes both ſoule [n] and fleſh: & he ſhalbe as the [o] fainting of a ſtandard bearer.

19 And the reſt of the trees of his foreſt ſhall be few, that a childe may tell them.

20 ¶ And at that day ſhall the remnant of Iſrael and ſuch as are eſcaped of the houſe of Iaakob, ſtay no more vpon him that ſmote them, but ſhall [p] ſtay vpon the Lord, the Holy one of Iſrael in trueth.

21 The remnant ſhall returne, *euen* the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Iſrael, be as the ſand of the ſea, *yet* ſhall the remnant of them returne. The conſumption [q] decreed ſhall ouerflow with righteouſneſſe.

23 For the Lord God of hoaſtes ſhall make the conſumption euen [r] determined, in the middes of all the land.

[k] The authour of eternity, and by whom the Church and every member thereof ſhall be preſerved for ever, and have immortall life.

[l] His ſingular love and care for his elect.

[m] This is another prophecie againſt them of Samaria, which were mockers and contemners of Gods promiſes and menaces.

[n] We were but weake, when the enemie overcame us, but wee will make our ſelues ſo ſtrong, that we will neither care for our enemies, nor feare Gods threatnings.

[o] Rezin king of Syria, who was in league with Iſrael, was ſlaine by the Aſſyrians, after whoſe death Aram, that is, the Syrians were againſt Iſrael, which on the other ſide were aſſayled by the Philiſtims.

[p] Wickedneſſe as a bellowes kindleth the fire of Gods wrath, which conſumeth all his obſtinate enemies.

[q] Though there were no forreine enemie, yet they ſhall deſtroy one another.

[r] Their greedineſſe ſhalbe inſatiable, ſo that one brother ſhall eate up another, as though he ſhould eat his owne fleſh.

[a] Which write and pronounce a wicked ſentence to oppreſſe the poore: meaning, that the wicked magiſtrates, which were the chiefe cauſe of miſchiefe, ſhould be firſt puniſhed.

[b] To wit, from Aſſyria.

[c] Your riches and authority, that they may be ſafe, and that ye may receive them againe.

[d] Becauſe they have forſaken me, ſome ſhall goe into captivity, and the reſt ſhall be ſlaine.

[e] God calleth for the Aſſyrians to be the executioners of his vengeance.

[f] That is, the Aſſyrians againſt the Iewes, which are but hypocrites: and in the ſixt and ſeventh verſe is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chaſtiſe them for their amendment, and the Aſſyrians purpoſe *is* to deſtroy them to enrich themſelves: thus in reſpect of Gods iuſtice, it is Gods worke, but in reſpect of their owne malice, it is the worke of the devill.

[g] Seeing that I have overcome aſwell one city as another, ſo that none could reſiſt, ſhall Ieruſalem be able to eſcape mine hands?

[h] When hee hath ſufficiently chaſtiſed his people (for he beginneth at his owne houſe) then will he burne the rods.

[i] Meaning of Saneherib.

[k] Here we ſee that no creature is able to doe any thing, but as God appointeth him, and that they are all but his inſtruments to doe his worke, though the intentions be divers, as verſe 6.

[l] Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

[m] That is, the Aſſyrians.

[n] To wit, body and ſoule utterly.

[o] When the battell is loſt, and the ſtandard taken.

[p] This is the end of Gods plagues toward his, to bring them to him, and to forſake all truſt in others.

[q] This ſmall number which ſeemed to be conſumed, and yet according to Gods decree is ſaved, ſhall be ſufficient to fill all the world with righteouſneſſe.

[r] God will deſtroy this land as he hath determined, and after ſave a ſmall portion.

24 Therefore thus ſayth the Lord God of hoſts, O my people, that dwelleſt in Zion, be not afraid of Aſſhur: he ſhal ſmite thee with a rod,& ſhal lift vp his ſtaffe againſt thee after ẏ maner of ſ Egypt.

25 But yet a very little time, and the wrath ſhal be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoaſts ſhall rayſe vp a ſcourge for him, according to the plague of t Midian in the rocke Oreb: and *as* his ſtaffe *was* vpon the u Sea, ſo hee will lift it vp after the maner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy necke: and the yoke ſhalbe deſtroyed becauſe of x the anoynting.

28 He is come to y Aiath: he is paſſed into Migron: at Michmaſh ſhall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cauſe Laiſh to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: he ſhall lift vp his hand toward the mount of the daughter Zion, the hill of Ieruſalem.

33 Behold, the Lord God of hoaſts ſhall cut off the z bough with feare, and they of high ſtatute ſhalbe cut off, and the high ſhalbe humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhall haue a mightie fall.

CHAP. XI.

1 Chriſt borne of the roote of Iſhai. 2 His vertues and kingdome. 6 The fruites of the Goſpel. 10 The calling of the Gentiles.

BVt there ſhall come a a rodde foorth of the ſtocke of Iſhai, and a graffe ſhall grow out of his rootes.

2 And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for hee ſhall not iudge after the ſight of his eyes, neither reproue by the hearing of his eares.

4 But with righteouſneſſe ſhall hee iudge the poore, and with equitie ſhall be reproue for the meeke of the earth: and he ſhall b ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And iuſtice ſhalbe the girdle of his loynes, and faithfulneſſe the girdle of his reines.

6 The c wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kid, and the calfe, and the lyon, and the fat beaſt together, and a little childe ſhall leade them.

7 And the kow and the beare ſhall feede: their yong ones ſhall lye together: and the lyon ſhall eate ſtraw like the bullocke.

8 And the ſucking childe ſhall play vpon the hole of the aſpe, and the weaned childe ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine holineſſe: for the earth ſhall be full of the knowledge of the Lord, as d the waters that couer the ſea.

10 And in that day the roote of Iſhai, which ſhall ſtand vp for a ſigne vnto the e people, the nations ſhall ſeeke vnto it, and his f reſt ſhall be glorious.

11 And in the ſame day ſhall the Lord *ſtretch out* his hand g againe the ſecond time, to poſſeſſe the remnant of his people, (which ſhalbe left) of Aſſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the ſea.

12 And he ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the world.

13 The hatred alſo of Ephraim ſhall depart, and the aduerſaries of Iudah ſhall be cut off: Ephraim ſhall not enuie h Iudah, neither ſhall Iudah vexe Ephraim:

14 But they ſhall flee vpon the ſhoulders of the Philiſtims toward the Weſt: they ſhall ſpoyle them of the Eaſt together: Edom and Moab ſhall be the ſtretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lord alſo ſhall vtterly deſtroy the i tongue of the Egyptians ſea, and with his mightie wind ſhall lift vp his hand k ouer the riuer, and ſhall ſmite him in *his* ſeuen ſtreames, and cauſe men to walke *therein* with ſhooes.

16 And there ſhall be a path to the remnant of his people which are left of Aſſhur, like as it was vnto Iſrael in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankeſgiuing of the faithfull for the mercies of God.

ANd thou a ſhalt ſay in that day, O Lord, I will prayſe thee: though thou waſt angry with me, thy wrath is turned away, and thou comforteſt me.

2 Behold, God *is* my b ſaluation: I will truſt, & wil not feare: for the Lord God *is* *my ſtrength and ſong: he is alſo become my ſaluation.

3 Therefore with ioy ſhall yee c draw waters out of the wels of ſaluation.

4 And yee ſhall ſay in that day, * Praiſe the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Cry out, and ſhout, d O inhabitant of Zion: for great *is* the Holy one of Iſrael in the midſt of thee.

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

THe a burden of Babel, which Iſaiah the ſonne of Amoz did ſee.

2 Lift vp a ſtandard vpon the high mountaine: lift vp the voyce vnto them: wagge the b hand, that they may goe into the gates of the nobles.

3 I haue commandeth them, that I haue c ſanctified: and I haue called the mighty to my wrath, *and* them that reioyce in my d glory.

ſ As the Egyptians did puniſh thee.

t Reade Chap. 9.4.

u When the Iſraelites paſſed through by the lefting vp of Moſes rod, and the enemies were drowned, Exod. 14.28.

x Becauſe of the promiſe made to that kingdome, whereby Chriſtes kingdome was prefigured.

y He deſcribeth by what way the Aſſyrians ſhould come againſt Ieruſalem, to confirme the faithfull, when it ſhould come to paſſe, that as their plague was come, ſo ſhould they be deliuered.

z Feare and deſtruction ſhall come vpon Iudah for the princes and the people ſhall be all led away captiues.

a Becauſe the captiuitie of Babylon was a figure of the ſpirituall captiuitie vnder ſinne, hee ſheweth that our true deliuerance muſt come by Chriſt: for as Dauid came out of Iſhai a man without dignitie, ſo Chriſt ſhould come of a poore carpenters houſe as out of a dead ſtocke, Chap. 53.2.

b All theſe properties can agree to none, but onely unto Chriſt: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiſcences: and to the wicked he is the ſavour of death, and to them that ſhall periſh: ſo that all the world ſhall be ſmitten with his rodde, which is his word.

c Men becauſe of their wicked affections are named by the names of beaſts, wherein the like affections reigne: but Chriſt by his Spirit ſhall reforme them, and worke in them ſuch mutuall charitie, that they ſhall be like lambes, favouring and loving one another, and caſt off all their cruell affections, Chap. 65,25.

d It ſhall be in as great abundance as the waters in the ſea.

e He propheciеth of the calling of the Gentiles.

f That is, the Church, which he alſo calleth his reſt Pſal. 132, 14.

g For God firſt deliuered his people out of Egypt, and now promiſeth to deliver them out of their enemies hands as from the Parthians, Perſians, Caldeans, and them of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people being diſperſed through all the world.

h Here he deſcribeth the conſent that ſhallbe in his Church, and their victory againſt their enemies.

i Meaning, a corner of the ſea, that entreth into the land, and hath the forme of a tongue.

To wit, Nilus, the great river of Egypt, which entreth into the ſea with ſeven ſtreames.

a Hee ſheweth how the Church ſhall prayſe God, when they are delivered from their captivitie.

b Our ſalvation ſtandeth onely in God, who giveth us an aſſured confidence, conſtancie, and occaſion, to prayſe him for the ſame.

* Exod. 15,2. Pſal. 118,14.

c The graces of God ſhal be ſo abundant, that yee may receive them in as great plentie, as waters out of a fountaine that is full.

* 1.Chron. 16,8,

d Yee that are of the Church.

a That is, the great calamitie, which was propheciеd to come on Babel, as a moſt grievous burden, which they were not able to beare. In theſe twelve chapters following, he ſpeaketh of the plagues wherewith God would ſmite the ſtrange nations (whom they knew) to declare that God chaſtiſed the Iſraelites as his children, and theſe others as his enemies: and alſo if that God ſpare not theſe that are ignorant, that they muſt not thinke ſtrange, if he puniſh them which have knowledge of his Law, and keepe it not.

b To wit, the Medes and Perſians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about to the worke whereunto I appoynt them, but how the wicked doe this, reade Chap, 10,6.

4 The noiſe of a multitude *is* in the mountains like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hoſts numbreth the hoſte of the battell.

5 They come from a farre countrey, from the end of the heauen: *euen* the Lord with the [e] weapons of his wrath to deſtroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it ſhall come as a deſtroyer from the Almighty.

7 Therefore ſhall all hands be weakened, and all mens hearts ſhall melt.

8 And they ſhalbe afraid: anguiſh and ſorrow ſhall take *them*, and they ſhall haue paine, as a woman that trauaileth: euery one ſhalbe amazed at his neighbour, and their faces *ſhalbe like* [g] flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waſte: and he ſhall deſtroy the ſinners out of it.

10 For the [h] ſtarres of heauen and the planets thereof ſhall not giue their light: the ſunne ſhalbe darkened in his going forth, and the moone ſhall not cauſe her light to ſhine.

11 And I will viſite the wickedneſſe vpon the [i] world, and their iniquity vpon the wicked, and I will cauſe the arrogancie of the [k] proud to ceaſe, and will caſt downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will ſhake the heauen, and the earth ſhall remooue out of her place in the wrath of the Lord of hoaſtes, and in the day of his fierce anger.

14 And [m] it ſhall be as a chaſed Doe, and as a ſheepe that no man taketh vp; euery man ſhall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, ſhall be ſtriken through: and whoſoeuer ioyneth himſelfe, ſhall fall by the ſword.

16 * Their [n] children alſo ſhall be broken in pieces before their eyes: their houſes ſhalbe ſpoiled, and their wiues rauiſhed.

17 Behold, I will ſtirre vp the Medes againſt them, which ſhall not regard ſiluer, nor be deſirous of gold.

18 With bowes alſo ſhall they deſtroy the children, and ſhall haue no compaſſion vpon the fruit of the wombe, and their eyes ſhall not ſpare the children.

19 And Babel the glory of kingdoms, the beauty and pride of the Caldeans, ſhalbe as the deſtruction of God * in Sodom and Gomorah.

20 It ſhall not be inhabited for euer, neither ſhall it be dwelled in from generation to generation: neither ſhall the [o] Arabian pitch his tents there, neither ſhall their ſhepheards make their folds there.

21 But [p] Ziim ſhall lodge there, & their houſes ſhalbe full of Ohim: Oſtriches ſhall dwell there, and the Satyrs ſhall dance there.

22 And Iim ſhall cry in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the dayes thereof ſhall not be prolonged.

[e] The army of the Medes and the Perſians againſt Babylon.

[f] Ye Babylonians.

[g] The Babylonians anger and griefe ſhalbe ſo much, that their faces ſhall burne as fire.

[h] They that are ouercome ſhall thinke that all the powers of heauen and earth are againſt them, Ezek. 32,7. Ioel 3, 15. Matt. 24. 29.

[i] He compareth Babylon to the whole world because they ſo eſteemed themſelues by reaſon of their great empire.

[k] He noteth the principall vice, whereunto they are moſt giuen, as are all that abound in wealth.

[l] He noteth the great ſlaughter that ſhall be, ſeeing the enemy ſhall neither for gold, or ſiluer ſpare a mans life, as ver. 17.

[m] Meaning, the power of Babylon with their hired ſouldiers.

* *Pſal.* 137. 9.

[n] This was not accompliſhed when Cyrus tooke Babylon, but after the death of Alexander the great.

* *Gen.* 19. 24. *Iere.* 50. 40.

[o] Who uſe to go from countrey to countrey to finde paſture for their beaſts, but there ſhall they finde none.

[p] Which were either wild beaſts, or foules, or wicked ſpirits, whereby Satan deluded man, as by the fairies, goblins, and ſuch like fantaſies.

CHAP. XIIII.

1 The returne of the people from captiuity. 4 The deriſion of the King of Babylon. 11 The death of the king. 29 The deſtruction of the Philiſtins.

FOr [a] the Lord will haue compaſſion of Iaakob, and will yet chuſe Iſrael, and cauſe them to reſt in their owne land: and the ſtranger [b] ſhall ioyne himſelfe vnto them, and they ſhall cleaue to the houſe of Iaakob.

2 And the people ſhall receiue them & bring them to their owne place, and the houſe of Iſrael ſhall poſſeſſe them in the lande of the Lord, for [c] ſeruants and handmaydes: and they ſhall take them priſoners, whoſe captiues they were, and haue rule ouer their oppreſſours.

3 ¶ And in that day when the Lord ſhall giue thee reſt from thy ſorow, and from thy feare, and from the ſore bondage, wherein thou diddeſt ſerue.

4 Then ſhalt thou take vp this prouerbe againſt the King of Babel, and ſay, How hath the oppreſſour ceaſed? and the gold thriſtie *Babel* reſted?

5 The Lord hath broken the rodde of the wicked, *and* the ſcepter of the rulers:

6 Which ſmote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were perſecuted, he did [d] not let.

7 The whole world is at [e] reſt *and* is quiet: they ſing for ioy.

8 Alſo the firre trees reioyced of thee, *and* the cedars of Lebanon, *ſaying*, Since thou art layde downe, no hewer came vp againſt vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, rayſing vp the dead for thee, *euen* all the princes of the earth, and hath raiſed from their thrones all the Kings of the nations.

10 All they ſhall cry and ſay vnto thee, Art thou become weake alſo as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, *and* the ſound of the viols: the worme [g] is ſpred vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, ſonne of the morning? *and* cut downe to the ground, which diddeſt caſt lottes vpon the nations?

13 Yet thou ſaydeſt in thine heart, I will aſcend into heauen, and exalt my throne aboue beſide the ſtarres of God; I will ſit alſo vpon the mount of the congregation in the ſides of the [i] North.

14 I will aſcend aboue the height of the clouds, *and* I will be like the moſt high.

15 But thou ſhalt be brought downe to the graue, to the ſide of the pit.

16 They that ſee thee, ſhall [k] looke vpon thee *and* conſider three, *ſaying*, Is this the man that made the earth to tremble, *and* that did ſhake the kingdomes?

17 He made the world as a wilderneſſe, and deſtroyed the cities thereof, *and* opened not [l] the houſe of his priſoners.

18 All the kings of the nations, *euen* they all ſleepe in glory, euery one in his owne houſe.

19 But thou art [m] caſt out of thy graue like an abominable branch: *like* the rayment of thoſe that are ſlaine, *and* thruſt thorow with a ſword, which goe downe to the ſtones of the pit, as a carkeiſe troden vnder feete.

20 Thou ſhalt not be ioyned with them in the

[a] He ſheweth why God will haſte to deſtroy his enemies, to wit, becauſe he will deliuer his Church.

[b] Meaning, that the Gentiles ſhall be ioyned with the Church, and worſhip God.

[c] Signifying, that the Iewes ſhould be ſuperiors to the Gentiles, and that they ſhould be brought vnder the ſeruice of Chriſt by the preaching of the Apoſtles, whereby all are brought to the ſubiection of Chriſt, 2 Cor. 10. 5.

[d] That is, hee ſuffred all violence and iniuries to be done.

[e] Meaning, that when tyrants reigne, there can be no reſt nor quietneſſe, and alſo how deteſtable a thing tyrannie is, ſeeing the inſenſible creatures haue occaſion to reioyce at their deſtruction.

[f] As though they feared, leaſt thou ſhouldeſt trouble the dead, as thou diddeſt the liuing: and here he deri deth the proud tyrannie of the wicked, which know not that all creatures wiſh their deſtruction, that they may reioyce.

[g] In ſtead of thy coſtly carpets and couerings.

[h] Thou that thoughteſt thy ſelfe moſt glorious, and as it were placed in the heauen: for the morning ſtarre that goeth before the ſunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

[i] Meaning Ieruſalem, whereof the Temple was of the North ſide, Pſal. 43, 2. whereby he meaneth that tyrants fight againſt God, when they perſecute his Church, and would ſet themſelues in his place.

[k] In marueiling at thee.

[l] To ſet them at libertie: noting his crueltie.

[m] Thou waſt not buried in the ſepulchre of thy fathers, thy tyrannie was ſo abhorred.

graue, becauſe thou haſt deſtroyed thine owne land, *and* ſlaine thy people: the ſeed of the wicked ſhall not be renowmed for euer.

21 [n] Prepare a ſlaughter for his children, for the iniquitie of their fathers: let them not riſe vp nor poſſeſſe the land, nor fill the face of the world with enemies.

22 ¶ For I will riſe vp againſt them (ſaith the Lord of hoaſts) and wil cut off from Babel the name and the remnant, and the ſonne, and the nephew, ſayth the Lord:

23 And I will make it a poſſeſſion to the ‖ hedgehog, and pooles of water, & I will ſweepe it with the beſome of deſtruction, ſayth the Lord of hoaſtes.

24 The Lord of hoaſtes hath ſworne, ſaying, Surely like as I haue purpoſed, ſo ſhall it come to paſſe, and as I haue conſulted, it ſhall ſtand:

25 [o] That I will breake to pieces Aſſhur in my land, and vpon my mountaines will I tread him vnder foote, ſo that his yoke ſhall depart from [p] them, and his burden ſhall be taken from off their ſhoulder.

26 This is the councel that is conſulted vpon the whole world, and this is the hand ſtretched out ouer all the nations,

27 Becauſe the Lord of hoaſtes hath determined, and who ſhall diſannull it? and his hand is ſtretched out, and who ſhall turne it away?

28 ¶ In the yeere that king Ahaz died, was this [q] burden.

29 Reioyce not, (thou whole [r] Paleſtina) becauſe the rod of him that did beate thee is broken: for out of the ſerpents roote ſhall come forth a cockatrice, and the fruit thereof *ſhall be* a fiery flying ſerpent.

30 For the [ſ] firſt borne of the poore ſhall be fed, and the needy ſhall lie downe in ſafety: and I will kill thy roote with famine, and [t] it ſhall ſlay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Paleſtina art diſſolued, for there ſhall come from the [u] North a ſmoke, and none *ſhall be* [x] alone, at his time appointed.

32 What ſhall then one anſwere the [y] meſſengers of the Gentiles? that the Lord hath ſtabliſhed [z] Zion, and the poore of his people ſhall truſt in it.

CHAP. XV.

A propheſie againſt Moab.

THe [a] burden of Moab. Surely [b] Ar of Moab was deſtroyed, *and* brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, *and* brought to ſilence in a night.

2 [c] He ſhall goe vp to the Temple, and to Dibon to the hie places to weepe: for [d] Nebo and for Medeba ſhall Moab howle: vpon all [e] their heades *ſhall be* baldneſſe, and euery beard ſhauen.

3 In their ſtreetes ſhall they be girded with ſackecloath: on the toppes of their houſes, and in their ſtreetes euery one ſhall howle, *and* come downe with weeping.

4 And Heſhbon ſhall cry, and Elealeh: their voyce ſhall be heard vnto Iahaz: therefore the warriours of Moab ſhall ſhout: the ſoule of euery one ſhall lament in himſelfe.

5 Mine [f] heart ſhall crie for Moab: his fugitiues *ſhall flee* vnto Zoar, [g] an heifer of three yeere olde: for they ſhall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] ſhall raiſe vp a cry of deſtruction.

6 For the waters of Nimrim ſhall be dried vp: therefore the graſſe is withered, the herbes conſumed, *and* there was no greene herbe.

7 Therefore what *euery man* hath left, and their ſubſtance ſhall they beare to the [i] brooke of the willowes.

8 For the cry went round about the borders of Moab, *and* the howling thereof vnto Eglaim, and the ſkriking thereof vnto Beer-Elim.

9 Becauſe the waters of Dimon ſhall be full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that eſcapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wilderneſſe, vnto the mountaine of the daughter Zion.

2 For it ſhall be as a bird that [b] flieth, and a neſt forſaken: the daughters of Moab ſhall be at the foordes of Arnon.

3 Gather a counſel, execute iudgement, [c] make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwell with thee: Moab, be thou their couert from the face of the deſtroyer: for the extortioner [d] ſhall ende: the deſtroyer ſhall be conſumed, *and* the oppreſſour ſhall ceaſe out of the land.

5 And in mercy ſhall the throne be prepared, [e] and he ſhall ſit vpon it in ſtedfaſtneſſe, in the tabernacle of Dauid, iudging, and ſeeking iudgement, and haſting iuſtice.

6 Wee haue heart of the pride of Moab (hee is very proud) *euen* his pride, and his arrogancie, and his indignation, *but* his [f] lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howle vnto Moab, euery one ſhall howle: for the foundations of Kir-hareſeth ſhall yee mourne, yet they ſhall be [g] ſtriken.

8 For the vineyards of Heſhbon are cut downe, *and* the vine of Sibmah: [h] the lordes of the heathen haue broken the principall vines thereof: thy are come vnto [i] Iaazer: they wandred in the wilderneſſe: her goodly branches ſtretched out themſelues, *and* went ouer the ſea.

9 Therefore will [k] I weepe with the weeping of Iaazar, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruits, and vpon thy harueſt [l] a ſhouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull field: and in the vineyards ſhall be no ſinging nor ſhouting for ioy: the treader ſhall not tread wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inward parts for Kir-hareſh.

12 And when it ſhall appeare that Moab ſhall be weary of his high places, then ſhall he come to his [n] temple to pray, but he ſhall not preuaile.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying,

[n] He called to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

‖ Or, torteis.

[o] As I haue begun to deſtroy the Aſſyrians in Saneherib: ſo will I continue, and deſtroy them wholly, when I ſhall deliver you from Babylon.

[p] From the Iewes.

[q] Reade Chap. 13, 1.

[r] Hee willeth the Philiſtims not to reioyce becauſe the Iewes are diminiſhed in their power, for their ſtrength ſhall be greater then ever it was.

[ſ] The Iſraelites, which were brought to moſt extreme miſerie.

[t] To wit, my people.

[u] That is, from the Iewes, or Aſſyrians: for they were brought to moſt extreme miſerie.

[x] But they ſhall be all ready, and ioyne together.

[y] Which ſhall come to enquire of the ſtate of the Church.

[z] They ſhall anſwere that the Lord doth defend his Church, and them that ioyne themſelus thereunto.

[a] Reade Chap. 13.1.

[b] The chiefe city, whereby the whole countrey was meant.

[c] The Moabites, ſhall flee to their idoles for ſuccour, but it ſhall be too late.

[d] Which were cities of Moab.

[e] For as in the weſt parts the people uſed to let their haire grow long, when they mourned, ſo in the Eaſt part they cut it off.

[f] The Prophet ſpeaketh this in the perſon of the Moabites: or as one that felt the great iudgement of God that God ſhould come upon them.

[g] Meaning, that it was a citie that ever lived in pleaſure, and never felt ſorow.

[h] He deſcribeth the miſerable diſſipation and flight of the Moabites.

[i] To hide themſelves, and their goods there.

[k] Of them that are ſlaine.

[l] So that by no means they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

[a] That is, offer a ſacrifice, whereby he derideth their long delay, which would not repent when the Lord called them, ſhewing them, that it is now too late, ſeeing the vengeance of God is upon them.

[b] There is no remedy, but you muſt flee.

[c] Hee ſheweth what Moab ſhould have done, when Iſrael their neighbour was in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comforteleſſe.

[d] The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while.

[e] Meaning, Chriſt.

[f] Their vaine confidence, and proud brags ſhall deceive them, Iere. 48, 2.

[g] For all your mourning, yet the citie ſhall be deſtroyed, even unto the foundation.

[h] That is, the Aſſyrians and other enemies.

[i] Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the borders, yea into other countreyes, and over the ſea.

[k] He ſheweth that their plague was ſo great, that it would have mooved any man to lament with them, as Pſal. 141, 5.

[l] The enemies are come upon thee, and ſhout for ioy, when they cary thy commodities from thee, as Ierem. 48, 33.

[m] For very ſorrow and compaſſion.

[n] They ſhall uſe all meanes to ſeeke helpe of their idoles, and all in vaine: for Chemoz their great god ſhall not be able to helpe them.

• In

[o] In three yeeres as yͤ yeeres of an [p] hireling, and the glory of Moab ſhall be contemned in all the great multitude, and the remnant ſhall be very ſmall *and* feeble.

[o] He appointed a certaine time to puniſh the enemies in.

[p] Who will obſerve iuſtly the time for the which hee is hired, and ſerve no longer, but will ever long for it.

CHAP. XVII.

1 A prophecie of the deſtruction of Damaſcus and Ephraim, 7 calamitie mooueth to repentance.

THe [a] burden of [b] Damaſcus. Behold, Damaſcus is taken away from being a citie, for it ſhall be a ruinous heape.

2 The cities of [c] Aroer *ſhall be* forſaken: they ſhall be for the flockes: for they ſhall lie *there*, and none ſhall make them afraide.

3 The munition alſo ſhall ceaſe from [d] Ephraim, and the kingdom from Damaſcus, and the remnant of Aram ſhalbe as the [e] glory of the children of Iſrael, ſaith the Lord of hoaſtes.

4 And in that day the glory of [f] Iaakob ſhall be made cleane.

5 And it ſhalbe as when the harueſt man gathereth [g] the corne, and reapeth the eares with his arme, and he ſhalbe as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes ſhall [i] be left in it: as the ſhaking of an oliue tree, two *or* three beries *are* in the top of the vpmoſt boughes, *and* foure *or* fiue in the high branches of the fruite thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his [k] maker, and his eyes ſhall looke to the holy one of Iſrael.

8 And hee ſhall not looke to the altars, the workes of his owne hands, neither ſhall he looke to thoſe things which his owne fingers haue made, as groues and images.

9 In that day ſhall the cities of their ſtrength be as the forſaking of boughes & branches, which [l] they did forſake, becauſe of the children of Iſrael, and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange [m] vine branches.

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeede to flouriſh: *but* the harueſt ſhall be gone in the day [n] of poſſeſſion, and *there ſhall be* deſperate ſorrow.

12 [o] Ah, the multitude of many people, they ſhall make a ſound like the noiſe of the ſea: for the noyſe of the people ſhall make a ſound like the noyſe of mightie waters.

13 The people ſhall make a ſound like the noyſe of many waters: *but God* ſhall [p] rebuke them, and they ſhall flee farre off, and ſhall be chaſed as the chaffe of the mountaines before the winde, and as a rouling thing before the whirlewinde.

14 And loe, in the euening there *is* [q] trouble: *but* afore the morning it is gone. This is the portion of them that ſpoyle vs, and the lot of them that robbe vs.

[a] Read chap. 13. 1.

[b] The chiefe citie of Syria.

[c] It was a countrey of Syria by the river Arnon.

[d] It ſeemeth that the Prophet would comfort the Church in declaring the deſtruction of theſe two kings of Syria and Iſrael, when as they had conſpired the overthrow of Iudah.

[e] The ten tribes gloried in their multitude and alliance with other nations: therefore he ſaith that they ſhall be brought downe, and the Syrians alſo.

[f] Meaning, of the ten tribes, which boaſted themſelves of their nobilitie, proſperitie, ſtrength and multitude.

[g] As the abundance of corne doth not feare the harveſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.

[h] Which valley was plentifull and fertile.

[i] Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of this people, and to bring them to repentance.

[k] He ſheweth that Gods corrections ever bring forth ſome fruite, and cauſe his to turne from their ſinnes, and to humble themſelves to him.

[l] As the Cananites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants then buſhes, when God ſhall ſend the enemie to plague them.

[m] Which are excellent, and brought out of other countreyes.

[n] As the Lord threatneth the wicked in his Law, Levit. 26. 16.

[o] The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number, and gathered of many nations.

[p] Hee addeth this for the conſolation of the faithfull which were in Iſrael.

[q] Hee compareth the enemies the Aſſyrians to a tempeſt, which riſeth over night, and in the morning is gone.

CHAp. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

OH, the [a] land ſhadowing with wings, which is beyond the riuers of Ethiopia.

2 Sending ambaſſadours by the ſea, euen in veſſels of [b] reedes vpon the waters, *ſaying*, [c] Goe, yee ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoyled, vnto a terrible [d] people from their beginning euen hitherto: a nation by little and little euen troden vnder foot: whoſe land the [e] floods haue ſpoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, ſhall ſee when [f] hee ſetteth vp a ſigne in the mountaines, and when he bloweth the trumpet, ye ſhall heare.

4 For ſo the Lord ſaid vnto mee, I will [g] reſt and behold in my tabernacle, as [h] the heate drying vp the raine, *and* as a cloud of dew in the heat of harueſt.

5 For afore the harueſt, when the floure is finiſhed, and the fruit is riping in the floure, then hee ſhall cut downe the branches with hookes, and ſhall take away, *and* cut off the boughes:

6 They ſhall be left together vnto the foules of the mountaines, and to the [i] beaſts of the earth: for the foule ſhall ſummer vpon it, and euery beaſt of the earth ſhall winter vpon it.

7 At that time ſhall a [k] preſent be brought vnto the Lord of hoaſts (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whoſe land the riuers haue ſpoyled) to the place of the name of the Lord of hoaſtes, *euen* the mount Zion.

[a] He meaneth that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips that the ſailes (which he compareth to wings) ſeemed to ſhadow the ſea.

[b] Which in thoſe countreyes were great, inſomuch as they made ſhips of them for ſwiftneſſe.

[c] This may be taken, that they ſent others to comfort the Iewes, and to promiſe them helpe againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Iewes ſhould not truſt therein: or that they did ſolicitie the Egyptians, and promiſed them aide to goe againſt Iuda.

[d] To wit, the Iewes, who becauſe of Gods plagues, made all other nations afraid of the like, as God threatned, deute 28. 37.

[e] Meaning, the Aſſyrians, as chap. 8. 7.

[f] When the Lord prepared to fight againſt the Ethiopians.

[g] I will ſtay a while from puniſhing the wicked.

[h] Which two ſeaſons are moſt profitable for the riping of fruites, whereby hee meaneth, that hee will ſeeme to favour them, and give them aboundance for a time, but hee will ſuddenly cut them off.

[i] Not onely men ſhall contemne them, but the bruite beaſtes.

[k] Meaning, that God will pitie his Church, and receive that little remnant as an offring unto himſelfe.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians. 18 Of their converſion to the Lord.

THe [a] burden of Egypt. Behold, the Lord [b] rideth vpon a ſwift cloud, and ſhall come into Egypt, and the idoles of Egypt ſhalbe mooued at his preſence, and the heart of Egypt ſhall melt in the mids of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhall [c] fight againſt his brother, and euery one againſt his neighbour, citie againſt citie, *and* kingdome againſt kingdome.

3 And the [d] ſpirit of Egypt ſhall faile in the mids of her, and I will deſtroy their councell, and they ſhall ſeeke at the idoles, and at the ſorcerers, and at them that haue ſpirits of divination, and at the ſoothſayers.

4 And I will deliuer the Egyptians into the hand of the cruell lords, and a mightie king ſhall rule ouer them, ſaith the Lord God of hoaſts.

5 Then the waters of the ſea ſhall [e] faile, and the riuer ſhall be dried vp, and waſted.

6 And the [f] riuers ſhall goe farre away: the riuers of defence ſhall be emptied and dried vp: the reedes and flags ſhall be cut downe.

[a] Reade chap. 13. 1.

[b] Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantneſſe of their men, the Lord ſheweth that hee will come over all their munitions in a ſwift cloud, and that their idoles ſhall tremble at his comming, and that mens hearts ſhall faint.

[c] As he cauſed the Ammonites, Moabites and Idumeans to kill one another, when they came to deſtroy the Church of God, 2 Chron 20. 22. chap 49. 26.

[d] Meaning, their policie and wiſedome.

[e] Hee ſheweth that the ſea and Nilus their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that hee would ſend the Aſſyrians among them, that ſhould keepe them under as ſlaves.

[f] For Nilus ranne into the ſea by ſeven ſtreames, as though they were ſo many rivers.

7 The graſſe in the riuer, *and* at the [g] head of the riuers, and all that groweth by the riuer ſhall wither, *and* be driuen away, and be no more.

8 The fiſhers alſo ſhall [h] mourne, and all they that caſt angle into the riuer, ſhall lament, and they that ſpread their net vpon the waters, ſhall be weakened.

9 Moreouer, they that worke in flaxe of diuers ſorts, ſhalbe confounded, and they that weaue nets.

10 For their nets ſhall be broken, and all they that make ponds *ſhalbe* heauie in heart.

11 Surely the princes of [i] Zoan *are* fooles: the counſell of the wiſe counſellers of Pharaoh, is become fooliſh: how ſay yee vnto Pharaoh, I [k] am the ſonne of the wiſe? I am the ſonne of the ancient kings?

12 Where are now the wiſe men, that they may tell thee, or may know what the Lord of hoaſtes hath determined againſt Egypt?

13 The princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, *euen* the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the ſpirits [n] of errours: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither ſhall there be any worke in Egypt, which the head may [o] doe, nor the tayle, the branch nor the ruſh.

16 In that day ſhall Egypt be like vnto women: for it ſhall be afraide and feare becauſe of the moouing of the hand of the Lord of hoaſtes, which he ſhaketh ouer it.

17 And the land of Iudah ſhalbe a feare [p] vnto Egypt: euery one that maketh mention of it, ſhall be afraide thereat, becauſe of the counſell of the Lord of hoaſtes, which he hath determined vpon it.

18 In that day ſhall fiue cities in the land of Egypt [q] ſpeake the language of Canaan, and ſhall [r] ſweare by the Lord of hoaſts: one ſhall be called the citie of [ſ] deſtruction.

19 In that day ſhall the altar of the Lord be in the mids of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

20 And it ſhalbe for a ſigne and for a witneſſe vnto the Lord of hoaſtes in the land of Egypt: for they ſhall cry vnto the Lord, becauſe of the oppreſſours, and he ſhall ſend them [u] a Sauiour, and a great man, and ſhall deliuer them.

21 And the Lord ſhalbe knowen of the Egyptians, and the Egyptians ſhall know the Lord in that day, and doe [x] ſacrifice and oblation, and ſhall vow vowes vnto the Lord, and performe *them*.

22 So the Lord ſhall ſmite Egypt, he ſhall ſmite and heale it: for he ſhall returne vnto the Lord, and he ſhalbe intreated of them and ſhall heale them.

23 In that day ſhall there be a path from [y] Egypt to Aſſhur, and Aſſhur ſhall come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael be the third with Egypt and Aſſhur: *euen* a bleſſing in the mids of the land.

25 For the Lord of hoaſts ſhall bleſſe it, ſaying, Bleſſed *be* my people Egypt and Aſſhur, the worke of mine hands, and Iſrael mine inheritance.

CHAP. XX.

2 The three yeeres captiuitie of Egypt and Ethiopia deſcribed by the three yeeres going naked of Iſaiah.

IN the yeere that [a] Tartan came to [b] Aſhdod, (when [c] Sargon king of Aſſhur ſent him) and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lord by the hand of Iſaiah the ſonne of Amoz, ſaying, Goe, and looſe the [d] ſackecloath from thy loynes, and put off thy ſhooe from thy foot. And he did ſo, walking naked and barefoote.

3 And the Lord ſayd, Like as my ſeruant Iſaiah hath walked naked and barefoote three yeeres *as* a ſigne and wonder vpon Egypt, and Ethiopia,

4 So ſhall the king of Aſſhur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, *both* yong men and old men, naked and barefoote, with their buttockes vncouered, to the ſhame of Egypt.

5 And they ſhall feare, and be aſhamed of [e] Ethiopia their expectation, and of Egypt their [f] glorie,

6 Then ſhall the inhabitants of this [g] yle ſay in that day, Behold, ſuch is our expectation, whither wee fledde for helpe to be deliuered from the king of Aſſhur, and how ſhall we be delivered?

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

THe burden of the [a] deſert ſea. As the whirlewinds in the South vſe to paſſe from the wilderneſſe, *ſo* ſhall it [b] come from the horrible land.

2 A grieuous viſion was ſhewed vnto mee, The [c] Tranſgreſſour *againſt* a tranſgeſſour, and the deſtroyer *againſt* a deſtroyer. Goe vp [d] Elam, beſiege Media: I haue cauſed all the mourning [e] thereof to ceaſe.

3 Therefore are my [f] loynes filled with ſorow: ſorowes haue taken me as the ſorowes of a woman that trauaileth: I was bowed downe when I heard it, *and* I was amazed when I ſaw it.

4 Mine heart failed: fearefulneſſe troubled me: the night [g] of my pleaſures hath hee turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: [h] ariſe, ye princes, anoynt the ſhielde:

6 For thus hath the [i] Lord ſaid vnto me, Goe, ſet a watchman, to tell what he ſeeth.

7 And hee ſaw a charet with two horſemen: [k] a charet of an aſſe, *and* a charet of a camell: and he hearkened *and* tooke diligent heede.

8 And hee cried, A [l] lion: my Lord, I ſtand continually vpon the watch towre in the day time, and I am ſet in my watch euery night:

9 And beholde, this mans charet commeth with two horſemen. And [m] he anſwered and ſayd, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O [n] my threſhing, and the † corne of my floore. That which I haue heard of the Lord of hoaſts the God of Iſrael, haue I ſhewed vnto you.

11 ¶ The burden of [o] Dumah, he calleth vnto

[g] The Ebrew word is mouth, whereby they meane the ſpring out of the which the water guiſheth as out of a mouth.

[h] The Scriptures vſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countreyes are enriched.

[i] Called alſo Tanes, a famous citie vpon Nilus.

[k] He noteth the flatters of Pharaoh: who perſwaded the king that he was wiſe and noble, and that his houſe was moſt ancient, and ſo hee flattered himſelfe, ſaying, I am wiſe.

[l] Or, Memphis, others Alexandria, and now called the great Caira.

[m] The principall vpholders thereof are the chiefeſt cauſe of their deſtruction.

[n] For the ſpirit of wiſedome he hath made them drunken and gidde with the ſpirit of error.

[o] Neither the great nor the ſmall, the ſtrong nor the weake.

[p] Conſidering that through their occaſion the Iewes made not God their defence: but put their truſt in them, and were therefore now puniſhed, they ſhall feare leaſt the like light vpon them.

[q] Shall make one confeſſion of faith with the people of God: by the ſpeech of Canaan, meaning the language wherein God was then ſerued.

[r] Shall renounce their ſuperſtitions and proteſt to ſerue God aright.

[ſ] Meaning, of ſixe cities, fiue ſhould ſerue God, and the ſixe remaine in their wickednes: and ſo of the ſixt part there ſhould be but one loſt.

[a] Who was captaine of Saneherib. 2.King 18,17.

[b] A citie of the Philiſtims.

[c] The Ebrewes writ that Sanaherib was ſo called.

[d] Which ſignifieth that the Prophet did lament the miſerie that he ſaw prepared, before the three yeeres that he went naked and barefooted.

[e] In whoſe ayde they truſted

[f] Of whom they boaſted and gloried.

[g] Meaning, Iudea, which was compaſſed about with their enemies, as an yle with waters.

[a] On the ſea ſide betweene Iudea and Caldea was a wilderneſſe, whereby he meaneth Caldea.

[b] That is, the ruine of Babylon by the Medes and Perſians.

[c] The Aſſyrians and Caldeans, which had deſtroyed other nations, ſhall be ouercome of the Medes and Perſians: and this he prophecied an hundred yeere before it came to paſſe.

[d] By Elam he meaneth the Perſians.

[e] Becauſe they ſhall finde no ſuccour, they ſhall mourne no more, or, I haue cauſed them to ceaſe mourning, whom Babylon had afflicted.

[f] This the Prophet ſpeaketh in the perſon of the Babylonians.

[g] He prophecieth the death of Belſhazzar, as Dan.5,30 who in the mids of his pleaſures was deſtroyed.

[h] Whiles they are eating and drinking, they ſhall be commanded to runne to their weapons.

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[t] There ſhall be euident ſignes and tokens, that Gods religion is there: which maner of ſpeech is taken of the Patriarkes, and ancient times, when God hath not as yet appointed the place, and full maner how he would be worſhipped. [u] This declareth that this prophecie ſhould be accompliſhed in the time of Chriſt. [x] By theſe ceremonies hee comprehendeth the ſpirituall ſeruice vnder Chriſt. [y] By theſe two nations, which were then chiefe enemies of the Church, he ſheweth that the Gentiles and the Iewes ſhould be ioyned together in one faith and religion, and ſhould be all one fold vnder Chriſt their ſhepheard.

[i] To wit, in a viſion by the ſpirit of prophecie. [k] Meaning, charets of men of warre, and others that caried the baggage. [l] Meaning, Darius, which ouercame Babylon. [m] The watchman whom Iſaiah ſet vp, told him who came toward Babylon, and the Angel declared that it ſhould be deſtroyed: all this was done in a viſion. * *Iere.51,8. reuel.14.8.* [n] Meaning, Babylon † *Ebr. ſonne.* [o] Which was a citie of the Iſmaelites, and was ſo named of Dumah, Gene 25,14.

mee out of [p] Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſayd, The [q] morning commeth, and alſo the night. If ye will as he, inquire: returne *and* come.

13 ¶ The burden againſt Arabia. In [r] the foreſt of Arabia ſhall yee tary all night, *euen* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth [ſ] water to meet the thirſty, *and* preuent him that fleeth with his bread.

15 For they flee from the drawen ſwords, *euen* from the drawen ſword, and from the bent bow, and from the grieuouſnes of warre.

16 For thus hath the Lord ſayd vnto me, Yet a yeere [t] according to the yeeres of an [u] hireling, and all the glory of Kedar ſhall faile.

17 And the reſidue of the number of the ſtrong archers of the ſonnes of [x] Kedar ſhallbe few: for the Lord God of Iſrael hath ſpoken it.

[p] A mountaine of the Idumeans.

[q] He deſcribeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.

[r] For feare, the Arabians ſhall flee into the woods, and he appointeth what way they ſhall take.

[ſ] Signifying, that for feare they ſhall not tary to eat nor drinke.

[t] He appointeth them reſpite for one yeere only, and then they ſhould be deſtroyed.

[u] Reade Chap. 16, 14.

[x] Which was the name of a people of Arabia: and by the horrible deſtruction of all theſe nations, he teacheth the Iewes that there is no place for refuge or to eſcape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 Hee prophecieth of the deſtruction of Ieruſalem by Nebuchadnezzar. 15 A threatning againſt Shebna. 20 To whoſe office Eliakim is preferred.

The burden of the [a] valley of viſion. What [b] aileth thee now that thou art wholly gone vp vnto the houſe tops?

2 Thou that art full of [c] noyſe, a citie full of bruit, a ioyous citie, thy ſlaine men ſhall not *be* ſlaine [d] with ſword, nor die in battell.

3 All thy princes ſhall flee together from the bowe: they ſhallbe [e] bound: all that ſhallbe found in thee, ſhallbe bound together, which haue fled from [f] farre.

4 Therefore ſayd I, Turne away from me, I will weep [g] bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

5 For *it is* a day of trouble, and of ruine, and of perplexitie by the Lord God of hoaſtes in the valley of viſion, breaking downe the citie: and a [h] crying vnto the mountaines.

6 ¶ And Elam [i] bare the quiuer in a mans charet with horſemen, and Kir vncouered the ſhield.

7 And thy chiefe valleyes were full of charets, and the horſemen ſet themſelues in aray againſt the gate.

8 And he diſcouered the [k] couering of Iudah: and thou diddeſt looke in that day to the armour of the houſe of the foreſt.

9 And yee haue ſeene [l] the breaches of the city of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And yee numbred the houſes [m] of Ieruſalem, and the houſes haue yee broken downe to fortifie the wall,

11 And haue alſo made a ditch betweene the two walles, for the [n] waters of the old poole, and haue not looked vnto the maker [o] thereof, neither had reſpect vnto him that formed it of old.

[a] Meaning, Iudea, which was compaſſed about with mountaines, and was called the valley of viſions, becauſe of the Prophets, which were alwayes there, whom they named Seers.

[b] He ſpeaketh to Ieruſalem, whoſe inhabitants were fled vp to the houſe tops for feare of their enemies.

[c] Which waſt wont to be full of people and ioy.

[d] But for hunger.

[e] And led into captiuity.

[f] Which haue fled from other places to Ieruſalem for ſuccour.

[g] Hee ſheweth what is the duety of the godly, when Gods plagues hang ouer the Church, and eſpecially of the miniſters, Ierem. 9, 1.

[h] That is, the ſhout of the enemies whom God had appointed to deſtroy the city.

[i] He putteth them in minde how God deliuered them once from Sanehe-rib, who brought the Perſians and Cyrenians with him, that they might by returning to God auoyde that great plague which they ſhould els ſuffer by Nebuchad-nezzar.

[k] The ſecret place where the armour was: to wit, in the houſe of the foreſt, 1. King. 7, 2.

[l] Ye fortified the ruinous places which were neglected in time of peace: meaning, the whole City, and the City of Dauid, which was within the compaſſe of the other.

[m] Either to pull downe ſuch as might hurt, or elſe to know what men they were able to make.

[n] To prouide if neede ſhould be of water.

[o] To God that made Ieruſalem: that is, they truſted more in theſe worldly meanes, then in God.

12 And in that day did the Lord God of hoaſts call vnto weeping and mourning, and to bladnes and girding with ſackcloath.

13 And behold, ioy and gladnes, ſlaying oxen and killing ſheepe, eating fleſh, and drinking wine, [p] eating and drinking, for to morow we ſhall die.

14 And it was declared in the eares of the Lord of hoaſts. Surely this iniquity ſhall not be purged from you, till ye die, ſayth the Lord God of hoaſts.

15 Thus ſayth the Lord God of hoaſts, Goe, get thee to that [q] treaſurer, to Shebna, the ſteward of the houſe, *and ſay*,

16 What haſt thou to doe here? and whom haſt thou [r] here? that thou ſhouldeſt here hewe thee out a ſepulchre, as he that heweth out his ſepulchre in a hie place, or that graueth an habitation [ſ] for himſelfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuity, and will ſurely couer thee.

18 Hee will ſurely rolle *and* turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory *ſhallbe* the [t] ſhame of thy lords houſe.

19 And I will driue thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I [u] call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I cloathe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hand, and hee ſhall be a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the [x] key of the houſe of Dauid will I lay vpon his ſhoulder: ſo hee ſhall open, and no man ſhall ſhut: and he ſhall ſhut, and no man ſhall open.

23 And I will faſten him as a [y] naile in a ſure place, and he ſhall be for the throne of glory to his fathers houſe.

24 And they ſhall hang vpon him all the glory of his fathers houſe, *euen* of the nephewes and poſterity [z] all ſmall veſſels, from the veſſels of the cups, euen to all the inſtruments of muſicke.

25 In that day ſaith the Lord of hoaſts, ſhall the [a] naile that is faſtened in the ſure place, depart and ſhallbe broken and fall, and the burden that was vpon it, ſhallbe cut off: for the Lord hath ſpoken it.

[p] In ſtead of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke for our Prophets ſay, that we ſhall die to morow.

[q] Becauſe the Ebrew word doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and gat of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the higheſt.

[r] Meaning, that hee was a ſtranger, and came vp of nothing.

[ſ] Whereas hee thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.

[t] Signifying, that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe princes, by whom they are preferred.

[u] To be ſteward againe, out of the which office hee had beene put, by the craft of Shebna.

[x] I will commit vnto him the full charge and gouernement of the kings houſe.

[y] I will eſtabliſh him, and confirme him in his office: of this phraſe, reade Ezra. 9, 9.

[z] Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue prayſe and glory by his faithfull officer.

[a] Hee meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

CHAP. XXIII.

1 A Prophecie againſt Tyrus. 17 A promiſe that it ſhall be reſtored.

The [a] burden of Tyrus. Howle yee ſhippes of [b] Tarſhiſh: for [c] it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of [d] Chittim: it is [e] reuealed vnto them.

2 Be ſtill, ye that dwell in the yles: the marchants of Zidon, *and* ſuch as paſſe ouer the ſea, haue [f] repleniſhed thee.

3 The [g] ſeede of Nilus *growing* by the abundance of waters, *and* the harueſt of the riuer *was* her reuenues, and ſhe was a mart of the nations.

4 Be aſhamed, thou Zidon: for the [h] ſea hath ſpoken, *euen* the ſtrength of the ſea, ſaying, I haue not [i] trauailed, nor brought forth children, neither

[a] Reade Chap. 13, 1.

[b] Ye of Cilicia that come thither for marchandiſe.

[c] Tyrus is deſtroyed by Nebuchadnezzar.

[d] By Chittim they meant all the yles and countreyes Weſtward from Paleſtina.

[e] All men know of his deſtruction.

[f] Haue haunted thee, and enriched thee.

[g] Meaning, the corne of Egypt, which was fedde by the ouerflowing of Nilus.

[h] That is, Tyrus, which was the chiefe part of the ſea.

[i] I haue no people left in me, and am as a barren woman that neuer had childe.

nouriſhed yong men, *nor* brought vp virgins.

5 When the fame commeth to the Egyptians, they ſhall be [k] ſory, concerning the rumour of Tyrus.

6 Goe you ouer to [l] Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious *city*? her antiquitie *is* of ancient dayes: her owne feete ſhall leade her afarre off to be a ſoiourner.

8 Who hath decreed this againſt Tyrus (that [m] crowneth *men*) whoſe marchants *are* princes? whoſe chapmen *are* the nobles of the world?

9 The Lord of hoſts hath decreed this, to ſtain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood *to* the [n] daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand vpon the ſea: he ſhooke the kingdomes: the Lord hath giuen a commaundement concerning the place of marchandiſe, to deſtroy the power thereof.

12 And he ſayd, Thou ſhalt no more reioyce when thou art oppreſſed: [o] O virgin [p] daughter of Zidon: riſe vp, goe out vnto Chittim: yet there thou ſhalt haue no reſt.

13 Behold the land of the Caldeans: this was no people: [q] Aſſhur founded it by the inhabitants of the wilderneſſe: they ſet vp the towers thereof: they raiſed the palaces thereof, *and* hee [r] brought it to ruine.

14 Howle yee ſhippes of Tarſhiſh, for your [s] ſtrength is deſtroyed.

15 And in that day ſhall Tyrus be forgotten ſeuentie yeeres (according to the yeeres of one King) at the ende of [t] ſeuentie yeeres ſhall Tyrus [u] ſing as an harlot.

16 Take an harpe *and* go about the city (thou harlot that haſt beene forgotten) [x] make ſweete melody, ſing moe ſongs that thou mayeſt be remembred.

17 And at the ende of ſeuenty yeeres ſhall the Lord viſit Tyrus, and ſhe ſhall returne to her [y] wages, and ſhall commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages ſhall be [z] holy vnto the Lord: it ſhall not be layd vp nor kept in ſtore, but her marchandiſe ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable cloathing.

[k] Becauſe theſe two countreyes were ioyned in league together.

[l] Tyrus willeth other marchants to goe to Cilicia, and to come no more there.

[m] Who maketh her marchants like princes.

[n] Thy ſtrength will no more ſerve thee: therefore flee to other countreys for ſuccour.

[o] For Tyrus was never touched nor afflicted before.

[p] Becauſe Tyrus was build by them of Zidon.

[q] The Caldeans which dwelt in tents in the wildernes, were gathered by the Aſſyrians into cities.

[r] The people of the Chaldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to overcome the Aſſyrians which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria be able to overthrow Tyrus.

[s] That is, Tyrus by whom ye are enriched.

[t] Tyrus ſhall lie deſtroyed ſeventie yeeres which hee calleth the reigne of one King, or a mans age.

[u] Shall uſe all craft and ſubtiltie to entiſe men againe unto her.

[x] She ſhall labour by all meanes to recover her firſt credit: as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her lovers.

[y] Though ſhee have bene chaſtiſed of the Lord, yet ſhe ſhall returne to her olde wicked practiſes, and for gaine ſhall give her ſelfe to all mens luſts like an harlot.

[z] Hee ſheweth that God yet by the preaching of the Goſpel will call Tirus to repentance, and turne her heart from avarice and filthy gaine, unto the true worſhipping of God, and liberalitie toward his Saints.

CHAP. XXIIII.

A prophecie of the curſe of God for the ſinnes of the people.
13 A remnant reſerved ſhall prayſe the Lord.

BEhold, the Lord maketh the [a] earth empty, and hee maketh it waſte: hee turneth it vpſide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall be like people, like [b] Prieſt, and like ſervant, like maſter, like mayde, like miſtreſſe, like buyer, like ſeller, like lender, like borrower, like giver, like taker to uſury.

[a] This prophecie is as a concluſion of that which hath bene threatned to the Iewes, and other nations from the 13. chap. and therefore by the earth he meaneth thoſe lands which were before named.

[b] Becauſe this was a name of dignitie, it was alſo applied to them, which were not of Aarons family, and ſo ſignifieth alſo a man of dignity, as 2.Sam.8.18. and 20.25. 1.Chron. 18.17. and by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policy, Hoſea 4.9.

3 The earth ſhall be cleare emptied, and utterly ſpoyled: for the Lord hath ſpoken this word.

4 The earth lamenteth and fadeth away, the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth [c] alſo deceiveth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, *and* brake the everlaſting Covenant.

6 Therefore hath the [d] curſe devoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are [e] burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaſeth: the noyſe of them that reioyce, endeth: the ioy of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth: ſtrong drinke ſhalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreetes: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the cities is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it be in the mids of the earth, among the people, [h] as the ſhaking of an oliue tree, *and* as the grapes when the vintage is ended.

14 They ſhall lift vp their voyce: they ſhall ſhout for the magnificence of the Lord: they ſhall reioyce from [i] the ſea.

15 Wherefore prayſe yee the Lord in the valleyes, *euen* the Name of the Lord God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth wee haue heard prayſes, *euen* glory to the [k] iuſt, and I ſayd, [l] My leanneſſe, my leanneſſe, woe is me: the tranſgreſſours haue offended: yea the tranſgreſſours haue grieuouſly offended,

17 Feare, and the pit, and the ſnare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyſe of the feare, ſhall fall into the pit: and he that commeth vp out of the pit, ſhalbe taken in the ſnare: for the [m] windowes from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vtterly broken downe: the earth is cleane diſſolued: the earth is mooued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhalbe remooued like a tent, and the iniquity thereof ſhall be heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord [n] viſit the hoaſt aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they ſhall be gathered together as the priſoners in the pit: and they ſhalbe ſhut vp in the priſon, and after many dayes ſhall they be [o] viſited,

23 [p] Then the moone ſhalbe abaſhed, and the ſunne aſhamed, when the Lord of hoſts ſhall reigne in mount Zion and in Ieruſalem: and glory ſhall be before his ancient men.

[c] That is, rendreth not her fruit for the ſinne of the people, whom the earth deceived of their nouriture, becauſe they deceived God of his honour.

[d] Written in the Law, as Levit 26.14. Deut.28.16. thus the Prophets uſed to apply particularly the menaces and promiſes, which are generall in the Law.

[e] With heate and drought, or els that they were conſumed with the fire of Gods wrath.

[f] Which as it was without order, ſo now ſhould it be brought to deſolation and confuſion: and this was not onely meant of Ieruſalem, but of all the other wicked cities.

[g] Becauſe they did not uſe Gods benefits a right, their pleaſures ſhould faile, and they fall to mourning.

[h] Hee comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church which ſhall prayſe his Name, as chap. 10.22.

[i] From the utmoſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16.

[k] Meaning, to God, who will publiſh his Goſpel thorow all the world.

[l] I am conſumed with care, conſidering the affliction of the Church, both by forreine enemies and domeſticall. Some reade, my ſecret, my ſecret: that is, it was revealed to the Prophet, that the good ſhould be preſerved, and the wicked deſtroyed.

[m] Meaning, that Gods wrath and vengeance ſhould be over and under them: ſo that they ſhould not eſcape no more then they did at Noahs flood.

[n] There is no power ſo high or mightie, but God will viſit him with his rods.

[o] Not with his rods, as verſe 21. but ſhall be comforted.

[p] When God ſhall reſtore his Church, the glory thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the ſunne and the moone ſhalbe darke in compariſon thereof.

CHAP. XXV.

A thanckeſgiuing to God in that that he ſheweth himſelſe iudge of the world, by puniſhing the wicked, and maintaining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will praiſe thy Name: for thou haſt done wonderfull things, *according to* the counſels of old, with a ſtable trueth.

2 For thou haſt made of a [b] city an heape, of a ſtrong city, a ruine: *euen* the place [c] of ſtrangers of a city, it ſhall neuer be built.

3 Therefore ſhall the [d] mighty people giue glory vnto thee: the city of the ſtrong nations ſhall feare thee.

4 For thou haſt bin a ſtrength vnto the poore, *euen* a ſtrength to the needy in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heath: for the blaſt [e] of the mighty is like a ſtorme *againſt* the wall.

5 Thou ſhalt bring downe the noyſe of the ſtrangers, [f] as the heate in a drie place; hee will bring downe the ſong of the mighty, *as* [g] the heate in the ſhadow of a cloud.

6 And in this [h] mountaine ſhall the Lord of hoaſtes make vnto all people a feaſt of fat things, *euen* a feaſt of fined *vvines, and* of fat things full of marow, of *vvines* fined *and* purified.

7 And he will deſtroy in this mountaine [i] the couering that couereth all people, and the vaile that is ſpread vpon all nations.

8 He will deſtroy death for euer: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath ſpoken it.

9 And in that day ſhall men ſay, Lo, this is our God: we haue wayted for him, and hee will ſaue vs. This is the Lord, we haue wayted for him, we will reioyce and be ioyfull in ſaluation.

10 For in this mountaine ſhall the hand of the Lord reſt, and [l] Moab ſhalbe threſhed vnder him euen as ſtraw is threſhed in [m] Madmenah.

11 And he ſhall ſtretch out his hand in the middeſt of them (as hee that ſwimmeth ſtretcheth *them* out to ſwimme) and with the ſtrength of his hands ſhall he bring downe their pride.

12 The defence alſo of the height of thy walles ſhall he bring downe and lay low, *and* caſt them to the ground, *euen* vnto the duſt.

[a] Thus the Prophet giveth thanks to God, becauſe hee will bring under ſubiection theſe nations by his corrections, and make them of his Church, which before were his enemies.

[b] Not onely of Ieruſalem, but alſo of theſe other cities which have bin thine enemies.

[c] That is, a place whereas all vagabonds may live without danger, and as it were at eaſe, as in a palace.

[d] The arrogant and proud, which before would not know thee, ſhall by thy corrections feare and glorifie thee.

[e] The rage of the wicked is furious, till God breake the force thereof.

[f] Meaning, that as the heate is abated by the raine, ſo ſhall God bring downe the rage of the wicked.

[g] As a cloud ſhadoweth from the heath of the ſunne, ſo ſhall God aſſwage the reioycing of the wicked againſt the godly.

[h] To wit, in Zion, whereby he meaneth his Church, which ſhould vnder Chriſt be aſſembled of the Iewes and the Gentiles, and is here deſcribed vnder the figure of a coſtly bancket, as Matt 22,2.

[i] Meaning, that ignorance and blindnes, whereby we are kept backe from Chriſt.

[k] He will take away all occaſions of ſorow and fill his with perfit ioy, Revel 7,17. and 21,4.

[l] By Moab are meant all the enemies of his Church.

[m] There were two cities of this name: one in Iudah, 1. Chro 2,49. and another in the land of Moab, Iere. 48,2. which ſeemeth to have bin a plentifull place of corne, Chap. 10,31.

CHAP. XXVI.

A ſong of the faithfull, wherein is declared, in what conſiſteth the ſaluation of the Church, and wherein they ought to truſt.

IN that day ſhall [a] this ſong be ſung in the land of Iudah, Wee haue a ſtrong citie: [b] ſaluation ſhall *God* ſet for walles and bulwarks.

2 [c] Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an aſſured [d] purpoſe wilt thou preſerue perfect peace, becauſe they truſted in thee.

4 Truſt in the Lord for euer: for in the Lord God *is* ſtrength for euermore.

5 For he will bring downe them that dwell on hie: [e] the hie city hee will abaſe: *euen* vnto the ground will he caſt it down, & bring it vnto duſt.

6 The foot ſhall tread it downe, *euen* the feet of the [f] poore, *and* the ſteps of the needy.

7 The way of the iuſt *is* righteouſnes: thou wilt make equall the righteous path of the iuſt.

8 Alſo wee, O Lord, haue wayted for thee in the way of thy [g] iudgements: the deſire of *our* ſoule *is* to thy Name, and to the remembrance of thee.

9 With my ſoule haue I deſired thee in the night, and with my ſpirit within me will I ſeeke thee in the morning: for ſeeing thy iudgements *are* in the earth, the inhabitants of the world ſhall learne [h] righteouſnes.

10 Let mercy [i] be ſhewed to the wicked, *yet* he will not learne righteouſnes: in the land of vprightnes will he do wickedly, and will not behold the maieſty of the Lord.

11 O Lord, they will not beholde thine high hand: *but* they ſhall ſee it, and be confounded with [k] the zeale of the people, & the fire of thine [l] enemies ſhall deuoure them.

12 Lord vnto vs thou wilt ordeine peace: for thou alſo haſt wrought all our worcks for vs.

13 O Lord our God, *other* [m] lords beſide thee, haue ruled vs, *but* wee will remember thee onely, *and* thy Name.

14 The [n] dead ſhall not liue, *neither* ſhall the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroyed all their memory.

15 Thou haſt increaſed [o] the nation, O Lord: thou haſt increaſed the nation: thou art made glorious, thou haſt enlarged all the coaſts of the earth.

16 Lord, in trouble haue they [p] viſited thee: they powred out a payer when thy chaſtening *vvas* vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in ſorow, *and* crieth in her paines, ſo haue we bene in thy [q] ſight, O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though we ſhould haue brought foorth [r] wind: there was no help in the earth, neither did the inhabitants of [ſ] the world fall.

19 ¶ [t] Thy dead men ſhall liue: *euen* with my body ſhall they riſe. Awake and ſing, ye that dwell in duſt: for thy [u] dew *is* as the dew of herbes, and the earth ſhall caſt out the dead.

20 Come, my people: [x] enter thou into thy chambers, and ſhut thy doores after thee: hide thy ſelfe for a very little while, vntill the indignation paſſe ouer.

21 For lo, the Lord commeth out of his place, to viſit the iniquity of the inhabitants of the earth vpon them: and the earth ſhal diſcloſe her [y] blood, and ſhall no more hide her ſlaine.

[a] This ſong was made to comfort the faithfull when their captiuitie ſhould come, aſſuring them alſo of their deliverance, for the which they ſhould ſing this ſong.

[b] Gods protection and defence ſhalbe ſufficient for us.

[c] He aſſureth the godly to returne after the captivity to Ieruſalem.

[d] Thou haſt decreed ſo, and thy purpoſe cannot be changed.

[e] There is no power ſo hie that can let God, when hee will deliver his.

[f] God will ſet the poore afflicted over the power of the wicked.

[g] Wee have conſtantly aboade in the adverſities wherewith thou had afflicted us.

[h] Meaning, that by affliſtions men ſhall learne to feare God.

[i] The wicked though God ſhew them evident ſignes of his grace, ſhalbe never the better.

[k] Through envy and indignation againſt thy people.

[l] The fire and vengeance, wherewith thou doeſt deſtroy thine enemies.

[m] The Babylonians, which have not governed according to thy word.

[n] Meaning, that the reprobate, even in this life ſhall have the beginning of everlaſting death.

[o] To wit, the company of the faithfull by the calling of the Gentiles.

[p] That is, the faithfull by the rods were mooved to pray unto thee for deliuerance.

[q] To wit, in extreme ſorow.

[r] Our ſorowes had none end, neither did we enioy the comfort that we looked for.

[ſ] The wicked and men without religion were not deſtroyed.

[t] Hee comforteth the faithfull in their afflictions, ſhewing them that even in death they ſhall have life: and that they ſhould moſt certainely riſe to glory, the contrary ſhould come to the wicked, as verſ. 14.

[u] As hearbs dead that lie in the duſt, in winter flouriſh againe by the raine in the ſpring time: ſo they ſhall riſe up to ioy, when they feele the dew of Gods grace.

[x] Hee exhorteth the faithfull to be patient in their afflictions, and to wait upon Gods worke.

[y] The earth ſhall vomite and caſt out the innocent blood, which it hath drunke, that it may crie for vengeance againſt the wicked.

CHAP. XXVII.

A prophecie againſt the kingdome of Satan. 2 And of the ioy of the Church for their deliuerance.

IN that [a] day the Lord with his ſore and great and mighty [b] ſword ſhall viſite Liuiathan, that piercing ſerpent, euen Liuiathan, ỹ crooked ſerpent, & he ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyard [c] of redde wine.

3 I the Lord doe keepe it: I will water it euery moment: leaſt any aſſaile it, I will keepe it night and day.

[a] At the time appointed.

[b] That is, by his mighty power, and by his word. Hee prophecieth here of the deſtruction of Satan and his kingdome under the name of Liviathan, Aſſhur, and Egypt.

[c] Meaning, of the beſt wine, which this vineyard, that is, the Church ſhould bring forth, as moſt agreeable to the Lord.

4 Anger [d] is not in mee: who would ſet the briers and the thorns *againſt* me in battell? I would go thorow them, I would burne them together.

5 Or will he [e] feele my ſtrength, that he may make peace with me, *and* be at one with me?

6 [f] Hereafter Iaakob ſhall take roote: Iſrael ſhall flouriſh and grow: and the world ſhallbe filled with fruit.

7 Hath hee ſmitten [g] him, as he ſmote thoſe that ſmote him? or is he ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In [h] meaſure in the branches thereof wilt thou contend with it, *when* hee bloweth with his rough wind in the day of the Eaſt winde.

9 By this therefore ſhall the iniquity of Iaakob be purged, and this is all the [i] fruit, the taking away of his ſin: when he ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, *that* the groues and images may not ſtand vp.

10 Yet the [k] defenced city *ſhallbe* deſolate, *and* the habitation *ſhallbe* forſaken, and left like a wildernes. There ſhall the calfe feed, and there ſhall he lie and conſume the branches thereof.

11 When the boughs of it are dry, they ſhallbe broken; the [l] women come and ſet them on fire: for it is a people of none vnderſtanding: therefore he that made them ſhall not haue compaſſion of them, and he that formed them, ſhall haue no mercy on them.

12 And in that day ſhall the Lord threſh from the chanell of the [m] riuer vnto the riuer of Egypt, and ye ſhallbe gathered, one by one, O children of Iſrael.

13 In that day alſo ſhall the great trumpe be [n] blowen, and they ſhall come, which periſhed in the land of Aſſhur, and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy Mount at Ieruſalem.

[d] Therefore he will deſtroy the kingdome of Satan, becauſe he loueth his Church for his owne mercies ſake, and cannot be angry with it, but wiſheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

[e] He marueileth that Iſrael will not come by gentleneſſe, except God make them to feele his rods, and ſo bring them vnto him.

[f] Though I afflict and diminiſh my people for a time, yet ſhall the root ſpring againe and bring foorth in great abundance.

[g] Hee ſheweth that God puniſheth his in mercy, and his enemies in iuſtice.

[h] That is, thou wilt not deſtroy the root of thy Church, though the branches thereof ſeeme to periſh by the ſharp wind of affliction.

[i] He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof be deſtroyed.

[k] Notwithſtanding his fauour that he will ſhew them after, yet Ieruſalem ſhallbe deſtroyed, and graſſe for cattell ſhall grow in it.

[l] God ſhall not haue need of mighty enemies: for the very women ſhall doe it to their great ſhame.

[m] He ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

[n] In the time of Cyrus, by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkennes of Iſrael. 9 *The vntowardnes of them that ſhould learne the word of God.* 24 *God doeth all things in time and place.*

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beauty *ſhallbe* a fading floure, which is vpon the head of the [b] valley of them that be fatte, *and* are ouercome with wine.

2 Beholde, the Lord hath a mightie and [c] ſtrong *hoaſte* like a tempeſt of haile, *and* a whirlewind that ouerthroweth, like a tempeſt of mightie waters that ouerflowe, which throw to the ground mightily.

3 They ſhallbe troden vnder foot, *euen* the crown *and* the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall be a fading floure, which is vpon the head of the valley of them that be fatte, *and* as [d] the haſty fruite afore Summer, which when hee hath looketh vpon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoaſtes be for a crowne of glory, and for a diademe of beauty vnto the [e] reſidue of his people:

6 And for a ſpirit of iudgement to him that ſitteth in iudgement, and for [f] ſtrength vnto them that turne away the battell to the gate.

7 But [g] they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine; they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all *their* tables are full of filthy vomiting: no place *is cleane*.

9 [h] Whom ſhall hee teach knowledge? and whom ſhall hee make to vnderſtand the things that he heareth? them that are weaned from the milke, *and* drawen from the breſts.

10 For [i] precept *muſt be* vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, *and* there a little.

11 For with a ſtammering [k] tongue, and with a ſtrange language ſhall he ſpeake vnto this people.

12 Vnto whom [l] hee ſayd, [m] This is the reſt: [n] giue reſt vnto him that is weary, and this is the refreſhing, but they would not heare.

13 Therefore ſhall the word of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little *and* there a little: that they may go and fall backward, and be broken, and be ſnared, and be taken.

14 Wherefore heare the word of the Lord, ye ſcornefull men, that rule this people, which is at Ieruſalem.

15 Becauſe ye haue ſaid, We haue made a [p] couenant with death, and with hell are we at agreement: though a ſcourge runne ouer, and paſſe thorow, it ſhall not come at vs: for we haue made [q] falſhood our refuge, and vnder vanitie are wee hidde,

16 Therefore thus ſaith the Lord God, Behold, I will lay in Zion a ſtone, a [r] tried ſtone, a precious corner ſtone, a ſure foundation. He that beleeueth, [ſ] ſhall not make haſte.

17 Iudgement alſo will I lay to the rule, and [t] righteouſnes to the balance, and the [u] haile ſhall ſweepe away the vaine confidence, and the waters ſhall ouerflow [x] the ſecret place.

18 And your couenant with death ſhallbe diſanulled, and your agreement with hell ſhall not ſtand: when a ſcourge ſhall runne ouer and paſſe thorow, then ſhall ye be troden downe by it.

19 When it paſſeth ouer, it ſhall take you away: for it ſhall paſſe thorow euery morning in the day and in the night, and there ſhallbe onely [y] feare, to make *you* to vnderſtand the hearing.

20 For the bed is [z] ſtreight, that it cannot ſuffice, and the couering narrow, that one cannot wrappe himſelfe.

21 For the Lord ſhall ſtand as in mount [a] Perazim: he ſhallbe wroth as in the valley [b] of Gibeon, that he may do his worke, his ſtrange worke, and bring to paſſe his acte, his ſtrange acte.

22 Now therefore be no mockers, leaſt your bonds increaſe: for I haue heard of the Lord of hoaſtes a conſumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my ſpeech.

[a] Meaning, the proud kingdome of the Iſraelites, which were drunken with worldly proſperity.

[b] Becauſe the Iſraelites for the moſt part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly proſperity, and were as it were crowned therewith as with garlands.

[c] He ſeemeth to meane the Aſſyrians, by whom the ten tribes were caried away.

[d] Which is not of long continuance, but is ſoone ripe and firſt eaten.

[e] Signifying, that the faithfull, which put not their truſt in any worldly proſperity, but made God their glory, ſhallbe preſerued.

[f] He will giue counſell to the gouernour, & ſtrength to the captaine, to driue the enemies in at their owne gates.

[g] Meaning, the hypocrites which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennes and vomiting.

[h] For there was none that was able to vnderſtand any good doctrine: but were fooliſh and as vnmeet as yong babes.

[i] They muſt haue one thing oft times told.

[k] Let one teach what he can, yet they ſhall no more vnderſtand him, then if he ſpake in a ſtrange language.

[l] That is, the Prophet, whom God ſhould ſent.

[m] This is the doctrine, wherevpon ye ought to ſtay and reſt.

[n] Shew to them that are weary and haue need of reſt, what is the true reſt.

[o] Becauſe they will not receiue the word of God, when it is offred, it commeth of their owne malice, if after their hearts be ſo hardned, that they care not for it, as before, Chap. 6, 9.

[p] They thought they had ſhifts to auoyd Gods iudgements, and that they could eſcape though all other periſhed.

[q] Though the prophets condemned their idoles and vaine truſt of falſhood and vanity, yet the wicked thought in themſelues that they would truſt in theſe things.

[r] That is, Chriſt, by whom all the building muſt be tried and vpholden, Pſal. 118, 22. mat. 21, 42. acts 4, 11. rom. 9, 33. 1. pet. 2, 6.

[ſ] He ſhallbe quiet, and ſeeke none other remedies, but be content with Chriſt.

[t] In the reſtitution of his Church, iudgement and iuſtice ſhall reigne.

[u] Gods corrections and afflictions.

[x] Affliction ſhall diſcouer their vaine confidence, which they kept ſecret to themſelues.

[y] Terrour and deſtruction ſhall make you to learne that, which exhortations and gentlenes could not bring you vnto.

[z] Your affliction ſhallbe ſo ſore, that you are not able to endure it.

[a] When Dauid ouercame the Philiſtims, 2. Sam. 5, 20. 1. Chron 14, 11.

[b] Where Ioſhua diſcomfited fiue Kings of the Amorites, Ioſh. 10, 12.

24 Doeth the plow-man plow all the day, to ſowe? doeth he open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then ſow the fitches, and ſow cummin, and caſt in wheate by meaſure, and the appoynted barley and rye in their place?

26 For his God doth inſtruct him to haue diſcretion, *and* doeth teach him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neither ſhal a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a ſtaffe, and cummin with a rod.

28 Bread *corne* when it is threſhed, hee doeth not alway threſh it, neither doeth the wheele of his cart *ſtill* make a noyſe, neither will he breake it with the teeth thereof.

29 This alſo commeth from the Lord of hoaſts, which is wonderfull in counſell, *and* excellent in workes.

CHAP. XXIX.

1 A prophecie againſt Ieruſalem. 13 The vengeance of God on them that follow the traditions of men.

AH [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into diſtreſſe, and there ſhall be heauineſſe and ſorow, and it ſhall be vnto me like [c] an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt vp ramparts againſt thee.

4 So ſhalt thou be humbled, *and* ſhalt ſpeake out of the [d] ground, and thy ſpeech ſhall be *as* out of the duſt: thy voyce alſo ſhall be out of the ground like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.

5 Moreouer, multitude of thy [e] ſtrangers ſhallbe like ſmall duſt, and the multitude of ſtrong men ſhall be as chaffe that paſſeth away: and it ſhalbe in a moment, *euen* ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoaſtes with thunder, and ſhaking, and a great noyſe, a whirlewinde, and a tempeſt, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight againſt the altar, ſhalbe as a dreame *or* viſion by night: euen all they that make the warre againſt it, and ſtrong holds againſt it, and lay ſiege vnto it.

8 And it ſhall be like as an hungry man dreameth, and behold, [g] he eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his ſoule longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 [h] Stay your ſelues and wonder: they are blinde, and make *you* blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lord hath couered you with a ſpirit of ſlumber, and hath ſhut vp your eyes: the Prophet, and your chiefe Seers hath hee couered.

11 And the viſion of them all is become vnto you, as the wordes of a booke that is ſealed vp, which they deliuer to one that can reade, ſaying, Reade this, I pray thee. Then ſhall he ſay, I can [i] not; for it is ſealed.

[c] As the plowman hath his appoynted time, and diuers inſtruments for his labour, ſo hath the Lord for his vengeance: for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, ſo that his choſen ſeed is beaten and tried, but not broken, as are the wicked.

[a] The Ebrewe word Ariel ſignifieth the Lyon of God, and ſignifieth the Altar, becauſe the altar ſeemed to deuoure the ſacrifice that was offred to God, as Ezek. 43. 16.

[b] Your vaine confidence in your ſacrifices ſhall not laſt long.

[c] Your citie ſhall be full of blood, as an altar whereon they ſacrifice.

[d] Thy ſpeach ſhalbe no more ſo loftie, but abaſed and low as the very charmers, which are in low places, and whiſper, ſo that their voyce can ſcarce heard.

[e] Thine hired ſouldiers in whom thou truſteſt, ſhall be deſtroyed as duſt or chaffe in a whirlewinde.

[f] The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt, ſhall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the deſtruction of their enemies.

[g] That is, hee thinketh that he eateth.

[h] Muſe hereon as long as ye liſt, yet ſhall ye find nothing but occaſion to be aſtoniſhed: for your Prophets are blinde, and therefore cannot direct you.

[i] Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderſtand.

12 And the booke is giuen vnto him that can not reade, ſaying, Reade this, I pray thee. And he ſhall ſay, I cannot reade.

13 Therefore the Lord ſaid, Becauſe this people [k] come neere vnto me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their [l] feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marueilous worke in this people, *euen* a marueilous worke, and a wonder: for the wiſedome of their wiſe men ſhall [m] periſh, and the vnderſtanding of their prudent men ſhallbe hid.

15 Woe vnto them that [n] ſeeke deepe to hide *their* counſell from the Lord: for their works are in darkneſſe, and they ſay, Who ſeeth vs? and who knoweth vs?

16 Your turning *of deuiſes* ſhall it not be eſteemed [o] as the potters clay? for ſhall the worke ſay of him that made it, Hee made mee not? or the thing formed, ſay of him that faſhioned it, Hee had none vnderſtanding?

17 Is it not yet but a litle while, and Lebanon ſhalbe [p] turned into Carmel? and Carmel ſhall be counted as a foreſt?

18 And in that day ſhall the deafe heare the words of the booke, and the eyes of the blind ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meeke in the Lord ſhall receiue ioy againe, and the poore men ſhall reioyce in the Holy one of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornfull ſhall be conſumed: and all that haſted to iniquitie, ſhalbe cut off:

21 Which made a man to ſinne in the [q] word, and tooke him in a ſnare: which reprooued *them* in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſayeth the Lord vnto the houſe of Iaakob, *euen* hee that redeemed Abraham: Iaakob ſhall not now be confounded, neither now ſhall his face be pale.

23 But when he ſeeth his children, the worke of mine hands, in the mids of him, they ſhall ſanctifie my Name, and ſanctifie the Holy one of Iaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirit, [r] ſhall haue vnderſtanding, and they that murmured, ſhall learne doctrine.

CHAP. XXX.

1 He reproueth the Iewes, which in their aduerſitie vſed their owne counſels, 2 and ſought helpe of the Egyptians, 10 deſpiſing the Prophets. 16 Therefore he ſheweth what deſtruction ſhall come vpon them, 18 but offereth mercie to the repentant.

WOe to the [a] rebllious children, ſayeth the Lord, that take counſell, but not of mee, and [b] couer with a couering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadow of Egpyt your confuſion.

4 For his [c] princes were at Zoan, and his ambaſſadours came vnto Hanes.

5 They ſhallbe all aſhamed of the people that cannot profit them, nor helpe, nor do them good, but *ſhallbe* a ſhame and alſo a reproch.

[k] Becauſe they are hypocrites and not ſincere in heart, as Matt. 13. 8.

[l] That is, their religion was learned by mans doctrine, & not by my word.

[m] Meaning, that where as God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles and without vnderſtanding.

[n] This is ſpoken of them which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

[o] For all your craft ſaith the Lord, you cannot be able to eſcape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it ſelfe.

[p] Shall there not be a change of all things? and Carmel that is a plentifull place in reſpect of that it ſhalbe then, may be taken as a foreſt, as Chap. 32. 15. and thus hee ſpeaketh to comfort the faithfull.

[q] They that went about to find fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger.

[r] Signifying, That except God giue vnderſtanding, and knowledge, man cannot but ſtill erre and murmure againſt him.

[a] Who contrary to their promiſe take not me for their protectour, and contrary to my commandement ſeeke helpe at ſtrangers.

[b] They ſeeke ſhifts to cloke their doings, and not godly meanes.

[c] The chiefe of Iſrael went into Egypt in ambaſſie to ſeeke helpe, and abode at theſe cities.

6 ¶ The [d] burden of the beaſts of the South, in a land of trouble and anguiſh, from whence ſhall come the yong and old lyon, the viper and fiery flying ſerpent *againſt them* that ſhall beare their riches vpon the ſhoulders of the colts, and their treaſures vpon the bounches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they ſhall helpe in vaine. Therefore haue I cryed vnto [e] her, Their ſtrength [f] *is* to ſit ſtill.

8 Now goe, *and* write [g] it before them in a table, and note it in a booke, that it may be for the [h] laſt day for euer and euer:

9 That it is a rebellious people, lying children, *and* children that would not [i] heare the Law of the Lord.

10 Which ſay vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: *but* ſpeake flatterings things vnto vs: prophecie [k] errours.

11 Depart out of the way: goe aſide out of the path: cauſe the Holy one of Iſrael to ceaſe from vs.

12 Therefore thus ſaith the Holy one of Iſrael, Becauſe you haue caſt off this word, and truſt in [l] violence, and wickednes, and ſtay therevpon,

13 Therefore this iniquitie ſhalb vnto you as a breach that falleth, a ſwelling in an hie wall, whoſe breaking commeth ſuddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pity, and in the breaking thereof is not found [m] a ſheard to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaid the [n] Lord God, the Holy one of Iſrael, In reſt and quieteneſſe ſhall ye be ſaued: in quietneſſe and in confidence ſhall be your ſtrength, but ye would not.

16 For ye haue ſaid, No, but wee will flee away vpon [o] horſes. Therefore ſhall ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſand *as* one *ſhall flee* at the rebuke of one: at the rebuke of fiue ſhall ye flee, till yee be left as a ſhip maſt vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue [q] mercy vpon you, and therefore will be be exalted, that he may haue compaſſion vpon you: for the Lord *is* the God of [r] iudgement. Bleſſed *are* all they that wait for him.

19 Surely a people ſhall dwell in Zion, *and* in Ieruſalem: thou ſhalt weepe no more: he will certainely haue mercie vpon thee at the voyce of thy cry: when hee heareth thee, he will anſwere thee.

20 And when the Lord hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhall be no more kept backe, but thine eyes ſhall ſee thy ‖ raine.

21 And thine eares ſhall heare a word behind thee, ſaying, This is the way, [ſ] walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And yee ſhall [t] pollute the couering of the images of ſiluer, and the rich ornament of thine images of gold, *and* caſt them away as a menſtruous cloath, and thou ſhalt ſay vnto it, [u] Get thee hence.

[d] That is, a heavy ſentence or prophecie againſt the beaſts that caried their treaſures into Egypt, by the wildernes, which was South from Iudah, ſignifying that if the beaſts ſhould not be ſpared, the men ſhould be puniſhed much more grieuouſly.

[e] To wit, to Ieruſalem.

[f] And not to come to and fro to ſeeke helpe.

[g] That is, this prophecie.

[h] That it may be a witneſſe againſt them for all poſteritie.

[i] Hee ſheweth what was the cauſe of their deſtruction, and bringeth alſo all miſerie to man: to wit, becauſe they would not heare the word of God, but delighted to be flattered, and led in errour.

[k] Threaten us not by the word of God, neither be ſo rigorous, nor talke unto us in the Name of the Lord. as Iere. 11,21.

[l] Meaning, in their ſtubburnnes againſt God and the admonitions of his Prophets.

[m] Signifying, that the deſtruction of the wicked ſhalbe without recouery.

[n] Oft times by his Prophets he put you in remembrance of this, that you ſhould onely depend on him.

[o] We will truſt to eſcape by our horſes.

[p] Whereas all the trees are cut downe ſaue two or three to make maſtes.

[q] He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.

[r] Not onely in puniſhing, but in uſing moderation in the ſame, as Ier. 10,24 and 30,11.

‖ *Or, inſtructour.*

[ſ] God ſhall direct all thy wayes, and appoint thee how to goe either hither or thither.

[t] Ye ſhall caſt away your idols, which you have made of gold, and ſilver, with all that belongeth unto them, as a moſt filthy thing, and polluted. [u] Shewing, that there can be no true repentance, except both in heart and deed we ſhew our ſelves enemies to idolatry.

23 Then ſhall hee giue raine vnto thy ſeede, when thou ſhalt ſowe the ground, and bread of the increaſe of the earth, and it ſhalbe fat and as oyle: in that day ſhal thy cattel be fed in large paſtures.

24 The oxen alſo and the young aſſes, that till the ground, ſhall eate cleane prouender, which is winnowed with the ſhouell and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill ſhall there be riuers, *and* ſtreames of waters, in the day of the great ſlaughter, when the towers ſhall fall.

26 Moreouer, the light of the Moone ſhall be as the light of the [y] Sunne, and the light of the Sunne ſhall be ſeuen fold, and like the light of ſeuen dayes in the day that the Lord ſhall binde vp the breach of his people, and heale the ſtroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heauie: his lips are full of indignation, and his tongue *is* as a deuouring fire.

28 And his ſpirit *is* as a riuer that ouerfloweth vp to the necke: it diuideth aſunder, to fanne the nations with the fanne of [a] vanitie, and there *ſhall be* a bridle to cauſe them to erre in the iawes of the people.

29 *But* there ſhall be a ſong vnto you as in the [b] night, when a ſolemne feaſt is kept; and gladneſſe of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the Mightie one of Iſrael.

30 And the Lord ſhall cauſe his glorious voyce to be heard, and ſhall declare the lighting downe of his arme with the anger of *his* countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and haileſtones.

31 For with the voyce of the Lord ſhall Aſhur be deſtroyed, which ſmote with the [c] rod.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall [d] cleaue faſt, which the Lord ſhall lay vpon him with [e] tabrets and beards and with battels, *and* lifting vp *of hands* ſhall he fight [f] againſt it.

33 For [g] Tophet is prepared of old; it is euen prepared for the [h] King; he hath made it [i] deepe and large: the burning thereof *is* fire and much wood; the breath of the Lord, like a riuer of brimſtone, doeth kindle it.

[x] By theſe diuers maners of ſpeach he ſheweth that the felicitie of the Church ſhallbe ſo great, that none is able ſufficiently to expreſſe it.

[y] When the Church ſhallbe reſtored, the glory thereof ſhall paſſe ſeven times the brightneſſe of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he ſheweth what ſhallbe the glory of the children of God in the kingdome of Chriſt.

[z] This threatning is againſt the Aſſyrians the chiefe enemies of the people of God.

[a] To drive thee to nothing: and thus God conſumeth the wicked by that meanes, whereby he cleanſeth his.

[b] Ye ſhall reioyce at the deſtruction of your enemies, as they that ſung for ioy of the ſolemne feaſt, which began in the euening.

[c] Gods plague.

[d] It ſhall deſtroy.

[e] With ioy and aſſurance of the victory.

[f] Againſt Babel: meaning the Aſſyrians and Babylonians.

[g] Here it is taken for hell, where the wicked are tormented, reade 2 King.23,10. [h] So that their eſtate or degree cannot exempt the wicked. [i] By theſe figuratiue ſpeaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curſeth them that forſake God, and ſeeke for the helpe of men.

Woe vnto them that [a] goe downe into Egypt for helpe, and ſtay vpon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they be very ſtrong; but they looke not vnto the Holy one of Iſrael, nor [b] ſeeke vnto the Lord.

2 But he yet is [c] wiſeſt; therefore he will bring euill, and not turne backe his word, but hee will ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians *are* men and not God, and their horſes fleſh, and not ſpirit; and when the Lord ſhall ſtretch out his hand, the [d] helper

[a] There were two ſpeciall cauſes, why the Iſraelites ſhould not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them never to returne thither, Deut. 17,16. and 28,68. leaſt they ſhould forget the benefit of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatry of the Egyptians, and ſo forſake God, Ierem.2,18. [b] Meaning, that they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both. [c] And knoweth their craftie enterpriſes, and will bring all to nought. [d] Meaning, both the Egyptians and the Iſraelites.

ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether faile.

4 For this hath the Lord ſpoken vnto me, As the lion or lions whelpe roareth vpon his pray, againſt whom *if* a multitude of ſhepheards be called, he will not be afraid at their voyce, neither will humble himſelfe at their noyſe: ſo ſhall the Lord of hoaſts come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, ſo ſhall the Lord of hoaſts defend Ieruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in as much as ye are [f] ſunken deepe in rebellion.

7 For in that day euery man ſhall [g] caſt out his idoles of ſiluer, and his idoles of gold, which your hands haue hade you, *euen* a ſinne.

8 [h] Then ſhall Aſſhur fall by the ſword, not of man, neither ſhall the ſword of man deuoure him, and hee ſhall flee from the ſword, and his young men ſhall faint.

9 And he ſhall goe for feare to his [i] towre, and his princes ſhalbe afraid of the ſtandard, ſaith the Lord, whoſe [k] fire is in Zion, and his fornace in Ieruſalem.

[e] He ſheweth the Iewes, that if they would put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull ouer them, as a bird ouer her young, which euer flyeth about them for their defence: which ſimilitude the ſcripture vſeth in diuers places, as Deut. 32. 11. mat. 23, 37.

[f] He toucheth their conſcience, that they might earneſtly feele their grieuous ſinnes, and ſo truely repent, for as much as now they are almoſt drowned and paſt recouery.

[g] By theſe fruits your repentance ſhalbe knowen, as Chap. 2, 18.

[h] When your repentance appeareth.

[i] This was accompliſhed ſoone after when Saneheribs armie was diſcomfited, and he fled to his caſtle in Nineueh for ſuccour.

[k] To deſtroy his enemies

CHAP, XXXII.

The conditions of good rulers and officers deſcribeth by the gouernment of Hezekiah, who was the figure of Chriſt.

BEhold, [a] a King ſhall reigne in iuſtice, and the princes ſhall [b] rule in iudgement.

2 And *that* man ſhall be as an hiding place from the wind, and as a refuge for the tempeſt, as riuers of water in a dry place, *and* as the ſhadow of a great rocke in [c] a weary land.

3 The eyes of [d] the ſeeing ſhall not be ſhut, and the eares of them that heare, ſhall hearken.

4 And the heart of the fooliſh ſhall vnderſtand knowledge, and the tongue of the ſtutters ſhalbe ready to ſpeake diſtinctly.

5 A [e] niggard ſhall no more be called liberall, nor the churle rich.

6 But the niggard will ſpeake of niggardnes, and his heart will worke iniquitie, and do wickedly, and ſpeake falſely againſt the Lord, to make emptie the hungry ſoule, and to cauſe the drinke of the thirſtie to faile.

7 For the weapons of the churle *are* wicked: he deviſeth wicked counſels to vndoe the poore with lying words, and to ſpeake *againſt* the poore in iudgement.

8 But the liberall man will deviſe of liberall things, and he will continue *his* liberalitie.

9 ¶ Riſe vp ye women that are at eaſe: heare my voice, ye [f] careles daughters, hearken to my words.

10 Ye women that are careleſſe, ſhalbe in feare [g] aboue a yeere in dayes, [h] for the vintage ſhall faile, *and* the gatherings ſhall come no more.

11 Yee women that are at eaſe, be aſtonied feare, O ye careleſſe women: put of the cloathes make bare, and gird *ſackcloath* vpon the loynes.

12 Men ſhall lament for the [i] teates, *euen* for the pleaſant fields, *and* for the fruitfull vine.

13 Vpon the land of my people ſhall growe thornes *and* briers: yea, vpon all the houſes of ioy in the city of reioycing.

14 Becauſe the palace ſhalbe forſaken, *and* the ‖ noyſe of the city ſhalbe left: the towre and fortreſſe ſhall be dennes for euer, *and* the delight of wild aſſes, *and* a paſture for flocks.

15 Vntill the [k] Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull field, and the [l] plenteous field be counted as a foreſt.

16 And iudgement ſhall dwell in the deſert, and iuſtice ſhall remaine in the fruitfull field.

17 And the worke of iuſtice ſhalbe peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer.

18 And my people ſhall dwell in the tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the foreſt, and the [m] citie ſhalbe in the low place.

20 Bleſſed are ye [n] that ſowe vpon all waters, and [o] driue *thither* the feet of the oxe and the aſſe.

[a] This prophecie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

[b] By iudgement and iuſtice is meant an vpright gouernment, both in policie, and religion.

[c] Where men are weary with trauelling for lacke of water.

[d] He promiſeth to giue the true light, which is the pure doctrine of Gods word, and vnderſtanding, and zeale of the ſame, are contrary to the threatnings againſt the wicked, Chap. 6, 9. and 29, 10.

[e] Vice ſhall no more be called vertue, nor vertue eſteemed by power and riches.

[f] He prophecieth of ſuch calamitie to come, that they will not ſpare the women & children, and therefore willeth them to take heed and prouide.

[g] Meaning, that the affliction ſhould continue long, and when one yeere were paſt, yet they ſhould looke for new plagues.

[h] God will take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goods.

[i] By the teates hee meaneth the plentifull fields, whereby men are nouriſhed as children with the teate: or, the mothers for ſorow and heauineſſe ſhall lacke milke.

‖ *Or, multitude.*

[k] That is, when the Church ſhall be reſtored: thus the Prophets, after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint.

[l] The field which is now fruitfull, ſhalbe but as a barren foreſt in compariſon of that it ſhall be then, as Chap. 29. 17. which ſhall be fulfilled in Chriſts time, for then they that were before as the barren wildernes, being regenerate ſhalbe fruitfull, and they that had ſome beginning of godlineſſe, ſhall bring foorth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wildernes, where no fruits were.

[m] They ſhall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities.

[n] That is, vpon fat ground and well watered, which bringeth foorth in abundance, or in places which before were couered with waters, and now made dry for your vſes.

[o] The fields ſhall be ſo ranke, that they ſhall ſend out their cattell to eate vp the firſt croppe, which abundance ſhall be ſignes of Gods loue and fauour toward them.

CHAP. XXXIII.

1 *The deſtruction of them by whom God hath puniſhed his Church.*

WOe to thee that [a] ſpoyleſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [b] ceaſe to ſpoyle, thou ſhalt be ſpoyled: when thou ſhalt make an end of doing wickedly, [c] they ſhall doe wickedly againſt thee.

2 [d] O Lord, haue mercy vpon vs, wee haue waited for thee: be thou, *vvhich vvaſt* [e] their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult, the [f] people fled: at thine [g] exalting the nations were ſcattered.

4 And your ſpoyle ſhall be gathered *like* the gathering of [h] caterpillers: and [i] he ſhall goe againſt them like the leaping of graſhoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement and iuſtice.

6 And there ſhall be ſtabilitie of [k] the times, ſtrength, ſaluation, wiſedome, and knowledge: *for* the feare of the Lord ſhalbe his treaſure.

7 Behold, [l] their meſſengers ſhall cry without, & the [m] ambaſſadours of peace ſhall weep bitterly.

8 The [n] pathes are waſte: the wayfaring man ceaſeth: he hath broken the couenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, and hewen downe: [o] Sharon is like a wildernes, and Baſhan is ſhaken and Carmel.

10 Now will I [p] ariſe, ſaith the Lord: now will I be exalted, now will I lift vp my ſelfe.

11 [q] Ye ſhall conceiue chaffe, *and* bring forth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall be *as* the burning of

[a] Meaning, the enemies of the Church, as were the Caldeans and Aſſyrians, but chiefly of Saneherib, but not onely.

[b] When thine appoynted time ſhall come that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhalbe giuen to others, as Amos 5, 11.

[c] The Caldeans ſhall do like to the Aſſyrians, as the Aſſyrians did to Iſrael, and the Medes and Perſians ſhall do the ſame to the Caldeans.

[d] He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray, and ſeeke helpe of God.

[e] Which helpedſt our fathers ſo ſoone as they called vpon thee.

[f] That is, the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

[g] When thou, O Lord, diddeſt lift vp thine arme to puniſh thine enemies.

[h] Yee that as caterpillars deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans: but ſhall be gathered on an heape and deſtroyed.

[i] Meaning, the Medes and Perſians againſt the Caldeans.

[k] That is, in the dayes of Hezekiah.

[l] Sent from Saneherib.

[m] Whom they of Ieruſalem ſent to intreat of peace.

[n] Theſe are the words of the ambaſſadours, when they returned from Saneherib.

[o] Which was a plentifull countrey, meaning, that Saneherib would deſtroy all.

[p] To helpe and deliuer my Church.

[q] This is ſpoken againſt the enemies, who thought all was their owne: but he ſheweth that their enterpriſe ſhalbe in vaine, and that the fire which they had kindled for others, ſhould conſume them.

lime: *and as* the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, yee that are [r] farre off, what I haue done, and ye that are neere, know my power.

14 The [ſ] ſinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 Hee that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands from taking of gifts, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

16 He ſhall dwell on [t] high: his defence *ſhallbe* the munitions of rocks: bread ſhalbe giuen him, *and* his waters ſhalbe ſure.

17 Thine eyes ſhall [u] ſee the King in his glory: they ſhall behold the [x] land farre off.

18 Thine heart [y] ſhall meditate feare, Where is the ſcribe? where is the receiuer? where is he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeach, that thou canſt not perceiue, *and* of a ſtammering tongue that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſts: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that cannot be remooued: and the ſtakes thereof can neuer be taken away, neither ſhall any of the cords thereof be broken.

21 For ſurely there the mightie Lord *vvill be* vnto vs, *as* a place [z] of floods, *and* broad riuers, whereby ſhall paſſe no ſhip with oares, neither ſhall great ſhip paſſe thereby.

22 For the Lord *is* our Iudge, the Lord *is* our law-giuer: the Lord *is* our King, he will ſaue vs.

23 Thy [a] cords are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the [b] pray be deuided for a great ſpoyle: *yea*, the lame ſhall take away the pray.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall haue their iniquitie forgiuen.

[r] His vengeance ſhall be ſo great, that all the world ſhall talke thereof.

[ſ] Which doe not beleeue the words of the Prophet, and the aſſurance of their deliuerance.

[t] Meaning, that God will be a ſure defence to all them that liue according to his word.

[u] They ſhall ſee Hezekiah deliuered from his enemies, and reſtored to honour and glory.

[x] They ſhalbe no more ſhut in as they were of Saneherib, but go where it pleaſeth them.

[y] Before that this liberty commeth thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo ſharply aſſaile you, that one ſhall crie, where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall cry for him that valueth the rich houſes, but God will deliuer you from this feare.

[z] Let vs be content with this ſmall riuer of Shiloah and not deſire the great ſtreames and riuers, whereby the enemies may bring in ſhips and deſtroy vs.

[a] He derideth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by ſhipwracke.

[b] Hee comforteth the Church, and ſheweth that they ſhalbe enriched with all benefits both of body and ſoule.

CHAP. XXXIV.

1 *Hee ſheweth that God puniſheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord *is* vpon all nations, and *his* wrath vpon all their armies: he hath [b] deſtroyed them *and* deliuered them to the ſlaughter.

3 And their ſlaine ſhall be caſt out, and their ſtinke ſhall come vp out of their bodies, and the mountaines ſhalbe melted with their blood.

4 And all the hoaſte of heauen [c] ſhalbe diſſolued, and the heauens ſhalbe folden like a booke: and all their hoaſtes ſhall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my ſword ſhalbe [d] drunken in the heauen: behold, it ſhall come downe vpon Edom, euen vpon the people of [e] my curſe to iudgement.

6 The ſword of the Lord is filled with blood: it is made fat with the fat *and* with the blood of the [f] lambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Edom.

7 And the [h] vnicorne ſhall come downe with them, and the heifers with the bulles, and their land ſhall be drunken with blood, and their duſt made fat with fatneſſe.

8 For *it is* the day of the Lords vengeance, *and* the yeere of recompenſe for the iudgement of Zion.

9 And the riuers thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtone, and the land thereof ſhalbe burning pitch.

10 It ſhall not be quenched night nor day: the ſmoake thereof ſhall go vp euermore: it ſhalbe deſolate from generation to generation; none ſhall paſſe through it for euer.

11 But the pelicane [k] and the hedgehog ſhall poſſeſſe it, and the great owle, and the rauen ſhall dwell in it, and he ſhall ſtretch out vpon it the line of [l] vanitie, and the ſtones of emptineſſe.

12 [m] The nobles thereof ſhall call to the kingdome, and there ſhalbe none, and all the princes thereof ſhalbe *as* nothing.

13 And it ſhall bring forth thornes in the palaces thereof, nettles, and thiſtles in the ſtrong holds thereof, and it ſhalbe an habitation for dragons, and a court for oſtriches.

14 There ſhall [n] meet alſo Ziim and Iim, and the Satyre ſhall crie to his fellow, and the ſcrichowle ſhall reſt there, and ſhall finde for her ſelfe a quiet dwelling.

15 There [o] ſhall the owle make her neſt, and lay and hatch, and gather them vnder her ſhadow: there ſhall the vultures alſo be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] theſe ſhall faile, none ſhall want her make: for [r] his mouth hath commanded, and his very ſpirit hath gathered them.

17 And he hath caſt the [ſ] lot for them, and his hand hath deuided vnto them by line: they ſhall poſſeſſe it for euer: from generation to generation ſhall they dwell in it.

[a] He prophecieth of the deſtruction of the Edomites and other nations which were enemies to the Church.

[b] God hath determined in his counſell, and hath giuen ſentence for their deſtruction.

[c] He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles, thinketh that heauen and earth periſheth.

[d] I haue determined in my ſecret counſell, and in the heauens to deſtroy them till my ſword be weary with ſhedding of blood.

[e] They had an opinion of holineſſe, becauſe they came of the Patriarke Izhak, but in effect were accurſed of God, and enemies vnto his Church, as the Papiſts are.

[f] That is, both of young and old, poore and rich of his enemies.

[g] That famous citie ſhalbe conſumed as a ſacrifice burnt to aſhes.

[h] The mighty and rich ſhalbe aſwell deſtroyed as the inferiours.

[i] He alludeth to the deſtruction of Sodome and Gomorah, Gen. 19, 24.

[k] Reade Chap. 13. 21. and Zeph. 2, 14.

[l] In vaine ſhall any man go about to build it againe.

[m] Meaning, there ſhalbe neither order nor policie, nor ſtate of common weale.

[n] Reade Chap. 13. 21.

[o] Signifying, that Idumea ſhould be an horrible deſolation and barren wilderneſſe.

[p] That is, in the Law where ſuch curſes are threatned againſt the wicked.

[q] To wit, beaſtes and foules.

[r] That is, the mouth of the Lord.

[ſ] He hath giuen the beaſtes and foules Idumea for an inheritance.

CHAP. XXXV.

1 *The great ioy of them that beleeue in Chriſt.* 3 *Their office which preach the Goſpel.* 8 *The fruits that follow thereof.*

THe [a] deſert and the wilderneſſe ſhall reioyce, and the waſte ground ſhalbe glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly reioyce alſo and ioy: the glory of Lebanon ſhall be giuen vnto it: the beauty of [b] Carmel, and of Sharon, they ſhall [c] ſee the glory of the Lord, *and* the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you ſtrong, feare not: behold, your God commeth with [c] vengeance: *euen* God with a recompence, he will come and ſaue you.

5 Then ſhall the eyes of the [f] blind be lightened, and the eares of the deafe be opened.

6 Then ſhall the lame man leape as an hart, and the dumbe mans tongue ſhall ſing: for in the [g] wilderneſſe ſhall waters breake out, and riuers in the deſart.

[a] He prophecieth of the full reſtauration of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit as yet it is compared to a deſert and wilderneſſe.

[b] The Church which was before compared to a barren wildernes ſhall by Chriſt be made moſt plenteous and beautifull.

[c] He ſheweth that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.

[d] He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weake, that they may patiently abide the comming of God, which is at hand.

[e] To deſtroy your enemies.

[f] When the knowledge of Chriſt is reuealed.

[g] They that were barren and deſtitute of the graces of God, ſhall haue them giuen by Chriſt.

7 And the drie ground ſhallbe as a poole, and the thirſtie as ſprings of water: in the habitation of dragons, where they lay, *ſhallbe* a place for reeds and ruſhes.

8 And there ſhallbe a path and a way, and the way ſhall be called [h] holy: the polluted ſhall not paſſe by it: for [i] he ſhallbe with them, and walke in the way, and the fooles ſhall not erre.

9 There ſhall be [k] no lyon, nor noyſome beaſts ſhall aſcend by it, neither ſhall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord ſhall returne and come to Zion with praiſe: and euerlaſting ioy ſhall be vpon their heads: they ſhall obtaine ioy and gladneſſe, and ſorow and mourning ſhall flee away.

CHAP. XXXVI.

1 Saneherib ſendeth Rabſhakeh to beſiege Ieruſalem. 15 His blaſphemies againſt God.

NOw [a] in the [b] fourteenth yeere of King Hezekiah, Sanecherib King of Aſſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

2 And the King of Aſſhur ſent Rabſhakeh from Lachiſh toward Ieruſalem vnto king Hezekiah, with a great hoaſt, and he ſtood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the ſonne of Hilkiah the [c] ſteward of the houſe, and Shebna [d] the chancellour, and Ioah the ſonne of Aſaph the recorder.

4 And [e] Rabſhakeh ſaid vnto them, Tell you Hezekiah, I pray you, Thus ſaith the great king, the King of Aſſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, [f] Surely *I haue* eloquence, *but* counſell and ſtrength *are* for the warre: on whom then doeſt thou truſt, that thou rebelleſt againſt me?

6 Loe, thou truſteſt in this broken ſtaffe of reede, on Egypt, wherevpon if a man leane, it will goe into his hand, and pearce it: ſo *is* [g] Pharaoh King of Egypt vnto all that truſt in him.

7 But if thou ſay vnto me, We truſt in the Lord our God, is not that hee, whoſe hie places and whoſe altars Hezekiah tooke downe, and ſaid to Iudah and to Ieruſalem, Ye ſhall worſhip before this altar?

8 Now therefore giue hoſtages to my Lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able on thy part to ſet riders vpon them.

9 For how canſt thou ‖ deſpiſe any captaine of the [h] leaſt of my lords ſeruants? and put thy truſt on Egyypt for charets and for horſemen?

10 And am I now come vp without the Lord to this land to deſtroy it? The Lord ſayde vnto me, [i] Goe vp againſt this land and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebnah and Ioah vnto Rabſhakeh, [k] Speake, I pray thee, to thy ſeruants in the Aramites language (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then ſaid Rabſhakeh, Hath my maſter ſent mee to thy maſter, and to thee, to ſpeake theſe wordes, and not to the men that ſit on the wall? that they may eate their owne thing, and drinke their owne † piſſe with you?

13 So Rabſhakeh ſtood, and cried with a loud voyce in the Iewes language, and ſaid, Heare the words of the great King, of the King of Aſſhur.

14 Thus ſaith the king, Let not Hezekiah deceiue you: for he ſhall not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs: this citie ſhall not be giuen ouer into the hand of the king of Aſſhur.

16 Hearken not to Hezekiah: for thus ſayth the king of Aſſhur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyardes,

18 Leaſt Hezekiah deceiue you, ſaying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Aſſhur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of theſe lands, that hath deliuered their countrey out of mine hand, that the Lord ſhould deliuer Ieruſalem out of mine hand?

21 Then they [n] kept ſilence, and anſwered him not a worde: for the kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chancellor, and Ioah the ſonne of Aſaph the recorder, vnto Nezekiah with rent cloathes, and tolde him the words of Rabſhakeh.

CHAP. XXXVII.

2 Hezekiah asketh counſell of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is ſlaine of the Angel. 38 And he himſelfe of his owne ſonnes.

AND * when the King Hezekiah heard it, hee [a] rent his cloathes, and put on ſackecloth and came into the houſe of the Lord.

2 And hee ſent Eliakim the ſteward of the houſe, and Shebna the chancellor, with the Elders of the Prieſts, cloathed in ſackecloth vnto [b] Iſaiah the Prophet the ſonne of Amoz.

3 And hee ſaid vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the [c] birth, and there is no ſtrength to bring foorth.

4 If ſo be the Lord thy God hath [d] heard the words of Rabſhakeh, whom the King of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproach him with words, which the Lord thy God hath heard, then [e] lift thou vp *thy* prayer for the remnant that are left.

5 So the ſeruants of the King Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto them, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraid of the wordes that thou haſt heard, wherewith the ſeruants of the King of Aſſhur haue blaſphemed me.

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[h] It ſhallbe for the Saints of God and not for the wicked.

[i] God ſhall leade and guide them, alluding to the bringing forth of Egypt.

[k] As he threatneth to the wicked to be deſtroyed hereby. Chap. 30, 6.

[l] Whom the Lord ſhall deliuer from the captiuitie of Babylon.

[a] This hiſtorie is rehearſed becauſe it is as a ſeale and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his Church to be afflicted, but at length would ſend deliuerance.

[b] When he had aboliſhed ſuperſtition, and idolatry, and reſtored religion, yet God would exerciſe his Church to trie their faith and patience.

[c] For he was now reſtored to his office, as Iſaiah had prophecied, Chap. 22, 20.

[d] This declareth that there were few godly to be found in the kings houſe, when he was driuen to ſend this wicked man in ſuch a weightie matter.

[e] Saneheribs chiefe captaine.

[f] He ſpeaketh this in the perſon of Hezekiah, falſly charging him that he put his truſt in his wit and eloquence, whereas his onely confidence was in the Lord.

[g] Satan laboured to pull the godly King from one vaine confidence to another: to wit, from truſt in the Egyptians, whoſe power was weake and would deceiue them, to yeeld himſelfe to the Aſſyrians, and ſo not to hope for any helpe of God.

‖ *Or, turne backe.*

[h] He reprocheth to Hezekiah his ſmall power, which is not able to reſiſt one of Saneheribs leaſt captaines.

[i] Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we muſt trie the ſpirits, whether they be of God or no.

[k] They were afraid, leaſt by his words, he ſhould haue ſtirred vp the people againſt the King, and alſo pretended to grow to ſome appoyntment with him.

† *Ebr. the water of their feet.*

[l] The Ebrew word ſignifieth bleſſing, whereby this wicked captaine would haue perſwaded the people, that their condition ſhould be better vnder Saneherib then vnder Hezekiah.

[m] That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how euery towne had his peculiar idole, and how the wicked make God an idole becauſe they do not vnderſtand that God maketh them his ſcourge, and puniſheth cities for ſinne.

[n] Not that they did not ſhew by euident ſignes that they did deteſt his blaſphemie: for they had now rent their clothes, but they knew it was in vaine to vſe long reaſoning with this infidell, whoſe rage they ſhould haue ſo much more prouoked.

* 2. *Kings* 19, 1.

[a] In ſigne of grief and repentance.

[b] To haue comfort of him by the word of God, that his faith might be confirmed and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeeke vnto God and his miniſters.

[c] We are in as great ſorow as a woman that trauaileth of child, and cannot be deliuered.

[d] That is, will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that hee knoweth not the ſinne, or heareth not the cauſe.

[e] Declaring that the miniſters office doeth not onely ſtand in comforting by the word, but alſo in praying for the people.

7 Behold, I will ſend a blaſt vpon him, and he ſhall heare a [f] noiſe, and returne to his owne land, and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the King of Aſſhur fighting againſt [g] Libnah: for he had heard that he was departed from Lachiſh.

9 Hee heard alſo men ſay of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight againſt thee: and when hee heard it, hee ſent *other* meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeake to Hezekiah King of Iudah, ſaying, Let not thy God [h] deceiue thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be giuen into the hand of the King of Aſſhur.

11 Behold, thou haſt heard what the Kings of Aſſhur haue done to all landes in deſtroying them, and ſhalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue deſtroyed? *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden, which were at Telaſſar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it, and hee went vp into the houſe of the Lord, and Hezekiah ſpread it before the Lord.

15 And Hezekiah prayed vnto the Lord, ſaying,

16 O Lord of hoaſtes, God of Iſrael, which [l] dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and ſee, and heare all the words of Saneherib, who hath ſent to blaſpheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Aſſhur haue deſtroyed all lands and [m] their countrey,

19 And haue caſt their gods in the fire: for they were no gods, but the worke of mens hands, *euen* wood or ſtone: therefore they deſtroyed them.

20 Now therefore, O Lord our God, ſaue thou vs out of his hand, that [n] all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Iſaiah the ſonne of Amoz ſent vnto Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, Becauſe thou haſt prayed vnto me, concerning Saneherib king of Aſſhur,

22 This is the word that the Lord hath ſpoken againſt him, The [o] virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorne: the daughter of Ieruſalem hath ſhaken her head at thee.

23 Whom haſt thou railed on and blaſphemed? and againſt whom haſt thou exalted *thy* voyce, and lifted vp thine eyes on hie? *euen* againſt the [p] holy One of Iſrael.

24 By thy ſeruants haſt thou railed on the Lord, and ſaid, By the multitude of my charets I am come vp to the top of the mountaines to the ſides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe vp to the heights of his top, *and* to the foreſt of his fruitfull places.

25 I haue digged, [q] and drunke the waters, and with the plant of my feete haue I dried all the riuers cloſed in.

[f] Of he Egyptians and Ethiopians, that ſhall come and fight againſt him.

[g] Which was a citie toward Egypt, thinking thereby to haue ſtayed the force of his enemies.

[h] Thus God would haue him to vtter a moſt horrible blaſphemie before his deſtruction: as to call the authour of all trueth, a deceiuer: ſome gather hereby that Shebnah had diſcloſed vnto Saneherib the anſwere that Iſaiah ſent to the king.

[i] Which was a citie of the Medes.

[k] Called alſo Charre a citie in Meſopotamia, whence Abraham came after his fathers death.

[l] He groundeth his prayer on Gods promiſe, who promiſed to heare them from betweene the Cherubims.

[m] Meaning, the ten tribes.

[n] He declareth for what cauſe he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

[o] Whom God had choſen to himſelfe as a chaſte virgin, and ouer whom he had care to preſerue her from the luſts of the tyrant, as a father would haue ouer his daughter.

[p] Declaring hereby that they that are enemies to Gods Church, fight againſt him whoſe quarrel his Church onely maintaineth.

[q] He boaſteth of his policie, in that that he can finde meanes to nouriſh his army: and of his power in that that his army is ſo great, that it is able to drie vp whole riuers, and to deſtroy the waters which the Iewes had cloſed in.

26 Haſt thou not heard how I haue of olde time made it, [r] and haue formed it long agoe? and ſhould I now bring it, that it ſhould be deſtroyed, *and laid* on ruinous heapes, *as* cities defenced?

27 Whoſe inhabitants haue † ſmall power, *and* are afraid and confounded: they are like the graſſe of the field and greene herbe, *or* graſſe on the houſe tops, or corne blaſted [ſ] afore it be growen.

28 But I know thy dwelling, and thy [t] going out, and thy comming in, and thy furie againſt mee.

29 Becauſe thou rageſt againſt me, and thy tumult is come vp vnto mine eares, therefore will I put mine [u] hooke in thy noſtrels, and my bridle in thy lips, and will bring thee backe againe the ſame way thou [x] cameſt.

30 And this ſhall be a [y] ſigne vnto thee, *O Hezekiah*, Thou ſhalt eate this yeere ſuch as groweth of it ſelfe: and the [z] ſecond yeere ſuch things as grow without ſowing: and in the third yeere, ſow ye and reape, and plant vineyards, and eate the fruite thereof.

31 And [a] the remnant that is eſcaped of the houſe of Iudah, ſhall againe take root downward and beare fruit vpward.

32 For out of Ieruſalem ſhall goe a remnant, and they that eſcape out of mount Zion: the zeale of the Lord of hoaſts ſhall doe this.

33 Therefore thus ſaith the Lord concerning the King of Aſſhur, He ſhall not enter into this citie, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a mount againſt it.

34 By the ſame way that he came, he ſhall returne, and not come into this citie, ſaith the Lord.

35 For I will defend this citie to ſaue it, for mine owne ſake, and for my ſeruant [b] Dauids ſake.

36 ¶ * Then the Angel of the Lord went out, and ſmote in the campe of Aſſhur, an hundreth fourescore, and fiue thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

37 So Saneherib king of Aſſhur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the Temple worſhipping of Niſroch his god, Adramelech and Sharezer his ſonnes * ſlewe him with the ſword, and they eſcaped into the land of ‖ Ararat: and [d] Eſarhaddon his ſonne reigned in his ſtead.

[r] Signifying, that God made not his Church to deſtroy it, but to preſerue it: and therefore he ſaith that he formed it of old, euen in his eternall counſell which cannot be changed.

† *Ebr. are ſhort in hand.*

[ſ] He ſheweth that the ſtate and power of moſt flouriſhing cities endureth but a moment in reſpect of the Church, which ſhall remaine for euer, becauſe God is the maintainer thereof.

[t] Meaning, his counſels and enterpriſes.

[u] Becauſe Saneherib ſhewed him ſelfe, as a deuouring fiſh and furious beaſt, he vſeth theſe ſimilitudes, to teach how he will take him and guide him.

[x] Thou ſhalt loſe thy labour.

[y] God giueth ſignes after two ſorts: ſome goe before the thing, as the ſignes that Moſes wrought in Egypt, which were for the confirmation of their faith, and ſome go after the thing, as the ſacrifice, which they were commanded to make three dayes after their departure: and theſe latter are to keepe the benefits of God in our remembrance: of the which ſort this here is.

[z] He promiſeth that for two yeeres the ground of it ſelfe ſhould feede them.

[a] They whom God hath deliuered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the Church.

[b] For my promiſe ſake made to Dauid.

* 2. *Kings* 19, 35. 2. *chron.* 32, 21. *tob.* 1, 18. *ecclus.* 48, 22. 1. *mac.* 7, 41. 2. *mac.* 8, 19.

[c] Which was the chiefeſt citie of the Aſſyrians.

* *Tob.* 1, 21.

‖ *Or, Armenia.*

[d] Who was alſo called Sardanapalus, in whoſe dayes tenne yeeres after Saneheribs death the Caldeans ouercame the Aſſyrians by Merodach their king.

CHAP. XXXVIII.

1 *Hezekiah is ſicke.* 5 *He is reſtored to health by the Lord, and liueth fifteene yeeres after.* 10 *He giueth thanks for his benefit.*

ABout * that [a] time was Hezekiah ſicke vnto the death, and the Prophet Iſaiah ſonne of Amoz came vnto him, and ſaid vnto him, Thus ſaith the Lord, Put thine houſe in an order, for thou ſhalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

* 2. *Kings* 20, 1. 2. *chron.* 32, 4.

[a] Soone after that the Aſſyrians were ſlaine: ſo that God will haue the exerciſe of his children continuall, that they may learne onely to depend vpon God and aſpire to the heauens.

[b] For his heart was touched with feare of Gods iudgement, ſeeing hee had appointed him to die ſo quickely after his deliuerance from ſo great calamitie, as one vnworthy to remaine in that eſtate, and alſo foreſeeing the great change that ſhould come in the Church, foraſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not borne: and when he reigned, we ſee what a tyrant he was.

3 And ſayd, I beſeech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfit heart, and haue done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the worde of the Lord to Iſaiah, ſaying,

5 Goe, and ſay vnto Hezekiah, Thus ſaith the Lord God of Dauid thy father, I haue heard thy prayer, *and* ſeene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee [c] out of the hand of the king of Aſſhur, and this citie: for I will defend this citie.

7 And [d] this ſigne ſhalt thou haue of the Lord, that the Lord will doe this thing that he hath ſpoken,

8 Behold, I will bring againe the ſhadow of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] ſunne) ten degrees backward: ſo the ſunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah king of Iudah, when he had bene ſicke, and was recouered of his ſickeneſſe.

10 I ſayd in the [g] cutting off of my dayes, I ſhall goe to the gates of the graue: I am depriued of the reſidue of my yeeres.

11 I ſaid, [h] I ſhall not ſee the Lord, *euen* the Lord in the land of the liuing: I ſhall ſee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me, like a ſhepheards tent: I [i] haue cut off like a weauer my life: he will cut me off from the height: from day [k] to night, thou wilt make an ende of me.

13 I reckoned [l] to the morning: but he brake all my bones like a lion, from day to night wilt thou make an ende of me.

14 Like a crane *or* a ſwallow, ſo did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [n] it hath oppreſſed mee, comfort me.

15 What ſhall I ſay, [o] for he hath ſaid it to me, and he hath done it: I ſhall walke [p] weakely all my yeeres in the bitterneſſe of my ſoule.

16 O Lord, [q] *to them* that ouerliue them, and to all *that are* in them, the life of my ſpirit *ſhall be knowen*, that thou cauſedſt me to [r] ſleepe and haſt giuen life to me.

17 Behold, for [ſ] felicitie I had bitter griefe, but it was thy pleaſure *to deliuer* my ſoule from the pit of corruption: for thou haſt caſt all my [t] ſinnes behind thy backe.

18 For [u] the graue cannot confeſſe thee: death cannot praiſe thee: they that goe downe into the pit, cannot hope for thy trueth.

19 *But* the liuing, the liuing, he ſhall confeſſe thee, as I *doe* this day: the father to the [x] children ſhall declare thy trueth.

20 The Lord *was ready* to ſaue mee: therefore wee will ſing my ſong, all the dayes of [y] our life in the houſe of the Lord.

21 Then ſaid Iſaiah, Take a lumpe of dry figs and [z] lay it vpon the boile, and he ſhall recouer.

22 Alſo Hezekiah [a] had ſayd, What is the ſigne, that I ſhall goe vp into the houſe of the Lord?

CHAP. XXXIX.

Hezekiah is reprooued becauſe hee ſhewed his treaſures vnto the ambaſſadours of Babylon.

AT * the ſame time, [a] Merodach Baladan, the ſonne of Baladan, King of Babel, ſent [b] letters, and a preſent to Hezekiah: for he had heard that he had bene ſicke, and was recouered.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of the treaſures, the ſiluer, and the golde, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures; there was nothing in his houſe, nor in all his kingdome that Hezekiah ſhewed them not.

3 Then came Iſaiah the Prophet vnto King Hezekiah, and ſaid vnto him, What ſayd theſe men? and from whence came they to thee? And Hezekiah ſaid, They are come from a farre countrey vnto me, from Babel.

4 Then ſayd hee, What haue [d] they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene; there is nothing among my treaſures, that I haue not ſhewed them.

5 And Iſaiah ſayd to Hezekiah, Heare the word of the Lord of hoaſtes,

6 Behold, the dayes come, that all that is in thine houſe, and which thy fathers haue laid vp in ſtore vntill this day, ſhallbe [e] caried to Babel: nothing ſhall be left, ſaith the Lord.

7 And of thy ſonnes, that ſhall proceede out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhalbe [f] eunuches in the palace of the King of Babel.

8 [g] Then ſaid Hezekiah to Iſaiah, The word of the Lord is good, which thou haſt ſpoken: and he ſayd, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

2 Remiſſion of ſinnes by Chriſt. 3 The comming of Iohn Baptiſt. 18 The Prophet reproueth the Idolaters, and them that truſt not in the Lord.

COmfort [a] yee, comfort ye my people, will your God ſay.

2 Speake comfortably to Ieruſalem, and crie vnto her, that her [b] warfare is accompliſhed, that her iniquity is perdoned; for ſhee hath receiued of the Lords hand [c] double for all her ſinnes.

3 A [d] voyce cryeth in the [e] wilderneſſe, [f] Prepare ye the way of the Lord: make ſtreight in the deſert a path for our God.

4 Euery valley ſhalbe exalted, and euery [g] mountaine and hill ſhalbe made low; and the crooked ſhalbe ſtreight, and the rough places plaine.

5 And the glory of the Lord ſhalbe reuealed, and all [h] fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

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[c] He doth not onely promiſe to prolong his life, but to giue him reſt and quietneſſe from the Aſſyrians, who might haue renewed their armie to reuenge their former diſcomfiture.

[d] For Hezekiah had asked for the confirmation of his faith, a ſigne, as ver. 22. and 2. King. 20. 8 whereunto he was mooued by the ſingular motion of Gods ſpirit.

[e] Reade 2 King. 20. 10.

[f] He left this ſong of his lamentation and thankeſgiuing to all poſterity, as a monument of his owne infirmitie and thankfull heart for Gods benefits, as Dauid did, Pſal. 51.

[g] At what time it was tolde me, that I ſhould die.

[h] I ſhall no more praiſe the Lord here in this Temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appeare when they feele their owne weakeneſſe.

[i] By my ſinne I haue prouoked God to take my life from me.

[k] That is, in one day, or ſhortly.

[l] Ouer night I thought that I ſhould liue till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horror that the faithfull haue when they apprehend Gods iudgement againſt their ſinne.

[m] I was ſo opreſt with ſorow, that I was not able to vtter my words, but onely to grone and ſigh.

[n] To wit, ſorow and griefe both of the body and mind. [o] God hath declared by his Prophet that I ſhall die and therefore I will yeeld vnto him. [p] I ſhall haue no releaſe, but continuall ſorowes whiles I liue. [q] They that ſhall ouerliue the men that are now aliue, and all they that are in theſe yeeres ſhall acknowledge this benefite. [r] That after that thou hadſt condemned me to death thou reſtoredſt me to life. [ſ] Wheareas I thought to haue liued in reſt and eaſe being deliuered from mine enemie, I had griefe vpon griefe. [t] He eſteemeth more the remiſſion of his ſinnes, and Gods fauour then a thouſand liues. [u] For as much as God hath placed man in this world to glorifie him, the godly take it as a ſigne of his wrath, when their dayes were ſhortened, either becauſe that they ſeemed vnworthy for their ſinnes to liue longer in his ſeruice, or for their zeale to Gods glory, ſeeing that there are ſo few in earth that do regard it, as Pſal. 6, 5. 115. 17. [x] All poſterity ſhall acknowledge, and the fathers according to their duety toward their children ſhall inſtruct them in thy graces, and mercies toward me.

[y] Hee ſheweth what is the vſe of the Congregation and Church, to wit, to giue the Lord thankes for his benefits.

[z] Read 2. King 20. 7.

[a] As verſe 7.

* 2. King. 20. 12.

[a] This was the firſt king of Babylon, which ouercame the Aſſyrians in the tenth yeere of his reigne.

[b] Partly mooued with the greatneſſe of the miracle, partly becauſe he ſhewed himſelfe enemie to his enemies, but chiefly becauſe he would ioyne with them whom God fauoured, and haue their helpe, if occaſion ſerued.

[c] Reade 2. King. 20. 13. & 2. Chron. 32. 25. 31.

[d] He asketh him of the particulars, to make him vnderſtand the craft of the wicked, which he before being ouercome with their flattery and blinded with ambition, could not ſee.

[e] By the grieuouſnes of the puniſhment is declared how greatly God deteſted ambition & vaine glory.

[f] That is, officers and ſeruants.

[g] Reade 2. King. 20, 19.

[a] This is a conſolation for the Church, aſſuring them, that they ſhalbe neuer deſtitute of Prophets whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliuerance both of body and ſoule.

[b] The time of her affliction.

[c] Meaning, ſufficient, as chap. 61. 7. and full correction, or double grace, whereas ſhe deſerued double puniſhment. [d] To wit, of the Prophets. [e] That is, in Babylon and otherplaces, where they were kept in captiuity, and miſery. [f] Meaning Cyrus and Darius which ſhould deliuer Gods people out of captiuity, and make them a ready way to Ieruſalem: and this was fully accompliſhed, when Iohn the Baptiſt brought tidings of Ieſus Chriſtes comming, who was the true deliuerer of his Church from ſinne and Satan, Matth. 3. 3. [g] Whatſoeuer may let or hinder this deliuerance, ſhall be remooued. [h] This miracle ſhallbe ſo great, that it ſhallbe knowen through all the world.

6 A [i] voyce ſayd, Crie. And he ſaid, What ſhall I cry? All fleſh *is* graſſe, and all the [k] grace thereof *is* as the floure of the field.

7 The graſſe withereth, the floure fadeth, becauſe the [l] Spirit of the Lord bloweth vpon it: ſurely the people *is* graſſe.

8 The graſſe withereth, the floure fadeth: but the [m] word of our God ſhall ſtand for euer.

9 ¶ O Zion, that bringeſt good tidings, get thee vp into the high [n] mountaine: O Ieruſalem, that bringeſt good tidings, lift vp thy voyce with ſtrength: lift it vp, be not afraid: ſay vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God will come with power, and [p] his arme ſhall rule for him: behold, his reward, *is* with him, and his worke before him.

11 He ſhall feede his flocke like a ſhepheard: he ſhall gather the lambs with his arme, and cary them in his boſome, *and* ſhall guide them with [q] young.

12 Who hath meaſured the waters in his [r] fiſt? and counted heauen with the ſpan, and comprehended the duſt of the earth in a meaſure? and weighed the mountaines in a weight, and the hils in a balance?

13 Who hath inſtructed the ſpirit of the Lord? or *vvas* [ſ] his counſeller, *or* taught him?

14 Of whom tooke the counſeil, and *vvho* inſtructed him and taught him in the way of iudgment? or taught him knowledge, and ſhewed vnto him the way of vnderſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the duſt of the balance: behold, he taketh away the yles as a litle duſt.

16 And Lebanon *is* not ſufficient for fire, nor the beaſts thereof ſufficient for a burnt offring.

17 All nations before him *are* as [t] nothing, and they are counted to him, leſſe then nothing, and vanitie.

18 To whom then [u] will yee liken God? or what ſimilitude will yee ſet vp vnto him?

19 The workeman melteth an image, or the goldſmith beateth it out in golde, or the goldeſmith *maketh* ſiluer plates.

20 Doth not [x] the poore chuſe out a tree that will not rot, for an oblation? hee ſeeketh alſo vnto him a cunning workeman, to prepare an image that ſhall not be mooued.

21 Know ye nothing? haue ye not heard [y] it? hath it not bene told you from the beginning? haue ye not vnderſtood it by the [z] foundation of the earth?

22 He ſitteth vpon the circle of the earth, and the inhabitants thereof *are* as groſhoppers, hee ſtretcheth out the heauens as a curtaine, and ſpreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not ſowen, as though their ſtocke tooke no roote in the earth: for hee did euen [a] blow vpon them, and they withered, and the whirlewinde will take them away as ſtubble.

25 To whom now will yee liken mee, that I ſhould be like *him*, ſaith the Holy one?

26 Lift vp your eyes on high, and behold who hath created theſe things, and bringeth [b] out their armies by number, and calleth them all by names: by the greatneſſe of *his* power & mighty ſtrength nothing faileth.

27 Why ſayeſt thou, O Iaakob, and ſpeakeſt O Iſrael, [c] My way is hid from the Lord, and my iudgement is paſſed ouer of my God?

28 Knoweſt thou not? *or* haſt thou not heard, that the euerlaſting God, the Lord hath created the [d] ends of the earth? he neither fainteth, nor is weary: there *is* no ſearching of his [e] vnderſtanding.

29 *But* he giueth ſtrength vnto him that fainteth, and vnto him that hath no ſtrength, he encreaſeth power.

30 [f] Euen the young men ſhall faint, and be weary, and the young men ſhall ſtumble and fall.

31 But they that waite vpon the Lord, ſhall renew *their* ſtrength: they ſhall lift vp the wings, as the eagles: they ſhall runne, and not be weary, and they ſhall walke and not faint.

CHAP. XLI.

2 Gods mercie in chuſing his people. 6 Their idolatrie. 27 Deliuerance promiſed to Zion.

Keepe [a] ſilence before me, O ylands, and let the people [b] renew *their* ſtrength: let them come neere, and let them ſpeake: let vs come together into iudgement.

2 Who raiſed vp [c] iuſtice from the Eaſt, *and* called him to his foote? *and* gaue the nations before him, and ſubdued the kings? he gaue them as duſt to his ſword, *and* as ſcattered ſtubble vnto his bow.

3 Hee purſued them, and paſſed ſafely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the [d] generations from the beginning. I the Lord *am* the [e] firſt, and with the laſt I am the ſame.

5 The yles ſaw it, and did [f] feare, *and* the ends of the earth were abaſhed, drew neere, and [g] came.

6 Euery man helped his neighbour, and ſayd to his brother, [h] Be ſtrong.

7 So the workeman comforted the founder, *and* hee that ſmote with the hammer, him that ſmote by courſe, ſaying, It is ready for the ſodering, and hee faſtened it with nailes that it ſhould not be mooued.

8 ¶ But thou, Iſrael, art my [i] ſeruant, *and* thou Iaakob, whom I haue choſen, the ſeede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and ſayd vnto thee, Thou art my ſeruant: I haue choſen thee, and not caſt thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and helpe thee, and will ſuſteine thee with the [k] right hand of my iuſtice.

11 Behold, all they that prouoke thee, ſhalbe aſhamed, and confounded: they ſhalbe as nothing, and they that ſtriue with thee ſhall periſh.

12 Thou ſhalt ſeeke them and ſhalt not [l] finde them: *to vvit*, the men of thy ſtrife, *for* they ſhall be as nothing, and the men that warre againſt thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying vnto thee, Feare not, I will help thee.

14 Feare not thou [m] worme, Iaakob, *and* yee

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[i] The voyce of God which ſpake to the Prophet Iſaiah.

[k] Meaning, all mans wiſedome and naturall powers, Iames 1,10. 1.pet. 1,24.

[l] The ſpirit of God ſhall diſcouer the vanitie in all that ſeeme to haue any excellencie of themſelues.

[m] Though conſidering the frailtie of mans nature many of the Iewes ſhould periſh, and ſo not be partakers of this deliuerance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feele the fruite thereof.

[n] To publiſh this benefite through all the world.

[o] He ſheweth at one word the perfection of all mans felicitie, which is to haue Gods preſence.

[p] His power ſhall be ſufficient without helpe of any other, and ſhall haue all meanes in himſelfe to bring his will to paſſe.

[q] He ſhall ſhew his care and fauour ouer them that are weake and tender.

[r] Declaring that as God onely hath all power, ſo doeth he vſe the ſame for the defence and maintenance of his Church.

[ſ] He ſheweth Gods infinite wiſdome for the ſame.

[t] He ſpeaketh all this to the intent that they ſhould neither feare man nor put their truſt in any, ſaue onely in God.

[u] Hereby he armeth them againſt the idolatrie, wherewith they ſhould be tempted in Babylon.

[x] He ſheweth the rage of the idolaters, ſeeing that the poore that haue not to ſuffice their owne neceſſities, will defraude themſelves to ſerve their idoles.

[y] Haue yee not the word of God, which plainely condemneth idolatry?

[z] Can you not learne by the viſible creatures whom God hath made to obſerve your uſe, that you ſhould not ſerve them nor worſhip them?

[a] So that his power appeareth in every place whereſoever wee turne our eyes.

[b] Who hath ſet in order the infinite number of the ſtarres.

[c] He rebuketh the Iewes, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

[d] And therefore all power is in his hand to deliver when his time commeth.

[e] Shewing that men muſt patiently abide, and not curiouſly ſeeke out the cauſe of Gods delay in our afflictions.

[f] They that truſt in their owne vertue, and do not agknowledge that all commeth of God.

[a] God as though he pleaded his cauſe with all nations, requireth ſilence, that hee may be heard in his right.

[b] That is, gather all their power and ſupports.

[c] Who called Abraham (who was the paterne of Gods iuſtice in delivering his Church) from the idolatrie of the Caldeans to goe to and fro at his commaundement, and placed him in the land of Canaan.

[d] Who hath created man and mainteined his ſucceſſion.

[e] Though the world ſet up never ſo many gods, yet they diminiſh nothing of my glory: for I am all one, unchangeable, which have ever bene, and ſhallbe for ever.

[f] Conſidering mine excellent workes among my people.

[g] They aſſembled themſelves, and conſpired againſt me to maintaine their idolatrie.

[h] Hee noteth the obſtinacie of the idolaters to maintaine their ſuperſtitions.

[i] And therefore oughteſt not to pollute thy ſelfe with the ſuperſtition of the Gentiles.

[k] That is, by the force of promiſe, in the performance whereof I will ſhew my ſelfe faithfull and iuſt.

[l] Becauſe they ſhall be deſtroyed.

[m] Thus he calleth them becauſe they were contemned of all the world, and that they conſidering their owne poore eſtate, ſhould ſeeke vnto him for helpe.

men of Iſrael: I will helpe thee, ſaith the Lord, and thy redeemer the holy One of Iſrael.

15 Behold, I will make thee a roler, and a new threſhing inſtrument hauing teeth: thou ſhalt threſh the [n] mountaines, and bring them to powder, and ſhalt make the hilles as chaffe.

16 Thou ſhalt fanne them, and the wind ſhall cary them away, and the whirlewind ſhall ſcatter them: and thou ſhalt reioyce in the Lord, *and* ſhalt glory in the holy One of Iſrael.

17 *When* [o] the poore and the needy ſeeke water, & there *is* none (their tongue faileth for thirſt: I the Lord will heare them: I the God of Iſrael will not forſake them:)

18 I will open riuers in the tops of the hilles, and fountaines in the mids of the valleyes: I will make the wilderneſſe as a poole of water, and the waſte [p] land as ſprings of water.

19 I will ſet in the wilderneſſe the cedar, the Shittah, and the myrrhe tree, and the pine tree, *and* I will ſet in the wilderneſſe the firre tree, the elme and the boxe tree together.

20 Therefore let them ſee and know, and let them conſider and vnderſtand together that the hand of the Lord hath done this, and the holy One of Iſrael [q] hath created it.

21 [r] Stand to your cauſe, ſaith the Lord: bring forth your ſtrong reaſons ſaith yͤ King of Iaakob.

22 Let them bring them foorth, and let them tell vs what ſhall come, let them ſhewe the former things what they be, that we may conſider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: *man* hath [s] choſen an abomination by them.

25 ¶ I haue raiſed vp from the North, and he ſhall come: from the Eaſt ſunne ſhall he [u] call vpon my name, and ſhall come vpon [x] princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may ſay, Hee is righteous? Surely there is none that ſheweth: ſurely there is none that declareth: ſurely there is none that heareth [y] your words.

27 *I am* the firſt, *that ſaith* to Zion, Behold, behold [z] them: and I will giue to Ieruſalem [a] one that ſhall bring good tidings.

28 But when [b] I beheld, there was none: and when I enquired of them, there *vvas* no counſeller, and when I demaunded of them, they anſwered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confuſion.

[n] I will make thee able to deſtroy all thine enemies, be they neuer ſo mightie: and this chiefly is referred to the kingdome of Chriſt.

[o] That is, they that ſhalbe afflicted in the captiuitie of Babylon.

[p] God will rather change the order of nature then they ſhould want any thing, that cry to him by true faith in their miſeries: declaring to them hereby that they ſhall lacke nothing by the way, when they returne from Babylon.

[q] That is, hath appointed and determined that it ſhall come ſo to paſſe.

[r] He biddeth the idolaters to proove their religion, and to bring foorth their idoles, that they may be tried whether they know all things, and can do all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

[s] So that a man cannot make an idole, but he muſt do that which God deteſteth and abhorreth: for hee chuſeth his owne deviſes and forſaketh the Lords.

[t] Meaning, the Chaldeans.

[u] That is, Cyrus, who ſhall doe all things in my name & by my direction: whereby hee meaneth that both their captiuitie, and deliuerance ſhall be ordered by Gods prouidence and appointment.

[x] Both of the Chaldeans and others.

[y] Meaning, that none of the Gentiles gods can worke any of theſe things.

[z] That is, the Iſraelites which returne from the captiuitie.

[a] To wit, a continuall ſucceſſion of Prophets and miniſters.

[b] When I looked whether the idoles could doe theſe things, I found that they had neither wiſedome nor power to doe any thing: therefore he concludeth that all are wicked, that truſt in ſuch vanities.

CHAP. XLII.

1 *The obedience and humilite of Chriſt.* 6 *Why hee was ſent into the world.* 11 *The vocation of the Gentiles.*

BEholde, [a] my ſeruant: [b] I will ſtay vpon him: mine elect, *in vvhom* my ſoule [c] deliteth: I haue put my Spirit vpon him: hee ſhall bring foorth [d] iudgement to the Gentiles.

2 He ſhall not [e] cry, nor lift vp, nor cauſe his voyce to be heard in the ſtreete.

3 A [f] bruiſed reede ſhall hee not breake, and the ſmoking [g] flaxe ſhall he not quench: he ſhall bring foorth iudgement in [h] trueth.

4 Hee ſhall not faile nor be diſcouraged till he haue [i] ſet iudgement in the earth: and the [k] yles ſhall wait for his Law.

5 Thus ſaith God the Lord (he that created the heauens and ſpread them abroad: hee that ſtretched foorth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and ſpirit to them that walke therein)

6 I the Lord haue called thee in [l] righteouſneſſe, and will hold [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, *and* for a light of the Gentiles,

7 That thou mayeſt open the eyes of the blind, *and* bring out the priſoners from the priſon: and them that ſit in darkeneſſe, out of the priſon houſe.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neither my praiſe to grauen images.

9 Beholde, the former things are [p] come to paſſe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new ſong, *and* his praiſe from the end of the earth: ye that go downe to the ſea, and all that is therein, the yles and the inhabitants thereof.

11 Let the wilderneſſe and the cities thereof lift vp *their voyce*, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes ſing: let them ſhout from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praiſe in the ylands.

13 The Lord ſhall goe forth as a [r] gyant; hee ſhall ſtirre vp *his* courage like a man of warre: he ſhall ſhout and cry, *and* ſhall preuaile againſt his enemies.

14 I haue a long time holden me peace: I haue bene ſtill *and* refrained my ſelfe; now will I cry like a [s] traueiling woman: I will deſtroy and deuoure at once.

15 I will make waſte mountaines, and hils, and drie vp all their hearbs, and I will make the floods ylands, and I will drie vp the pooles.

16 ¶ And I will bring the [t] blind by a way, that they knew not, *and* lead them by pathes that they haue not knowen: I will make darkeneſſe light before them, and crooked things ſtreight. Theſe things will I doe vnto them, and not forſake them.

17 They ſhall be turned backe: they ſhall be greatly aſhamed, that truſt in grauen images, and ſay to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and ye blind, regarde, that ye may ſee.

19 Who is blind but my [u] ſeruant? or deafe as my [x] meſſenger, that I ſent? who is blinde as the [y] perfite, and blind as the Lords ſeruant?

20 Seeing many things, but thou keepeſt them not? opening the eares, but he heareth not?

[a] That is, Chriſt, who in reſpect of his manhood is called here ſeruant. The Prophets vſe to make mention of Chriſt after that they haue declared any great promiſe, becauſe hee is the foundation whereupon all the promiſes are made and ratified.

[b] For I haue committed all my power to him, as to a moſt faithfull ſteward: Some reade, I will eſtabliſh him: to wit, in his office by giuing him the fulneſſe of my Spirit.

[c] He only is acceptable vnto me, and they that come vnto me by him: for there *is* no other meanes of reconciliation, Mat. 12. 18. eph. 4. 1.

[d] He ſhall declare himſelfe gouernor ouer the Gentiles, and call them by his worde, and rule them by his Spirit.

[e] His comming ſhall not be with pompe and noyſe, as earthly princes.

[f] He will not hurt the weake and feeble, but ſupport and comfort them.

[g] Meaning, the weeke of a lampe, or candle which is almoſt out, but he will cheriſh it and ſnuffe it, that it may ſhine brighter.

[h] Although hee fauour the weake, yet will hee not ſpare the wicked, but will iudge them according to trueth and equitie.

[i] Till he haue ſet all things in good order.

[k] The Gentiles ſhall be deſirous to receiue his doctrine.

[l] Meaning, vnto a lawfull and iuſt vocation.

[m] To aſſiſt and guide thee.

[n] As him, by whom the promiſe made to all nations in Abraham ſhall be fulfilled.

[o] I will not ſuffer my glory to be diminiſhed: which I ſhould doe if I were not faithfull in performing the ſame, and the idolaters thereby would extoll their idoles aboue me.

[p] As in time paſt I haue beene true in my promiſes, ſo will I be in time to come.

[q] Meaning, the Arabians, vnder whom hee comprehendeth all the people of the Eaſt.

[r] He ſheweth the zeale of the Lord, and his power in the conſeruation of his Church.

[s] I will haſte to execute my vengeance, which I haue ſo long deferred as a woman that deſireth to be deliuered, when ſhee is in trauell.

[t] That is, my poore people which are in perplexitie and care.

[u] To wit, Iſrael, which ſhould haue moſt light becauſe of my Law.

[x] The Prieſt to whom my word is committed, which ſhould not onely heare it himſelfe, but cauſe others to heare it.

[y] As the Prieſtes and Prophets that ſhould be lights to others?

21 The Lord is willing for his righteouſneſſe ſake, *that* he may magnifie the Law and exalt it.

22 But this people is [z] robbed & ſpoyled, and ſhalbe all ſnared in dungeons, and they ſhalbe hid in priſon houſes; they ſhalbe for pray, and none ſhall deliuer: a ſpoyle, and none ſhall ſay, [a] Reſtore.

23 Who among you ſhall hearken to this, *and* take heede, and heare for [b] afterwards?

24 Who gaue Iaakob for a ſpoyle, & Iſrael to the robbers? Did not the Lord, becauſe we haue ſinned againſt him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the ſtrength of battell; and it ſet him on fire round about, and hee knew not, and it burned him vp, yet he conſidered not.

[z] Becauſe they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he ſuffereth them to be ſpoyled of their enemies through their owne fault and incredulitie.
[a] There ſhall be none to ſuccour them, or to will the enemie to reſtore that which hee hath ſpoyled.
[b] Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promiſeth deliuerance to the Iewes. 11 There is no God but one alone.

BVt now thus ſaith the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Iſrael, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou paſſeſt through the [c] waters, I will be with thee, and through the floods, that they doe not ouerflow thee. When thou walkeſt thorow the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Iſrael, thy Sauiour: I gaue [d] Egypt for thy ranſome, Ethiopia, and Seba for thee.

4 Becauſe thou waſt precious in my ſight, *and* thou waſt honourable, and I loued thee, therefore will I giue [e] man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeed from the [f] Eaſt, and gather thee from the Weſt.

6 I will ſay to the North, Giue: and to the South, Keepe not backe: bring my ſonnes from farre, & my daughters from the ends of the earth.

7 Euery one ſhall be called by my [g] Name: for I created him for my glory, formed him and made him.

8 I will bring foorth the blinde people, and they ſhall haue eyes, and the deafe, and they ſhall have eares.

9 Let all the nations be gathered [h] together, and let the people be aſſembled: who among them can declare this, and ſhew vs former things? let them bring forth their [i] witneſſes, that they may be iuſtified: but let them [k] heare, and ſay, It *is* trueth.

10 You [l] are my witneſſes, ſayth the Lord, and my [m] ſeruant, whom I haue choſen: therefore yee ſhall know and beleeue mee, and yee ſhall vnderſtand that I am: before mee there was no God formed, neither ſhall there be after me.

11 I, *euen* I am the Lord, and beſide me there is no Sauiour.

12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange *god* among you: therefore you are my witneſſes, ſayeth the Lord, that I am God.

13 Yea, before the day *vvas*, I am, and there is none that can deliuer out of mine hand: I will do it, and who ſhall let it?

[a] After theſe threatnings he promiſeth deliuerance to his Church, becauſe hee hath regenerate them, adopted them, and called them.
[b] When thou ſeeſt dangers and conſpiracies on all ſides, remember this benefit and the loue of thy God, and it ſhall encourage thee.
[c] By water and fire he meaneth all kind of troubles and perils.
[d] I turned Saneheribs power againſt theſe countries, and made them to ſuffer that affliction which thou ſhouldeſt haue done, and ſo were as the payment of thy ranſome, chap. 37. 9.
[e] I will not ſpare any man, rather then thou ſhouldeſt periſh, for God more eſteemeth one of his faithfull then all the wicked in the world.
[f] He prophecieth of their deliuerance from the captiuity of Babylon, and ſo of the calling of the vniuerſall Church, alluding to yͭ wich is written, Deut. 30.3.
[g] Meaning, that he could not be vnmindfull of them, except he would neglect his owen Name and glory.
[h] Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap 41, 22.

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[i] To proove that the things which are ſpoken of them, are true. [k] Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, becauſe they will not heare when God ſpeaketh by his word. [l] The Prophets and people to whom I haue giue my Law. [m] Meaning ſpecially Chriſt, and by him all the faithfull.

14 Thus ſaith the Lord your redeemer, the holy one of Iſrael, For your ſake I haue ſent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans cry in [o] the ſhips.

15 I am the Lord your holy one, the creator of Iſrael, your King.

16 Thus ſayth the Lord which maketh a way in [p] the Sea, and a path in the mighty [q] waters.

17 When he [r] bringeth out the [ſ] charet and horſe, the armie and the power lie together, *and* ſhall not riſe, they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Behold, I do a new thing: now ſhall it come forth: ſhall you not know it? I will euen make a way it the [t] deſert, *and* floods in the wilderneſſe.

20 The wilde [u] beaſts ſhall honour mee, the dragons and the oſtriches, becauſe I gaue water in the deſert, *and* floods in the wilderneſſe to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my ſelfe: they ſhall ſhew forth my prayſe.

22 And thou haſt not [x] called vpon mee, O Iaakob, but thou haſt [y] wearied me, O Iſrael.

23 Thou [z] haſt not brought mee the ſheepe of thy burnt offrings, neither haſt thou honored me with thy ſacrifices. I haue not cauſed thee to ſerue with an offering, nor wearied thee with incenſe.

24 Thou broughteſt me no ſweet [a] ſauour with money, neither haſt thou made mee drunke with the fat of thy ſacrifices, but thou haſt made me to [b] ſerue with thy ſinnes, *and* wearied me with thine iniquities.

25 I, *euen* I am hee that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou mayſt be iuſtified.

27 Thy [d] firſt father hath ſinned, and thy [e] teachers haue tranſgreſſed againſt me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuary, and haue made Iaakob a curſe, and Iſrael a reproach.

[n] By Darius and Cyrus.
[o] They ſhall cry when they would eſcape by my water, ſeeing that the courſe of Euphrates is turned another way by the enemie.
[p] When he deliuered Iſrael from Pharao, Exod. 14.22.
[q] When the Iſraelites paſſed through Iorden. Ioſh. 3. 17.
[r] When he deliuered his people out of Egypt.
[ſ] Pharaoh and his mighty armie.
[t] Meaning, that their deliuerance out of Babylon ſhould be more famous then that from Egypt was, Ier. 23, 7. hag. 2. 10. 2. cor 5. 17. reuel. 21. 5. 7.
[u] They ſhall haue ſuch abundance of all things as they returne home, euen in the drie and barren places, that the very beaſts ſhall feele my benefits, and ſhall acknowledge them: much more men ought to be thankfull for the ſame.
[x] Thou haſt not worſhipped mee as thou oughteſt to haue done.
[y] Becauſe thou haſt not willingly receiued that which I did command thee, thou diddeſt grieue me.

Whereby hee ſheweth that his mercies were the onely cauſe of their deliuerance, foraſmuch as they had deſerued the contrary. [z] Meaning, in true faith and obedience. [a] Either for the compoſition of the ſweet oyntment, Exod. 30. 34. or for the ſweet incenſe, Exod. 30. 7. [b] Thou haſt made mee to beare an heauie burden by thy ſinnes. [c] If I forget any thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe. [d] Thine anceſters. [e] Thy Prieſts and thy Prophets. [f] That is, reiected, abhorred, and deſtroyed them in the wilderneſſe and at other times.

CHAP. XLIIII.

1 The Lord promiſeth comfort, and that hee will aſſemble his Church of diuers nations. 9 The vanitie of Idoles. 17 The beaſtlineſſe of idolaters.

YEt now heare, O Iaakob my ſeruant, and Iſrael whom I haue choſen.

2 Thus ſaith the Lord, that made thee, and formed [a] thee from the wombe: hee will helpe thee. Feare not, O Iaakob, my ſeruant, and thou righteous [b] whom I haue choſen.

3 For I will powre water vpon the [c] thirſtie, and floods vpon the dry ground: I will powre my ſpirit vpon thy ſeed, & my bleſſing vpō thy buds.

4 And they [d] ſhall grow as among the graſſe, *and* as the willowes by the riuers of waters.

5 One ſhall ſay, I am the Lords: another

[a] He treated and choſe thee from the beginning of his owne mercie, and before thou couldeſt merite any thing.
[b] Whom God accepteth as righteous: or which hadſt occaſion therevnto becauſe of the

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Law, and of thine holy vocation. [c] Becauſe man of himſelfe is as the drie and barren land, he promiſeth to moyſten him with the waters of his holy Spirit, Ioel 2.28. Iohn 7, 38. acts 2.17. [d] That is, thy children and poſteritie ſhall increaſe wonderfully after their deliuerance from Babylon.

[e] ſhalbe called by the name of Iaakob: and another ſhall ſubſcribe with his hand vnto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſaith the Lord the King of Iſrael and his redeemer, the Lord of hoaſtes, [f] I am the firſt, and I am the laſt, and without me *is* there no God.

7 And who is like mee, that ſhall [g] call and ſhall declare it, and ſet [h] it in order before me, ſince I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them ſhew vnto them.

8 Feare yee not, neither be afraid: have not I told thee of olde, and haue declared it? [l] you are euen my witneſſes, whether there be a God beſide me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things ſhall nothing profit: and they are their owne witneſſes, [n] that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made a [o] god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] fellowſhip thereof, ſhall be confounded: for the workemen themſelues are men: let them all be gathered together, and [r] ſtand vp, *yet* they ſhall feare, and be confounded together.

12 The ſmith *taketh* an inſtrument, and worketh in the coles, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes, yea, he is [ſ] an hungred, and his ſtrength faileth, he drinketh no water, and is faint.

13 The carpenter ſtretcheth forth a line, he faſhioneth it with a red threed, he plaineth it, and he purtrayeth it with the compaſſe, and maketh it after the figure of a man, *and* according to the beautie of a man, that it may remaine in [t] an houſe.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the foreſt; hee planteth a firre tree, and the raine doeth nouriſh it.

15 And man burneth thereof; for hee will take thereof, and [u] warme himſelfe: he alſo kindleth it, and baketh bread, yet hee maketh a god, and worſhippeth it; hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, *and* vpon the halfe thereof hee [x] eateth fleſh; he roſteth the roſte, and is ſatisfied; alſo he warmeth himſelfe and ſaith, Aha, I am warme, I haue bene at the fire.

17 And the reſidue thereof hee maketh a god, *euen* his idole; he boweth vnto it, and worſhippeth and prayeth vnto it, and ſaith, Deliuer mee; for thou art my god.

18 They haue not knowen, nor vnderſtood: [y] for *God* hath ſhut their eyes that they cannot ſee, *and* their heart, that they cannot vnderſtand.

19 And none [†] conſidereth in his heart, neither *is* there knowledge nor vnderſtanding to ſay, I haue burnt halfe of it, euen in the fire, and haue baked bread alſo vpon the coales thereof: I haue roſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bowe to the ſtocke of a tree?

20 He feedeth [z] of aſhes: a ſeduced heart hath deceiued him, that hee cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hand?

21 [a] Remember theſe (O Iaakob and Iſrael) for thou art my ſeruant: I haue formed thee; thou art my ſeruant: O Iſrael forget me not.

22 I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt; turne vnto mee, for I have redeemed thee.

23 [b] Reioyce yee heauens; for the Lord hath done it; ſhowt, ye lower parts of the earth; braſt foorth into prayſes, yee mountaines, O foreſt and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Iſrael.

24 Thus ſaith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that ſpread out the heauens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the [c] tokens of the ſoothſayers, and make them that coniecture, fooles, and turne the wiſe men backeward, and make their knowledge fooliſhneſſe.

26 ¶ He confirmeth the word of his [d] ſeruant, and performeth the counſell of his meſſengers, ſaying to Ieruſalem, Thou ſhalt be inhabited: and to the cities of Iudah, Yee ſhall be built vp, and I will repaire the decaied places thereof.

27 He ſaith to the [e] deepe, Be drie, and I will drie vp thy floods.

28 He ſaith to [f] Cyrus, *Thou art* my ſhepheard, and he ſhall performe all my deſire: ſaying alſo to Ieruſalem, Thou ſhalt be built, and to the Temple, Thy foundation ſhall be ſurely layd.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iuſt in all his workes. 20 The calling of the Gentiles.

THus ſaith the Lord vnto [a] Cyrus his [b] anoynted, whoſe right hand I haue holden to [c] ſubdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates ſhall not be ſhut.

2 I will go before thee, and make the [d] crooked ſtraight: I will breake the braſen doores, and burſt the yron barres.

3 And I will giue thee the treaſures of darkeneſſe, and the things hid in ſecret places, that thou mayeſt [e] know that I am the Lord which call thee by thy name, euen the God of Iſrael.

4 For Iaakob my ſeruants [f] ſake, and Iſrael mine elect, I will euen call *thee* by thy name, *and* name thee, though thou haſt not knowen me.

5 I am the Lord, and there is none other; there is no God beſides mee: I [g] girded thee, though thou haſt not knowen me.

6 That they may know from the riſing of the ſunne, and from the Weſt, that there is none beſides me. I am the Lord, and there is none other.

7 I forme the [h] light, and create darkeneſſe: I

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[e] By this diuerſity of ſpeach he meaneth one thing, that is, that the people ſhall be holy, and receiue the true religion of God, as Pſal. 87,5.

[f] I am alwayes like my ſelfe, that is, mercifull toward my Church, and moſt able to maintaine it, as Chap. 41.4. and 48.12. reuel. 1,17. and 22,13.

[g] And appoint them that ſhall deliuer the Church.

[h] That is, declare vnto me how I ought to proceed herein.

[i] God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternall election.

[k] Meaning, their idoles.

[l] Reade Chap. 43.10.

[m] Whatſoeuer they beſtow vpon their idoles, to make them to ſeeme glorious.

[n] That is, the idolaters ſeeing their idoles blinde, moſt needs be witneſſes of their owne blindneſſe, and feeling that they are not able to help them, muſt confeſſe that they haue no power.

[o] Meaning, that whatſoeuer is made by the hand of man, if he be eſteemed as God, is moſt deteſtable.

[p] Whereby appeareth their blaſphemy, which call images the bookes of the laitie, ſeeing that they are not onely here called vnprofitable, but Chap. 41,24. abominable, and Ieremie calleth them the worke of errours, Iere. 10.15. Habakkuk, a lying teacher, 2,18.

[q] That is, which by any way conſent either to the making or worſhipping.

[r] Signifying, that the multitude ſhall not then ſaue the idolaters, when God will take vengeance, although they excuſe themſelues thereby among men.

[ſ] He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet foorth their deuotion toward their idoles.

[t] To place it in ſome Temple.

[u] He ſetteth foorth the obſtinacie and malice of the idolaters, which though they ſee by dayly experience that their idoles are no better then the reſt of the matter whereof they are made, yet they refuſe the one part, and make a god of the other, as the Papiſts make their cake god, and the reſt of their idoles.

[x] That is, he either maketh a table or trenchers.

[y] The Prophet giueth here an anſwere to all them that wonder how it is poſſible that any ſhould be ſo blinde to commit ſuch abomination, ſaying, that God hath blinded their eyes, and hardened their hearts.

[†] *Ebr. turneth.*

[z] He is abuſed as one that would eate aſhes, thinking to ſatisfie his hunger.

[a] Shewing that mans heart is moſt inclined to idolatrie, and therefore hee warneth his people by theſe examples, that they ſhould not cleaue to any but to the liuing God, when they ſhould be among the idolaters.

[b] He ſheweth that the worke of the Lord toward his people ſhall be ſo great, that the inſenſible creatures ſhall be mooued therewith.

[c] He armeth them againſt the ſoothſayers of Babylon, which would haue borne them in hand, that they knew by the ſtarres, that God would not deliuer them, and that Babylon ſhould ſtand.

[d] Of Iſaiah and the reſt of his Prophets, which did aſſure the Church of Gods fauour and deliuerance.

[e] Hee ſheweth that Gods worke ſhould be no leſſe notable in this their deliuerance, then when hee brought them out of Egypt, thorow the ſea.

[f] To aſſure them of their deliuerance, hee nameth the perſon by whom it ſhould be, more then an hundreth yeere before he was borne.

[a] To aſſure the Iewes of their deliuerance againſt the great tentations that they ſhould abide, he nameth the perſon and the meanes.

[b] Becauſe Cyrus ſhould execute the office of a deliuerer, God called him his anoynted for a time, but after another ſort then he called Dauid.

[c] To guide him in the deliuerance of my people.

[d] I will take away all impediments and lets.

[e] Not that Cyrus did know God to worſhip him aright, but he had a certaine particular knowledge as prophane men may haue of his power, and ſo was compelled to deliuer Gods people.

[f] Not for any thing that is in thee, or for thy worthineſſe.

[g] I haue giuen thee ſtrength, power and authoritie.

[h] I ſend peace and warre, proſperitie, and aduerſitie, as Amos 3,6.

make peace, and create euill: I the Lord doe all theſe things.

8 Ye heauens ſend the dewe from aboue, and let the cloudes drop downe [i] righteouſnes: let the earth open, and let ſaluation and iuſtice growe foorth: let it bring them foorth together: I the Lord haue [k] created him.

9 [l] Woe be vnto him that ſtriueth with his maker, the potſheard with the potſheards of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that ſayeth to *his* father, What haſt thou begotten? or to *his* mother, What haſt thou brought forth?

11 Thus ſaith the Lord, the onely one of Iſrael, and his maker, Aske me [n] of things to come concerning my ſonnes, and concerning the workes of mine hands: commend you me.

12 I haue made the earth, and created man vpon it: I, whoſe hands haue ſpread out the heauens, I haue euen commaunded all their [o] armie.

13 I haue raiſed [p] him vp in righteouſnes, and I will direct all his wayes: hee ſhall build my citie, and he ſhall let go my captiues, not for [q] price nor reward, ſaith the Lord of hoaſtes.

14 Thus ſayeth the Lord, The labour [r] of Egypt, and the merchandiſe of Ethiopia, and of the Sebeans, men of ſtature ſhall come vnto thee, and they ſhall be [ſ] thine: they ſhall follow thee, *and* ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication vnto thee, *ſaying*, Surely God is in thee, and there *is* none other God beſides.

15 Verely, thou O God [t] hideſt thy ſelfe, O God, the Sauiour of Iſrael.

16 All they ſhalbe aſhamed and alſo confounded: they ſhall goe to confuſion together, that are the makers of images.

17 *But* Iſrael ſhall be ſaued in the Lord, with an euerlaſting ſaluation: ye ſhall not be aſhamed nor confounded world without end.

18 For this ſayth the Lord (that created heauen, God himſelfe that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) I am the Lord, and there *is* none other.

19 I haue not ſpoken in ſecret, *neither* [x] in a place of darkenes in the earth: I ſaid not in vaine vnto the ſeede of Iaakob, Seeke you mee: I the Lord doe ſpeake righteouſnes, and declare righteous things.

20 Aſſemble your ſelues, and come: drawe neere together, [y] yee abiect of the Gentiles: they haue no knowledge, that ſet vp the wood of their idole, and pray vnto a god, that cannot ſaue them.

21 Tell ye and bring them, and let them take counſell together, who hath declared this from the beginning, *or* hath told it of old? Haue not I the Lord? and there *is* none other God beſide mee, a iuſt God, and a Sauiour: there *is* none beſide me.

22 Looke vnto me, and yee ſhall be ſaued: all [z] the endes of the earth ſhall be ſaued: for I am God, and there *is* none other.

23 I haue ſworne by my ſelfe: the word is gone out of my mouth in [a] righteouſneſſe, and ſhall not returne, That euery [b] knee ſhall bowe vnto mee, *and* euery tongue ſhall ſweare *by me*.

24 Surely [c] hee ſhall ſay, In the Lord haue I righteouſneſſe and ſtrength: he ſhall come vnto him, and all that [d] prouoke him ſhalbe aſhamed.

25 The whole ſeede of Iſrael ſhalbe iuſtified, and glorie in the Lord.

[i] Hee comforteth the Iewes, as if hee would ſay, Though when yee looke to the heauens and earth for ſuccour, yee ſee nothing now but ſignes of Gods wrath, yet will cauſe them to bring foorth moſt certaine tokens of your deliuerance, and of the performance of my promiſe: which is meant by righteouſneſſe.

[k] I haue appointed Cyrus to this vſe and purpoſe.

[l] Hereby hee brideleth their impatience, which in aduerſitie and trouble murmure againſt God, and will not tary his pleaſure: willing that man ſhould match with his like, and not contend againſt God.

[m] That is, it is not perfectly made.

[n] In ſtead of murmuring, humble your ſelues, and aske what yee will for the conſolation of my children, and you ſhall be ſure of it, as yee are of theſe things which are at your commandement. Some reade it with an interrogation, and make it the application of the ſimilitude.

[o] That is, the ſtarres.

[p] To wit, Cyrus, that I may ſhew by him the faithfulneſſe of my promiſe in deliuering my people.

[q] Meaning, freely and without ranſome, or any grieuous condition.

[r] Theſe people were tributaries to the Perſians, and ſo king Artahſhaſhte gaue this money toward the building of the Temple, Ezra. 7, 27.

[ſ] Whereas to fore they were thine enemies, they ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt.

[t] Hereby hee exhorteth the Iewes to patience, though their deliuerance be deferred for a time: ſhewing that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroyed.

[u] To wit, of men, but chiefly of his Church.

[x] As doe the falſe gods, which giue vncertaine anſweres.

[y] All yee idolaters which though you ſeeme to haue neuer ſo much worldly dignitie, yet in Gods ſight you are vile and abiect.

[z] He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

[a] That is, that the thing which I haue promiſed ſhall be faithfully performed.

[b] The knowledge of God and the true worſhipping ſhall be thorow all the world, Rom. 14, 11. Phil. 2, 10. whereby he ſignifieth that wee muſt not onely ſerue God in heart, but declare the ſame alſo by outward profeſſion.

[c] Meaning, the faithfull ſhall feele and confeſſe this.

[d] All the contemners of God.

CHAP. XLVI.

1 The deſtruction of Babylon and of their idoles. 3 Hee calleth the Iewes to the conſideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon their [b] beaſts, and vpon the cattell: they which did beare you, *vvere* laden with a wearie burden.

2 [c] They are bowed downe, *and* fallen together, for they could not rid them of the burden, and their [d] ſoule is gone into captiuitie.

3 Heare ye me, O houſe of Iaakob, and all that remaine of the houſe of Iſrael, which are [e] borne of mee *from* the wombe, and brought vp of mee *from* the birth.

4 Therefore vnto olde age, I the ſame, euen I will beare *you* vntill the hoare haires: I haue made *you*: I will alſo beare *you*, and I will carie *you*, and I will deliuer *you*.

5 ¶ To whom will ye make me like, or make me equall, or [g] compare me that I ſhould be like him?

6 They draw gold out of the bag, and weigh ſiluer in the balance, *and* hire a goldſmith to make a god of it, *and* they bowe downe and worſhip it.

7 They beare it vpon the ſhoulders: they cary him and ſet him in his place: ſo doth he ſtand, *and* cannot remooue from his place. Though one cry vnto him, yet can he not anſwere, nor deliuer him out of his tribulation.

8 Remember this, and be aſhamed: bring it againe to [h] minde, O you tranſgreſſers.

9 Remember the former things of olde: for I am God, and there *is* none other God, and there *is* nothing like me.

10 Which declare the laſt thing from the beginning, and from of olde: the things that were not done, ſaying, My counſell ſhall ſtand, and I will doe whatſoeuer I will.

11 I call a [i] bird from the Eaſt, *and* the man of my [k] counſell from farre: as I haue ſpoken, ſo will I bring it to paſſe: I haue purpoſed it, and I will doe it.

12 Heare mee yee ſtubburne hearted, that are farre from [l] iuſtice.

13 I bring [m] neere my iuſtice: it ſhall not be farre off, and my ſaluation ſhall not tarie: for I will giue ſaluation in Zion, *and* my glorie vnto Iſrael.

[a] Theſe were the chiefe idoles of Babylon.

[b] Becauſe they were of gold and ſiluer, the Medes and Perſians caried them away.

[c] The beaſts that caried the idoles, fell downe vnder their burden.

[d] He derideth the idoles, which had neither ſoule nor ſenſe.

[e] He ſheweth the difference betweene the idoles and the true God: for they muſt be caried of others, but God himſelfe carieth his, as Deut. 32, 11.

[f] Seeing I haue begotten you, I will nouriſh and preſerue you for euer.

[g] The people of God, ſetting their owne calamitie, and the flouriſhing eſtate of the Babylonians, ſhould be tempted to thinke that their God was not ſo mightie as the idoles of their enemies: therefore he deſcribeth the originall of all the idols to make them to be abhorred of all men: ſhewing that the moſt that can be ſpoken in their commendation, is but to prooue them vile, Baruch. 6, 25.

[h] Become wiſe, meaning, that all idolaters are without wit or ſenſe, like mad men.

[i] That is, Cyrus, which ſhall come as ſwift as a bride, and fight againſt Babylon.

[k] Him by whom I haue appointed to execute that which I haue determined.

[l] Which by your incredulitie would let the performance of my promiſe.

[m] He ſheweth that mans incredulitie cannot aboliſh the promiſe of God, Rom. 3, 3.

CHAP. XLVII.

The deſtruction of Babylon, and the cauſes wherefore.

COme downe and ſit in the duſt: O [a] virgine, daughter Babel, ſit on the ground: there is no

[a] Which haſt liued in wealth and wantonneſſe, and haſt not yet beene ouercome by any enemie.

[b] throne, O daughter of the Caldeans; for thou ſhalt no more be called, Tender and delicate.

2 Take the mill ſtones, and [c] grinde meale; looſe thy lockes: [d] make bare the feete: vncouer the leg, *and* paſſe thorow the floods.

3 Thy filthines ſhallbe diſcouered, and thy ſhame ſhallbe ſeene: I will take vengeance, and I will not meet *thee as* a [e] man.

4 [f] Our redeemer, the Lord of hoaſtes *is* his Name, the holy One of Iſrael.

5 [g] Sit ſtill, and get thee into darkeneſſe, O daughter of the Caldeans; for thou ſhalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand, thou didſt ſhew them no [h] mercy, but thou didſt lay thy very heauy yoke vpon the ancient.

7 And thou ſaideſt, I ſhallbe a lady for euer, ſo that thou didſt not ſet thy minde to theſe things, neither didſt thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleaſures, and dwelleſt careleſſe, She ſaith in her heart, I am and none els: I ſhall not ſit *as* a widow, neither ſhall know the loſſe of children.

9 But theſe two things ſhall come to thee ſuddenly on one day, the loſſe of children and widowhood; they ſhall come vpon thee in their [i] perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou haſt truſted in thy wickedneſſe; thou haſt ſaid, None ſeeth me. Thy [k] wiſdome and thy knowledge, they haue cauſed thee to rebel, and thou haſt ſaid in thine heart, I am, and none els.

11 Therefore ſhall euill come vpon thee, and thou ſhalt not know the morning thereof; deſtruction ſhall fall vpon thee, which thou ſhalt not be able to put away: deſtruction ſhall come vpon thee ſuddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy ſoothſayers (with whome thou haſt [l] wearied thy ſelfe from thy youth) if ſo be thou mayeſt haue profit, *or* if ſo be thou maieſt haue ſtrength.

13 Thou art wearied in the multitude of thy counſels: let now the aſtrologers, the ſtarre gazers, and prognoſticators ſtand vp, and ſaue thee from theſe things that ſhall come vpon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burne them; they ſhall not deliuer their owne liues from the power of the flame: there *ſhallbe* no coales [m] to warme at, *nor* light to ſit by.

15 Thus ſhall they ſerue thee, with whom thou haſt wearied thee, *euen* thy merchants from thy youth; euery one ſhall wander to his owne [n] quarters: none ſhall ſaue thee.

CHAP. XLVIII.

1 The hypocriſie of the Iewes is reprooued. 12 The Lord alone will be worſhipped. 20 Of their deliuerance out of Babylon.

Heare yee this, O houſe of Iaakob, which are [a] called by the name of Iſrael, and are come out of [b] the waters of Iudah: which ſweare by the name of the Lord, and make mention of the God of Iſrael, *but* not in trueth nor in righteouſneſſe.

2 For they are called of the holy citie, and ſtay themſelues [c] vpon the God of Iſrael, whoſe Name *is* the Lord of hoaſtes.

3 I haue declared the former things of old, and they went out of my mouth, and I ſhewed [d] them: I did them ſuddenly and they came to paſſe.

4 Becauſe I knew that [e] thou art obſtinate, and thy necke *is* an yron ſinew, and thy brow braſe,

5 Therefore I haue declared it to thee of old: before it came to paſſe, I ſhewed [f] it thee, leſt thou ſhouldeſt ſay, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou haſt heard, behold all this, and will not yee [g] declare it? I haue ſhewed thee now things, euen now, and hid things, which thou kneweſt not.

7 They are created now, and not of olde, and euen before this thou heardeſt them not, leſt thou ſhouldeſt ſay, Behold, I [h] knew them.

8 Yet thou heardeſt them not, neither diddeſt know them, neither yet was thine eare opened of olde; for I knew that thou wouldeſt grieuouſly tranſgreſſe: therefore haue I called thee a tranſgreſſour from the [i] wombe.

9 For my Names ſake will I defer my wrath, and for my praiſe, will I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, but [l] not as ſiluer: I haue [m] choſen thee in the fornace of affliction.

11 For mine owne ſake, for mine owne ſake will I doe it; for how ſhould *my Name* [n] be polluted? [o] ſurely I will not giue my glory vnto another.

12 Heare me, O Iaakob and Iſrael, my called, [p] I am, I am the firſt, and I am the laſt.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath ſpanned the heauens: when I cal them, [q] they ſtand vp together.

14 All you, aſſemble your ſelues, and heare: which among them hath declared theſe things? The Lord hath loued [r] him, he will do his will in Babel, and his arme *ſhallbe* againſt the Caldeans.

15 I, *euen* I haue ſpoken it, and I haue called him, I haue brought him, and his way ſhall proſper.

16 Come neere vnto me: heare ye this: I haue not ſpoken it in ſecret from the [ſ] beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath [t] ſent me.

17 Thus ſaith the Lord thy redeemer, the Holy one of Iſrael, I am the Lord thy God, which teach thee [u] to profite, and leade thee by the way that thou ſhouldeſt goe.

18 Oh, that thou hadſt hearkened to my commandements! then had thy proſperitie bin as the flood, & thy righteouſneſſe as the waues of the ſea.

19 Thy ſeed alſo had bene as the ſand, and the fruite of thy body like the grauell thereof: his [x] name ſhould not haue bene cut off nor deſtroyed before me.

20 [y] Goe yee out of Babel: flee yee from the Chaldeans with a voyce of ioy: tell and declare this: ſhew it forth to the end of the earth: ſay ye, The Lord hath redeemed his ſeruant Iaakob.

21 And they [z] were not thirſtie: he led them thorow the wilderneſſe: hee cauſed the waters to flow out of the rocke for them: for he claue the rocke and the water guſhed out.

22 There is no [a] peace, ſaith the Lord, vnto the wicked.

CHAP. XLIX.

1 The Lord God exhorteth all nations to beleeue his promiſes.

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[b] Thy gouernement ſhallbe taken from thee.

[c] Thou ſhalt be brought to moſt vile ſeruitude: for to turne the mill was the office of ſlaues.

[d] The things wherein ſhe ſetteth her greateſt pride, ſhallbe made vile, euen from the head to the foot.

[e] I will vſe no humanity nor pity toward thee.

[f] The Iſraelites ſhall confeſſe that the Lord doth this for his Churches ſake.

[g] For very ſhame, and hide thy ſelfe.

[h] They abuſed Gods iudgements, thinking that he puniſhed the Iſraelites, becauſe he would vtterly caſt them off, and therefore in ſtead of pitying their miſery, thou diddeſt increaſe it.

[i] So that thy puniſhment ſhall be ſo great, as is poſſible to be imagined.

[k] Thou diddeſt thinke that thine owne wiſedome and policy would haue ſaued thee.

[l] He derideth their vaine confidence, that put their truſt in any thing but in God, condemning alſo ſuch vaine ſciences, which ſerue to no vſe, but to delude the people, and to bring them from depending onely on God.

[m] They ſhall vtterly periſh, and no part of them remaine.

[n] They ſhall flee euery one to that place, which hee thought by his ſpeculations to be moſt ſure: but that ſhall deceiue them.

[a] He detecteth their hypocriſie which vaunteth themſelues to be Iſraelites, and were not ſo indeede.

[b] Meaning, the fountaine and ſtocke.

[c] They make a ſhew, as though they would haue none other God.

[d] Hee ſheweth that they could not accuſe him in any thing, foraſmuch as he had performed whatſoeuer he had promiſed.

[e] I haue done for thee more then I promiſed, that thy ſtubburnneſſe and impudencie might haue bene ouercome.

[f] How thou ſhouldeſt be deliuered out of Babylon.

[g] Will ye not acknowledge this my benefit, and declare it vnto others?

[h] Shewing that mans arrogancie is the cauſe why God doth not declare all things at once, leaſt they ſhould attribute this knowledge to their owne wiſedome.

[i] From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

[k] As it was my free mercy that I did chuſe thee: ſo is it my free mercy that muſt ſaue thee.

[l] For I had reſpect to thy weakeneſſe and infirmitie: for in ſiluer there is ſome pureneſſe, but in vs there is nothing but droſſe.

[m] I tooke thee out of the fornace where thou ſhouldeſt haue beene conſumed.

[n] God ioyneth the ſaluation of his with his owne honour: ſo that they cannot periſh, but his glorie ſhould be diminiſhed, as Deut. 32, 27.

[o] Reade Chap. 42, 8.

[p] Reade Chap. 41, 4.

[q] To obey me, and to doe whatſoeuer I command them.

[r] Meaning, Cyrus, whom he had choſen to deſtroy Babylon.

[ſ] Since the time that I declared my ſelfe to your fathers.

[t] Thus the Prophet ſpeaketh for himſelfe, and to aſſure them of theſe things.

[u] What things ſhall doe thee good.

[x] That is, the proſperous eſtate of Iſrael.

[y] After that he had forewarned them of their captiuitie, and of the cauſe thereof, hee ſheweth them the great ioy that ſhall come of their deliuerance.

[z] Hee ſheweth that it ſhall be as eaſie to deliuer them, as hee did their fathers out of Egypt.

[a] Thus hee ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom was neither faith nor repentance, as Chap. 57, 21.

6 Chriſt is the ſaluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

Heare yee me, O yles, and hearken, yee people from farre. The Lord hath called [a] me from [b] the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a ſharpe [c] ſword: vnder the ſhadow of his hand hath he [d] hid me, and made me a choſen ſhaft, *and* hid me in his quiuer,

3 And ſayd vnto me, Thou art my ſeruant [e] Iſrael, for I will be glorious in thee.

4 And I ſayd, I haue [f] laboured in vaine: I haue ſpent my ſtrength in vaine and for nothing; but my iudgment *is* with the Lord, and my worke with my God.

5 And now ſayeth the Lord that formed me from the wombe to be his ſeruant, that I may bring Iaakob againe to him (though Iſrael be not gathered, [g] yet ſhall I be glorious in the eyes of the Lord; and my God ſhallbe my ſtrength.)

6 And hee ſayd, It is a ſmall thing that thou ſhouldeſt be my ſeruant to raiſe vp the tribes of Iaakob, and to reſtore the deſolations of Iſrael: I will alſo giue [h] thee for a light of the Gentiles, that thou mayeſt be my ſaluation vnto the end of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, *and* his holy One, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a [i] ſeruant of rulers, Kings ſhall ſee, and [k] ariſe, and princes ſhall worſhip, becauſe of the Lord, that is faithfull: and the holy One of Iſrael, which hath choſen thee.

8 Thus ſayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee: and I will preſerue thee, and will giue [m] thee for a couenant of the people, that thou maieſt raiſe vp the [n] earth, and obtaine the inheritance of the deſolate heritages:

9 That thou mayeſt ſay to the [o] priſoners, Goe foorth; and to them that are in darkeneſſe, Shew your ſelues; they ſhall feede in the wayes, and their [p] paſtures ſhall be in all the tops of the hilles.

10 They ſhall not be hungry, neither ſhall they be thirſty, neither ſhall the heate ſmite them, nor the ſunne, for he that hath compaſſion [q] on them, ſhall leade them; euen to the ſprings of water ſhall he driue them.

11 And I will make all my mountaines, as a way, and my paths ſhall be exalted.

12 Behold, theſe ſhall come from farre: and loe, theſe from the North and from the Weſt, and theſe from the land of [r] Sinim.

13 Reioyce, O [ſ] heauens; and be ioyfull, O earth; braſt forth into prayſe, O mountaines; for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion ſayd, The Lord hath [t] forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee.

16 Behold, I haue graven thee vpon the palme of *mine* [u] handes: thy [x] walles *are* euer in my ſight.

17 Thy builders make [y] haſte: thy deſtroyers and they that made thee waſte, are departed from thee.

18 Lift vp thine eyes round about and behold: all theſe gather themſelues together *and* come to thee: as I liue, ſayth the Lord, thou ſhalt ſurely [z] put them all vpon thee as a garment, and gird thy ſelfe with them like a bride.

19 For thy deſolations, and thy waſte places, and thy land deſtroyed, ſhall ſurely be now narow for them that ſhall dwell in it, and they that dwell deuoure thee, ſhall be farre away.

20 The children of thy barrenneſſe ſhall ſay againe in thine eares, The place is ſtraite for mee: giue place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten mee theſe, ſeeing I am barren and deſolate, a captiue and a wanderer to and fro? and who hath nouriſhed them? behold, I was left alone: whence are theſe?

22 Thus ſayth the Lord God, Behold, I will lift vp mine hand to the [a] Gentiles, and ſet vp my ſtandart to the people, and they ſhall bring thy ſonnes in *their* armes: and thy daughters ſhall be caried vpon *their* ſhoulders.

23 And Kings [b] ſhall be thy nurſing fathers, and Queenes ſhall be thy nurſes: they ſhall worſhip thee with *their* faces toward the earth, and licke vp the [c] duſt of thy feete: and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that waite for me.

24 Shall the pray be [d] taken from the mightie? or the iuſt captiuitie deliuered?

25 But thus ſaith the Lord, [e] Euen the captiuitie of the mighty ſhall be taken away: and the pray of the tyrant ſhall be deliuered: for I will contend with him that contendeth with thee, and I will ſaue thy children,

26 And will feede them that ſpoyle thee, with [f] their owne fleſh, and they ſhall be drunken with their owne blood, as with ſweete wine; and all fleſh ſhall know that I the Lord am thy Sauiour and thy Redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forſaken for a time. 2 Yet the power of God is not diminiſhed. 5 Chriſts obedience and victorie.

Thus ſayth the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue caſt off? or who is the creditour [c] to whom I ſold you? Behold, for your iniquities are ye ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 [d] Wherefore came I, and there was no man? I called, and none anſwered: is mine hand ſo [e] ſhortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the ſea: I make the floods deſert; their fiſh rotteth for want of water, and dieth for thirſt.

3 I cloathe the heauens with darkeneſſe, and make a [f] ſacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned, that I ſhould know *to miniſter* a word in time to him that is [h] weary; he will raiſe

[a] This is ſpoken in the perſon of Chriſt, to aſſure the faithfull that theſe promiſes ſhould come to paſſe: for they were all made in him, and in him ſhould be performed.

[b] This is meant of the time that Chriſt ſhould be manifeſted to the world, as Pſal. 2, 7.

[c] By the ſword and ſhaft, he ſignifieth the vertue and efficacie of Chriſts doctrine.

[d] God hath taken me to his protection and defence: this chiefly is meant of Chriſt, and may alſo be applied to the miniſters of his word.

[e] By Iſrael is meant Chriſt, and all the body of the faithfull, as the members, and their head.

[f] Thus Chriſt in his members complaineth, that his labour and preaching take none effect, yet hee is contented that his doings are approoued of God.

[g] Though the Iewes refuſe my doctrine, yet God will approoue my miniſtery.

[h] To declare my Goſpell, to the Gentiles, Chap. 42, 6. acts 13, 47. luk. 2, 32

[i] Meaning, the Iewes, whom tyrants kept in bondage.

[k] The benefit of their deliuerance ſhall be ſo great, that great and ſmall ſhall acknowledge it, and reuerence God for it.

[l] Thus he ſpeaketh of his Church when he would ſhew his mercie toward it, 2. Cor. 6, 2.

[m] Meaning, Chriſt alone.

[n] Signifying, that before Chriſt renew the earth by his word, there is nothing but confuſion and diſorder.

[o] To them that are in the priſon of ſinne and death.

[p] Being in Chriſts protection, they ſhallbe ſafe againſt all dangers, and free from the feare of the enemies.

[q] Meaning, that there ſhould be nothing in their way from Babylon that ſhould hinder or hurt them: but this is accompliſhed ſpiritually.

[r] Meaning, the South countrey, ſo that Chriſt ſhall deliuer his from all the parts of the world.

[ſ] Reade Chap. 44, 23.

[t] Hee obiecteth what the faithfull might ſay in their long affliction, and anſwereth thereunto to comfort them, with a moſt proper ſimilitude, and full of conſolation.

[u] Becauſe I would not forget thee.

[x] Meaning, the good order of policie, and diſcipline.

[y] I haue a continuall care to build thee vp againe, and to deſtroy thine enemies.

[z] Hee ſheweth what are the ornaments of the Church: to haue many children, which are aſſembled by the word of God, and gouerned by his Spirit.

[a] He ſheweth that Chriſt will not onely gather this great number of the Iewes, but alſo of the Gentiles.

[b] Meaning, that Kings ſhallbe conuerted to the Goſpel, and beſtow their power and authoritie for the preſeruation of the Church.

[c] Being ioyned with the Chuch, they ſhall humble themſelues to Chriſt their head, and giue him all honour.

[d] He maketh this as an obiection, as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion.

[e] This is the anſwere to their obiection, that none is ſtronger then the Lord, neither hath a more iuſt title vnto them.

[f] I will cauſe them to deſtroy one another, as Iudg. 7, 22. 2. Chron. 20, 22. Chap. 19, 2.

[a] Meaning, that he hath not forſaken her, but through her owne occaſion, as Hoſe 2, 2.

[b] Which ſhould declare that I haue cut her off: meaning, that they could ſhew none.

[c] Signifying, that he ſolde them not for any dept or pouerty, but that they ſolde themſelues to ſinnes to buy their owne luſtes and pleaſures.

[d] He came by his Prophets and miniſters, but they would not beleeue their doctrine and convert.

[e] Am I not able to helpe you, as I haue holpen your fathers of olde, when I dryed vp the red Sea, and killed the fiſh in the riuers, and alſo afterward in Iorden?

[f] As I did in Egypt in token of my diſpleaſure, Fxod. 10, 21.

[g] The Prophet doth repreſent here the perſon and charge of them that are iuſtly called to the miniſtery of Gods word.

[h] To him that is oppreſſed by affliction and miſery.

me vp in the morning, in the morning he will waken mine eare to heare, [i] as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the [k] ſmiters, and my cheekes to the nippers: I hidde not my face from ſhame and ſpitting.

7 For the Lord God will helpe me, therefore ſhall I not be confounded: therefore haue I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 He is neere that iuſtifieth me: who will contend with me? Let vs ſtand together? who is mine aduerſary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they ſhall waxe old as a garment: the moth ſhall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his ſeruant: he that walketh in darkeneſſe and hath no light, let him truſt in the Name of the Lord, and ſtay vpon his God.

11 Behold, all you kindle [m] a fire, and are compaſſed about with ſparkes: walke in the light of your fire, and in the ſparkes that ye haue kindled. This ſhall ye haue of mine hand: ye ſhall lie downe in ſorow.

[i] As they that are taught, and made meet by him.

[k] I did not ſhrinke from God for any perſecution or calamity. Whereby he ſheweth that the true miniſters of God can looke for none other recompenſe of the wicked, but after this ſort, and alſo what is their comfort.

[l] Shewing that it is a rare thing that any ſhould obey aright Gods true miniſters, though they labour to bring them from hell to heauen.

[m] You haue ſought conſolation by your owne deviſes, and haue refuſed the light, and conſolation which God hath offered: therefore ye ſhall remaine in ſorow, and not be comforted.

CHAP. LI.

1 To truſt in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ieruſalem, 22 and her deliuerance.

HEare me [a] yee that follow after righteouſnes, *and* yee that ſeeke the Lord: looke vnto the [b] rocke, *vvhence* you are hewen, and to the hole of the pit, *vvhence* ye are digged.

2 Conſider Abraham your father, and Sarah that bare you: for I called him alone, and bleſſed him and increaſed him.

3 Surely the Lord ſhall comfort Zion: he ſhall comfort all her deſolations, and he ſhall make her deſert [c] like Eden, and her wildernes like the garden of the Lord: ioy and gladneſſe ſhall be found therein: praiſe, and the voyce of ſinging.

4 Hearken yee vnto me my people, and giue eare vnto me, O my people: for a [d] Law ſhall proceed from me, and I will bring forth my iudgement for the light of the people.

5 My [e] righteouſnes is neere: my ſaluation goeth forth, and mine [f] arme ſhall iudge the people: the yles ſhall wait for me, and ſhall truſt vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens ſhall vaniſh away like ſmoake, and the earth ſhall waxe olde like a garment, and they that dwell therein, ſhall periſh in like maner: but my ſaluation ſhall be for euer, and my righteouſnes ſhall not be aboliſhed.

7 Hearken vnto me ye that know righteouſneſſe, the people in whoſe heart *is* my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth ſhall eate them vp like a garment, and the worme ſhall eate them like wood: but my righteouſnes ſhall be for euer, and my ſaluation from generation to generation.

9 Riſe vp, Riſe vp, and put on ſtrength, O arme of the Lord: riſe vp as [h] in the olde time in the generations of the world. Art not thou the ſame, that hath cut [i] Rahab, and wounded the [k] dragon?

[a] Hee comforteth the Church, that they ſhould not be diſcouraged for their ſmall number.

[b] That is, to Abraham, of whom ye were begotten, and to Sarah, of whom we were borne.

[c] As plentifull as Paradiſe, Gen. 2. 3.

[d] I will rule and gouerne my Church by my word and doctrine.

[e] The time that I will accompliſh my promiſe.

[f] My power and ſtrength.

[g] Beforewarneth them of the horrible changes and mutations of all things, and how he will preſerue his church in the mids of all theſe dangers.

[h] He putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to truſt in him conſtantly.

[i] Meaning, Egypt, Pſal. 87. 4.

[k] To wit, Pharaoh, Ezek. 29, 3.

10 Art not thou the ſame, which hath dried the Sea, *euen* the waters of the great deepe, making the depth of the ſea a way for the redeemed to paſſe ouer?

11 Therefore the redeemed of the Lord ſhall [l] returne, and come with ioy vnto Zion, and euerlaſting ioy ſhalbe vpon their head: they ſhall obtaine ioy and gladnes: *and* ſorow and mourning ſhall flee away.

12 I, *euen* I am hee that comfort you. Who art thou that thou ſhouldeſt feare a mortall man, and the ſonne of man, which ſhalbe made as graſſe?

13 And forgetteſt the Lord thy maker, that hath ſpred out the heauens, and laid the foundations of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is ready to deſtroy? Where is now the rage of the oppreſſour?

14 The captiue [m] haſteneth to be looſed, and that hee ſhould not die in the pit, nor that his bread ſhould faile.

15 And I am the Lord thy God that diuided the ſea, when his waues roared: the Lord of hoaſts *is* his Name.

16 And I haue put my words in thy [n] mouth, and haue defended thee in the ſhadowe of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and ſay vnto Zion, Thou art my people.

17 Awake, awake, and ſtand vp, O Ieruſalem, which haſt drunke at the hand of the Lord the [p] cup of his wrath: thou haſt drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all her ſonnes, whom ſhe hath brought foorth: there *is* none that taketh her by the hand of all the ſonnes that ſhe hath brought vp.

19 Theſe two [q] things are come vnto thee: who will lament thee? deſolation and deſtruction and famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes haue fainted, and lie at the head of all the ſtreetes as a wilde bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miſerable and drunken, but [r] not with wine.

22 Thus ſaith thy Lord God, euen God that pleadeth the cauſe of his people, Behold, I haue taken out of thine hand the cup of trembling, *euen* the dregges of the cup of my wrath: thou ſhalt drinke it no more.

23 But I will put it into their hand that ſpoyle thee, which haue ſayd to thy ſoule, Bow downe that we may goe ouer, and thou haſt laid thy body as the ground, and as the ſtreetes to them that went ouer.

[l] From Babylon.

[m] He comforteth them by the ſhort time of their baniſhment: for in ſeuenty yeeres they were reſtored, and the greateſt empire of the world deſtroyed.

[n] Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.

[o] That all things may be reſtored in heauen and earth, Ephes. 1, 10.

[p] Thou haſt been iuſtly puniſhed and ſufficiently as Chap. 40, 2. & this puniſhment in the elect is by meaſure, and according as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue them to an inſenſiblenes and madneſſe, as Iere 25, 15, 16.

[q] Whereof the one is outward, as of the things that come to the body, as war, and famine, and the other is inward, and apperteineth to the minde: that is, to be without comfort: therefore he ſaith, How ſhalt thou be comforted?

[r] But with trouble and feare.

CHAP. LII.

1 A conſolation to the people of God. 7 Of the meſſengers thereof.

ARiſe, ariſe: put on thy ſtrength, O Zion: put on the garments of thy beauty, O Ieruſalem, the holy Citie: for hencefoorth there ſhall no [a] more come into thee the vncircumciſed and the vncleane.

2 Shake thy ſelfe from the [b] duſt, ariſe, and ſit downe, O Ieruſalem: looſe the bands of thy neck, O thou captiue daughter Zion.

3 For thus ſayeth the Lord, Yee were ſolde

[a] No wicked tyrant, which ſhall ſubuert Gods true religion, and oppreſſe the conſcience.

[b] Put of the garments of ſorow and heauines, and put on the apparell of ioy and gladneſſe.

for [c] nought; therefore ſhall ye be redeemed without money.

4 For thus ſayth the Lord God, My people went [d] downe aforetime into Egypt to ſoiourne there, and Aſſhur [e] oppreſſed them without cauſe.

5 Now therefore what haue I heere, ſaith the Lord, that my people is taken away for nought, and they that rule over them, make them to howle, ſayth the Lord? and my Name all the day continually is [f] blaſphemed?

6 Therefore my people ſhall know my name: therefore *they ſhall knovv* in that day, that I am he that doe ſpeake: behold, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him, that declareth *and* publiſheth peace! that declareth good tidings, *and* publiſheth ſaluation, ſaying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen *ſhallbe heard*: they ſhall lift vp their voyce, and ſhout together: for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zion.

9 O yee deſolate places of Ieruſalem, be glad and reioyce together, for the Lord hath comforted his people: hee hath redeemed Ieruſalem.

10 The Lord hath made [i] bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God.

11 [k] Depart, depart ye: goe ye out from thence, and touch no vncleane thing, go out of the mids of her, be ye cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhall not go out [m] with haſte, nor depart by fleeing away: but the Lord will go before you, & the God of Iſrael will gather you together.

13 Behold, my [n] ſeruant ſhall proſper: he ſhalbe exalted and extolled, and be very hie.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, and his forme of the ſonnes of men) ſo [p] ſhall he ſprinkle many nations: the Kings ſhall ſhut their [q] mouthes at him: for that which had not bin told them, ſhall they ſee, and that which they had not heard ſhall they [r] vnderſtand.

CHAP. LIII.

1 *Of Chriſt and his kingdome, whoſe word fewe will beleeue.*
6 *All men are ſinners.* 11 *Chriſt is our righteouſneſſe,*
12 *and is dead for our ſinnes.*

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lord reuealed?

2 But hee ſhall growe vp before him as a branch, and as a [c] roote out of a dry [d] ground; he hath neither forme nor beauty: when we ſhall ſee him, there ſhall be no forme that we ſhould deſire him.

3 He is deſpiſed and reiected of men: he is a man full of ſorrowes, and hath experience of [e] infirmities: we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not.

4 Surely, hee hath borne our infirmities, and caried [f] our ſorowes, yet wee did iudge him as [g] plagued and ſmitten of God, and humbled.

5 But he was wounded for our tranſgreſſions: he was broken for our iniquities: the [h] chaſtiſement of our peace *vvas* vpon him, and with his ſtripes are we healed.

6 All we like ſheep haue gone aſtray: we have turned euery one to his owne way, and the Lord hath laid vpon him the [i] iniquity of vs all.

7 Hee was oppreſſed, and hee was afflicted, yet did he not [k] open his mouth: hee is brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumbe, ſo he opened not his mouth.

8 Hee was taken out from [l] priſon, and from iudgement: [m] and who ſhall declare his age? for he was cut out of the land of the liuing: for the tranſgreſſion of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither *vvas* any deceit in his mouth.

10 Yet the Lord would breake him and make him ſubiect to infirmities: when [o] he ſhall make his ſoule an offering for ſinne, he ſhall ſee *his* ſeed *and* ſhall prolong *his* dayes, and the will of the Lord ſhall proſper in his hand.

11 He ſhall ſee of the [p] trauell of his ſoule, *and* ſhalbe ſatisfied; by his knowledge ſhall my [q] righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee ſhall diuide the ſpoyle with the ſtrong, becauſe [r] he hath powred out his ſoule vnto death; and he was counted with the tranſgreſſours, and he bare the ſinne [ſ] of many, and prayed for the treſpaſſers.

CHAP. LIV.

1 *Mee of the Gentiles ſhall beleeue the Goſpel then of the Iewes.*
7 *God leaueth his for a time, to whom afterward hee ſheweth mercy.*

REioyce, O [a] barren that diddeſt not beare: breake forth into ioy and reioyce, thou that diddeſt not trauaile with child; for the [b] deſolate hath moe children then the married wife, ſayth the Lord.

2 [c] Enlarge the place of thy tents, and let them ſpread out the curtains of thine habitations: ſpare not: ſtretch out thy cords, and make faſt thy ſtakes.

3 For thou ſhalt increaſe on the right hand and on the left, and thy ſeed ſhall poſſeſſe the Gentiles, and dwell in the deſolate cities.

4 Feare not: for thou ſhalt not be aſhamed, neither ſhalt thou be confounded: for thou ſhalt not be put to ſhame: yea, thou ſhalt forget the ſhame of thy [d] youth, and ſhalt not remember the reproach of thy [e] widowhood any more.

5 For hee that [f] made thee, *is* thine husband, (whoſe name *is* the Lord of hoaſtes) and thy redeemer the holy One of Iſrael, ſhall be called the

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[c] The Babylonians paid nothing to me for you: therefore I will take you againe without rantſome.

[d] When Iaakob went thither in time of famine.

[e] The Egyptians might pretende ſome cauſe to oppreſſe my people becauſe they went thither, and remained among them, but the Aſſyrians haue no title to excuſe their tyranny by, and therefore will I puniſh them more then I did the Egyptians.

[f] To wit, by the wicked, which thinke that I haue no power to deliuer them.

[g] Signifying, that the ioy and good tidings of their deliuerance ſhould make their affliction in the meane time more eaſie: but this is chiefly meant of the ſpirituall ioy, as Nahum. 1,15. rom. 10.15.

[h] The Prophets which are thy watchmen ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accompliſhed vnder Chriſt.

[i] As ready to ſmite his enemies, and to deliuer his people.

[k] He warneth the faithfull not to pollute themſelues with the ſuperſtitions of the Babylonians, as Chap. 48,20. 2.Cor.6,17.

[l] For the time is at hand that the Prieſtes and Liuites chiefly (and ſo by them all the people, which ſhalbe as the Leuites in this office) ſhall cary home veſſels of the Temple which Nebuchad-nezzar had taken away.

[m] As your fathers did out of Egypt.

[n] Meaning, Chriſt, by whom our ſpirituall deliuerance ſhould be wrought, whereof this was a figure.

[o] In the corrupt iudgement of man, Chriſt in his perſon was not eſteemed.

[p] He ſhall ſpread his word through many nations.

[q] In ſigne of reuerence, and as being aſtoniſhed at his excellency.

[c] By the preaching of the Goſpel.

[a] The Prophet ſheweth that very few ſhall receiue this their preaching of Chriſt, and of their deliuerance by him, Iohn.12,38, rom.10,16.

[b] Meaning, that none can beleeue, but whoſe hearts God toucheth with the vertue of his holy Spirit.

[c] The beginning of Chriſts kingdome ſhalbe ſmall and contemptible in the ſight of man, but it ſhall growe wonderfully, and flouriſh before God.

[d] Reade Chap.11,1.

[e] Which was by Gods ſingular prouidence for the comfort of ſinners. Hebr.4,15.

[f] That is, the puniſhment due to our ſinnes: for the which he hath both ſuffered and made ſatisfaction, Mat.8,17. 1.pet.2,24.

[g] We iudgeth euill, thinking that he was puniſhed for his owne ſinnes, and not for ours.

[h] He was chaſtiſed for our reconciliation, 1.Cor.15,3.

[i] Meaning, the puniſhment of our iniquity, and not the fault it ſelfe.

[k] But willingly and patiently obeyed his fathers appoyntment, Mat.26.63. acts 8,32.

[l] From the croſſe and grave, after that he was condemned.

[m] Though he died for ſinne, yet after his reſurrection he ſhall liue for euer and this his death is to reſtore life to his members, Rom.6,9.

[n] God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would.

[o] Chriſt by offring vp himſelfe ſhall giue life to his Church, and ſo cauſe them to liue with him for euer.

[p] That is, the fruit and effect of his labour, which is the ſaluation of his Church.

[q] Chriſt ſhall iuſtifie by faith through his word, whereas Moſes could not iuſtifie by the law.

[r] Becauſe he humbled himſelfe, therefore he ſhalbe extolled to glory, Phil.2,7, &c. to verſ.12.

[ſ] That is, of all that beleeue in him.

[a] After that hee hath declared the death of Chriſt, he ſpeaketh to the Church, becauſe it ſhould feele the fruit of the ſame, and calleth her barren, becauſe that in the captiuity ſhe was a widow without hope to haue any children.

[b] The Church in this her affliction and captiuity ſhall bring forth moe children, then when ſhe was at libertie: or this may be ſpoken by admiration, conſidering the great number that ſhould come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accompliſhed, when ſhe came to her age, which was vnder the Goſpel.

[c] Signifying, that for the great number of children that God ſhould giue her, ſhe ſhould ſeeme to lack roome to lodge them.

[d] The afflictions which thou ſuffeređſt at the beginning.

[e] When as thou waſt refuſed for thy ſinnes, Chap.50,1.

[f] That did regenerate thee by his holy Spirit.

God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, and *as* a [h] yong wife when thou waſt refuſed, ſaith thy God.

7 For a little while haue I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment in *mine* anger, I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy redeemer.

9 For this is vnto me *as* the [i] waters of Noah; for as I haue ſworne that the waters of Noah ſhould no more goe ouer the earth, ſo haue I ſworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines ſhall remooue, and the hilles ſhall fall downe; but my mercie ſhall not depart from thee, neither ſhall the couenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with the [k] carbuncle, and lay thy foundation with ſaphirs,

12 And I will make thy windowes of ‖ emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhallbe* [l] taught of the Lord, and much peace ſhallbe to thy children.

14 In [m] righteouſneſſe ſhalt thou be eſtabliſhed, *and* be farre from oppreſſion; for thou ſhalt not feare it: and from feare; for it ſhall not come neere thee.

15 Beholde, *the enemies* ſhall gather himſelfe, but without [n] mee: whoſoeuer ſhall gather himſelfe in thee, [o] againſt thee, ſhall fall.

16 Beholde, I haue created the [p] ſmith that bloweth the coales in the fire, and him that bringeth foorth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lords ſeruants, and their righteouſneſſe *is* of me, ſaith the Lord.

[g] His glory ſhall ſhine through the whole World, which ſeemed before to be ſhut vp in Iudea.

[h] As a wife which waſt forſaken in thy youth.

[i] As ſure as the promiſe that I made to Noah, that the waters ſhould no more ouerflow the earth.

[k] Hereby he declareth the excellent eſtate of the Church vnder Chriſt.

‖ *Or, iaſper, or pearle.*

[l] By the hearing of his word and inward moouing of his ſpirit.

[m] In ſtabilitie and ſureneſſe, ſo that it ſhall ſtand for euer.

[n] And therefore ſhall not preuaile.

[o] Meaning, the domeſticall enemies of the Church, as are the hypocrites.

[p] Signifying hereby, that man can doe nothing, but ſo farre as God giueth power: for ſeeing that all are his creatures, he muſt needs gouerne and guid them.

CHAP. LV.

1 An exhortation to come to Chriſt. 8 Gods counſels are not as mans. 12 The ioy of the faithfull.

HO, euery one that [a] thirſteth, come ye to the waters, and ye that haue [b] no ſiluer, come, buy and eate: come, I ſay, buy [c] wine and milke without ſiluer and without money.

2 Wherefore doe ye lay out ſiluer, *and* not for bread? [d] and your labour without being ſatisfied? hearken diligently vnto me, and eate that which is good, and let your ſoule delight in [e] fatneſſe.

3 Encline your eares, and come vnto mee: heare, and your ſoule ſhall liue, and I will make an euerlaſting couenant with you, *euen* the [f] ſure mercies of Dauid.

4 Behold, I gaue [g] him for a witneſſe to the people, for a prince and a maſter vnto the people.

[a] Chriſt by propoſing his graces and giftes to his Church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly luſts, and ſo thirſt not after theſe waters.

[b] Signifying, that Gods benefits can not be bought for money.

[c] By waters, wine, milke and bread, he meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſary to this corporall life.

[d] He reprooueth their ingratitude, which refuſe thoſe things that God offereth willingly, and in the meane time ſpare neither coſt nor labour to obtaine thoſe which are nothing profitable.

[e] You ſhall be fed abundantly.

[f] The ſame couenant which through my mercie I ratified and confirmed to Dauid, that it ſhould be eternall, 2.Sam.7,13. actes 13,34.

[g] Meaning Chriſt, of whom Dauid was a figure.

5 Behold, thou ſhalt call a nation that thou knoweſt not, [h] and a nation that knew not thee, ſhall runne vnto thee becauſe of the Lord thy God, and the Holy one of Iſrael: for he hath glorified thee.

6 Seeke ye the Lord while he may be found: call ye vpon him while he is neere.

7 Let the wicked [k] forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him; and to our God, for hee is very ready to forgiue.

8 For my [l] thoughts *are* not your thoughts, neither *are* your wayes my wayes, ſayth the Lord.

9 For as the heauens are higher then the earth, ſo are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe, and the ſnow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue ſeed to the ſower, and bread vnto him that eateth,

11 So ſhall my [m] word be, that goeth out of my mouth: it ſhall not returne vnto me voyd, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore ye ſhall goe out with ioy, and be led foorth with peace; the [n] mountaines and the hils ſhall breake foorth before you into ioy, and all the trees of the field ſhall clap *their* hands.

13 For thornes there ſhall grow firre trees; for nettles ſhall grow the myrrhe tree, and it ſhall be to the Lord [o] for a name, *and* for an euerlaſting [p] ſigne that ſhall not be taken away.

[h] To wit, the Gentiles, which before thou diddeſt not receiue to be thy people.

[i] When he offreth himſelfe by the preaching of his word.

[k] Hereby he ſheweth that repentance muſt be ioyned with faith, and how we cannot call vpon God aright, except the fruites of our faith appeare.

[l] Although you are not ſoone reconciled one to another and iudge mee by your ſelues, yet I am moſt eaſie to be reconciled, yea, I offer my mercies to you.

[m] If theſe ſmall things haue their effect, as dayly experience ſheweth, much more ſhall my promiſe which I have made and confirmed, bring to paſſe the things which I haue ſpoken for your deliuerance.

[n] Reade Chap. 44,23. and 49,13.

[o] To ſet forth his glory.

[p] Of Gods deliuerance, and that he will neuer forſake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iuſtice. 10 Againſt ſhepheards that deuoure their flocke.

THus ſaith the Lord, [a] Keepe iudgement and doe iuſtice, for my ſaluation is at hand to come, and my [b] righteouſnes to be reuealed.

2 Bleſſed *is* the man that doeth this, and the ſonne of man which layeth hold on it; hee that keepeth the [c] Sabbath, and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the ſonne of the ſtrangers, which [d] is ioyned to the Lord, ſpeake and ſay, The Lord hath ſurely ſeparated me from his people; neither let the Eunuch ſay, Behold, I am a dry tree.

4 For thus ſaith the Lord vnto the Eunuches that keepe my Sabbaths, and chuſe the thing that pleaſeth me, and take hold of my couenant,

5 Euen vnto them will I giue in mine [e] Houſe and within my wals, a place, and a [f] name better then of the ſonnes and of the daughters; I will giue them an euerlaſting name, that ſhall not be put out.

6 Alſo the ſtrangers that cleaue vnto the Lord, to ſerue him, and to loue the Name of the Lord, and to be his ſeruants; euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring alſo to mine holy mountaine, and make them ioyfull in mine Houſe of prayer; their burnt [g] offerings and their ſacrifices *ſhall be* accepted vpon mine altar: for mine

[a] God ſheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie whereby true faith is declared.

[b] Which I will declare towarde you, and powre into your hearts by my Spirit.

[c] Vnder the Sabbath he comprehendeth the whole ſeruice of God and true religion.

[d] Let none thinke himſelfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forſake none which will keepe his true religion, and beleeue in him.

[e] Meaning, in his Church.

[f] They ſhall be called after my people, and be of the ſame religion: yea, vnder Chriſt the dignitie of the faithfull ſhallbe greater then the Iewes were at that time.

[g] Hereby he meaneth the ſpirituall ſeruice of God, to whom the faithfull offer continuall thankeſgiuing, yea themſelues and all that they haue, as a liuely and acceptable ſacrifice.

houſe ſhall be called an houſe of prayer for [h] all people.

8 The Lord God ſaith, which gathereth the ſcattered of Iſrael, Yet will I gather to them thoſe that are to be gathered to them.

9 All ye [i] beaſts of the field, come to deuoure, *euen* all ye beaſts of the foreſt.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they can not barke: they lie and ſleepe, and delight in ſleeping.

11 And theſe greedy dogs can neuer haue enough: and theſe ſhepheards cannot vnderſtand: *for* they all looke to their owne way, euery one for his aduantage, *and* for his owne purpoſe.

12 Come, I will bring wine, and wee will fill our ſelues with ſtrong drinke, and to [l] morow ſhallbe as this day, *and* much more abundant.

CHAP. LVII.

1 God taketh away the good, that hee ſhould not ſee the horrible plagues to come. 3 Of the wicked idolaters, 9 and their vaine confidence.

THe righteous periſheth, and no man confidereth it in heart, and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away [a] from the euill *to come.*

2 [b] Peace ſhall come: they ſhall reſt in their beds, *euery one* that walketh before him.

3 But you [c] witches children, come hither, the ſeed of the adulterer and of the whore.

4 On whom haue ye ieſted? vpon whom haue ye gaped and thruſt out your tongue? are not ye rebellious children, *and* a falſe ſeed?

5 Inflamed with idoles vnder euery greene tree? and ſacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion *is* in the ſmoothe ſtones [e] of the riuer: they, they are thy lot: euen to them haſt thou powred a drinke offering: thou haſt offered a ſacrifice. Should I delight in [f] theſe?

7 Thou haſt made thy [g] bed vpon a very hie mountaine: thou wenteſt vp thither, euen thither wenteſt thou to offer ſacrifice.

8 Behind the [h] doores alſo and poſts haſt thou ſet vp thy remembrance: for thou haſt diſcouered thy ſelfe *to another*, then mee, and wenteſt vp, *and* diddeſt [i] enlarge thy bed, and make a couenant betweene thee and them, and louedſt their bed in *euery* place where thou ſaweſt it.

9 Thou wenteſt [k] to the kings with oyle, and diddeſt increaſe thine oyntments, *and* ſend thy meſſengers farre off, and diddeſt humble thy ſelfe vnto hell.

10 Thou wearied ſt thy ſelfe in thy manifold iourneys, *yet* ſaydeſt thou not, [l] There is no hope: thou [m] haſt found life by thine hand, therefore thou waſt not grieued.

11 And whom diddeſt thou reuerence or feare, ſeeing thou haſt [n] lied vnto mee, and haſt not remembred mee, neither ſet thy mind thereon? is it not *becauſe* I holde my peace, and that of long [o] time? therefore thou feareſt not me.

12 I will declare thy righteouſneſſe [p] and thy workes, and they ſhall not profit thee.

13 When thou cryeſt, let them that thou haſt gathered together, deliuer thee: but the wind [q] ſhall take them all away: vanitie ſhall pull them away: but he that truſteth in me ſhall inherite the land, and ſhall poſſeſſe mine holy Mountaine.

14 [r] And he ſhall ſay, Caſt vp, caſt vp: prepare the way: take vp the ſtumbling blocks out of the way of my people.

15 For thus ſaith he that is hie and excellent, hee that inhabiteth the eternitie, whoſe Name is the Holy one, I dwell in the high and holy place: with him alſo that is of a contrite and humble ſpirit to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer: neither will I be alwaies wroth, [ſ] for the ſpirit ſhould faile before me: and I haue made the breath.

17 For his [t] wicked couetouſneſſe I am angry with him, and haue ſmitten him: I hid mee, and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue ſeene his waies, and will [u] heale him: I will leade him alſo, and reſtore comfort vnto him, and to thoſe that lament him.

19 I create the [x] fruit of the lips, *to be* peace: peace vnto them that are [y] farre off, and to them that are neere, ſayth the Lord: for I will heale him.

20 But the wicked *are* like the raging ſea, that can [z] not reſt, whoſe waters caſt vp myre and dirt.

21 There is no peace, ſayth my God, to the wicked.

CHAP. LVIII.

1 The office of Gods miniſters. 2 The workes of the hypocrites. 6 The faſt of the faithfull. 13 Of the true Sabbath.

CRie [a] aloude, ſpare not: lift vp thy voyce like a trumpet, and ſhew my people their tranſgreſſion, and to the houſe of Iaakob their ſinnes.

2 Yet they [b] ſeeke mee daily, and will know my waies, euen as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: they aſke of me the ordinances of iuſtice: they will draw neere vnto God, *ſaying,*

3 [c] Wherefore haue we faſted, and thou ſeeſt it not? we haue puniſhed our ſelues, and thou regardeſt it not. Beholde, in the day of your faſt you will ſeeke [d] *your* will, and require all your debts.

4 Behold, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſſe: ye ſhall not faſt as *yee doe* to day, to make your voyce to be [e] heard aboue.

5 Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow

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[h] Not onely for the Iewes, but for all others, Matth. 21,13.

[i] Meaning, the enemies of the Church, as the Babylonians, Aſſyrians, &c. thus he ſpeaketh to feare the hypocrites and to aſſure the faithfull that when this commeth, they may know it was told them before.

[k] He ſheweth that this affliction ſhall come through the fault of the gouernours, prophets, and paſtors, whoſe ignorance, negligence, auarice and obſtinacie prouoked Gods wrath againſt them.

[l] We are well yet, and to morow ſhall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

[a] From the plague that is at hand, and alſo becauſe God will puniſh the wicked.

[b] The ſoule of the righteous ſhallbe in ioy, and their body ſhall reſt in the graue vnto the time of the reſurrection, becauſe they walked before the Lord.

[c] He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promiſes: boaſting openly that they were the children of Abraham, but becauſe they were not faithfull and obedient as Abraham was, he calleth them baſtards, and the children of ſorcerers, which forſooke God, and fledde to wicked meanes for ſuccour.

[d] Reade Leuit. 18. 21. 2. King. 23, 10.

[e] Meaning, euery place was polluted with their idolatry: or euery faire ſtone that they found, they made an idole of it.

[f] In the ſacrifices which you offring before theſe idoles, thought you did ſerue God.

[g] To wit, thine altars in an open place, like an impudent harlot, that careth not for the ſight of her husband.

[h] In ſtead of ſetting vp the word of God in the open places on the poſts and doores to haue it in remembrance, Deut. 6, 9. and 27, 1. thou haſt ſet vp ſignes and markes of thine idolatry in euery place.

[i] That is, diddeſt increaſe thine idolatry more and more.

[k] Thou diddeſt ſeeke the fauour of the Aſſyrians by gifts and preſents to helpe thee againſt the Egyptians: and when they failed, thou ſoughteſt to the Babylonians, and more and more diddeſt torment thy ſelfe.

[l] Although thou ſaweſt all thy labors to be in vaine, yet wouldeſt thou neuer acknowledge thy fault, and leaue off.

[m] Hee derideth their vnprofitable diligence, which thought to haue made all ſure, and yet were deceiued.

[n] Broken promiſe with me.

[o] Meaning, that the wicked abuſe Gods lenitie, and grow to further wickedneſſe.

[p] That is, thy naughtineſſe, idolatries, and impieties which the wicked call Gods ſeruice: thus he derideth their obſtinacie.

[q] Meaning, the Aſſyrians and other, whoſe helpe they looked for.

[r] God ſhall ſay to Darius and Cyrus.

[ſ] I will not vſe my power againſt fraile man, whoſe life is but a blaſt.

[t] That is, for the vices and faults of the people, which is meant here by couetouſneſſe.

[u] Though they were obſtinate, yet I did not withdraw my mercy from them.

[x] That is, I frame the ſpeach and words of my meſſengers which ſhall bring peace.

[y] As well to him that is in captiuitie as to him that remaineth at home.

[z] Their euill conſcience doeth euer torment them, and therefore they can neuer haue reſt, Reade Chap. 48, 22.

[a] The Lord thus ſpeaketh to the Prophet, willing him to vſe all diligence and ſeueritie to rebuke the hypocrites.

[b] They will ſeeme to worſhip me and haue outward holineſſe.

[c] He ſetteth forth the malice and diſdaine of the hypocrites, which grudge againſt God, if their works be not accepted.

[d] Thus he conuinceth the hypocrites by the ſecond table, and by their duety toward their neighbour, that they haue neither faith nor religion.

[e] So long as you vſe contention and oppreſſion, your faſting and prayers ſhall not be heard.

downe his head, as a bul-ruſh, and to lie downe in ſackecloath and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

6 Is not this the faſting that I haue choſen? to looſe the bands of wickedneſſe, to take off the heauy burdens, and to let the oppreſſed goe free, and that ye breake euery [f] yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine houſe? when thou ſeeſt the naked, that thou couer him, and hide not thy ſelfe from [g] thine owne fleſh?

8 Then ſhall thy [h] light breake foorth as the morning, and thine health ſhall grow ſpeedily: thy [i] righteouſnes ſhall goe before thee, *and* the glory of the Lord ſhall embrace thee.

9 Then ſhalt thou call, and the Lord ſhall anſwere: thou ſhalt cry, and he ſhall ſay, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the [k] finger, and wicked ſpeaking:

10 If thou [l] powre out thy ſoule to the hungry, and refreſh the troubled ſoule: then ſhall thy light ſpring out in the [m] darkeneſſe, and thy darkneſſe *ſhallbe* as the noone day.

11 And the Lord ſhall guide thee continually, and ſatisfie thy ſoule in drought, and make fat thy bones, and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters faile not.

12 And they ſhall be of thee, that ſhall build the olde [n] waſte places: thou ſhalt raiſe vp the foundations for many generations, and thou ſhalt be called the repairer of the breach, *and* the reſtorer of the paths to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to conſecrate it, *as* glorious to the Lord, and ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine word,

14 Then ſhalt thou delight in the Lord, and I will cauſe thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath ſpoken it.

[f] That you leaue off all your extortions.

[g] For in him thou ſeeſt thy ſelfe as in a glaſſe.

[h] That is, the proſperous eſtate wherewith God will bleſſe thee.

[i] The Teſtimony of thy goodneſſe ſhall appeare before God and man.

[k] Whereby is meant all maner of iniurie.

[l] That is, haue compaſſion on their miſeries.

[m] Thine aduerſitie ſhalbe turned into proſperity.

[n] Signifying, that of the Iewes ſhould come ſuch as ſhould build againe the ruines of Ieruſalem and Iudea: but chiefly this is meant of the ſpirituall Ieruſalem, whoſe builders were the Apoſtles.

[o] If thou refraine thy ſelfe from thy wicked works.

CHAP. LIX.

1 The wicked periſh through their owne iniquities. 12 The confeſsion of ſinnes. 16 God alone will preſerue his Church though all men faile.

BEhold, * the Lords hand is not ſhortened, that it cannot ſaue: neither is his eare heauie, that it cannot heare.

2 But * your iniquities have ſeparated betweene you and your God, and your ſinnes have hid *his* face from you, that he will not heare.

3 For your handes are defiled with [a] blood, and your fingers with iniquitie: your lips have ſpoken lies, *and* your tongue hath murmured iniquitie.

4 No man calleth for iuſtice: no man [b] contendeth for trueth: they truſt in vanity, and ſpeake vaine things: they conceiue miſchiefe, and [c] bring forth iniquitie.

5 They hatch cockatrice [d] egges, and weaue the ſpiders [e] web: hee that eateth of their egges, died, and that which is trode vpon, breaketh out into a ſerpent.

6 Their webs ſhall be no garment, neither ſhall they couer themſelues with their labors: *for* their workes *are* workes of iniquities, and the worke of crueltie *is* in their hands,

* *Num.11,23. chap.50,2.*

* *Ierem.5,25.*

[a] Reade Chap.1,15.

[b] All men winke at the iniuries and oppreſſions, and none go about to remedie them.

[c] According to their wicked deuices, they hurt their neighbours.

[d] Whatſoeuer commeth from them is poyſon, and bringeth death.

[e] They are profitable to no purpoſe.

7 Their feete turne to euill, and they make haſte to ſhed innocent blood: their thoughts are wicked thoughts: deſolation and deſtruction *is* in their paths.

8 The way of peace they know not, and there *is* none equitie in their goings: they haue made them crooked paths: whoſoeuer goeth therein, ſhall not know peace.

9 Therefore is [f] iudgement farre from vs, neither doeth [g] iuſtice come neere vnto vs: we wait for light, but lo, it *is* darkeneſſe: for brightnes, *but* we walke in darkeneſſe.

10 We grope for the wall like the [h] blind, and we grope as one without eyes: we ſtumble at the noone day as in the twilight: *vve are* in ſolitary places, as dead men.

11 We roare all like [i] beares, and mourne like doues: we looke for equitie, but there *is* none: for health, *but* it is farre from vs.

12 For our treſpaſſes are many before thee, and our [k] ſinnes teſtifie againſt vs: for our treſpaſſes *are* with vs, and we know our iniquities.

13 In treſpaſſing and lying againſt the Lord, and we haue departed away from our God, *and* haue ſpoken of cruelty and rebellion, conceiving and vttering out of the heart [l] falſe matters.

14 Therefore [m] iudgement is turned backeward, and iuſtice ſtandeth farre off: for trueth is fallen in the ſtreet, and equity cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himſelfe [n] a pray: and when the Lord ſaw it, it diſpleaſed him, that there *vvas* no iudgement.

16 And when hee ſaw that there *vvas* no man, hee wondered that none would offer himſelfe. [o] Therefore his arme did [p] ſaue it, and his righteouſnes it ſelfe did ſuſtaine it.

17 For he put on righteouſneſſe, as an habergion, and an [q] helmet of ſaluation vpon his head, and hee put on the garments of vengeance for cloathing, and was clad with zeale as a cloke.

18 As *to make* recompence, as to require the furie of the adverſaries *vvith* a recompence to his enemies: he will fully repayre the [r] ylands.

19 So ſhall they feare the Name of the Lord from the Weſt, and his glory from the riſing of the Sunne; for the enemy ſhall [ſ] come like a flood; *but* the Spirit of the Lord ſhall chaſe him away.

20 And the Redeemer ſhall come vnto Zion, and vnto [t] them that turne from iniquitie in Iaakob, ſaith the Lord.

21 And I will make this my Couenant with them, ſaith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, [u] ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeed of thy ſeed, ſaith the Lord, from hencefoorth euen for euer.

[f] That is, Gods vengeance to puniſh our enemies.

[g] Gods protection to defend vs.

[h] We are altogether deſtitute of counſell, and can finde no end of our miſeries

[i] We expreſſe our ſorowes by outward ſignes, ſome more ſome leſſe.

[k] This confeſſion is generall to the Church, to obtaine remiſſion of ſinnes, and the Prophets did not exempt themſelues from the ſame.

[l] To wit, againſt our neighbours.

[m] There is neither iuſtice nor vprightnes among men.

[n] The wicked wil deſtroy him.

[o] Meaning, to doe iuſtice, and to remedie the things that were ſo farre out of order.

[p] That is, his Church or his arme did helpe it ſelfe, and did not ſeeke ayde of any other.

[q] Signifying, that God hath all meanes at hand to deliuer his Church and to puniſh their enemies.

[r] To wit, your enemies, which dwell in diuers places, and beyond the ſea.

[ſ] He ſheweth that there ſhalbe great affliction in the Church, but God will euer deliuer his.

[t] Whereby hee declareth that the true deliuerance from ſinne and Satan belongeth to none, but to the children of God, whom he iuſtifieth.

[u] Becauſe the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiſeth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles ſhall come to the knowledge of the Goſpel. 8 They ſhall come to the Church in abundance. 16 They ſhall haue abundance though they ſuffer for a time.

ARiſe, *O Ieruſalem*; be bright, for thy [a] light is come, and the glory of the Lord is riſen vpon thee.

2 For beholde, darkeneſſe ſhall couer the [b] earth, and groſſe darkeneſſe the people; but the

[a] The time of thy proſperitie and felicitie: whereas ſpeaking of Babylon, he commanded her to goe downe, Chap.47,1.

[b] Signifying, that all men are in darkeneſſe till God giue them the light of his Spirit, and that this light ſhineth to none, but to thoſe that are in his Church.

Lord ſhall ariſe vpon thee, and his glory ſhall be ſeene vpon thee.

3 And the Gentiles ſhall walke in [c] thy light, and Kings at the brightneſſe of thy riſing vp.

4 Lift vp thine eyes round about, and behold: all [d] theſe are gathered, *and* come to thee: thy ſonnes ſhall come from farre, and thy daughters ſhalbe nouriſhed at *thy* ſide.

5 Then thou ſhalt ſee and ſhine: thine heart ſhalbe aſtonied [e] and enlarged, becauſe the multitude of the ſea ſhall be conuerted vnto thee, and the riches of the Gentiles ſhall come vnto thee.

6 The [f] multitude of camels ſhall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhew foorth the praiſes of the Lord.

7 All the ſheepe of [g] Kedar ſhall be gathered vnto thee: the rams of Nebaioth ſhall ſerue thee: they ſhall come vp to be accepted vpon mine [h] altar: and I will beautifie the houſe of my glory.

8 Who are theſe [i] that flie like a cloude, and as the doues to their windowes?

9 Surely the yles ſhall wait for mee, and the ſhips [k] of Tarſhiſh, as at the beginning, that they may bring thy ſonnes from farre, *and* their ſiluer and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſonnes of ſtrangers ſhall build vp thy walles, and their [i] Kings ſhall miniſter vnto thee: for in my wrath I ſmote thee, but in my mercy I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the [m] kingdome, that will not ſerue thee, ſhall periſh: and thoſe nations ſhalbe vtterly deſtroyed.

13 The [n] glory of Lebanon ſhall come vnto thee, the firre tree, the elme and the boxe tree together to beautifie the place of my Sanctuary: for I will glorifie the place of my [o] feet.

14 The ſonnes alſo of them that afflicted thee, ſhall come and bow vnto thee: and all they that deſpiſed thee, ſhall fall [p] downe at the ſoles of thy feete: and they ſhall call thee; The citie of the Lord, Zion of the Holy one of Iſrael.

15 Whereas thou haſt bene forſaken and hated, ſo that no man went *by thee*, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, and ſhalt ſucke the [q] breaſts of Kings: and thou ſhalt know, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For braſſe will I bring gold, and for yron will I bring ſilver, and for wood braſſe, and for ſtones yron. I will alſo made thy governement [r] peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt [ſ] call ſaluation, thy walles, and praiſe, thy gates.

19 Thou ſhalt haue no more Sunne to ſhine by day, neither ſhall the brightneſſe of the [t] Moone ſhine vnto thee: for the Lord ſhall be thine euerlaſting light, and thy God, thy glory.

20 Thy Sunne ſhall neuer goe downe, neither ſhall thy Moone be hid: for the Lord ſhall be thine euerlaſting light, and the dayes of thy ſorow ſhalbe ended.

21 Thy people alſo ſhalbe all righteous: they ſhall poſſeſſe the land for euer, the [u] graffe of my planting ſhall be the worke of mine hands, that I may be glorified.

22 A little one ſhall become as a [x] thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

CHAP. LXI.

1 *He prophecieth that Chriſt ſhall be anoynted, and ſent to preach.*
10 *The ioy of the faithfull.*

THe * Spirit of the Lord God *is* [a] vpon mee, therefore hath the Lord anoynted mee: he hath ſent mee to preach good tidings vnto the poore, to bind vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the priſon,

2 To preach the [d] acceptable yeere of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoynt vnto them that mourne in Zion, *and* to giue vnto them beautie for [f] aſhes, the oyle of ioy for mourning, the garment of gladneſſe for the ſpirit of heauineſſe, that they might be called [g] trees of righteouſnes, the planting of the Lord, that he might be glorified.

4 And they ſhall build the old waſte places, *and* raiſe vp the former deſolations, and they ſhall repaire the cities that were deſolate and waſte through many [h] generations.

5 And the ſtrangers ſhall [i] ſtand and feede your ſheepe, and the ſonnes of the ſtrangers ſhall be your plowmen, and dreſſers of your vines.

6 But yee ſhall be named the [k] Prieſtes of the Lord, and men ſhall ſay vnto you, The miniſters of our God: Ye ſhall eate the [l] riches of the Gentiles, and ſhalbe exalted with their glory.

7 For your ſhame *you ſhall receiue* [m] double, and for confuſion, [n] they ſhall reioyce in [o] their portion: for in their land they ſhall poſſeſſe the [p] double: euerlaſting ioy ſhalbe vnto them.

8 For I the Lord loue iudgement, *and* hate [q] robberie for burnt offering, & I will direct their worke in trueth, and I will make an euerlaſting couenant with them.

9 And [r] their ſeed ſhalbe knowen among the Gentiles, and their buddes among the people. All that ſee them, ſhall know them, that they are the ſeed which the Lord hath bleſſed.

10 [ſ] I will greatly reioyce in the Lord, *and* my ſoule ſhall be ioyfull in my God: for he hath cloathed me with the garments of ſaluation, and couered mee with the robe of righteouſneſſe: he hath decked me like a bridegrome, and as a bride tyreth her ſelfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden cauſeth to grow that which is ſowen in it: ſo the Lord God will cauſe righteouſnes to grow, and praiſe before all the heathen.

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[c] Meaning, that Iudea ſhould be as the morning ſtarre, and that the Gentiles ſhould receiue light of her.

[d] An infinite number from all countreyes, as chap. 49,18.

[e] For ioy, as the heart is drawen in for ſorow.

[f] Meaning, that euery one ſhall honour the Lord with that wherewith he is able: ſignifying, that it is no true ſeruing of God, except we offer our ſelues to ſerue his glory, and all that we haue.

[g] That is, the Arabians, that haue great abundance of cattell.

[h] Becauſe the Altar was a figure of Chriſt, Hebr.13,10. he ſheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering and the altar it ſelfe.

[i] Shewing what great number ſhall come to the Church, and with what great diligence and zeale.

[k] The Gentiles that are now enemies, ſhall become friends and ſetters foorth of the Church.

[l] Meaning, Cyrus and his ſucceſſors, but chiefly this is accompliſhed in them that ſerue Chriſt, being conuerted by his Goſpel.

[m] He ſheweth that God hath giuen all power and authoritie here in earth for the vſe of his Church: and that they which will not ſerue and profite the ſame, ſhall be deſtroyed.

[n] There is no thing ſo excellent which ſhall not ſerue the neceſſitie of the Church.

[o] Signifying that Gods Maieſtie is not included in the Temple, which is but the place for his feete, that we may learne to riſe vs to the heauens.

[p] To worſhip their head Chriſt, by obeing his doctrine.

[q] Both hie and low ſhall be ready to helpe and ſuccour thee.

[r] Thy gouernours ſhall loue thee, and ſeeke thy wealth and proſperitie.

[ſ] Meaning, not a temporall felicitie, but a ſpirituall, which is fulfilled in Chriſts kingdome.

[t] Signifying, that all wolrdly meanes ſhall ceaſe, and that Chriſt ſhalbe all in all, as Reuel.21, 23. and 22.5.

[u] The children of the Church.

[x] Meaning, that the Church ſhould be miraculouſly multiplied.

* *Luke 4,18.*

[a] Thus apperteineth to all the Prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant graces euery one receiueth according as it pleaſeth him to diſtribute.

[b] To them that are liuely touched with the feeling of their ſinnes.

[c] Which are in the bondage of ſinne.

[d] The time when it pleaſed God to ſhew his good fauour to man, which S. Paul calleth the fulneſſe of time, Gal.4,4.

[e] For when God deliuereth his Church, he puniſheth his enemies.

[f] Which was the ſigne of mourning.

[g] Trees that bring forth good fruits, as Matt.3,8.

[h] That is, for a long time.

[i] They ſhalbe ready to ſerue you in all your neceſſities.

[k] This is accompliſhed in the time of Chriſt, by whom all the faithfull are made Prieſts and Kings, 1.Pet 2,9. reuel. 1,6. and 5,10.

[l] Reade Chap.6. 11,16.

[m] Abundant recompence, as this word is vſed, Chap.40,2.

[n] That is, the Iewes.

[o] To wit, of the Gentiles.

[p] Whereas the Gentiles had dominion ouer the Iewes in times paſt, now they ſhall haue double authoritie ouer them and poſſeſſe twiſe ſo much.

[q] I will not receiue their offerings which are extortioners, deceiuers, hypocrites, or that depriue mee of my glory.

[r] That is, of the Church.

[ſ] He ſheweth what ſhall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great deſire that the Prophets haue had for Chriſts comming. 6 The diligence of the Paſtours to preach.

FOr Zions ſake I will not [a] holde my tongue, and for Ieruſalems ſake I will not reſt, vntill the righteouſneſſe thereof breake foorth as the [b] light, and ſaluation thereof as a burning lampe.

2 And the Gentiles ſhall ſee thy righteouſnes, and all Kings thy glory: and thou ſhalt be called by [c] a new name, which the mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It ſhall no more be ſaid vnto thee, [e] Forſaken, neither ſhall it be ſaid any more to thy land, Deſolate, but thou ſhalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land ſhalt haue an [f] husband.

5 For *as* a yong man marieth a virgin, *ſo* ſhall thy ſonnes [g] marry thee: and *as* a bridegrome is glad of the bride, *ſo* ſhall thy God reioyce ouer thee.

6 I haue ſet [h] watchmen vpon thy walles, O Ieruſalem, which all the day and all the night continuall ſhall not ceaſe: [i] yee that are mindfull of the Lord, keepe not ſilence,

7 And giue him no reſt, till he repaire, and vntill he ſet vp Ieruſalem the [k] praiſe of the world.

8 The Lord hath ſworne by his right hand and by his ſtrong arme, Surely I will no more giue thy corne to be meat for thine enemies, and ſurely the ſonnes of the ſtrangers ſhall not drinke thy wine, for the which thou haſt laboured.

9 But they that haue gathered it, ſhall eat it, and praiſe the Lord, and the gatherers thereof ſhall drinke it in the courts of my Sanctuary.

10 [l] Goe through, goe through the gates: prepare you the way for the people: caſt vp, caſt vp the way, and gather out the ſtones, *and* ſet vp a ſtandart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world, [m] tell the daughter Zion, Behold, thy Sauiour commeth: Behold, his wages *is* with him, and [n] his worke *is* before him.

12 And they ſhall call them, The holy people, the redeemed of the Lord, and thou ſhalt be named, A [o] citie ſought out *and* not forſaken.

[a] The Prophet ſaith that he will neuer ceaſe to declare vnto the people the good tidings of their deliuerance.

[b] Till they haue full deliuerance: and this the Prophet ſpeaketh to encourage all other miniſters to the ſetting foorth of Gods mercies toward his Church.

[c] Thou ſhalt haue a moore excellent fame then thou haſt had hitherto.

[d] He ſhall eſteeme thee as deare and precious as a king doeth his crowne.

[e] Thou ſhalt no more be contemned as a woman forſaken of her husband.

‖ *Or, my delight in her.*

‖ *Or, maried.*

[f] That it may be repleniſhed with children.

[g] Forſmuch as they confeſſe one faith and religion with thee, they are in the ſame bond of marriage with thee, and they are called the children of the Church, in aſmuch as Chriſt maketh her plentifull to bring forth children vnto him.

[h] Prophets, Paſtours, and Miniſters.

[i] He exhorteth the miniſters neuer to ceaſe to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the ſame.

[k] For the reſtauration whereof all the world ſhall prayſe him.

[l] Signifying the great number that ſhould come to the Church, and what meanes he would prepare for the reſtitution of the ſame, as Chap. 57, 14.

[m] Ye Prophets and Miniſters ſhew the people of this their deliuerance: which was chiefly meant of our ſaluation by Chriſt, Zach. 9, 9. matth. 21, 5.

[n] Hee ſhall haue all power to bring his purpoſe to paſſe, as Chap. 40, 10.

[o] That is, one ouer whom God hath had a ſingular care to recouer her when ſhe was loſt.

CHAP. LXIII.

1 God ſhall deſtroy his enemies for his Churches ſake. 7 Gods benefits toward his Church.

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great ſtrength. [b] I ſpeake in righteouſnes, *and* am mightie to ſaue.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the wine preſſe?

3 I haue troden the wine-preſſe alone, and of all people there *vvas* none with me: for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood ſhall be ſprinkled vpon my garments, and I will ſtaine all my raiment.

4 For the day of vengeance *is* in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne [e] arme helped mee, and my wrath it ſelfe ſuſteined me.

6 Therefore I will tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their ſtrength to the earth.

7 I will [g] remember the mercie of the Lord, *and* the prayſes of the Lord, according vnto all that the Lord hath giuen vs, and for the great goodneſſe toward the houſe of Iſrael, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee ſaid, Surely they are my [h] people, children that will not lie: ſo hee was their Sauiour.

9 In all their troubles hee was [i] troubled, and the Angel [k] of his preſence ſaued them: in his loue and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemie, *and* he fought againſt them.

11 Then he [l] remembred the old time of Moſes and his people, ſaying, Where is hee that brought them vp out of the ſea with the [m] ſhepheard of his ſheepe? Where is hee that put his holy Spirit within [n] him?

12 He led *them* by the right hand of Moſes with his owne glorious arme, diuiding the water before them, to make himſelfe an euerlaſting Name.

13 Hee ledde them through the deepe, as an [o] horſe in the wilderneſſe, that they ſhould not ſtumble.

14 As the beaſt goeth downe into the valley, the Spirit of the Lord gaue them reſt: ſo diddeſt thou leade thy people, to make thy ſelfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holineſſe, and of thy glory. Where is thy [q] zeale and thy ſtrength, the multitude of thy mercies, and of thy compaſſion? they are reſtrained from [r] me.

16 Doubtleſſe thou art our Father: though [ſ] Abraham be ignorant of vs, and Iſrael know vs not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for euer.

17 O Lord, why haſt [t] thou made vs to erre from thy wayes? *and* hardened our heart from thy feare? Returne for thy [u] ſeruants ſake, *and* for the tribes of thine inheritance.

18 The people of thine holineſſe haue poſ-

[a] This prophecie is againſt the Idumeans and enemies which perſecuted the Church, on whom God will take vengeance, and is here ſet forth all bloody after that he hath deſtroyed them in Bozrah, the chiefe citie of the Idumeans: for theſe were their greateſt enemies, and vnder the title of circumciſion and the kindred of Abraham, claimed to themſelues the chiefe religion, and hated the true worſhippers. Pſal. 137, 7.

[b] God anſwereth them that asked this queſtion, Who is this? &c. and ſaith, Yee ſee now performed in deed the vengeance which my Prophets threatned.

[c] Another queſtion, to the which the Lord anſwereth.

[d] Shewing that when God puniſheth his enemies, it is for the profite and deliuerance of his Church.

[e] God ſheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuſe to do their dutie through negligence and ingratitude, yet he himſelfe will deliuer his Church, and puniſh the enemies, reade Chap. 59, 16.

[f] I will ſo aſtoniſh them and make them ſo giddy, that they ſhall not know which way to goe.

[g] The Prophet ſpeaketh this to mooue the people to remember Gods benefits in times paſt, that they may be confirmed in their troubles.

[h] For I did chuſe them to be mine, that they ſhould be holy, and not deceiue mine expectation.

[i] He bare their afflictions and griefes as though they had been his owne.

[k] Which was a witneſſe of Gods preſence, and this may be referred to Chriſt, to whom belongeth the office of Saluation.

[l] That is, the people of Iſrael, being afflicted, called to remembrance Gods benefits, which he had beſtowed vpon their fathers in times paſt.

[m] Meaning, Moſes.

[n] That is, in Moſes that he might well gouerne the people: ſome referre this giuing of the Spirit to the people.

[o] Peaceably and gentle, as an horſe is led to his paſture.

[p] Hauing declared Gods benefits ſhewed to their forefathers, he turned himſelfe to God by prayer, deſiring him to continue the ſame graces toward them.

[q] Thy great affection, which thou bareſt towards vs.

[r] Meaning, from the whole body of the Church.

[ſ] Though Abraham would refuſe vs to be his children, yet thou wilt not refuſe to be our father.

[t] By taking away the holy Spirit from vs, by whom wee were gouerned, and ſo for our ingratitude diddeſt deliuer vs vp to our owne concupiſcence, and diddeſt puniſh ſinne by ſinne according to thy iuſt iudgement.

[u] Meaning, for the Couenants ſake made to Abraham, Izhak, and Iaakob his ſeruants.

ſeſſed it, but a little [x]while: for our aduerſaries haue troden downe thy Sanctuarie.

19 We haue bene *as they*, ouer whom thou neuer bareſt rule, and vpon whome thy name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the ſinnes of the people. 6 Mans righteouſneſſe is like a filthy cloath.

OH, that thou wouldeſt [a]breake the heauens, *and* come downe, *and* that the mountaines might melt at thy preſence!

2 As the melting fire burned, *as* the fire cauſed [b]the waters to boile, (that thou mighteſt declare thy Name to thine aduerſaries) the people did tremble at thy prenſence.

3 When thou diddeſt terrible things, which we looked not for, thou cameſt downe, *and* the mountaines melted at thy preſence.

4 For ſince the beginning of the world, they haue not [c]heard nor vnderſtood with the eare, neither hath the eie ſeene *another* God beſide thee, which doth *ſo* to him that waiteth for him.

5 Thou diddeſt meet him,[d] that reioyced *in thee*, and did iuſtly: they remembred thee in thy [e]waies: behold, thou art angry, for wee haue ſinned: *yet* in [f]them *is* continuance, and we [g]ſhall be ſaued.

6 But we haue all beene as an vncleane thing, and all our [h]righteouſnes *is* as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, neither that ſtirreth vp himſelfe to take hold of thee: for thou haſt hid thy face from vs, and haſt conſumed vs becauſe of our iniquities.

8 But now, O Lord, thou art our Father: we are the [i]clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, [k]aboue meaſure, neither remember iniquitie for euer: Loe, we beſeech thee, behold, we are all thy people.

10 [l]Thine holy cities lie waſte: Zion is a wilderneſſe, *and* Ieruſalem a deſert.

11 The houſe of our Sanctuarie, and of our glory, [m]where our fathers praiſed thee, is burnt vp with fire, and all our pleaſant things are waſted.

12 Wilt thou holde thy ſelfe ſtill [n]at theſe things, O Lord? wilt thou holde thy peace and afflict vs aboue meaſure?

CHAP. LXV.

1 The vocation of the Gentiles, and the reiection of the Iewes. 13 The ioy of the elect, and the puniſhment of the wicked.

I Haue beene ſought of them that [a]asked not: I was found of them that ſought mee not: I ſayd, Behold me, behold mee, vnto a nation that called not vpon my Name.

2 I haue [b]ſpread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, *euen* after their owne [c]imaginations.

3 A people that prouoked mee euer vnto my face: that ſacrificeth in [d]gardens, and burneth incenſe vpon [e]bricks.

4 Which remaine among the [f]graues, and lodge in the deſerts, which eate [g]ſwines fleſh, and the broth of things polluted *are* in their veſſels.

5 Which ſay, [h]Stand apart, come not neere to me; for I am holier then thou; theſe are a ſmoke in my wrath, *and* a fire that [i]burneth all the day.

6 Behold, it is [k]written before me; I will not keepe ſilence, but will render it and recompenſe it into their boſome.

7 Your iniquities, and the iniquities of your fathers, *ſhallbe*[l] together (ſaith the Lord) which haue burnt incenſe vpon the mountaines, and blaſphemed me vpon the hilles; therefore will I meaſure their old worke into their boſome.

8 Thus ſaith the Lord, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a [m]bleſſing *is* in it, ſo will I doe for my ſeruants ſakes, that I may not deſtroy them whole.

9 But I will bring a ſeede out of Iaakob, and out of Iudah that ſhall inherite my mountaine; and mine elect ſhall inherite it, and my ſeruants ſhall dwell there.

10 And [n]Sharon ſhallbe a ſheepefold, and the valley of Achor ſhall be a reſting place for the cattell of my people, that haue ſought me.

11 But ye are they that haue forſaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the [o]multitude, and furniſh the drinke offerings vnto the number.

12 Therefore will I [p]number you to the ſword, and all you ſhall bow downe to the ſlaughter, becauſe I called, and ye did not anſwere; I [q]ſpake, and ye heard not, but did euill in my ſight, and did chuſe that thing which I would not.

13 Therefore thus ſaith the Lord God, Behold, my ſeruants ſhall [r]eat, and ye ſhallbe hungry; behold, my ſeruants ſhall drinke, and ye ſhall be thirſtie; behold, my ſeruants ſhall reioyce, and ye ſhall be aſhamed.

14 Beholde, my ſeruants ſhall ſing for ioy of heart, and yee ſhall crie for ſorow of heart, and ſhall howle for vexation of minde.

15 And ye ſhall leaue your name as a curſe vnto my [ſ]choſen; for the Lord God ſhall ſlay you, and call his ſeruants by [t]another name.

16 He that ſhall bleſſe in the [u]earth, ſhall bleſſe himſelfe in the true God; and he that ſweareth in the earth, ſhall ſweare by the true God; for the former [x]troubles are forgotten, and ſhall ſurely hide themſelues from mine eyes.

17 For loe, I will create [y]new heauens and a new earth; and the former ſhall not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I ſhall create; for behold, I will create Ieruſalem, *as* a reioycing, and her people *as* a ioy.

19 And I will reioyce in Ieruſalem, and ioy in my people, and the voyce of weeping ſhall be

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[x] That is, in reſpect of the promiſe, which is perpetuall: albeit they had now poſſeſſed the land of Canaan, a thouſand and foure hundreth yeeres: and thus they lament, to mooue God rather to remember his Couenant, then to puniſh their ſinnes.

[a] The Prophet continueth his prayer, deſiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

[b] Meaning, the raine, haile, fire, thunder, and lightnings.

[c] S. Paul vſeth the ſame kinde of admiration, 1. Cor. 2, 9. marueiling at Gods great benefite ſhewed to his Church, by the preaching of the Goſpel.

[d] Thou ſhewedſt fauour toward our fathers, when they truſted in thee, and walked after thy Commandements.

[e] They conſidered thy great mercies.

[f] That is, in thy mercies, which he calleth the wayes of the Lord.

[g] Thou wilt haue pitie vpon vs.

[h] We are iuſtly puniſhed and brought into captiuitie, becauſe we haue prouoked thee to anger, and though we would excuſe our ſelues, yet our righteouſnes, and beſt vertues are before thee as vile clouts, or (as ſome reade) like the menſtruous cloathes of a woman.

[i] Albeit, O Lord, by thy iuſt iudgement thou mayeſt vtterly deſtroy vs as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleaſed thee to adopt vs to be thy children.

[k] For ſo the fleſh iudgeth when God doeth not immediately ſend ſuccour.

[l] Which were dedicated to thy ſeruice, and to call vpon thy Name.

[m] Wherein wee reioyced and worſhipped thee.

[n] That is, at the contempt of thine owne glorie? though our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

[a] Meaning, the Gentiles which knew not God, ſhould ſeeke after him, when he had mooued their heart with his holy Spirit, Rom. 10, 20.

[b] He ſheweth the cauſe of the reiection of the Iewes, becauſe they would not obey him for any admonition of his Prophets, by whom hee called them continually and ſtretched out his hand to draw them.

[c] He ſheweth that to delight in our owne fantaſies, is the declining from God and the beginning of all ſuperſtition and Idolatry.

[d] Which were dedicate to idols.

[e] Meaning, their altars, which he thus named by contempt.

[f] To conſult with ſpirits, and to coniure deuils, which was forbidden, Deut. 18, 11.

[g] Which was contrary to Gods Commandement, Leuit. 11, 7. deut. 14, 8.

[h] He ſheweth that hypocriſie is euer ioyned with pride and contempt of others.

[i] Their puniſhment ſhall neuer haue end.

[k] So that the remembrance thereof cannot be forgotten.

[l] Shallbe both puniſhed together: and this declareth how the children are puniſhed for their fathers faults, to wit, when the ſame faults or like are found in them.

[m] That is, it is profitable: meaning, that God will not deſtroy the faithfull branches of his vineyard, when he deſtroyeth the rotten ſtocks, that is, the hypocrites.

[n] Which was a plentifull place in Iudea to feede ſheepe, as Achor was for cattell.

[o] By the multitude and number he meaneth their innumerable idoles of whome they thought they could neuer haue ynough.

[p] Seeing you can not number your gods, I will number you with the ſword.

[q] By my Prophets, whom ye would not obey.

[r] By theſe words, Eate and drinke, he meaneth, the bleſſed life of the faithfull, which haue alwayes conſolation and full contentment of all things in their God, though ſometimes they lacke theſe corporall things.

[ſ] Meaning, that he would call the Gentiles, who ſhould abhorre euen the very name of the Iewes for their infidelities ſake.

[t] Then by the name of the Iewes.

[u] By bleſſing, and by ſwearing is meant the praiſing of God for his benefits, and the true worſhipping of him, which ſhall not be onely in Iudea, but thorow all the world.

[x] I will no more ſuffer my Church to be deſolate as in times paſt.

[y] I will ſo altar and change the ſtate of my church, that it ſhall ſeeme to dwell in a new world.

no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for he that ſhalbe an hundreth yeeres olde, ſhall die *as* a yong man: but the ſinner being [a] an hundreth yeeres olde ſhall be accurſe.

21 And they ſhall [b] build houſes, and inhabite them, and they ſhall plant vineyards, and eate the fruit of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall enioy in olde age the worke of their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeede of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwere, and whiles they ſpeake, I will heare.

25 The [c] wolfe and the lambe ſhall feede together, and the lion ſhall eate ſtraw like the bullocke: and to the ſerpent duſt *ſhalbe* his meate. They ſhall no more hurt nor deſtroy in all mine holy Mountaine, ſayth the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He deſpiſeth ſacrifices done without mercy and faith. 5 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The puniſhment of the wicked is euerlaſting.

THus ſayeth the Lord, * The [a] heauen *is* my throne, and the earth *is* my footeſtoole: where is that houſe that ye will build vnto me? and where is that place of my reſt?

2 For all theſe things hath mine hand made, [b] and all theſe things haue bene, ſaith the Lord: and to him will I looke, euen to him that is poore, and of [c] a contrite ſpirit, and trembleth at my words,

3 He that killeth a bullocke, *is as* if he [d] ſlew a man: he that ſacrificeth a ſheepe, *as* if he cut off a dogges necke: he that offereth an oblation, *as* if he offered ſwines blood: he that remembreth incenſe, *as* if he bleſſed an idole: yea, they haue choſen their owne wayes, and their ſoule delighteth in their abominations.

4 Therefore will I [e] chuſe out their deluſions, and I will bring their feare vpon them, becauſe I called and none would anſwere: I ſpeake, and they would not heare: but they did euill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all yee that tremble at his [f] word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but hee ſhall appeaſe to your ioy, and they ſhall be aſhamed.

6 [g] A voyce ſoundeth from the citie, *euen* a voyce from the Temple, the voyce of the Lord, that recompenſeth his enemies fully.

7 Before [h] ſhe trauailed, ſhe brought foorth: and before her paine came, ſhe was deliuered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one [i] day? or ſhall a nation be borne at once? for aſſoone as Zion traueiled, ſhe brought forth her children.

9 Shall I [k] cauſe to travell, and not bring foorth? ſhall I cauſe to bring foorth, and ſhalbe barren, ſaith thy God?

10 Reioyce ye with Ieruſalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may ſucke, [l] and be ſatisfied with the breaſts of her conſolation: that ye may milke out, and be delighted with the brightneſſe of her glory.

12 For thus ſaith the Lord, behold, I will extend [m] peace ouer her like a flood, and the glory of the [n] Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be [o] borne vpon *her* ſides, and be ioyfull vpon *her* knees.

13 As one whom his mother comforteth, ſo will I comforth you, and ye ſhall be comforted in Ieruſalem.

14 And when ye ſee this, your hearts ſhall reioyce, and your [p] bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen among his ſeruants, and *his* indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirlewinde, that he may [q] recompenſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſword all fleſh, and the flame of the Lord ſhall be many.

17 They that ſanctifie [r] themſelues, and puriſie themſelues in the gardens behinde one *tree* in the mids eating [s] ſwines fleſh, and ſuch abomination, euen the mouſe, ſhalbe conſumed together, ſayth the Lord.

18 For I *vvill viſit* their workes, and their imaginations, *for* it ſhall come that I will gather all nations, and tongues, and they ſhall come, and ſee my [t] glory.

19 And I will ſet a [u] ſigne among them, and will ſend thoſe that [x] eſcape of them vnto the nations of [y] Tarſhiſh, [z] Pul, and [a] Lud, *and* to them that draw the [b] bow, to [c] Tubal, and [d] Iauan, yles a farre off, that haue not heard my fame, neither haue ſeene my glory, and [e] they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your [f] brethren for an offering vnto the Lord out of all nations, vpon [g] horſes, and in charets, and in horſelitters, and vpon mules, and ſwift beaſts, to Ieruſalem mine holy Mountaine, ſaith the Lord, as the children of Iſrael offer in a cleane veſſell in the Houſe of the Lord.

21 And I will take of them for [h] Prieſts, *and* for Leuites, ſaith the Lord.

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[z] Meaning, in this wounderfull reſtauration of the Church there ſhould be no weaknes of youth, nor infirmities of age, but all ſhould be freſh and flouriſhing: and this is accompliſhed in the heauenly Ieruſalem, when all ſinnes ſhall ceaſe, and the teares ſhall be wiped away.

[a] Whereby he ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.

[b] He propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo vnder temporall things comprehendeth the ſpirituall promiſes.

[c] Reade Chap. 11.6.

* Acts 7. 48.49.

[a] My maieſtie is ſo great, that it filleth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.

[b] Seeing that both the Temple and the things therein, with the ſacrifices, were made and done by his appoyntment, he ſheweth that he hath no neede thereof, and that he can be without them, Pſal. 50, 10.

[c] To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

[d] Becauſe the Iewes thought themſelues holy by offering of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſſe deteſt theſe ceremonies then hee doeth the ſacrifices of the heathen, who offered men, dogs, and ſwine to their idoles, which things were expreſly forbidden in the Law.

[e] I will diſcouer their wickedneſſe and hypocriſie, wherewith they thinke to blind mine eyes, to al the world.

[f] He encourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

[g] The enemies ſhall ſhortly heare a more terrible voyce, euen fire and ſlaughter, ſeeing they would not heare the gentle voyce of the Prophets, which called them to repentance.

[h] Meaning, that the reſtauration of the Church ſhould be ſo ſudden and contrary to all mens opinions, as when a woman is deliuered before ſhe looked for it, and that without paine in trauaile.

[i] This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhall come vp at once, meaning vnder the preaching of the Goſpel, whereof they that came vp out of Babylon were a figure.

[k] Declaring [illegible] that [illegible] deliuered [illegible] the power [illegible] bring foorth [illegible] Church at his [illegible] pointed.

[l] That [illegible] may [illegible] the benefits [illegible] God beſtoweth vpon his Church.

[m] I will giue her felicitie and proſperity in great abundance.

[n] Reade Chap. 60.16.

[o] Ye ſhalbe cheriſhed as her dearely beloued children.

[p] Ye ſhall haue new ſtrength and new beautie.

[q] This vengeance God began to execute at the deſtruction of Babylon, and hath euer continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhall be the accompliſhment thereof.

[r] Meaning, the hypocrites.

[s] Whereby are meant them that did maliciouſly tranſgreſſe the Law, by eating beaſts forbidden, euen to the mouſe, which nature abhorreth.

[t] The Gentiles ſhalbe partakers of that glory, which before I ſhewed to the Iewes.

[u] I will make theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſtes of his people, whom hee preſerued, Exod. 12.7.

[x] I will ſcatter the reſt of the Iewes, which eſcaped deſtruction, into diuers nations.

[y] That is, Cicilia.

[z] Meaning Africa.

[a] To wit, Lydia, or Aſia minor.

[b] Signifying the Parthians.

[c] Italie.

[d] Grecia.

[e] Meaning, the Apoſtles, Diſciples, and others, which hee did firſt chuſe of the Iewes to preach vnto the Gentiles.

[f] That is, the Gentiles, which by faith ſhall be made the children of Abraham as you are.

[g] Whereby hee meaneth that no neceſſarie meanes ſhall want, when God ſhall call the Gentiles to the knowledge of the Goſpel.

[h] To wit, of the Gentiles, as hee did Luke, Timothie, and Titus firſt, and others after to preach his word.

22 For as the new [i] heauens, and the new earth, which I will make, ſhall remaine before me, ſayth the Lord, ſo ſhall your ſeede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſayth the Lord.

24 And they ſhall goe forth, and looke vpon the [k] carkeiſes of the men that have tranſgreſſed againſt me: for their [l] worme ſhall not die, neither ſhall their fire be quenched, and they ſhallbe an abhorring [m] unto all fleſh.

[i] Hereby he ſignifieth the kingdome of Chriſt wherein his Church ſhallbe renewed, and whereas before there were appointed ſeaſons to ſacrifice, in this there ſhall be one continuall Sabbath, ſo that all times and ſeaſons ſhall be meete.

[k] As he that declared the felicitie that ſhall be within the Church for the comfort of the godly, ſo doth hee ſhew what horrible calamitie ſhall come to the wicked, that are out of the Church.

[l] Meaning, a continuall torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt, Marke 9.44.

[m] This is the iuſt recompenſe for the wicked, which contemning God and his word, ſhall be by Gods iuſt iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, vvas the ſonne of Hilkiah, vvhom ſome thinke to be he that found out the booke of the Lavv and gave it to Ioſiah. This Prophet had excellent gifts of God, and moſt euident reuelations of prophecie, ſo that by the commandement of the Lord he beganne very yong to prophecie, that is, in the thirteenth yeere of Ioſiah, and continued eighteene yeere vnder the ſayd King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they vvere caried avvay into Babylon. So that this time amounteth to aboue fourtie yeere, beſides the time that he prophecied after the captiuitie. In this booke hee declareth vvith teares, and lamentation, the deſtruction of Ieruſalem, and the captiuitie of the people, for their idolatrie, couetouſneſſe, ſubtiltie, crueltie, exceſſe, rebellion, and contempt of Gods vvord, and for the conſolation of the Church reuealeth the iuſt time of their deliuerance. And here chiefly are to be conſidered three things. Firſt the rebellion of the vvicked, vvhich vvaxe more ſtubborne and obſtinate, vvhen the Prophets doe admoniſh them moſt plainly of their deſtruction. Next hovv the Prophets and Miniſters of God ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the vvicked, for Gods cauſe. And thirdly though God ſhevv his iuſt iudgement againſt the vvicked, yet vvill hee ever ſhevv himſelfe a preſeruer of his Church, and vvhen all meanes ſeeme to mans iudgement to be aboliſhed, then vvill he declare himſelfe victorious in preſeruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 Hee acknowledgeth his imperfection, and is ſtrengthened of the Lord. 11 The Lord ſheweth him the deſtruction of Ieruſalem 17 He commandeth him to preach his word without feare.

THe [a] words of Ieremiah the ſonne of [b] Hilkiah *one* of the Prieſts that were at [c] Anathoth in the land of Beniamin.

2 To whom the [d] word of the Lord came in the dayes of Ioſiah the ſonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And alſo in the dayes of Iehoiakim the [e] ſonne of Ioſiah king of Iudah vnto the end of the eleuenth yeere of Zedekia, the ſonne of Ioſiah king of Iudah, *euen* vnto the carying away of Ieruſalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, ſaying,

5 Before I [g] formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee, *and* ordeined thee to be a Prophet vnto the [h] nations.

6 Then ſayd I, [i] Oh, Lord God, behold, I can not ſpeake, for I am a childe.

7 But the Lord ſayd vnto me, Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſend thee, and whatſoeuer I command thee ſhall thou ſpeake.

8 Be not afraid of their faces; for I am with thee to deliuer thee, ſaith the Lord.

9 Then the Lord ſtretched out his hand, and [k] touched my mouth, and the Lord ſayd vnto me, Behold, I haue put my words in thy mouth.

10 Beholde, this day haue I ſet thee ouer the [l] nations, and ouer the kingdomes, to plucke vp, and to roote out, and to deſtroy, and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, ſaying, Ieremiah, what ſeeſt thou? And I ſayd, I ſee a [m] rod of almond tree.

12 Then ſayd the Lord vnto mee, Thou haſt ſeene aright: for I will haſten my word to performe it.

13 Againe the word of the Lord came vnto me the ſecond time, ſaying, What ſeeſt thou? And I ſayd, I ſee a ſeething [n] pot looking out of the North.

14 Then ſayd the Lord vnto me, Out of the [o] North ſhall a plague be ſpread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, ſaith the Lord, and they ſhal come, and euery one ſhall ſet this throne in the entring of the gates of Ieruſalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickedneſſe of them that haue forſaken mee, and haue burnt incenſe vnto other gods, and worſhipped the workes of their owne hands.

17 Thou therefore truſſe vp thy loynes, and ariſe and ſpeake vnto them all that I commaund

[a] That is, the ſermons and prophecies.

[b] Which is thought to be he that found the booke of the Law vnder king Ioſiah, 2 King. 22.8.

[c] This was a citie about three miles diſtant from Ieruſalem, and belonged to the Prieſts, the ſonnes of Aaron, Ioſh. 21,18.

[d] This is ſpoken to confirme his vocation and office, foraſmuch as he did not preſume of himſelfe to preach and prophecie, but was called thereunto by God.

[e] Meaning, the nephew of Ioſiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.

[f] Of the eleuenth yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar.

[g] The ſcripture vſeth this maner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were borne, as Iſa 49.1. Gal. 1, 15.

[h] For Ieremiah did not onely prophecie againſt the Iewes, but alſo againſt the Egyptians, Babylonians, Moabites, and other nations,

[i] Conſidering the great iudgements of God, which according to his threatning ſhould come vpon the world, hee was mooued with a certaine compaſſion on the one ſide to pitie them that ſhould thus periſh, and on the other ſide by the infirmitie of mans nature, knowing how heard a thing it was to enterpriſe ſuch a charge, as Iſa. 6. 11. Exod. 3.21. and 4.1.

[k] Which declareth that God maketh them meete, and aſſureth them, whom he calleth to ſet forth his glory: giving them all meanes neceſſary for the ſame. Exod. 4.12. Iſa. 6,7.

[l] Hee ſheweth what is the authoritie of Gods true miniſters, which by his word have power to beare downe whatſoever lifteth it ſelfe up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of Gods word, 2. Corinth. 10,4. Hebr. 4. 12. and theſe are the keyes which Chriſt hath left to looſe, and binde, Mat. 18. 18.

[m] He ioyneth the ſigne with the word for a more ample confirmation: ſignifying by the rod of the Almond tree, which firſt buddeth, the haſtie comming of the Babylonians againſt the Iewes.

[n] Signifying, that the Caldeans and Aſſyrians ſhould be as a pot to ſeethe the Iewes which boiled in their pleaſures and luſt.

[o] Syria and Aſſyria were Northward in reſpect of Ieruſalem, which were the Caldeans dominion.

[p] I will giue them charge and power to execute my vengeance againſt the Idolaters which haue forſaken me for their idoles.

thee: be not afraid of their faces, leaſt I [q] deſtroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an [r] yron pillar and walles of braſſe againſt the whole land, againſt the Kings of Iudah, *and* againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the land.

19 For they ſhall fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to deliuer thee, ſayth the Lord.

[q] Which declareth that Gods vengeance is prepared aganſt them, which dare not execute their duety faithfully, either for feare of man, of for any other cauſe, 1.Cor. 9,16.

[r] Signifying, on the one part, that the more that Satan and the world rage againſt Gods Miniſters, the more preſent will he be to helpe them, Ioſh. 1,5. heb. 13,5. and on the other part, that they are vtterly vnmeete to ſerue God in his Church, which are afraid, and doe not reſiſt wickedneſſe, whatſoeuer danger depend thereon, Iſa. 50,7. Ezek. 3,8.

CHAP. II.

2 *God rehearſeth his benefits done vnto the Iewes.* 8. *Againſt the prieſts and falſe prophets.* 12. *The Iewes are deſtroyed becauſe they forſake God.*

MOreouer the worde of the Lord came vnto me, ſaying,

2 Goe and cry in the eares of Ieruſalem, ſaying, Thus ſayth the Lord, I remember thee, with the [a] kindneſſe of thy youth *and* the loue of thy marriage, when thou wenteſt after me in the wilderneſſe [b] in a land that was not ſowen.

3 Iſrael *vvas as* a thing [c] hallowed vnto the Lord, *and* his firſt fruits: all they [d] that eate it, ſhall offend: euill ſhall come vpon them, ſaith the Lord.

4 Heare ye the word of the Lord, O houſe of Iaakob, and all the families of the houſe of Iſrael.

5 Thus ſayth the Lord, What iniquitie haue your fathers found in mee, that they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they ſayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderneſſe, through a deſert, and waſte land, through a drie land, and by [g] the ſhadowe of death, by a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the ſame: but when ye entred, yee defiled [h] my land, and made mine heritage an abomination.

8 The Prieſts ſaid not, [i] Where is the Lord? and they that ſhould miniſter the [k] Law, knewe me not: the [l] paſtours alſo offended againſt mee, and the prophets prophecied in [m] Baal, and went after *things* that did not profite.

9 Wherefore I will yet [n] plead with you, ſaith the Lord, and I will plead with your childrens children.

10 For go ye to the yles of [o] Chittim, and beholde, and ſend vnto [p] Kedar, and take diligent heed, and ſee whether there be ſuch things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doeth not [r] profite.

12 O yee [ſ] heauens, be aſtonied at this: be afraid and vtterly confounded, ſayth the Lord.

[a] According to that grace and fauour which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and maried thee to my ſelfe. Ezek. 16,8.

[b] When I had deliuered thee out of Egypt.

[c] Choſen aboue all other to ſerue the Lord onely, and the firſt offered to the Lord of all other nations.

[d] Whoſoeuer did challenge this people, or elſe did annoy them, was puniſhed.

[e] That is, fallen to moſt vile idolatry.

[f] Altogether giuen to vanitie, and are become blind and inſenſible as the idoles that they ſerue.

[g] Where for lacke of all things neceſſary for life, ye could looke for nothing euery houre but preſent death.

[h] By your idolatry and wicked maners, Pſal. 78,58. and 106,38.

[i] They taught not the people to ſeeke after God.

[k] As the Scribes, which ſhould haue expounded the Law to the people.

[l] Meaning, the Princes and Miniſters: ſignifying, that all eſtates were corrupt.

[m] That is, ſpake vaine things, and brought the people from the true worſhip of God to ſerue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

[n] Signifying that hee would not as hee might, ſtraightway condemne them, but ſheweth them by euident examples their great ingratitude that they might be aſhamed and repent.

[o] Meaning, the Grecians and Italians.

[p] Vnto Arabia.

[q] That is, God which is their glory, and who maketh them glorious aboue all other people, reproouing the Iewes that they were leſſe diligent to ſerue the true God, then were the idolaters to honour their vanities.

[r] Meaning, the idoles which were their deſtruction, Pſal. 106,36.

[ſ] He ſheweth that the inſenſible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great iudgements againſt the ſame.

13 For my people haue committed two euils: they haue forſaken mee [t] the fountaine of liuing waters, to digge them pits, *euen* broken pits that can holde no water.

14 Is Iſrael a [u] ſeruant, or is hee borne in the houſe? why *then* is he ſpoiled?

15 The [x] Lions roared vpon him *and* yelled, and they haue made his land waſte: his cities are burnt without [y] an inhabitant.

16 Alſo the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Haſt not thou procured this vnto thy ſelfe, becauſe thou haſt forſaken the Lord thy God, when he [b] led thee by the way?

18 And what haſt thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makeſt thou in the way of Aſſhur? to drinke the water of the [d] Riuer?

19 Thine owne wickedneſſe ſhall [e] correct thee, and thy turnings backe ſhall reprooue thee: know therefore and behold, that it is an euill thing, and bitter, that thou haſt forſaken the Lord thy God, and that my feare *is* not in thee, ſaith the Lord God of hoaſtes.

20 For of old time I haue broken thy yoke, *and* burſt thy bonds, and thou ſaiddeſt, [f] I will no more tranſgreſſe, but *like* an harlot thou runneſt about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whoſe [†] plants were all naturall: how then art thou turned vnto me into the plants of a ſtrange vine?

22 Though thou waſh thee with [g] nitre, and take thee much ſope, *yet* thine iniquitie is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, neither haue I [h] followed Baalim? behold thy wayes in the valley, and know what thou haſt done: *thou art like* a ſwift [i] dromedarie, that runneth by his wayes.

24 *And as* a wilde [k] aſſe vſed to the wildernes that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not wearie themſelues, *but* will finde her in her [l] moneth.

25 Keepe thou thy feet from [m] bareneſſe, and thy throat from thirſt: but thou ſaidſt deſperately, No, for I haue loued ſtrangers, and them will I follow.

26 As the [n] thiefe is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes and their prieſts, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a ſtone, Thou haſt begotten me; for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will ſay, Ariſe and helpe vs.

28 But where are thy gods, that thou haſt made thee? let them ariſe, if they can helpe thee

[t] Signifying, that when men forſake Gods word, which is the fountaine of life, they reiect God himſelfe, and ſo fall to their owne inuentions, and vaine confidence, and procure to themſelues deſtruction, Iona. 2,8. zecha. 10,2.

[u] Haue I ordered them like ſeruants and not like dearely beloued children? Exod. 4,22. therefore it is their fault onely, if the enemy ſpoile them.

[x] The Babylonians, Caldeans, and Aſſyrians.

[y] Not one ſhall be left to dwell there.

[z] That is, the Egyptians: for theſe were two great cities in Egypt.

[a] Haue grieuouſly vexed thee at ſundry times.

[b] Shewing that God would haue ſtill led them aright, if they would haue followed him.

[c] To ſeeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, read Iſa. 31,1.

[d] To wit, Euphrates.

[e] Meaning, that the wicked are inſenſible, till the puniſhment for their ſinne waken them, as verſe 26. iſa. 3,9.

[f] When I deliuered thee out of Egypt, Exod. 19,8. deut. 5,27. ioſh. 24,16. ezra. 10,12. nehe. 8,6

[†] *Ebr. ſeed was all true.*

[g] Though thou vſe all the purifications and ceremonies of the law, thou canſt not eſcape puniſhment, except thou turne to me by faith and repentance.

[h] Meaning, that hypocrites denie that they worſhip the idoles, but that they honour God in them, and therefore they call their doings, Gods ſeruice.

[i] Hee compareth the idolaters to theſe beaſts, becauſe they neuer ceaſe running to and fro: for both valleys and hils are full of their idolatry.

[k] He compareth the idolaters to a wilde aſſe: for ſhe can neuer be tamed nor yet wearied: for as ſhe runneth ſhe can take her wind at euery occaſion.

[l] That is, when ſhe is with foale, and therefore the hunters wait their time: ſo though thou canſt not be turned back now from thine idolatrie, yet when thine iniquitie ſhall be at the fall, God will meete with thee.

[m] Hereby he warneth them that they ſhould not go into ſtrange contries to ſeeke helpe: for they ſhould but ſpend their labour, and hurt themſelues, which is here meant by the bare foot and thirſt. Iſa. 57,10.

[n] As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be puniſhed, ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light vpon them.

[o] Meaning, that idolaters ſpoyle God of his honour: and whereas he hath taught to call him the father of all fleſh, they attribute this title to their idoles.

in the time of thy trouble: for according [p] to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will [q] ye pleade with mee? yee all haue rebelled againſt me, ſaith the Lord.

30 I haue ſmitten your children in vaine, they receiued no correction: your [r] owne ſword hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take heed to the worde of the Lord: haue I bene *as* a [ſ] wilderneſſe vnto Iſrael? or a land of darkeneſſe? Wherefore ſaith my people *then*, We are lords, [t] wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doeſt thou prepare thy way, to [u] ſeeke amitie? euen therefore will I teach *thee*, that thy wayes *are* wickedneſſe.

34 Alſo in thy [x] wings is found the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe *places*.

35 Yet thou ſayeſt, Becauſe I am guiltleſſe, ſurely his wrath ſhall turne from me: behold, I will enter with thee into iudgement, becauſe thou ſayeſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt be confounded of Egypt, [y] as thou art confounded of Aſſhur.

37 For thou ſhalt go foorth from thence, and thine hands vpon [z] thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promiſeth the reſtitution of his Church. 20 He reprooueth Iudah and Iſrael, comparing them to a woman diſobedient to her husband.

THey [a] ſay, If a man put away his wife, and ſhee goe from him, and become another mans, ſhall hee returne againe vnto her? ſhall not this land [b] be polluted? but thou haſt played the harlot with many [c] louers: yet [d] turne againe to me, ſaith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou haſt not played the harlot: thou haſt ſit *waiting* for them in the wayes, as the [e] Arabian in the wilderneſſe: and thou haſt polluted the land with thy whoredoms, and with thy malice.

3 Therefore the ſhowres haue bene reſtrained, and the [f] latter raine came not, and thou haddeſt a [g] whores forehead: thou wouldeſt not be aſhamed.

4 Diddeſt thou not ſtill cry [h] vnto me, Thou art my father, *and* the guide of my youth?

5 Will he keepe *his anger* for euer? will hee reſerue it to the end? thus haſt thou ſpoken, but thou doeſt euill, euen more and more.

6 The Lord ſaid alſo vnto me, in the dayes of Ioſiah the King, Haſt thou ſeene what this rebell [i] Iſrael hath done? *for* ſhee hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I ſayde, when ſhee had done all this, Turne thou vnto me: but ſhe returned not, as her rebellious ſiſter Iudah ſaw.

8 When I ſaw, how that by all occaſions rebellious Iſrael had played the harlot, I caſt [k] her away, and gaue her a bill of diuorcement: yet her rebellious ſiſter Iudah was not afrayd, but ſhee went alſo and played the harlot.

9 So that for the [l] lightnes of her whoredome ſhe hath euen defiled the land: for ſhe hath committed fornication with ſtones and ſtockes.

10 Neuertheleſſe for all this, her rebellious ſiſter Iudah hath not returned vnto mee with [m] her whole heart, but fainedly, ſaith the Lord.

11 And the Lord ſaid vnto mee, The rebellious Iſrael hath [n] iuſtified her ſelfe more then the rebellious Iudah.

12 Goe and cry theſe wordes toward [o] the North, and ſay, Thou diſobedient Iſrael, returne, ſayth the Lord, *and* I will not let my wrath fall vpon you: for I am mercifull, ſayth the Lord, and I will not alway keepe *mine anger*.

13 But know thine iniquitie: for thou haſt rebelled againſt the Lord thy God, and haſt [p] ſcattered thy wayes to the ſtrange *gods* vnder euery greene tree, but yee would not obey my voyce, ſayth the Lord.

14 O yee diſobedient children, turne againe, ſaith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you paſtours according to mine heart, which ſhall feed you with knowledge and vnderſtanding.

16 Moreouer, when yee be increaſed and multiplied in the land, in thoſe dayes, ſaith the Lord, they ſhall ſay no more, The [q] Arke of the couenant of the Lord: for it ſhall come no more to minde, neither ſhall they remember it, neither ſhall they viſite it, for that ſhall be no more done.

17 At that time they ſhall call Ieruſalem, [r] The throne of the Lord, and all the nations ſhall be gathered vnto it, *euen* to the Name of the Lord in Ieruſalem: and thencefoorth they ſhall follow no more the hardneſſe of their wicked heart.

18 In thoſe dayes the houſe of Iudah ſhall walke with the houſe of Iſrael, and they ſhall come together out of the land of the [ſ] North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I ſaid, How did I take thee for children, and giue thee a pleaſant land, *euen* the glorious heritage of the armies of the heathen, and ſay, Thou ſhall call me, *ſaying*, My father, and ſhall not turne from me?

20 But *as* a woman rebelleth againſt her [t] huſband: ſo haue ye rebelled againſt me, O houſe of Iſrael, ſayth the Lord.

21 [u] A voyce was heard vpon the high places, weeping, and ſupplications of the children of Iſrael: for they haue peruerted their way, *and* forgotten the Lord their God.

22 O ye diſobedient children, returne, *and* I will heare your rebellions. [x] Behold, wee come vnto thee, for thou art the Lord our God.

23 Truely *the hope* of the hilles *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Iſrael.

24 For confuſion hath deuoured our [y] fathers labours, from our youth, their ſheepe and their bullockes, their ſonnes and their daughters.

25 We lie downe in our confuſion, and our

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[p] Thou thoughteſt that thy gods of blocks and ſtones could haue holpen thee, becauſe they were many in number and preſent in euery place: but now let vs ſee whether either the multitude, or their preſence can deliuer thee from my plague, Chap. 11, 13.

[q] As though I did you iniurie in puniſhing you, ſeeing that your faults are ſo euident.

[r] That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Iſaiah, &c.

[ſ] Haue I not giuen them abundance of all things?

[t] But will truſt in our owne power and policie.

[u] With ſtrangers.

[x] The Prophets and the faithfull are ſlaine in euery corner of your countrey.

[y] For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Iudah euen vnto Ieruſalem: and the Egyptians ſlew Ioſiah, and vexed the Iewes in ſundry ſorts.

[z] In ſigne of lamentation, as 2. Sam. 13, 19.

[a] According as it is written, Deut. 24, 4.

[b] If he take ſuch one to wife againe.

[c] That is, with idoles, and with them whom thou haſt put thy confidence in.

[d] And I will not caſt thee off, but receiue thee, according to my mercy.

[e] Which dwelleth in tents and waiteth for them that paſſe by to ſpoyle them.

[f] As God threatned by his Law, Deut. 28, 24.

[g] Thou wouldeſt neuer be aſhamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer ſo manifeſtly conuicted.

[h] He ſheweth that the wicked in their miſeries will cry vnto God and vſe outward prayer as the godly doe, but becauſe they turne not from their euill, they are not heard, Iſa. 58, 3, 4.

[i] Meaning, the ten tribes.

[k] And gaue her into the hands of the Aſſyrians.

[l] The Ebrew word may either ſignifie lightneſſe, and wantonneſſe, or noiſe and bruit.

[m] Iudah fained for a time that ſhe did returne, as vnder Ioſiah and other good kings, but ſhe was neuer truely touched, or wholly reformed, as appeared when occaſion was offered by any wicked prince.

[n] Iſrael hath not declared herſelfe ſo wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

[o] Whereas the Iſraelites were now kept in captiuity by the Aſſyrians, to whom hee promiſeth mercy, if they will repent.

[p] There was no way, which thou diddeſt not haunt to ſeeke after the idols, and to trot a pilgrimage.

[q] This is to be vnderſtood of the comming of Chriſt: for then they ſhall not ſeeke the Lord by ceremonies, and all figures ſhall ceaſe.

[r] Meaning, the Church, where the Lord will be preſent to the worlds end, Matth. 28, 20.

[ſ] Where they are now in captiuity.

[t] The Ebrew word ſignifieth a friend or companion, and here may be taken for a husband, as it is vſed alſo, Hoſ. 3. 1.

[u] Signifying, that God, whom they had forſaken, would bring their enemies vnto them, who ſhould leade them captiue, and make them to cry and lament.

[x] This is ſpoken in the perſon of Iſrael to the ſhame of Iudah, which ſtayed ſo long to turne vnto God.

[y] For their idolatry Gods vengeance hath light vpon them and theirs.

ſhame couereth vs: [z] for we haue ſinned againſt the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumciſion of the heart. 5 The deſtruction of Iudah is prophecied for the malice of their hearts. 19 The Prophet lamenteth it.

O Iſrael, if thou returne, [a] returne vnto mee, ſaith the Lord: and if thou put away thine abominations out of my ſight, then ſhalt thou not remooue.

2 And thou ſhalt [b] ſweare, The Lord liueth in trueth, in iudgement and in righteouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glorie in him.

3 For thus ſaith the Lord to the men of Iudah, and to Ieruſalem,

4 Breake vp [c] your fallow ground, and ſow not among the thornes: be circumciſed to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leaſt my wrath come foorth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inuentions.

5 [d] Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blow the trumpet in the land: cry, and gather together, and ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandart in Zion: [e] prepare to flee, *and* ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f] lion is come vp from his den, and the deſtroyer of the Gentiles is departed, *and* gone foorth of his place to lay thy land waſte, *and* thy cities ſhallbe deſtroyed without an inhabitant.

8 Wherefore girde you with ſackcloath: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſaith the Lord, the heart of the king ſhall periſh, and the heart of the princes and the Prieſts ſhall be aſtoniſhed, and the [g] Prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt [h] deceiued this people, and Ieruſalem, ſaying, Ye ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſaid to this people and to Ieruſalem, A dry [i] winde in the hie places of the wilderneſſe *commeth* toward the daughter of my people, *but* neither [k] to fan nor to cleanſe.

12 A mightie wind ſhall come vnto me from thoſe *places*, and now will I alſo giue ſentence vpon them.

13 Behold, hee ſhall come vpon the [l] clouds, and his charets *ſhallbe* as a tempeſt: his horſes are lighter then eagles. [m] Woe vnto vs, for wee are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaued: how long ſhall thy wicked thoughts remaine within thee?

15 For a voyce declareth from [n] Dan, and publiſheth affliction from mount [o] Ephraim.

16 Make ye mention of the heathen, *and* publiſh in Ieruſalem, Behold, the ſcoutes come from a farre countrey, and cry out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the [p] field, becauſe it hath prouoked me vnto wrath, ſaith the Lord.

18 Thy wayes and thine inuentions haue procured thee theſe things, ſuch is thy wickedneſſe: therefore it ſhall be bitter, therefore it ſhall pierce vnto thine heart.

19 My belly, my [q] belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, *and* the alarme of the battell.

20 Deſtruction vpon deſtruction is cryed, for the whole land is waſted, ſuddenly are my [r] tents deſtroyed, *and* my curtaines in a moment.

21 How long ſhall I ſee the ſtandart, *and* heare the ſound of the trumpet?

22 For my people is fooliſh, they haue not knowen me: they are fooliſh children, and haue none vnderſtanding: [ſ] they are wiſe to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voide: and to the heauens, and they had no light.

24 I behelde the mountaines: and loe, they trembled, and all the hils ſhooke.

25 I beheld, and loe there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place *vvas* a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lord ſayd, The whole land ſhallbe deſolate: yet will I [u] not make a full ende.

28 Therefore ſhall the earth mourne, and the heauens aboue ſhall be darkened, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 Thy whole citie ſhall flee, for the noiſe of the horſemen and bowmen: they ſhall goe into thickets, and climbe vp vpon the rockes: euery citie ſhallbe forſaken, and not a man dwell therein.

30 And when thou ſhalt be deſtroyed, what wilt thou doe? Though thou [x] cloatheſt thy ſelfe with ſcarlet, though thou deckeſt thee with ornaments of golde, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: *for* thy louers will abhorre thee *and* ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt child, *euen* the voyce of the daughter Zion that ſigheth and ſtretcheth out her hands: [y] woe is me now: for my ſoule fainteth becauſe of the murtherers.

CHAP. V.

1 In Iudah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Iudah is deſtroyed of the Caldeans.

RVnne to and fro by the ſtreets of Ieruſalem, and behold now, and know, and inquire in the open places thereof, if yee can finde a man, *or* if there be any that executeth iudgement, and ſeeketh the trueth, and I will ſpare [a] it.

2 For though they ſay, The [b] Lord liueth, yet doe they ſweare falſly.

[z] They iuſtifie not themſelues, or ſay that they would follow their fathers, but condemne their wicked doings and deſire forgiueneſſe of the ſame, as Ezra. 9, 7. Pſal. 106, 6. Iſa. 64, 6.

[a] That is, wholly, and without hypocriſie, Io. 2, 12. not diſſembling to turne and ſerue God as they doe which ſerue him by halfes, as Hoſe. 7, 16.

[b] Thou ſhalt deteſt the name of idoles, Pſal. 16. 4. and ſhalt with reuerence ſweare by the liuing God, when thine oath may aduance Gods glory, and profite others: and here, by ſwearing hee meaneth the true religion of God.

[c] He willeth them to plucke vp the impietie and wicked affection and worldly reſpects out of their heart, that the true ſeede of Gods word may be ſowen therein, Hoſe 10, 12. and this is the true circumciſion of the heart, Deut. 10, 16. rom. 2, 29. col. 2, 11.

[d] He warneth them of the great dangers that ſhall come vpon them by the Caldeans, except, they repent and turne to the Lord.

[e] He ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue himſelfe, but it ſhall be too late, 2. King. 25, 4.

[f] Meaning, Nebuchad-nezzar King of Babylon, 2. King. 24, 1.

[g] That is, the falſe prophets, which ſtill prophecied peace and ſecuritie.

[h] By the falſe prophets which promiſed peace and tranquilitie: and thus thou haſt puniſhed their rebellious ſtubburnnes by cauſing them to hearken vnto lies which would not beleeue thy trueth, 1. King 22, 23. Ezech. 14, 9. 2. Theſſ. 2, 11.

[i] The Northwinde whereby he meaneth Nebuchad-nezzar.

[k] But to carie away both corne, and chaffe.

[l] Meaning that Nebuchad nezzar ſhould come as ſuddenly, as a cloud that is caried with the wind.

[m] This is ſpoken in the perſon of all the people, who in their affliction ſhould crie thus.

[n] Which was a city in the vtmoſt border of Iſrael Northward toward Babylon.

[o] Which was in the mid-way betweene Dan and Ieruſalem.

[p] Which keepe the fruits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.

[q] He ſheweth that the true miniſters are liuely touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.

[r] Meaning, the cities, which were as eaſily caſt downe as a tent.

[ſ] Their wiſedome and policie tend to their owne deſtruction, & pulleth them from God.

[t] By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come vpon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith, as if the order of nature ſhould be changed, Iſa. 13, 10. and 24, 23. Eze. 32, 7 Ioel. 2, 31. and 3, 15.

[u] But for his mercies ſake, he will reſerue himſelfe a reſidue to be his Church, and to prayſe him in earth, Iſa. 2, 9.

[x] Neither thy ceremonies nor rich gifts ſhall deliuer thee.

[y] As the Prophets were mooued to pitie the deſtruction of their people, ſo they declared it to the people to mooue them to repentance, Iſa. 22, 4. Chap. 9, 1.

[a] That is, the citie.

[b] Though they pretend religion and holineſſe, yet all is but hypocriſie: for vnder this kind of ſwearing is conteined the true religion.

3 O Lord,are not thine eyes vpon the [c] trueth? thou haſt [d] ſtriken them, but they haue not ſorowed: thou haſt conſumed them, *but* they haue refuſed to receiue correction: they haue made their faces harder then a ſtone, *and* haue refuſed to returne.

4 Therefore I ſayd,Surely they are poore, they are fooliſh, for they know not the way of the Lord, *nor* the iudgement of their God.

5 I will get me vnto the [e] great men, and will ſpeake vnto them: for they haue knowen the way of the Lord,*and* the iudgement of their God: but theſe haue altogether broken the yoke, and burſt the bonds.

6 Wherefore a [f] lyon out of the foreſt ſhall ſlay them, and a wolfe of the wilderneſſe ſhall deſtroy them: a leopard ſhall watch ouer their cities: euery one that goeth out thence, ſhall be torne in pieces, becauſe their treſpaſſes are many, *and* their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken me, and [g] ſworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning *like* fed horſes: *for* euery man * neyed after his neighbours wife.

9 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be auenged on ſuch a nation as this?

10 [h] Climbe vp vpon their walles,and deſtroy them, but make not a full end: [i] take away their batlements, for they are not the Lords.

11 For the houſe of Iſrael, and the houſe of Iudah haue grieuouſly treſpaſſed againſt me, ſaith the Lord.

12 They haue [k] denied the Lord, and ſayd, It is not hee, neither ſhall the plague come vpon vs, neither ſhall we ſee ſword nor famine.

13 And the Prophets ſhalbe *as* [l] wind, and the word is [m] not in them: thus ſhall it come vnto them.

14 Wherefore thus ſayth the Lord God of hoaſtes,Becauſe yee ſpeake ſuch words, beholde,I will put my words into [n] thy mouth, like a fire, and this people ſhall be *as* wood, and it ſhall deuoure them.

15 Loe,I will bring a nation vpon you [o] from farre, O houſe of Iſrael, ſaith the Lord,which is a mightie nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither vnderſtandeſt what they ſay.

16 Whoſe quiuer is as an [p] open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harueſt and thy bread: they ſhall deuoure thy ſonnes and thy daughters: they ſhall eate vp thy ſheepe and thy bullockes: they ſhall eate thy vines and thy figge trees: they ſhall deſtroy with the ſword thy fenced cities, wherein thou diddeſt truſt.

18 Neuertheleſſe,at thoſe dayes,ſaith the Lord, I will not make a full end of [q] you.

19 And when * yee ſhall ſay, Wherefore doth the Lord our God doe theſe things vnto vs? then ſhalt [x] thou anſwere them, Like as yee haue forſaken mee and ſerued ſtrange gods in your land, ſo ſhall yee ſerue ſtrangers in a land that is not yours.

20 Declare this in the houſe of Iaakob, and publiſh it in Iudah, ſaying,

21 Heare now this, O fooliſh people,& † without vnderſtanding, which haue * eyes and ſee not, which haue eares and heare not.

22 Feare yee not mee, ſaith the Lord? or will ye not be afraid at my preſence, which haue placed the ſand for the * bounds of the ſea by the perpetuall decree that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they roare, *yet* can they not paſſe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due ſeaſon: he reſerueth vnto vs the appointed weekes of the harueſt.

25 *Yet* your [s] iniquities haue turned away theſe things, and your ſinnes haue hindred good things from you.

26 For among my people are found wicked perſons, that lay waite as hee that ſetteth ſnares: they haue made a pit, to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat *and* ſhining: they doe ouerpaſſe the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherleſſe: yet they [t] proſper,though they execute no iudgement for the poore.

29 Shall I not viſit for theſe things, ſaith the Lord? or ſhall not my ſoule be auenged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] prophets prophecie lyes, and the prieſts ‖ receiue *gifts* in their hands,and my people delite therein. What will yee then doe in the end thereof?

CHAP. VI.

1 The comming of the Aſſyrians and Caldeans. 16 Hee exhorteth the Iewes to repentance.

O Yee children of [a] Beniamin, prepare to flee out of the middes of Ieruſalem, and blow the trumpet in [b] Tekoa: ſet vp a ſtandart vpon [c] Beth-haccerem: for a plague appeareth out of the North and great deſtruction.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

3 The Paſtors with their flockes [e] ſhall come vnto her: they ſhall pitch *their* tents round about by her, *and* euery one ſhall feed in his place.

4 [f] Prepare warre againſt her: ariſe, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the ſhadowes of the euening are ſtretched out.

5 Ariſe, and let vs goe vp by night, and deſtroy her palaces.

6 For thus hath the Lord of hoaſtes ſaid, Hew downe wood, and caſt a mount againſt Ieruſalem: this citie muſt be viſited; all oppreſſion is in the mids of it.

7 As the fountaine caſteth out her waters, ſo ſhee caſteth out her malice; [g] crueltie and ſpoyle is continually heard in her before me, *with* ſorow and ſtrokes.

8 Be thou inſtructed, O [h] Ieruſalem, leaſt my ſoule depart from thee, leaſt I make thee deſolate

[c] Doeſt not thou loue vprightneſſe and faithfull dealing?

[d] Thou haſt ofttimes puniſhed them, but all is in vaine, Iſa.9,13.

[e] He ſpeaketh this to the reproch of them which ſhould gouerne and teach others, and yet are farther out of the way then the ſimple people.

[f] Meaning, Nebuchad-nezzar and his armie.

[g] He ſheweth that to ſweare by any thing then by God, is to forſake him.

* Ezek.22,11.

[h] He commandeth the Babylonians and enemies to deſtroy them.

[i] Reade Chap.4. 27

[k] Becauſe they gaue no credite to the words of his Prophets, as Iſ. 28 15.

[l] Their words ſhall be of none effect, but vaine.

[m] They are not ſent of the Lord, and therefore that which they threaten to vs ſhall come vpon them.

[n] Meaning, Ieremiah.

[o] To wit, the Babylonians and Caldeans.

[p] Who ſhall kill many with their arrowes.

[q] Here the Lord declareth his vnſpeakable fauour toward his Church, as Chap.4,27.

* Chap 16.10.

[x] Meaning, the Prophet Ieremiah.

† Ebr. without heart.

* Iſa.6.9.matt.13,14.acts 28.27, Rom.11,8.

* Iob 26.10.

[s] If there be any ſtay, that we receiue not Gods bleſſings in abundance, we muſt conſider that it is for our owne iniquities,Iſa.59.1.2.

* Iſa.1.23. Ezech.7.9

[t] They feele not the plague of God for it.

[u] Meaning that there could be no thing but diſorder, where the miniſters were wicked perſons and corrupt.

‖ Or, beare rule.

[a] He ſpeaketh to them chiefly becauſe they ſhould take heede by the example of their brethren, the other halfe of their tribe, which were now caried away priſoners.

[b] Which was a citie in Iudah, ſixe miles from Bethlehem, 2.Chr.11.6.

[c] Reade Nehe.3.14

[d] I haue intreated her gently, and giuen her abundance of all things.

[e] She ſhalbe ſo deſtroyed; that the ſheepe may be fed in her.

[f] He ſpeaketh this in the perſon of the Babylonians, which complaine that the time faileth them before they haue brought their enterpriſes to paſſe.

[g] He ſheweth the cauſe why it ſhould be deſtroyed, and how it commeth of themſelues.

[h] He warneth them to amend by his correction, and turne to him by repentance.

as a land that none inhabiteth.

9 Thus ſayth the Lord of hoaſtes, They ſhall gather as a vine, the reſidue of Iſrael: turne [i] backe thine hand as the grape gatherer into the baskets.

10 Vnto whom ſhall I ſpeake, and admoniſh that they may heare? behold, their eares *are* [k] vncircumciſed, and they cannot hearken: behold, the word of the Lord is vnto them as a reproach: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the ſtreet, and likewiſe vpon the aſſembly of the yong men: for the husband ſhall euen be taken with* the wife, *and* the aged with him that is full of dayes.

12 And their houſes *vvith* their lands, & wiues alſo ſhall be turned vnto ſtrangers: for I will ſtretch out mine hand vpon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſnes, & from the Prophet euen vnto the Prieſt, they all deale falſly.

14 They haue healed alſo the hurt of the daughter of my people with ſweet words, ſaying, [n] Peace, peace, when there is no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, no, neither could they haue any ſhame: therfore they ſhall fall among the † ſlaine: when I ſhall viſite them, they ſhalbe caſt downe, ſaith the Lord.

16 Thus ſaith the Lord, Stand in the wayes and behold, and aske for the [o] olde way, which is the good way, and walke therein, and ye ſhall find reſt for your ſoules: but they ſayd, Wee will not walke *therein*.

17 Alſo I ſet [p] watchmen over you, *vvhich ſaid*, Take heed to the ſound of the trumpet: but they ſaid, We will not take heed.

18 Heare therefore, ye [q] Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cauſe a plague to come vpon this people, *euen* the fruit of their owne imaginations: becauſe they haue not taken heed vnto my wordes, nor to my Law, but caſt it off.

20 To what purpoſe bringeſt thou mee [r] incenſe from Sheba, and ſweet calamus from a farre countrey? Your burnt offrings are not pleaſant, nor your ſacrifices ſweete vnto me.

21 Therefore thus ſaith the Lord, Beholde, I will lay ſtumbling blockes before this people, and the fathers and the ſonnes together ſhall fall vpon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Behold, a people commeth from the [ſ] North countrey, and a great nation ſhall ariſe from the ſides of the earth.

23 With bow and ſhield ſhall they be weaponed: they are cruell and will haue no compaſſion: their voyce roareth like the ſea, & they ride vpon horſes well appointed, like men of warre againſt thee, O daughter Zion.

24 We haue heard their fame, *and* our hands waxe [t] feeble: ſorow is come vpon vs, as the ſorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the ſword of the enemy *and* feare *is* on euery ſide.

26 O daughter of my people, gird thee with ſackcloth, and wallow thy ſelfe in the aſhes: make lamentation, and bitter mourning *as* for thine onely ſonne: for the deſtroyer ſhal ſuddenly come vpon vs.

27 I haue ſet [u] thee for a defence *and* fortreſſe among my people, that thou mayeſt know and try their wayes.

28 They are all rebellious traitours, walking craftily; *they are* braſſe and yron, they all are deſtroyers.

29 The [x] bellowes are burnt; the lead is conſumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They ſhall call them reprobate ſiluer, becauſe the Lord hath reiected them.

[i] He exhorteth the Babylonians to be diligent to ſearch out al and to leave none.
[k] They delight to heare vaine things, and to ſhut up their eares to true doctrine.
[l] As the Lord had given him his word to be as a fire of his indignation to burne the wicked, Chap.5.14. ſo hee kindleth it now when he ſeeth that al remedies are paſt.
[m] None ſhallbe ſpared.
[n] When the people began to feare Gods iudgements, the falſe prophets comforted them by flatterings, ſhewing that God would ſend peace and not warre.
† *Ebr. them that fall.*
[o] Wherein the Patriarkes and Prophets walked, directed by the word of God: ſignifying that there is no true way, but that which God preſcribeth.
[p] Prophets which ſhould warne you of the dangers that were at hand.
[q] God taketh all the world to witneſſe, and the inſenſible creatures, of the ingratitude of the Iewes.
[r] Reade Iſa.1.11. and Amos 5.21.
[ſ] From Babylon by Dan, which was North from Ieruſalem.
[t] For feare of the enemy: hee ſpeaketh this in the perſon of the Iewes.
[u] Meaning, Ieremiah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metall from the droſſe.
[x] All the paine and labour that hath bene taken with them, is loſt.

CHAP. VII.

2 Ieremiah is commanded to ſhew vnto the people the words of God, which truſteth in the outward ſeruice of the Temple. 13 The euils that ſhall come to the Iewes, for the deſpiſing of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they ſhould obey his word.

THe wordes that came to Ieremiah from the Lord, ſaying,

2 Stand in the gate of the Lords houſe, and cry this word there, and ſay, Heare the word of the Lord, all yee of Iudah that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoaſtes, the God of Iſrael, * Amend your wayes and your workes, and I will let you dwell in this place.

4 Truſt not in [a] lying words, ſaying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende *and* redreſſe your wayes and your workes; if you execute iudgement betweene a man and neighbour,

6 *And* oppreſſe not the ſtranger, the fatherleſſe, and the widow, and ſhed no innocent blood in this place, neither walke after other gods to your deſtruction,

7 Then [b] will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you truſt in lying words, that cannot profit.

9 Will you ſteale, murder, and commit adulterie, and ſweare falſly, and burne incenſe vnto Baal, and walke after other gods whom ye know not?

10 And come and ſtand before mee in this Houſe, wherevpon my Name is called, and ſay, We are deliuered, though wee haue done all theſe abominations?

11 Is this houſe become [c] a denne of theeues, wherevpon my Name is called before your eyes? Behold, euen I ſee it, ſaith the Lord.

12 But goe ye now vnto my place which was in Shilo, [d] where I ſet my Name at the beginning, and beholde, what I did to it for the wickedneſſe of my people Iſrael.

13 Therefore now becauſe yee haue done all theſe workes, ſaith the Lord, (and I [e] roſe vp early and ſpake vnto you: but when I ſpake, yee would not heare me, neither when I called, would [f] ye anſwere.)

* *Chap.26.13.*
[a] Beleeue not the falſe prophets, which ſay that for the Temples ſake, and the ſacrifices there: the Lord will preſerue you, and ſo nouriſh you in your ſinne, and vaine confidence.
[b] God ſheweth on what condition he made his promiſe to this Temple: that they ſhould be an holy people vnto him, as he wouldbe a faithfull God to them.
[c] As theeues hid in holes and dennes thinke themſelues ſafe, ſo when you are in my Temple, you thinke to be couered with the holineſſe thereof, and that I cannot ſee your wickednes, Matth 21,13.
[d] Becauſe they depended ſo much on the Temple, which was for his promiſe, that he would be preſent and defend them where the Arke was, he ſendeth them to Gods iudgements againſt Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Prieſtes ſlaine, and the people miſerably diſcomfited, 1. Sam.4.11. chap.26,6. [e] That is, I neuer ceaſed to warne you, as Iſai.65.2. Pro.1.23. [f] He ſheweth what is the onely remedie to redreſſe our faults: to ſuffer God to lead vs in to the way, and to obey his calling, Iſai.66.4.

14 Therefore will I doe vnto this houſe, wherevpon my Name is called, wherein alſo yee truſt, euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will caſt [g] you out of my ſight, as I haue caſt out all your brethren, *euen* the whole ſeed of Ephraim.

16 Therefore thou ſhalt not [h] pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seeſt thou not what they do in the cities of Iudah, and in the ſtreets of Ieruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen, and to powre out drinke offrings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, ſayth the Lord, and not themſelues to the confuſion of their owne faces?

20 Therefore thus ſayth the Lord God, Behold, mine anger and my wrath ſhalbe powred vpon this place; vpon man and vpon beaſt, and vpon the tree of the field, and vpon the fruit of the ground, and it ſhall burne and not be quenched.

21 Thus ſaith the Lord of hoaſts, the God of Iſrael, Put your burnt offrings vnto your ſacrifices, and eat the fleſh.

22 For [k] I ſpake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offrings and ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voyce, and I will be your God, and yee ſhall be my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counſels, *and* the ſtubburneſſe of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day, I haue euen ſent vnto you all my ſeruants the Prophets, [m] riſing vp early euery day, and ſending them.

26 Yet would they not heare mee, nor encline their eare, but hardened their necke, *and* did worſe then their fathers.

27 Therefore ſhalt thou ſpeake all theſe words vnto them, but they [n] will not heare thee: thou ſhalt alſo cry vnto them, but they will not anſwere thee.

28 But thou ſhalt ſay vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth diſcipline: trueth is periſhed, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ieruſalem, and caſt it away, and take vp a complaint on the hie places: for the Lord hath reiected and forſaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my ſight, ſayth the Lord: they haue ſet their abominations in the houſe, wherevpon my Name is called to pollute it.

31 And they haue built the hie place of [q] Topheth, which is in the valley of Ben-Hinnom to burne their ſonnes and their daughters in the fire, which I [r] commanded them not, niether came it in mine heart.

32 Therefore behold, the dayes come, ſayth the Lord, that it ſhall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter: for they ſhall bury in Topheth till there be no place.

33 And the carkeiſes of this people ſhall be meate for the foules of the heauen, and for the beaſts of the earth, and none ſhall fray them away.

34 * Then I will cauſe to ceaſe from the cities of Iudah, and from the ſtreetes of Ieruſalem the voyce of mirth, and the voyces of gladneſſe, the voyce of the bridegrome, and the voyce of the bride: for the land ſhall be deſolate.

CHAP. VIII.

1 *The deſtruction of the Iewes.* 4 *The Lord mooueth the people to amendment.* 10 *Hee reprehendeth the lying doctrine and the coueteouſneſſe of the Prophets & Prieſts.*

AT that time, ſayth the Lord, they ſhall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Prieſts, and the bones of the Prophets, and the bones of the inhabitants of Ieruſalem out of their [a] graves.

2 And they ſhall ſpread them before the ſunne, and the moone, and all the hoaſt of heauen, whom they haue loued, and whom they haue ſerued, and whom they haue followed, and whom they haue ſought, and whom they haue worſhipped: they ſhall not be gathered nor be buried, *but* ſhall be as doung vpon the earth.

3 And death ſhall be deſired [b] rather then life of all the reſidue that remaineth of this wicked familie, which remaine in all the places where I haue ſcattered them, ſayeth the Lord of hoaſtes.

4 Thou ſhalt ſay vnto them alſo, Thus ſayth the Lord, Shall they [c] fall, and not ariſe? ſhall he turne away and not turne againe?

5 Wherefore is this people of Ieruſalem turned backe by a perpetuall rebellion? they gaue themſelues to deceit, *and* would not returne.

6 I hearkened and heard, *but* none ſpake aright: no man repented him of his wickedneſſe, ſaying, What haue I done? euery [d] one turned to their race, as the horſe ruſheth into the battell.

7 Euen the ſtorke in the ayre knoweth her appoynted times, and the turtle, and the crane and the ſwallow obſerve the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye ſay, We are wiſe, and the Law of the Lord *is* with vs? Loe, certainely in vaine made he it, the pen of the ſcribes is in vaine.

9 The [g] wiſe men are aſhamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wiſedome is in them?

10 Therefore will I giue their wiues vnto others, *and* their fields to them that ſhall poſſeſſe them: * for euery one from the leaſts euen vnto the greateſt is giuen to coueteouſneſſe, *and* from the Prophet euen vnto the Prieſt, euery one dealeth falſly.

11 For they haue healed the hurt of the daughter of my people with ſweete wordes, ſaying, [h] Peace, peace, when there is no peace.

12 Where they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they haue any ſhame: therefore ſhall they fall among the ſlaine: when I ſhall viſit them, they ſhall be caſt downe, ſayeth the Lord.

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[g] I will ſend you into captivity as I have done Ephraim, that is, the ten tribes.

[h] To aſſure them that God had determined with himſelfe to puniſh their wickedneſſe, hee ſheweth that the prayer of the godly can nothing availe them, whiles they remaine in their obſtinacy againſt God, and will not uſe the means that he uſeth to call them to repentance, chap. 11. 14. and 14, 11.

[i] That is, they ſacrifice to the Sunne, Moone and Starres, which they called the queene of heaven, chap. 44, 17, 2 king. 23, 5.

[k] Shewing that it was not his chiefe purpoſe and intent, that they ſhould offer ſacrifices: but that they ſhould regard, wherefore they were ordeined: to wit, to be ioyned to the word as ſeales and confirmations of remiſſions of ſinnes in Chriſt: for without the word they were vaine and vnprofitable.

[l] Which was about foureteene hundreth yeeres.

[m] Reade verſ. 13.

[n] Whereby he ſheweth that the paſtours ought not to leaue their flockes in their obſtinacie: for the Lord will vſe the meanes of his ſeruants to make the wicked more faultie and to proue his.

[o] In ſigne of mourning, as Iob 1. 20. Micah. 1, 6.

[p] Againſt whom he had iuſt occaſion to powre out his wrath.

[q] Of Topheth, reade 2. King. 23, 10.

[r] But commanded the countrary, as Leuit 18. 21 and 20, 3. deut. 18, 10.

* *Ezek. 26. 13.*

[a] The enemie for greedineſſe of gaine ſhall rifle your graves, and lay you before thoſe idoles, which in your life you worſhipped, to ſee if they can helpe you.

[b] Becauſe of the afflictions that they ſhall feele through Gods iudgements.

[c] Is there no hope that they will returne?

[d] They are full of hypocriſie, and euery one followeth his owne fantaſie without any conſideration.

[e] He accuſeth them in that that they are more ignorant of Gods iudgements, then theſe birds are of their appoynted ſeaſons to diſcerne the cold and heat, as Ieſai. 1, 3.

[f] The Law doeth not profite you, neither neede it to haue bene written for ought that you haue learned by it.

[g] They that ſeeme wiſe, may be aſhamed of their ignorance for all wiſedome conſiſteth in Gods word.

* *Iſa. 56. 11. chap. 5. 31. and 6. 13.*

[h] Reade chap. 6, 14.

13 I will ſurely conſume them,ſaith the Lord: there ſhalbe no grapes on the vine, nor figs on the figtree, and the leafe ſhall fade, and the things that I haue giuen them ſhall depart from them.

14 Why doe we ſtay? [i] aſſemble your ſelues, and let vs enter into the ſtrong cities, and let vs be quiet there: for the Lord our God hath put vs to ſilence, and giuen vs water with [k] gall to drinke, becauſe we haue ſinned againſt the Lord.

15 * Wee looked for peace, but no good *came,* *and* for a time of health,and behold troubles.

16 The neying of his horſes was heard from [l] Dan, the whole land trembled at the noiſe of the neying of his ſtrong *horſes*: for they are come, and haue deuoured the land with all that is in it, the city,and thoſe that dwell therein.

17 For behold, I will [m] ſend ſerpents *and* cockatrices among you, which will not be charmed, and they ſhall ſting you,ſaith the Lord.

18 I would haue [n] comforted my ſelfe againſt ſorow, *but* mine heart is heauy in me.

19 Behold, the voyce of the cry of the daughter of my people *for feare of them* of a farre countrey, Is not the Lord in Zion? is not her king in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a ſtrange *god?*

20 The [p] harueſt is paſt,the Summer is ended, and we are not holpen.

21 I am [q] ſore vexed for the hurt of the daughter of my people, I am heauy, *and* aſtoniſhment hath taken me.

22 Is there no balme [r] at Gilead? is there no Phyſician there? Why then is not the health of the daughter of my people recouered?

[i] He ſpeaketh in the perſon of the people,who when the enemie commeth,will turne about to hide themſelues,and acknowledge that it is Gods hand.

[k] That is,hath brought vs into extreme affliction, and thus they ſhall not attribute this plague to fortune, but to Gods iuſt iudgement,Chap. 9,15. and 23,15.

* Chap.14,19.

[l] Reade Chap.4.15.

[m] God threatneth to ſend the Babylonians among them, who ſhall vtterly deſtroy them in ſuch ſort,as by no meanes they ſhall eſcape.

[n] Reade Chap.4,19.

[o] Thus the Lord ſpeaketh.

[p] The people wonder that they haue ſo long time looked for ſuccor in vaine.

[q] The Prophet ſpeaketh this.

[r] Meaning, that no mans helpe or meanes could ſaue them: for in Gilead was precious balme, Chap 46,11. or elſe deriding the vaine confidence of the people, who looked for helpe at their Prieſts, who ſhould haue bene the Phiſicians of their ſoules, and dwelt at Gilead, Hoſ.6,8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.*
24 *In the knowledge of God ought we onely to reioyce.*
26 *The vncircumciſion of the heart.*

OH, that my head were *full* of [a] water, and mine eyes a fountaine of teares, that I might weep day and night for the ſlaine of the daughter of my people.

2 Oh, that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people, and go from them: for they be all [c] adulterers, and an aſſembly of rebels.

3 And they bende their tongues *like* their bowes for [d] lies: but they haue no courage for the trueth vpon the earth, for they proceed from euill to worſe, and they haue not knowen mee, ſaith the Lord.

4 Let euery one take heed of his neighbour, and truſt you not in any [e] brother: for euery brother will vſe deceite, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not ſpeake the trueth: *for* they [f] haue taught their tongue to ſpeake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiuers: [g] becauſe of *their* deceit they refuſe to know me, ſaith the Lord.

[a] The Prophet ſheweth the great compaſſion that he had toward this people,ſeeing that he could neuer ſufficiently lament the deſtruction that he ſaw to hang ouer them, which is a ſpeciall note to diſcerne the true paſtors from the hirelings, reade Chap.4,19.

[b] He ſheweth that this were more quietneſſe and greater ſafety for him to dwell among the wilde beaſts then among this wicked people,ſaue that God hath enioyned him this charge.

[c] Vtterly turned from God.

[d] To belye and ſlander their neighbours.

[e] Meaning, that all were corrupt, and none could find an honeſt man.

[f] They haue ſo practiſed deceite, that they cannot forſake it.

[g] They had rather forſake God, then leaue their wicked trade.

7 Therefore thus ſayeth the Lord of hoaſtes, Behold, I will [h] melt them, and trye them: for what ſhould I *elſe* doe for the daughter of my people?

8 Their tongue * *is* as an arrow ſhot out, *and* ſpeaketh deceite: one ſpeaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not viſit them for theſe things, ſaith the Lord? or ſhall not my ſoule be auenged on ſuch a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, becauſe they are burnt vp, ſo that none can paſſe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beaſt are fled away *and* gone.

11 And I will make Ieruſalem an heape, *and* a den of dragons, and I will make the cities of Iudah waſte without an inhabitant.

12 Who is [k] wiſe to vnderſtand this? and to whom the mouth of the Lord hath ſpoken, euen he ſhall declare it. Why doth the land periſh, *and* is burnt vp like a wilderneſſe, that none paſſeth thorow?

13 And the Lord ſaith, becauſe they haue forſaken my Law, which I ſet before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the ſtubburnneſſe of their owne heart, and after Baalims, which [l] their fathers taught them.

15 Therefore thus ſaith the Lord of hoaſts, the God of Iſrael, Behold, I will feed this people with wormewood, and giue them waters of gall [m] to drinke:

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers haue knowen, and I will ſend a ſword after them, till I haue conſumed them.

17 Thus ſayth the Lord of hoaſtes, Take heed, and call for [n] the mourning women, that they may come, and ſend for skilfull women, that they may come,

18 And let them make haſte, and let them take vp a lamentation for vs, that our eyes may caſt out teares, and our eye-liddes guiſh out of water.

19 For a lamentable noiſe is heard out of Zion, How are wee deſtroyed, *and* vtterly confounded, for we haue forſaken the land, and our dwellings [o] have caſt vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, *and* is entred into our palaces, to deſtroy the children without, and the young men in the ſtreets.

22 Speake, Thus ſaith the Lord, The carkeiſes of men ſhall lie, euen as the doung vpon the field, and as the handfull after the mower, and none ſhall gather *them*.

23 Thus ſayeth the Lord, Let not the [r] wiſe man glory in his wiſedome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderſtandeth and knoweth me: for I am the Lord, which [ſ] ſhew mercy, iudgement, and

[h] With the fire of affliction.

* Pſal.28,3. and 120,4.

[i] Signifying, that all the places about Ieruſalem ſhould be deſtroyed.

[k] Meaning, that they are all without ſenſe and vnderſtanding, and that God hath taken his ſpirit from them.

[l] He ſheweth that the children cannot excuſe themſelues by their fathers: for both father and child if they be wicked ſhall periſh.

[m] Read Chap.8,14.

[n] Seeing you cannot lament your owne ſinnes, call for thoſe fooliſh women, whom of a ſuperſtition you haue to lament for the dead, that they by their fained teares may prouoke you to ſome ſorow.

[o] As though they were weary of vs, becauſe of our iniquities, Leu.18,28. and 20,22.

[p] He derideth the ſuperſtition of the women which made an arte of mourning, and taught to weepe with fained teares.

[q] Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be moſt ſure, and moſt farre off, then are they ſooneſt taken.

[r] Foraſmuch as none can ſaue himſelfe by his owne labour, or any worldly meanes, he ſheweth that it is vaine to put our truſt therein, but that we truſt in the Lord, and reioyce in him, who onely can deliuer vs, 1.Cor.1,31. 2.Cor.10,17.

[ſ] Theſe three points are neceſſary to know aright his mercy, wherein conſiſteth our ſaluation: his iudgement, which he executeth continually againſt the wicked, and his iuſtice, whereby he defendeth and maintaineth the faithfull.

righteouſneſſe in the earth: for in theſe things I delight, ſaith the Lord.

25 Behold, the dayes come ſaith the Lord, that I will viſit all them which are [t] circumciſed with the vncircumciſed:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmoſt corners of them that dwell in the wildernes: for all *theſe* nations *are* vncircumciſed, and all the houſe of Iſrael *are* vncircumciſed in the heart.

CHAP. X.

The conſtellations of the ſtarres are not to be feared. 5 The weakeneſſe of idols. 6 Of the power of God. 21 Their Paſtors are become bruit beaſtes.

HEare yee the word of the Lord that he ſpeaketh vnto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learne not the way of the heathen, and be not afraid for the [a] ſignes of heaven, though the heathen be afraid of ſuch.

3 For the [b] cuſtomes of the people are vaine: for one cutteth a tree out of the foreſt (which is the worke of the hands of the carpenter) with the axe.

4 And *another* decketh it [c] with ſilver, and with golde: they faſten it with nailes and hammers that it fall not.

5 The *idols* ſtand vp as the palme tree, but ſpeake not: they are borne becauſe they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wiſe men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are fooliſh: *for* the ſtocke is a [e] doctrine of vanitie.

9 Silver plates are brought from Tarſhiſh, and gold [f] from Vphaz, *for* the worke of the workeman, and the hands of the founder: the blew ſilke, and the purple *is* their cloathing: all theſe things are made by cunning men.

10 But the Lord *is* the God of trueth: he is the liuing God, and an everlaſting King: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay vnto them, The gods [g] that haue not made the heavens and the earth, ſhall periſh from the earth, and from vnder theſe heavens.)

12 He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heaven by his diſcretion.

13 Hee giueth by *his* voyce, the multitude of waters in the heaven, and hee cauſeth the cloudes to aſcend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treaſures.

[t] Meaning, both Iewes and Gentiles, as in this next verſe he ſheweth the cauſe, read Chap. 4.4.

[a] God forbiddeth his people to giue credit or feare the conſtellations and coniunctions of ſtarres and planets which have no power of themſelues, but are governed by him, and their ſecret motions and influences are not knowen to man and therefore there can be no certaine iudgement thereof, Deut. 18.9.

[b] Meaning, not onely in the obſervation of the ſtarres, but their lawes and ceremonies whereby they confirme their idolatry, which is forbidden. Deut. 12.30.

[c] The Prophets vſe thus plainely and ſimply to ſet foorth the vile abſurdity of the idolaters, that men might learne to be aſhamed of that whereunto their corrupt nature is moſt ſubiect, reade Iſa. 44.12.

[d] He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he ſheweth them not onely the evill that they ought to eſchew: but the good which they ought to follow, Revel. 15.4.

[e] Becauſe the people thought that to haue images, was a meane to ſerue God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verſe 15. and Habak. 2.18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people.

[f] Whereas they found the beſt gold: ſhewing, that they thought nothing too deare for their idols, ſome read Ophir, as 1. King 9.28.

[g] This declareth that all that hath bene in this chapter ſpoken of idols, was to arme the Iewes when they ſhould be in Caldea among the idolaters, and now with one ſentence hee inſtructeth them both how to proteſt their owne religion againſt the idolaters, and how to anſwere them to their ſhame which ſhould exhort them to idolatrie, and therefore he writeth this ſentence in the Caldeans tongue for a memoriall, whereas all the reſt of his writing is Ebrewe.

14 Euery man is a [h] beaſt by *his owne* knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

15 They are vanitie, *and* the worke of errors: in the time of their viſitation they ſhall periſh.

16 The [i] portion of Iaakob *is* not like them: for he is the maker of all things, and Iſrael *is* the rod of his inheritance: the Lord of hoaſtes *is* his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwelleſt in the ſtrong place.

18 For thus ſayth the Lord, Beholde, at this time I will throw as with a ſling the inhabitants of the land, and will trouble them, and they ſhall find it *ſo*.

19 Woe is me for my deſtruction, *and* my grieuous plague: but I thought, Yet it [l] is my ſorow, and I will beare it.

20 [m] My Tabernacle is deſtroyed, and all my cords are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet vp my curtaines.

21 For the Paſtours [n] are become beaſtes, and have not ſought the Lord: therefore have they none vnderſtanding: and all the *flockes* of their paſtures are ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the [o] North countrey, to make the cities of Iudah deſolate, *and* a denne of dragons.

23 O Lord, I know that [p] the way of man is not in himſelfe, neither *is it* in man to walke and to direct his ſteps.

24 O Lord, correct mee, but with [q] iudgement, not in thine anger, leaſt thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him, and conſumed him, and have made his habitation deſolate.

[h] The more that man thinketh to do any thing well by his owne wiſedome, and not as God inſtructeth him, the more doth he prooue himſelfe to be a vile beaſt.

[i] By theſe words Portion and Rod, he ſignifieth their inheritance, meaning, that God ſhould be all ſufficient for them: and that their felicity conſiſted in him alone, and therefore they ought to renounce all other helps and ſuccours as of idols, &c. Deut. 32.9. Pſal. 16.5.

[k] The Prophet willeth the Iewes to prepare themſelues to this captiuity, ſhewing that it was now at hand that they ſhould feele the things whereof he had told them.

[l] It is my iuſt plague, and therefore I will take it patiently: whereby he teacheth the people how to behave themſelues toward God.

[m] He ſheweth how Ieruſalem ſhall lament.

[n] The gouernours and miniſters.

[o] Reade Chap. 4.15.

[p] He ſpeaketh this becauſe that Nebuchad-nezzar purpoſed to haue made warre againſt the Moabites and Ammonites, but hearing of Zedekiah rebellion, he turned his power to go againſt Ieruſalem, Ezek. 21.21. therefore the Prophet ſayth, that this was the Lords direction.

[q] Conſidering that God had reuealed vnto him the certitude of their captiuitie Chap. 7.16. he onely prayeth, that he would puniſh them with mercy, which Iſaiah calleth in meaſure, Chap. 27.8. meaſuring his rods by their infirmity, 1. Cor. 10.13. for here by iudgement is meant not onely the puniſhment, but alſo the mercifull moderation of the ſame, as Chap. 30.11.

[r] Foraſmuch as God cannot onely be knowen and glorified by his mercy, that hee vſeth toward his Church, but alſo by his iuſtice in puniſhing his enemies, hee praieth that this glory may fully appeare both in the one and the other, Pſal. 79.6.

CHAP. XI.

3 A curſe of them that obey not the word of Gods couenant. 10 The people of Iudah following the ſteps of their fathers, worſhip ſtrange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, ſaying,

2 Heare yee the words of this couenant, and ſpeake vnto the men of Iudah, and to the inhabitants of Ieruſalem,

3 And ſay thou vnto them, Thus ſayeth the Lord God of Iſrael, [a] Curſed be the man that obeyeth not the words of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, ſaying, Obey my voyce, and doe according to all theſe things which I commaund you: ſo ſhall ye be my people, and I

[a] He calleth the Iewes to the conſideration of Gods mercie, who freely choſe them, made a couenant of eternall felicity with them, and how he euer performed it on his behalfe, and how they euer ſhewed themſelues rebellious and ingrate toward him, and brake it on their part, and ſo are ſubiect to the curſe of the Law, Deut. 27.26.

will be your God,

5 That I may confirme the oathe, that I haue ſworne vnto your fathers, to giue them a lande, which floweth with milke and hony, as *appeareth* this day. Then anſwered [b] I, and ſaid, So be it, O Lord.

6 Then the Lord ſaid vnto me, Crie all theſe words in the cities of Iudah, and in the ſtreetes of Ieruſalem, ſaying, Heare ye the words of this couenant, and doe them.

7 For I haue proteſted vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] riſing earely and proteſting, ſaying, Obey my voyce.

8 Neuertheleſſe they would not obey, nor encline their eare: but euery one walked in the ſtubburnneſſe of his [d] wicked heart: therefore I will bring vpon them all the [e] words of this couenant which I commanded them to doe, but they did it not.

9 And the Lord ſaid vnto me, A [f] conſpiracie is found among the men of Iudah, and among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my wordes: and they went after other gods to ſerue them: *thus* the houſe of Iſrael and the houſe of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus ſaith the Lord, Behold, I will bring a plague vpon them, which they ſhall not be able to eſcape, and though they crie vnto me, [g] I will not heare them.

12 Then ſhall the cities of Iudah, and the inhabitants of Ieruſalem go, and crie vnto the gods vnto whom they offer incenſe, but they ſhall not be able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the ſtreetes of Ieruſalem haue ye ſet vp altars of confuſion, *euen* altars to burne incenſe vnto Baal.

14 Therefore thou ſhalt not [i] pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What ſhould my [k] beloued *tarie* in mine houſe, ſeeing they haue committed abomination with many, and the holy fleſh [l] goeth away from thee: yet when thou doeſt euill, thou reioyceſt.

16 The Lord called thy name, A greene oliue tree, faire, *and* of goodly fruit: *but* with [m] noyſe and great tumult he hath ſet fire vpon it, and the branches of it are broken.

17 For the Lord of hoaſtes that planted thee, hath pronounced a plague againſt thee, for the wickednes of the houſe of Iſrael, and of the houſe of Iudah, which they haue done againſt themſelues to prouoke me to anger in offering incenſe vnto Baal,

18 And the Lord hath taught mee, and I know it, *euen* then thou ſhewedſt me [n] their practiſes.

19 But I was like a lambe, *or* a bullocke, that is brought to the ſlaughter, and I knew not that they hath deuiſed thus againſt mee, *ſaying*, Let vs [o] deſtroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie,

20 But O Lord of hoaſtes, that iudgeſt righteouſly, and trieſt the reines and the heart, let me ſee thy [p] vengeance on them: for vnto thee haue I opened my cauſe.

21 The Lord therefore ſpeaketh thus of the men of [q] Anathoth, (that ſeeke thy life, and ſay, [r] Prophecie not in the name of the Lord, that thou die not by our hands.)

22 Thus therefore ſaith the Lord of hoaſts, Behold, I will viſit them: the yong men ſhall die by the ſword: their ſonnes and their daughters ſhall die by famine,

23 And none of them ſhall remaine: for I will bring a plague vpon the men of Anathoth, *euen* the yeere of their viſitation.

CHAP. XII.

1 The Prophet marueileth at the proſperitie of the wicked, although he confeſſe God to be righteous. 7 The Iewes are forſaken of the Lord. 10 He ſpeaketh againſt paſtors and preachers, that ſeduce the people. 14 The Lord threatneth deſtruction vnto the nations that troubled Iudah.

O Lord, if I deſpute with thee, thou art [a] righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked [b] proſper? *vvhy* are all they in wealth that rebelliouſly tranſgreſſe?

2 Thou haſt planted them, and they haue taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knoweſt me: thou haſt ſeene me, and tried mine heart toward thee: pull them out like ſheepe for the ſlaughter, and [d] prepare them for the day of ſlaughter.

4 How long ſhall the land mourne, and the herbes of euery fielde wither, for the wickedneſſe of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, [e] He will not ſee our laſt ende.

5 If thou haſt runne with the [f] footmen, and they haue wearied thee, then how canſt thou match thy ſelfe with horſes? and if thou thoughteſt thy ſelfe ſafe in a peaceable land, what wilt thou doe in the ſwelling of Iorden?

6 For euen thy brethren and the houſe of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: *but* beleeue them not, though they ſpeake faire to thee.

7 I haue forſaken [g] mine houſe: I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the hands of her enemies.

8 Mine heritage is vnto me, as a [h] lion in the foreſt: it crieth out againſt me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird

[b] Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

[c] Reade Chap. 7, 13.

[p] According to his owne fantaſie, and not as my word appointed him.

[e] Meaning, the menaces and curſes conteined in the Law, Leuit. 26. 14. deut. 28, 16.

[f] That is, a generall conſent to rebell againſt me.

[g] Becauſe they will not pray with true faith and repentance, but for the ſmart and griefe which they feele, Prou. 1, 28.

[h] Reade Chap. 2, 28.

[i] Reade Chap. 7, 16. and 14, 11.

[k] My people of Iſrael, whom I haue hitherto ſo greatly loued.

[l] Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and ſo reioyced in their wickednes.

[m] Of the Babylonians and Caldeans.

[n] Which went about priuily to conſpire my death.

[o] Let vs deſtroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning, poyſon.

[p] Thus he ſpake, not for hatred, but being mooued with the Spirit of God, he deſireth the aduancement of Gods glory, and the verifying of his word, which is by the deſtruction of his enemies.

[q] To wit, both the Prieſts and the reſt of the people: for this towne was the Prieſts, and they dwelt in it, reade Chap. 1, 1.

[r] Not that they could not abide to heare God named: (for herein they would ſhew themſelues moſt holy) but becauſe they could not abide to be ſharpely reprooued, and therefore deſired to be flattered, Iſa. 30, 10. and to be maintained in their pleaſures, Michah 2, 11. and not to heare vice condemned, Amos 7, 12.

[a] The Prophet confeſſeth God to be iuſt in al his doings, although man be not able to giue a reaſon of all his actes.

[b] This queſtion hath bene alway a great tentation to the godly, to ſee the wicked enemies of God in proſperitie, and his deare children in aduerſitie, as Iob 21, 7. Pſalme 37. 1. and 73, 3. Habac. 1, 3.

[c] They profeſſe God in mouth, but deny him in heart, which is here meant by the reines, Iſa. 29, 13. matth. 15, 8.

[d] The Ebrewe word is, Sanctifie them, meaning, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giueth proſperitie, that afterward they ſhould the more feele his heauie iudgement when they lacke their riches which were a ſigne of his mercie.

[e] Abuſing Gods lenitie and his promiſes, they flattered themſelues as though God would euer be mercifull, and not vtterly deſtroy them therefore they hardened themſelues in ſinne, till at length the beaſts and inſenſible creatures felt the puniſhment of their ſtubburne rebellion againſt God.

[f] Some thinke that God reprooueth Ieremiah, in that that hee would reaſon with him, ſaying, that if he were not able to match with men, that he were farre vnable to diſpute with God. Others, by the footemen, meane them of Anathoth: and by the horſemen, them of Ieruſalem, which ſhould trouble the Prophet worſe then his owne countrey men did.

[g] God willeth the Prophet to denounce his iudgements againſt Ieruſalem, notwithſtanding that they ſhall both by threatnings and flatteries, labour to put him to ſilence.

[h] Euer ramping and raging againſt me and my Prophets.

[i] of diuers colours? are not the birds about her, *ſaying*, Come, aſſemble all the beaſts of the field, come to eate her?

10 Many paſtours haue deſtroyed my [k] vineyard, and troden my portion vnder foote: of my pleaſant portion they haue made a deſolate wilderneſſe.

11 They haue layd it waſte, and it, being waſte mourneth vnto mee, *and* the whole land lyeth waſte, becauſe no man ſetteth *his* minde on [l] it.

12 The deſtroyers are come vpon all the high places in the wilderneſſe: for the ſworde of the Lord ſhall deuoure from the one end of the land, euen to the *other* end of the land: no fleſh ſhall haue peace.

13 [m] They haue ſowen wheate, and reaped thornes: they were [n] ſicke, *and* had no profit: and they were aſhamed of [o] your fruits, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all mine euill [p] neighbours, that touch the inheritance, which I haue cauſed my people Iſrael to inherite, Beholde, I will plucke them out of their land, and plucke out the houſe of Iudah from among them.

15 And after that I haue plucked them out, I [q] will returne, and haue compaſſion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to ſweare by my Name, (The [s] Lord liueth, as they taught my people to ſweare by Baal) then ſhall they be built [t] in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and deſtroy that nation, ſayeth the Lord.

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[i] In ſtead of bearing my liuerie, and wearing only my colours, they haue change and diuerſitie of colours of their idols and ſuperſtitions: therefore their enemies as thicke as the foules of the aire ſhall come about them to deſtroy them.

[k] He propheciеth of the deſtruction of Ieruſalem, by the captaines of Nebuchad-nezzar, whom he calleth paſtors.

[l] Becauſe no man regardeth my word, or the plagues that I haue ſent vpon the land.

[m] To wit, the Prophets.

[n] They lamented the ſinnes of the people.

[o] For in ſtead of amendment, you grew worſe and worſe, as Gods plagues teſtified.

[p] Meaning, the wicked enemies of his Church, which blaſphemed his Name, and whom he would puniſh after that he hath deliuered his people.

[q] After that I haue puniſhed the Gentiles, I will haue mercie vpon them.

[r] The true doctrine and manner to ſerue God.

[s] Reade Chap. 4, 2.

[t] They ſhall be of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

The deſtruction of the Iewes is prefigured. 11 Why Iſrael was receiued to be the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

THus ſaith the Lord vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is vpon thy loynes, and ariſe, goe toward [a] Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord ſayd vnto mee, Ariſe, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came vnto me, ſaying,

9 Thus ſaith the Lord, After this maner will I deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue refuſed to heare my word, and walke after the ſtubburnneſſe of their owne heart, and walke after other gods to ſerue them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tied to me the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lord, that they might be my people: that they might haue a name, and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Euery [b] bottell ſhall be filled with wine, and they ſhall ſay vnto thee, doe we not know that euery bottell ſhall be filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that ſit vpon the throne of Dauid, and the Prieſts and the Prophets, and all the inhabitants of Ieruſalem with drunkenneſſe.

14 And I will [c] daſh them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pitie, nor haue compaſſion, but deſtroy them.

15 Heare and giue eare, be not proud: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God before he bring [d] darkeneſſe, and or euer your feet ſtumble in the darke mountains, and whiles you looke for [e] light, hee turne it into the ſhadow of death *and* make it as darkeneſſe.

17 But if ye will not heare this, my ſoule ſhall [f] weepe in ſecret for *your* pride, and mine eye ſhall weepe and drop downe teares, becauſe the Lords flocke is caried away captiue.

18 Say vnto the [g] King and to the Queene: Humble your ſelues, ſit downe, for the crowne of your glory ſhall come downe from your heads.

19 The cities of [h] the South ſhall be ſhut vp, and no man ſhall open them: all Iudah ſhall be caried away captiue: it ſhall be wholly caried away captiue:

20 Lift vp your eyes, and behold them that come from the North: where is the [i] flocke that was giuen thee, *euen* thy beautifull flocke?

21 What wilt thou ſay when he ſhall viſit thee? (for thou haſt [k] taught them to be captaines *and* as chiefe ouer thee) ſhall not ſorow take thee as a woman in trauaile?

22 And if thou ſay in thine heart, Wherefore come theſe things vpon mee? For the multitude of thine iniquities are thy skirts [l] diſcouered *and* thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his ſpots, *then* may ye alſo doe good, that are accuſtomed to doe euill?

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the Southwind.

25 This is thy portion, *and* the part of thy meaſures from mee, ſaith the Lord, becauſe thou haſt forgotten me, and truſted in lyes.

26 Therefore I haue alſo diſcouered thy skirts vpon thy face, [m] that thy ſhame may appeare.

27 I haue ſeene thine adulteries, and thy [n] neyings, the filthineſſe of thy whoredome on the hils

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[a] Becauſe this riuer Perath or Euphrates was farre from Ieruſalem, it is euident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon; and there for length of time ſhould ſeeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

[b] Euery one of you ſhall be filled with ſpirituall drunkenneſſe, and be without all knowledge to ſeeke how to help your ſelues.

[c] It ſhall be as eaſie for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to breake earthen bottels.

[d] That is, affliction and miſerie by the Babylonians, Iſa. 8, 22.

[e] Meaning, for helpe and ſupport of the Egyptians.

[f] You ſhall ſurely be led away captiue, and I, according to mine affection towards you, ſhall weepe and lament for your ſtubburnneſſe.

[g] For Iehoiachin and his mother rendred themſelues by Ieremiahs counſell to the king of Babylon, 2.King.24,12.

[h] That is, of Iudah, which lieth Southward from Babylon.

[i] He asketh the king, where his people is become.

[k] By ſeeking to ſtrangers for help, thou haſt made them skilfull to fight againſt thee.

[l] The cloake of hypocriſie ſhall be pulled off, and thy ſhame ſeene.

[m] As thine iniquities haue bene manifeſt to all the world, ſo ſhall thy ſhame and puniſhment.

[n] He compareth idolaters to horſes inflamed after mares.

in [o] the fields, *and* thine abominations. Who vnto thee, O Ieruſalem: wilt thou not be made cleane? when ſhall it once be?

CHAP. XIV.

1 Of the death that ſhould come. 7 The prayer of the people aſking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, faſting, and of falſe prophets that ſeduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the [a] ‖ dearth.

2 Iudah hath mourned, and the gates thereof are deſolate, they haue bene [b] brought to heauineſſe vnto the ground, and the crye of Ieruſalem goeth vp.

3 And their nobles have ſent their inferiours to the water, who came to the walles, *and* found no water: they returned with their veſſels empty: they were aſhamed and confounded: and [c] couered their heads.

4 For the ground was deſtroyed, becauſe there was no raine in the earth: the plowmen were aſhamed, *and* couered their heads.

5 Yea, the hinde alſo calued in the field, and forſooke [d] it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, and drew in their wind like [e] dragons: their eyes did faile, becauſe there was no graſſe.

7 [f] O Lord, though our iniquities teſtifie againſt vs, deale *vvith vs* according to thy Name: for our rebellions are many, we ſinned againſt thee.

8 O thou hope of Iſrael, the ſauiour thereof in the time of trouble, why art thou as a [g] ſtranger in the land, as one that paſſeth by, to tary for a night?

9 Why art thou as a man aſtonied, and as [h] a ſtrong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy name is called vpon vs: forſake vs not.

10 Thus ſaith the Lord vnto this people, Thus haue they delighted to wander: they have not refrained their feet, therefore the Lord hath no delight in them: *but* hee will now remember their iniquity, and viſit their ſinnes.

11 Then ſaid the Lord vnto mee, [i] Thou ſhalt not pray to doe this people good.

12 When they faſt, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 Then anſwered I, Ah Lord God, behold, the [k] prophets ſay vnto them, Yee ſhall not ſee the ſword, neither ſhall famine come upon you, but I will giue you aſſured peace in this place.

14 Then the Lord ſaid vnto me, The prophets prophecie lies in my name: * I have not ſent them, neither did I command them, neither ſpake I vnto them, *but* they prophecie vnto you a falſe viſion, and diuination, and vanity, and deceitfulneſſe of their owne heart.

15 Therefore thus ſaith the Lord, Concerning the prophets that prophecie in my Name, whom I haue not ſent, yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom theſe prophets do prophecie ſhalbe caſt out in the ſtreetes of Ieruſalem, becauſe of the famine, and the ſword; and there ſhall be none to bury them: *both* they and their wiues, and their ſonnes, and their daughters: for I will powre their wickednes vpon them.

[o] There is no place ſo hie nor low, whereas the markes and ſignes of thine idolatry appeare not.

[a] Which came for lacke of raine, as verſe 4.

‖ *Or, reſtraint.*

[b] The word ſignifieth to be made blacke, & ſo is here taken for extreme ſorow.

[c] To wit, with aſhes in token of ſorow.

[d] Meaning, that the bruit beaſtes for drought were compelled to forſake their young, contrary to nature, and to goe ſeeke water which they could not finde.

[e] Which are ſo hote of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to reſiſteth them.

[f] He ſheweth the only way to remedie to Gods plagues, which is by vnfained confeſſion of our ſinnes, and returning to him by repentance.

[h] That taketh no care for vs.

[g] As one that hath ſtrength to helpe, and yet is afraid to put to his hand.

[i] Reade Chap. 7. 26. and 11, 14.

[k] He pitieth the people, and accuſeth the falſe prophets, which deceiued them: but the Lord anſwered, that both the prophets, which deceiued, and the people, which ſuffered themſelues to be ſeduced, ſhall periſh, Chap. 23, 15 and 27, 8, 9. and 29, 8.

* *Chap. 23, 21. and 27, 10, 15, and 29, 9.*

17 Therefore thou ſhalt ſay this word vnto them, Let mine eyes drop downe [l] teares night and day without ceaſing: for the virgine daughter of my people is deſtroyed with a great deſtruction, *and* with a ſore grieuous plague.

18 For if I goe into the field, behold the ſlaine with the ſword: and if I enter into the citie, behold them that are ſicke for hunger alſo: moreouer, the Prophet alſo and the Prieſt go a wandring [m] into a land that they know not.

19 Haſt thou vtterly reiected [n] Iudah, or hath thy ſoule abhorred Zion? why haſt thou ſmitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We [o] acknowledge, O Lord, our wickedneſſe, *and* the iniquitie of our fathers: for we have ſinned againſt thee.

21 Doe not abhorre *vs*: for thy Names ſake caſt not downe the throne of thy glory: remember *and* breake not thy covenant with vs.

22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heavens giue ſhowres? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou haſt made all theſe things.

[l] The falſe prophets promiſed peace and aſſurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. 1. Lam. 1, 16. and 2, 18.

[m] Both high and low ſhalbe led captiues into Babylon.

[n] Though the Prophet knew that God had caſt off the multitude, which were hypocrites, and baſtard children, yet he was aſſured that for his promiſe ſake he would have ſtill a Church, for the which he prayeth.

[o] He teacheth the Church a forme of prayer to humble themſelues to God by true repentance, which is the onely meane to auoyd this famine, which was the beginning of Gods plagues.

[p] Meaning, their idols, reade Chap. 10, 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to deſtroy them with foure plagues.

THen ſaid the Lord vnto me, [a] Though Moſes and Samuel ſtood before me, *yet* mine affection could not be toward this people: caſt *them* out of my ſight, and let them depart.

2 And if they ſay vnto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, * Such as are *appointed* to death, vnto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captiuitie, to the captiuitie.

3 And I will appoint over them foure kindes, ſaith the Lord, the ſword to ſlay, and the [b] dogs to teare in pieces, and the foules of the heaven, and the beaſts of the earth to deuoure, and to deſtroy.

4 I will [c] ſcatter them alſo in all kingdomes of the earth, [d] becauſe of Manaſſeh the ſonne of Hezekiah King of Iudah for that which he did in Ieruſalem.

5 Who ſhall then have pitie vpon thee, O Ieruſalem? or who ſhall be ſory for thee? or who ſhall goe to pray for thy peace?

6 Thou haſt forſaken me, ſayeth the Lord, *and* gone backward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: *for* I [e] am wearie with repenting.

7 And I will ſcatter them with the fanne [f] in the gates of the earth: I have waſted, *and* deſtroyed my people, *yet* they would not returne from their wayes.

8 Their widowes [g] are increaſed by me aboue the ſand of the ſea: I have brought vpon them, *and* againſt the ‖ aſſembly of the yong men, a deſtroyer at noone day: I have cauſed *him* to fall vpon them, *and* the citie, ſuddenly and ‖ ſpeedily.

9 Shee that hath borne [h] ſeven, hath beene made weake: her heart hath failed: the ſunne hath failed [i] her, whiles it was day, ſhe hath bene confounded, and aſhamed, and the reſidue of them

[a] Meaning, that if there were any man liuing mooued with ſo great zeale toward the people as were theſe two, yet that he would not grant this requeſt, foraſmuch as he had determined the contrary, Ezek. 14, 14.

* Zach. 11, 9.

[b] The dogs, birds, and beaſts ſhould deuoure them that were ſlaine.

[c] The worde ſignifieth to runne to & fro for feare, and vnquietnes of conſcience, as did Kain.

[d] Not that the people was puniſhed for the kings ſinne onely, but for their owne ſinnes alſo, becauſe they conſented to his wickedneſſe. 2. King. 21, 9.

[e] That is, I will not call backe my plagues or ſpare thee any more.

[f] Meaning, the cities,

[g] Becauſe I had ſlaine their huſbands.

‖ *Or, mother.*

‖ *Or, fearefully.*

[h] She that had many, loſt all her children.

[i] She was deſtroyed in the mids of her proſperity.

will I deliuer vnto the ſword before their enemies, ſaith the Lord.

10 ¶ [k] Woe is me, my mother, that thou haſt borne me a contentious man, and a man that ſtriueth with the whole earth: I haue neither [l] lent on vſury, nor men haue lent vnto me on vſury, *yet* euery one doth curſe me.

11 The Lord ſaid, [m] Surely thy remnant ſhall haue wealth: ſurely I will cauſe thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the braſſe *that commeth* from the North?

13 Thy ſubſtance and thy treaſures will I giue to be ſpoiled without || gaine, and that for all thy ſinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knoweſt not, for a fire is kindled in mine anger, *vvhich* ſhall burne you.

15 O Lord, thou knoweſt, remember me, and viſit me, and reuenge me of my [o] perſecuters: take me not away in the continuance of thine anger: know that for thy ſake I haue ſuffered rebuke.

16 Thy words were found *by me*, and I did [p] eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoaſtes.

17 I ſate not in the aſſembly of the mockers, neither did I reioyce, but ſat alone [q] becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heauineſſe continuall, and my plague deſperate *and* cannot be healed, *vvhy* art thou vnto me [r] as a liar, *and as* waters that faile?

19 Therefore thus ſaith the Lord, If thou [ſ] returne, then will I bring thee againe, *and* thou ſhalt ſtand before me: and if thou take away the [t] precious from the vile, thou ſhalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not [y] preuaile againſt thee: for I am with thee to ſaue thee, and to deliuer thee, ſaith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

[k] By theſe are the Prophets words, complaining of the obſtinacie of the people and that he was reſerued to ſo wicked a time: wherein alſo he ſheweth what is the condition of Gods miniſters, to wit, to haue all the world againſt them, though they giue none occaſion.

[l] Which is an occaſion of contention and hatred.

[m] In this perplexitie the Lord comforted me, and ſaid that my laſt dayes ſhould be quiet: and by the enemy he meaneth here, Nebuzzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choiſe either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which ſhould afterward know Ieremiahs fidelity, and therefore fauour him.

[n] As for the people, though they ſeemed ſtrong as yron, yet ſhould they not be able to reſiſt the hard yron of Babylon, but ſhould be led captiues.

|| *Or, ranſome.*

[o] He ſpeaketh not this for deſire of reuengeance, but wiſhing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

[p] I receiued them with a great ioy, as he that is affamiſhed, eateth meat. [q] I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: ſhewing what the faithfull ſhould do when they ſee tokens of Gods anger. [r] And haſt not aſſiſted mee according to the promiſe? wherein appeareth that in the Saints of God is imperfection of faith, which through impatience is ofttimes aſſailed, as Chap. 20, 7. [ſ] If thou forget theſe carnall conſiderations, and faithfully execute thy charge. [t] That is, ſeeke to win the good from the bad. [u] To wit, as my mouth hath pronounced, Chap. 1. 18. and as heere followeth, verſe 20. [x] Conforme not thy ſelfe to their wickednes, but let them follow thy godly example. [y] I will learne thee with an inuincible ſtrength and conſtancie, ſo that all the powers of the world ſhall not ouercome thee.

CHAP. XVI.

2 *The Lord forbidding Ieremiah to marrie, ſheweth him what ſhould be the afflictions vpon Iudah.* 13 *The captiuitie of Babylon.* 15 *Their deliuerance.* 19 *The calling of the Gentiles.*

THe word of the Lord came alſo vnto mee, ſaying,

2 Thou ſhalt not take [a] thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſayth the Lord concerning the ſonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They ſhall die of deaths *and* diſeaſes: they ſhall not be lamented, neither ſhall they be buried, *but* they ſhalbe as dung vpon the earth, and they ſhall be conſumed by the ſword, and by famine, and their carkeiſes ſhall be meat for the foules of the heauen, and for the beaſts of the earth.

5 For thus ſaith the Lord, [b] Enter not into the houſe of mourning, neither goe to lament, nor be mooued for them: for I haue taken my peace from this people, ſaith the Lord, *euen* mercy and compaſſion.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them, [c] nor cut themſelues, nor make themſelues bald for them.

7 They ſhall not ſtretch out *the hands* for them in the mourning to comfort them for the dead, neither ſhall they giue them the [d] cup of conſolation to drinke for their father or for their mother.

8 Thou ſhalt not alſo goe into the houſe of feaſting, to ſit with them to eat and to drinke.

9 For thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladneſſe, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou ſhalt ſhew this people all theſe words, and they ſhall ſay vnto thee, * Wherefore hath the Lord pronounced all this great plague againſt vs? or what is [e] our iniquitie? and what is our ſinne that wee haue committed againſt the Lord our God?

11 Then ſhalt thou ſay vnto them, Becauſe your fathers haue forſaken me, ſaith the Lord, and haue walked after other gods, and haue ſerued them, and worſhipped them, and haue forſaken me, and haue not kept my Law,

12 (* And ye haue done worſe then your fathers: for behold, you walke euery one after the ſtubburnnes of his wicked heart, & will not heare me.)

13 Therefore will I driue you out of this land into a land that ye know not, *neither* you nor your fathers, and there ye ſhall ſerue other gods day and night: for I will ſhew you no grace.

14 * Behold therefore ſaith the Lord, the dayes come that it ſhall no more be ſaid, The Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Iſrael [f] from the land of the North, and from all the landes where hee had ſcattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, ſaith the Lord, I will ſend out many [g] fiſhers, and they ſhall fiſh them, and after will I ſend out many hunters, and they ſhall hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks.

17 For mine eyes *are* vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And firſt I will recompenſe their iniquitie and their ſinne double, becauſe they haue defiled my land, *and* haue filled mine inheritance with their filthie [h] carions and their abominations.

19 O Lord, *thou art* my [i] fortreſſe, and my ſtrength and my refuge in the day of affliction: the Gentiles ſhall come vnto thee from the endes of the world, and ſhall ſay, Surely our fathers haue inherited [k] lies, *and* vanitie, wherein there was no profit.

20 Shall a man make gods vnto himſelfe, and they are no gods?

21 Behold,

[a] Meaning, that the affliction ſhould be ſo horrible in Ieruſalem, that wife and children ſhould but increaſe his ſorrow.

[b] Signifying, that the affliction ſhould be ſo great, that one ſhould not haue leaſure to comfort another.

[c] That is, ſhould not rent their cloathes in ſigne of mourning.

[d] For in theſe great extremities all conſolation and comfort ſhall be in vaine.

* Chap. 5, 19.

[e] Becauſe the wicked are alwayes rebellious, and diſſemble their owne ſinnes, and murmure againſt Gods iudgements, as though he had no iuſt cauſe to puniſh them, he ſheweth him what to anſwere.

* Chap. 7, 26.

* Chap. 23, 7.

[f] Signifying, the benefit of their deliuerance out of Babylon ſhould be ſo great, that it ſhould aboliſh the remembrance of their deliuerance from Egypt: but he hath here chiefly reſpect to the ſpirituall deliuerance vnder Chriſt.

[g] By the fiſhers and hunters are meant the Babylonians and Caldeans, who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

[h] That is, their ſonnes and daughters, which they offered to Molech.

[i] He wondreth at the great mercy of God in this deliuerance, which ſhall not only extend to the Iewes, but alſo to the Gentiles.

[k] Our fathers were moſt vile idolaters, therefore it commeth only of Gods mercy, that he performeth his promiſe, and hath not vtterly caſt vs off.

21 Beholde, therefore I will this once [l] teach them: I will ſhewe them mine hande and my power, and they ſhall know that my Name is the Lord.

CHAP. XVII.

1 The frowardneſſe of the Iewes. 5 Curſed be thoſe that put their confidence in man. 9 Mans heart is wicked. 10 God is the ſearcher of the heart. 13 The liuing waters are forſaken. 21 The right keeping of the Sabbath commanded.

THe ſinne of Iudah is [a] written with a pen of yron, *and* with the point of a diamond, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the high hils.

3 [e] O my mountaine in the field, I will giue thy ſubſtance, *and* all thy treaſures to be ſpoyled, for the ſinne of thy high places throughout all thy borders.

4 And thou ſhalt reſt, [f] and in thee *ſhall be a reſt* from thine heritage that I gaue thee, and I will cauſe thee to ſerue thine enemies in the land, which thou knoweſt not: for yee haue kindled a fire in mine anger, *vvhich* ſhall burne for euer.

5 ¶ Thus ſaith the Lord, [g] Curſed *be* the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

6 For he ſhall be like the heath in the wilderneſſe, and ſhall not ſee when *any* good commeth, but ſhall inhabite the parched places in the wilderneſſe, in a ſalt land, and not inhabited.

7 Bleſſed *be* the man that truſteth in the Lord, and whoſe hope the Lord is.

8 [h] For he ſhall be as a tree that is planted by the water, which ſpreadeth out her roots by the riuer, and ſhall not feele when the heat commeth, but her leafe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord ſearch the heart, *and* trie the reines, euen to giue euery man according to his wayes, *and* according to the fruite of his works.

11 [k] *As* the Partrich gathereth *the young*, which ſhee hath not brought foorth: *ſo* he that getteth riches, and not by right, ſhall leaue them in the middes of his dayes, and at his end ſhall be a foole.

12 *As* a glorious throne [l] exalted from the beginning, *ſo is* the place of our Sanctuary.

13 O Lord, the hope of Iſrael, that forſake thee, ſhall be confounded: they that depart from thee, ſhallbe written [m] in the earth, becauſe they haue forſaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I ſhall be whole: [n] ſaue me, and I ſhall be ſaued: for thou art my prayſe.

[l] They ſhall once againe feele my power and mercie for their deliuerance, that they may learne to worſhip me.

[a] The remembrance of their contempt of God cannot paſſe, albeit for a time he deferre the puniſhment, for it ſhall be manifeſt to men and Angels.

[b] In ſtead of the Law of God, they haue written idolatrie and all abominations in their heart.

[c] Your ſinnes appeare in all the altars that you haue erected to idoles.

[d] Some reade, So that their children remember their altars, that is, follow their fathers wickedneſſe.

[e] Zion that was my mountaine, ſhall now be left as a waſte field.

[f] Becauſe thou wouldeſt not giue the land reſt, at ſuch times, dayes, and yeeres as I appointed, thou ſhalt hereafter be caried away, & it ſhall reſt for lacke of labourers.

[g] The Iewes were giuen to worldly policies, and thought to make themſelues ſtrong by the friendſhip of the Egyptians, Iſa. 31, 3. and ſtrangers, and in the meane ſeaſon did not depend on God, and therefore he denounceth Gods plagues againſt them, ſhewing that they preferre corruptible man to God, which is immortall, Iſa. 2, 22. Chap. 48, 6, 7.

[h] Reade Pſal. 1, 3.

[i] Becauſe the wicked haue euer ſome excuſe to defend their doings, he ſheweth that their owne lewde imaginations deceiue them, and bring them to theſe inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16, 7. 1. Chron. 28, 9. Pſal. 7, 10. Chap. 11, 20. and 20, 12. Reuel. 2, 13.

[k] As the Partrich by calling gathered others which forſake her, when they ſee that ſhee is not their damme: ſo the couetous man is forſaken of his riches, becauſe he commeth by them falſely.

[l] Shewing that the godly ought to glory in nothing, but in God, who doeth exalt his, and hath left a ſigne of his fauour in his Temple.

[m] Their names ſhall not be regiſtred in the booke of life.

[n] He deſireth God to preſerue him that he fall not into tentation, conſidering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, [o] they ſay vnto me, Where is the word of the Lord? let it come now.

16 But [p] I haue not thruſt in my ſelfe for a paſtour after thee, neither haue I deſired the day of miſerie, thou knoweſt that which came out of my lips was *right* before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduerſitie.

18 Let them be confounded, that perſecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduerſitie, [r] and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaith vnto me, Goe and ſtand in the [ſ] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ieruſalem, that enter in by the gates.

21 Thus ſaith the Lord, Take heede to your ſoules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ieruſalem.

22 Neither carie foorth burdens out of your houſes in the Sabbath day: neither doe yee any worke, but ſanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ſtiffe, and would not heare, nor receiue correction.

24 Neuertheleſſe, if ye will heare me, ſaith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but ſanctifie the Sabbath day, ſo that ye do no worke therein,

25 Then ſhall the Kings and the Princes enter in at the gates of this citie, and ſhall ſit * vpon the throne of Dauid, and ſhall ride vpon charets and vpon horſes, *both* they and their princes, the men of Iudah, and the inhabitants of Ieruſalem: and this citie ſhall remaine for euer.

26 And they ſhall come from the cities of Iudah, and from about Ieruſalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which ſhall bring burnt offerings, and ſacrifices, and meat offerings, and incenſe, *and* ſhall bring ſacrifice of praiſe into the houſe of the Lord.

27 But if ye will not heare me to ſanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ieruſalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall deuoure the palaces of Ieruſalem, and it ſhall not be quenched

CHAP. XVIII.

2 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his word. 18 The conſpiracie of the Iewes againſt Ieremiah. 19 His prayer againſt his aduerſaries.

THe word which came to Ieremiah from the Lord, ſaying,

2 Ariſe and go downe into the potters houſe, and there ſhall I ſhew thee my words.

3 Then I went downe to the potters houſe, and behold, he wrought a worke on the wheeles.

4 And the veſſel that he made of [a] clay, was broken in the hand of the potter, ſo he returned, and made it another veſſel, as ſeemed good to the potter to make it.

5 Then the word of the Lord came vnto me, ſaying,

[o] The wicked ſay that my prophecie ſhall not come to paſſe, becauſe thou deferreſt the time of thy vengeance.

[p] I am aſſured of my vocation, and therefore know that the thing which thou ſpakeſt by me, ſhall come to paſſe, and that I ſpeake not of any worldly affection.

[q] Howſoeuer the wicked deale rigorouſly with me, yet let me finde comfort in thee.

[r] Reade Chap. 11, 20.

[ſ] Whereas thy doctrine may be beſt vnderſtood both of high and lowe.

[t] By naming the Sabbath day, he comprehendeth the thing that is thereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, reade Exod. 20, 8. and by the breaking of this one commandement, he maketh them tranſgreſſours of the whole lawe, foraſmuch as the firſt and ſecond table are conteined herein.

* Chap. 22, 4

[a] As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: ſo haue I power ouer you to doe with you as ſeemeth good to me, Iſa. 45, 9. wiſd. 15, 7. Rom. 9, 20, 21.

6 O houſe of Iſrael, cannot I doe with you as this potter, ſayth the Lord? behold, as the clay *is* in the potters hand, ſo are you in mine hand, O houſe of Iſrael.

7 I will ſpeake ſuddenly againſt a nation, or againſt a kingdome to plucke it vp, and to roote it out, and to deſtroy it.

8 But if the nation againſt whome I haue pronounced, turne from their wickednes, I will [b] repent of the plague that I thought to bring vpon them.

9 And I will ſpeake ſuddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my ſight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they ſaid [c] deſperately, Surely we will walke after our owne imaginations, and doe euery man *after* the ſtubburneſſe of his wicked heart.

13 Therefore thus ſaith the Lord, Aske now among the heauen, who hath heard ſuch things? the virgin of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, *vvhich commeth* from the rocke of the field? [d] or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people hath forgotten me, *and* haue burnt incenſe to vanitie, and *their prophets* haue cauſed them to ſtumble in their wayes *from* the [e] ancient wayes, to walke in the paths *and* way that is not troden,

16 To make their land deſolate, *and* a perpetuall deriſion, *ſo that* euery one that paſſeth thereby ſhall be aſtoniſhed and wagge his head,

17 I will ſcatter them with an Eaſt winde before the enemie: I will ſhew them the backe, and [f] not the face in the day of their deſtruction.

18 Then ſaid they, Come, and let vs imagine ſome deuice againſt Ieremiah: for the Law [g] ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet: come, and let vs ſmite him with the [h] tongue, and let vs not giue heed to any of his words.

19 Hearken vnto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompenſed for good? for they haue digged a pit for my ſoule: remember that I ſtood before thee, to ſpeake good for them, *and* to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the ſword, let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their yong men be ſlaine by the ſword in the battell.

22 Let the crye be heard from their houſes, when thou ſhalt bring an hoaſte ſuddenly vpon them: for they haue digged a pit to take me, and hid ſnares for my feet.

23 Yet Lord thou knoweſt all their counſell againſt me *tendeth* to death: forgiue not their iniquitie, neither put out their ſinne from thy ſight, but let them be ouerthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

Hee prophecieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus ſaid the Lord, Goe, and buy an earthen bottell of a potter, and *take* of the ancients for the people, and of the ancients of the Prieſts,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the || Eaſtgate: and thou ſhalt preach there the words, that I ſhall tell thee,

3 And ſhalt ſay, Heare yee the word of the Lord, O [a] Kings of Iudah, and inhabitants of Ieruſalem, Thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will bring a plague vpon this place, the which whoſoeuer heareth, his eares ſhall [b] tingle.

4 Becauſe they haue forſaken me, and prophaned this place, and haue burnt incenſe in it vnto other gods, whome *neither* they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this places alſo with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their ſonnes with fire for burnt offrings vnto Baal, which I [c] commaunded not, nor ſpake it, neither came it into my mind)

6 Therefore behold, the dayes come, ſaith the Lord, that this place ſhall no more be called [d] Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter.

7 And I will bring the counſell of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hand of them that ſeeke their liues: and their carkeiſes will I giue to be meat for the foules of the heauen, and to the beaſtes of the field.

8 * And I will make this citie deſolate, and an hiſſing, *ſo that* euery one that paſſeth thereby, ſhall be aſtoniſhed and hiſſe becauſe of all the plagues thereof.

9 * And I will feed them with the fleſh of their ſonnes, and with the fleſh of their daughters, and euery one ſhall eate the fleſh of his friend in the ſiege and ſtraitneſſe, wherewith their enemies that ſeeke their liues, ſhall hold them ſtrait.

10 Then ſhalt thou breake the bottell in the ſight of the men that goe with thee,

11 And ſhalt ſay vnto them, Thus ſaith the Lord of hoaſts, Euen ſo will I breake this people and this citie, as one breaketh a [e] potters veſſell, that cannot be made whole againe, and they ſhall burie *them* in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, ſaith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houſes of Ieruſalem, and the houſes of the Kings of Iudah ſhallbe defiled as the place of Topheth, becauſe of all the [f] houſes vpon whoſe [g] roofes they haue burnt incenſe vnto all the hoaſt of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had ſent him to prophecie, and he ſtood in the court of the Lords houſe, and ſaid to all the people,

15 Thus

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[b] When the Scripture attributeth repentance vnto God, it is not that he doeth countrary to that which he hath ordained in his ſecret counſell: but when hee threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the ſcripture calleth repentance in God, becauſe it ſo appeareth to mans iudgement.

[c] As men that had no remorſe, but were altogether bent to rebellion and to their owne ſelfe will.

[d] As no man that hath thirſt refuſeth freſh conduit waters which he hath at home, to goe and ſeeke waters abroad to quench his thirſt: ſo they ought not to ſeeke for helpe and ſuccour at ſtrangers, and leaue God which was preſent with them.

[e] That is, the way of trueth which God had taught by his lawe, reade Chap. 6, 16.

[f] I will ſhew mine anger and not my fauour toward them.

[g] This argument the wicked haue euer vſed againſt the ſeruants of God. The Church cannot erre: we are the Church, and therefore whoſoeuer ſpeaketh againſt vs, they ought to die, 1. King. 22, 24. Chap. 7, 4. and 20, 2. Malac. 2, 4. and thus the falſe Church perſecuteth the true Church, which ſtandeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghoſt.

[h] Let vs ſlander him, and accuſe him: for we ſhall be beleeued.

[i] Seeing the obſtinate malice of the aduerſaries, which grew dayly more and more, the Prophet being mooued with Gods Spirit, without any carnall affection prayeth for their deſtruction, becauſe he knewe that it ſhould tend to Gods glory, and profit of his Church,

|| *Or, gate of the ſunne.*

[a] By Kings here and in other places are meant counſellers and gouernours of the people: which he calleth the ancients, verſ. 1.

[b] Reade of this phraſe, 1. Sam. 3, 11.

[c] Whereby is declared, that whatſoeuer is not commanded by Gods word touching his ſeruice, is againſt his word.

[d] Reade Chap. 7. 31. and 2. King. 23, 10. Iſa. 30, 33.

* *Chap. 18, 16. and 49, 13. and 50, 13.*

* *Deut. 28, 53. Lament. 4, 10.*

[e] This viſible ſigne was to confirme them touching the aſſurance of this plague, which the Lord threatned by his prophet.

[f] He noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their owne houſes therewith, as we ſee yet among the Papiſts.

[g] Read Deute. 22, 8.

15 Thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced againſt it, becauſe they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

Ieremiah is ſmitten and caſt into priſon for preaching of the word of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that hee is a mocking ſtocke for the word of God. 9 Hee is compelled by the ſpirit to preach the word.

WHen Paſhur, the ſonne of Immer, the prieſt, which was appointed gouernour in the houſe of the Lord, heard that Ieremiah prophecied theſe things,

2 Then Paſhur ſmote Ieremiah the Prophet, and put him in the [a] ſtockes that were in the hie gate of Beniamin, which was by the houſe of the Lord.

3 And on the morning, Paſhur brought Ieremiah out of the ſtockes. Then ſaid Ieremiah vnto him, The Lord hath not called thy name Paſhur, but ‖ Magor-miſſabib.

4 For thus ſaith the Lord, behold, I will make thee to be a terrour to thy ſelfe, and to all thy friendes, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee ſhall cary them captiue into Babel, and ſhall ſlay them with the ſword.

5 Moreouer, I will deliuer all the ſubſtance of this citie, and all the labours thereof, and all the precious things thereof, and all the treaſures of the Kings of Iudah will I giue into the hand of their enemies, which ſhall ſpoyle them, and take them away and cary them to Babel.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall goe into captiuitie, and thou ſhalt come to Babel, and there thou ſhalt die, and ſhalt be buried there, thou and all thy [b] friendes, to whom thou haſt prophecied lies.

7 O Lord, thou haſt deceiued mee, and I am [c] deceiued: thou art ſtronger then I, and haſt [d] preuailed: I am in deriſion dayly: euery one mocketh me.

8 For ſince I ſpake, I cryed out of wrong, and proclaimed [e] deſolation: therefore the word of the Lord was made a reproach vnto me, and in deriſion dayly.

9 Then I ſayd, I will not make mention of him, nor ſpeake any more in his Name. But *his word* was in mine heart as a burning fire ſhut vp in my bones, and I was wearie with forbearing, and I could not *ſtay*.

10 For I had heard the rayling of many, *and* feare on euery ſide. [f] Declare, *ſayd they*, and wee will declare it; all my familiars watched for mine halting, *ſaying*, It may be that he is deceiued: ſo we ſhall preuaile againſt him, and we ſhall execute our vengeance vpon him.

11 [g] But the Lord is with mee like a mighty gyant: therefore my perſecuters ſhall be ouerthrowen, and ſhall not preuaile, *and* ſhalbe greatly confounded: for they haue done vnwiſely, *and their* euerlaſting ſhame ſhall neuer be forgotten.

12 * But, O Lord of hoaſtes, that tryeſt the righteous, and ſeeſt the reines and the heart, let mee ſee thy vengeance on them: for vnto thee haue I opened my cauſe.

13 Sing vnto the Lord, praiſe ye the Lord: for he hath deliuered the ſoule of the poore from the hand of the wicked.

14 ¶ [h] Curſed *be* the day wherein I was borne: and let not the day wherein my mother bare me, be bleſſed.

15 Curſed *be* the man that ſhewed my father, ſaying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the ſhouting at noone tide,

17 Becauſe he hath not ſlaine mee, *euen* from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to ſee labour and ſorow, that my dayes ſhould be conſumed with ſhame?

CHAP. XXI.

He prophecieth that Zedekiah ſhalbe taken, and the city burned.

THe worde which came vnto Ieremiah from the Lord, when king Zedekiah ſent vnto him Paſhur, the ſonne of Malchiah, and Zephaniah, the ſonne of Maaſeiah the Prieſt, ſaying,

2 [a] Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre againſt vs) if ſo be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then ſaid Ieremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſaith the Lord God of Iſrael, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight againſt the king of Babel, and againſt the Caldeans, which beſiege you without the walles, and I will aſſemble them into the mids of this city.

5 And I my ſelfe will fight againſt you with an outſtretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will deliuer Zedekiah the king of Iudah, and his ſeruants, and the people, and ſuch as are left in this citie, from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeeke their liues, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither haue pitie nor compaſſion.

8 ¶ And vnto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans, that beſiege you, he ſhall liue, and his life ſhall be vnto him for a [e] pray.

10 For I haue ſet my face againſt this city, for euill and not for good, ſaith the Lord: it ſhall be giuen into the hand of the king of Babel, and he ſhall burne it with fire.

11 ¶ And *ſay* vnto the houſe of the King of Iudah, Heare ye the word of the Lord.

12 O houſe of Dauid, Thus ſaith the Lord, † Execute iudgement [f] in the morning, and deliuer the oppreſſed out of the hand of the oppreſſour,

leaſt

[a] Thus we ſee that the thing which neither the King, nor the princes, nor the people durſt enterpriſe againſt the Prophet of God, this Prieſt as a chiefe inſtrument of Satan firſt attempted. reade Chap.18,18.

‖ *Or, feare round about.*

[b] Which haue ſuffred themſelues to be abuſed by thy falſe prophecies.

[c] Herein appeareth the impatiencie, which oftentimes ouercommeth the ſeruants of God, when they ſee not their labours to profit, and alſo feele their owne weakeneſſe, reade chap.15.18.

[d] Thou diddeſt thruſt me foorth to this worke againſt my will.

[e] He ſheweth that he did his office in that he reprooued the people of their vices, and threatned them with Gods iudgements: but becauſe hee was derided and perſecuted for this, hee was diſcouraged, and thought to haue ceaſed to preach, ſaue that Gods ſpirit did force him thereunto.

[f] Thus the enemies conferred together to know what they had heard him ſay, that they might accuſe him thereof, reade Iſa.29.21.

[g] Here he ſheweth how his faith did ſtriue againſt tentation, and ſought to the Lord for ſtrength.

* *1.Sam.16,7. 1.Chron.28,9. Pſalme 7.9. Chap.11.20. and 17.10.*

[h] How the children of God are ouercome in this battell of the fleſh and the Spirit, and into what inconueniences they fall till God raiſe them vp againe: reade Iob 3.1. and chap.15,10.

[i] Alluding to the deſtruction of Sodom and Gomorah, Gen.19,25.

[k] Meaning, that the fruit thereof might neuer come to profit.

[a] Not that the King was touched with repentance of his ſinnes, and ſo ſought to God, as did Hezekiah, when he ſent to Iſaiah, 2.Kin.29.1.Iſa.37,2. but becauſe the Prophet might pray unto God to take this preſent plague away, as Pharaoh ſought vnto Moſes, Exod.9,28.

[b] To wit, from your enemies to deſtroy your ſelues.

[c] By yeelding your ſelues to Nebuchad-nezzar.

[d] By reſiſting him.

* Chap.38.2.

[e] As a thing recouered from extreme danger, chap.37.2. and 39.18. and 45.5.

* Chap.22.3.

[f] Be diligent to doe iuſtice.

leaſt my wrath goe out like fire, and burne that none can quench it, becauſe of the wickedneſſe of your workes.

13 Beholde, I *come* againſt thee, [g] O inhabitant of the valley, *and* rocke of the plaine, ſaith the Lord, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

14 But I will viſite you according to the fruit of your workes, ſaith the Lord, and I will kindle a fire [h] in the foreſt thereof, and it ſhall deuoure round about it.

CHAP. XXII.

1 *He exhorteth the King to iudgement and righteouſnes.* 9 *Why Ieruſalem is brought into captiuity.* 11 *The death of Shallum the ſonne of Ioſiah is propheſied.*

THus ſayd the Lord, Goe downe to the houſe of the King of Iudah, and ſpeake there this thing,

2 And ſay, Heare the word of the Lord, O King of Iudah, that ſitteſt vpon the throne of Dauid, thou and thy ſeruants, and thy people that enter in by theſe gates.

3 Thus ſaith the Lord, * Execute yee iudgement and [a] righteouſneſſe, and deliuer the oppreſſed from the hand of the oppreſſor, and vexe not the ſtranger, the fatherleſſe, nor the widow: doe no violence, nor ſhedde innocent blood in this place.

4 For if ye doe this thing, then ſhall the kings ſitting vpon the throne of Dauid enter in by the gates of this Houſe, * and ride vpon charets and vpon horſes, *both* he and his ſeruants and his people.

5 But if yee will not heare theſe wordes, I [b] ſweare by my ſelfe, ſayth the Lord, that this Houſe ſhall be waſte.

6 For thus hath the Lord ſpoken vpon the kings houſe of Iudah, Thou art [c] Gilead vnto me, *and* the head of Lebanon, *yet* ſurely I will make thee a wilderneſſe, *and as* cities not inhabited.

7 And I will [d] prepare deſtroyers againſt thee euery one with his weapons, and they ſhall cut downe thy chiefe [e] cedar trees, and caſt them in the fire.

8 [f] And many nations ſhall paſſe by this city, and they ſhall ſay euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then ſhall they anſwere, Becauſe they haue forſaken the couenant of the Lord their God, and worſhipped other gods, and ſerued them.

10 ¶ Weepe not for the dead, and be not mooued for them: *but* weepe for him [g] that goeth out: for hee ſhall returne no more, nor ſee his natiue countrey.

11 For thus ſaith the Lord, As touching [h] Shallum the ſonne of Ioſiah King of Iudah, which reigned for Ioſiah his father, which went out of this place, he ſhall not returne thither,

12 But he ſhall die in the place, whither they haue ledde him captiue, and ſhall ſee this land no more.

13 ¶ Woe vnto him that buildeth his houſe by [i] vnrighteouſneſſe, and his chambers without equitie: hee vſeth his neighbour without wages, and giueth him not for his worke.

14 He ſayth, I will build me a wide houſe and large chambers: ſo he will make himſelfe large windowes, and ſeeling with cedar, and paint them with vermillion.

[g] Meaning, Ieruſalem which was builded part on the hill, and part in the valley, and was compaſſed about with mountaines.

[h] That is, in the houſes thereof, which ſtood as thicke as trees in the foreſt.

* Chap. 21. 12.

[a] This was his ordinary maner of preaching before the Kings, from Ioſiah vnto Zedekiah, which was about fourty yeeres.

* Chap. 17, 25.

[b] Shewing that there is none greater then he is, Heb. 6. 13. and that he will moſt certainly performe his oathe.

[c] He compareth Ieruſalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.

[d] The Ebrewe word ſignifieth to ſanctifie, becauſe the Lord doth dedicate to his vſe and purpoſe ſuch as he prepareth to execute his worke, Iſa. 13. 3. chap. 6, 4. and 12, 3.

[e] Thy buildings made of Cedar trees.

[f] As they that wonder at a thing which they thought would neuer haue come ſo to paſſe. Deut. 29. 24. 1. King. 9. 8.

[g] Signifying, that they ſhould loſe their king: for Iehoiachin went foorth to meete Nebuchad-nezzar and yeelded himſelfe, and was caried into Babylon, 2. King. 24, 12.

[h] Whom ſome thinke to be Iehoiachin, and that Ioſiah was his grandfather: but as ſeemeth, this was Iehoiakim, as verſe 18.

[i] By bribes, and extortion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in Cedar? did not thy [k] father eate and drinke and proſper, when he executed iudgement and iuſtice?

16 When hee iudged the cauſe of the afflicted and the poore, hee proſpered: was not this becauſe he knew me, ſaith the Lord?

17 But thine eyes and thine heart are but onely for thy couetouſneſſe, and for to ſhed innocent blood, and for oppreſſion, and for deſtruction, *euen* to doe this.

18 Therefore thus ſaith the Lord againſt Iehoiakim, the ſonne of Ioſiah king of Iudah, They ſhall not lament [l] him, *ſaying*, Ah, my brother, or ah ſiſter: neither ſhall they mourne for him, *ſaying*, Ah, lord, or ah, his glory.

19 He ſhall be buried, as an aſſe [m] is buried, *euen* drawen and caſt foorth without the gates of Ieruſalem.

20 ¶ Goe vp to [n] Lebanon, and cry: ſhowte in [o] Baſhan, and cry by the paſſages: for all thy louers are deſtroyed.

21 I ſpake vnto thee when thou waſt in proſperity: *but* thou ſaydeſt, I will not heare, this hath bene thy maner from thy youth, that thou wouldeſt not obey my voyce.

22 The winde ſhall feede all thy paſtors, [p] and thy louers ſhall goe into captiuity: and then ſhalt thou be aſhamed and confounded of all thy wickedneſſe.

23 Thou that dwelleſt in Lebanon, *and* makeſt thy neſt in the [q] cedars, how beautifull ſhalt thou be when ſorowes come vpon thee, as the ſorow of a woman in trauaile?

24 As I liue, ſaith the Lord, though [r] Coniah the ſonne of Iehoiakim king of Iudah, were the ſignet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that ſeeke thy life, and into the hand of them, whoſe face thou feareſt, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cauſe them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there ſhall ye die.

27 But to the land whereunto they deſire to returne, they ſhall not returne thither.

28 Is not this man Coniah *as* a deſpiſed *and* broken idole? or *as* a veſſell, wherein is no pleaſure? wherefore are they caried away, hee and his ſeede, and caſt out into a land that they know not?

29 O [ſ] earth, earth, earth, heare the word of the Lord.

30 Thus ſaith the Lord, Write this [t] man deſtitute of *children*, a man that ſhall not proſper in his dayes: for there ſhall be no man of his ſeede that ſhall proſper and ſit vpon the throne of Dauid, or beare rule any more of Iudah.

[k] Meaning, Ioſiah, who was not giuen to ambition and ſuperfluity, but was content with mediocritie, and did onely delight in ſetting forth Gods glory, and to doe iuſtice to all.

[l] For euery one ſhall haue enough to lament for himſelfe.

[m] Not honourably among his fathers, but as carions are caſt in a hole, becauſe their ſtinke ſhould not infect, reade 2. King. 24. 9. Ioſephus Antiq. 10, 8. writeth that the enemie ſlew him in the citie and commanded him to be caſt before the walles vnburied, looke Chap. 36, 30.

[n] To call to the Aſſyrians for helpe.

[o] For this was the way out of Iudea to Aſſyria, whereby is meant that all helpe ſhould faile: for the Caldeans haue ſubdued both them and the Egyptians.

[p] Both thy gouernours and they that ſhould helpe thee, ſhall vaniſh away as winde.

[q] Thou that art built of the faire Cedar trees of Lebanon.

[r] Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, becauſe he came of the ſtocke of Dauid, and therefore for the promiſe ſake could not be taken from his houſe: but hee abuſed Gods promiſe, and therefore was iuſtely depriued of the kingdome.

[ſ] Hee ſheweth that all poſterities ſhall be witneſſes of his iuſt plague, as though it were regiſtred for perpetuall memorie.

[t] Not that hee had no children (for after that he begate Salathiel in the captiuitie, Matth. 1, 12) but that none ſhould reigne after him as King.

CHAP. XXIII.

1 *Againſt falſe paſtors.* 5 *A propheſie of the great Paſtour Ieſus Chriſt.*

WOe *be* vnto [a] the paſtours that deſtroy and ſcatter the [b] ſheepe of my paſture, ſayth the Lord.

2 Therefore thus ſayth the Lord God of Iſrael vnto the paſtours that [c] feede my people, Yee haue ſcattered my flocke, and thruſt them out, and haue not viſited them: behold, I will viſite you for the wickedneſſe of your workes, ſayth the Lord.

3 And I will gather the [d] remnant of my ſheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, and they ſhall grow and increaſe:

4 And I will ſet vp ſhepheards ouer them, which ſhall feed them: and they ſhall dread no more nor be afraid, neither ſhall any of them be lacking, ſaith the Lord.

5 Behold, the dayes come, ſaith the Lord, that I will raiſe vnto Dauid a righteous [e] branch, and a King ſhall reigne and proſper, and ſhall execute iudgement and iuſtice in the earth,

6 In his dayes Iudah ſhall be ſaued, and * Iſrael ſhall dwell ſafely, and this is the Name whereby they ſhall call him, * The Lord our righteouſneſſe.

7 Therefore behold, the dayes come, ſaith the Lord, that they ſhall no more ſay, The [f] Lord liueth, which brought vp the children of Iſrael out of the land of Egypt.

8 But the Lord liueth, which brought vp and led the ſeede of the houſe of Iſrael out of the North contrey, and from all countreys where I had ſcattered them, and they ſhall dwell in their owne land.

9 Mine heart breaketh within me, becauſe of the [g] prophets, all my bones ſhake: I am like a drunken man (and like a man whom wine hath † ouercome) for the preſence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* becauſe of oathes the land mourneth, the pleaſant places of the wilderneſſe are dried vp, and their [h] courſe is euill, and their force is not right.

11 For both the Prophet and the Prieſt ‖ doe wickedly: and their wickedneſſe haue I found in mine [i] Houſe, ſaith the Lord.

12 Wherefore their way ſhall be vnto them as ſlippery *vvayes* in the darkeneſſe: they ſhalbe driuen foorth and fall therein: for I will bring a plague vpon them, *euen* the yeere of their viſitation, ſaith the Lord.

13 And I haue ſeene fooliſhneſſe in the prophets of Samaria that prophecied in Baal, and cauſed my people Iſrael to erre.

14 I haue ſeene alſo in the prophets of Ieruſalem [k] filthines: they commit adulterie and walke in lies: they ſtrengthen alſo the hands of the wicked, that none can returne from his wickedneſſe: they are all [l] vnto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus ſayth the Lord of hoaſtes concerning the prophets, Beholde, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ieruſalem is ‖ wickedneſſe gone foorth into all the land.

16 Thus ſayth the Lord of hoaſtes, Heare not the words of the prophets that prophecie vnto you, and teach you vanitie: they ſpeake the viſion of their owne [n] heart, *and* not out of the mouth of the Lord.

17 They ſay ſtill vnto them that deſpiſe mee, The Lord hath ſayd, Yee [o] ſhall haue peace: and they ſay vnto euery one that walketh after the ſtubburnneſſe of his owne heart, No euill ſhall come vpon you.

18 For [p] who hath ſtood in the counſell of the Lord that he hath perceiued, and heard his word? Who hath marked his word and heard it?

19 Beholde, the tempeſt of the Lord goeth forth in *his* wrath, and a violent whirlewind ſhall fall downe vpon the head of the wicked.

20 The anger of the Lord ſhall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes yee [q] ſhall vnderſtand it plainely.

21 * I haue not ſend theſe prophets, ſayth the Lord, yet they ranne: I haue not ſpoken to them, and yet they prophecied.

22 But if they had ſtood in my counſell, and [r] had declared my words to my people, then they ſhould haue turned them from their euill way, and from the wickedneſſe of their inuentions.

23 Am I a God *at hand*, ſayth the Lord, and not a God [ſ] farre off?

24 Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heauen and earth, ſaith the Lord?

25 I haue heard what the prophets ſayd, that prophecied lyes in my Name, ſaying, I [t] haue dreamed, I haue dreamed.

26 How long? † Doe the prophets delight to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cauſe [u] my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him [x] tell a dreame, and he that hath my word, let him ſpeake my word faithfully: [y] what is the chaffe to the wheat, ſaith the Lord?

29 Is not my word euen like a fire, ſaith the Lord? and like an hammer, that breaketh the ſtone?

30 Therefore behold, I *vvill come* againſt the prophets, ſaith the Lord, that [z] ſteale my word euery one from his neighbour.

31 Behold, I *vvill come* againſt the prophets, ſaith the Lord, which haue ſweet tongues, and ſay, [a] He ſayth.

32 Behold, I *vvill come* againſt them that prophecie falſe dreames, ſayeth the Lord, and doe tell them, and cauſe my people to erre by their lyes, and by their flatteries, and I ſent them not, nor commaunded them: therefore they bring no profite vnto this people, ſayth the Lord.

33 And when this people, or the prophet, or a Prieſt ſhall aske thee, ſaying, What is the [b] burden of the Lord? thou ſhalt then ſay vnto them, What burden? I will euen forſake you ſayth the Lord.

34 And the prophet, or the prieſt, or the people that ſhall ſay, The [c] burden of the Lord, I

[a] Meaning, the princes gouernours and falſe prophets, as Ezek. 34. 2.

[b] For the which I haue eſpeciall care, and haue prepared good paſtures for them.

[c] Whoſe charge is to feed the flocke, but they eat the fruit thereof, Ezek. 34, 3.

[d] Thus the Prophets euer vſe to mixe the promiſes with the threatnings, leaſt the godly ſhould be too much beaten downe, and therefore he ſheweth how God will gather his Church after this diſperſion.

[e] This prophecie is of the reſtitution of the Church in the time of Ieſus Chriſt, who is the true branch, reade Iſa. 11, 1. and 45. 8. chap. 33, 15. dan. 9. 24.

* *Deut.* 33, 28.

* *Chap.* 33, 16.

[f] Read Chap. 16, 14.

[g] Meaning, the falſe prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14, 13.

† *Ebr. paſſed ouer or troubled.*

[h] They runne headlong to wickednes, and ſeeke vaine helpe.

‖ *Or, are hypocrites.*

[i] My Temple is full of their idolatrie and ſuperſtitions.

[k] They which ſhould haue profited by my rods againſt Samaria, are become worſe then they.

[l] Though to the world they ſeeme holy fathers, yet I deteſt them as I did theſe abominable cities.

[m] Reade chap. 8. 14.

‖ *Or, hypocriſie.*

[n] Which they haue inuented of their owne braine.

[o] Reade Chap. 6. 14. and 8, 11.

[p] Thus they did deride Ieremiah, as though the word of God were not reuealed vnto him: ſo alſo ſpake Zidkiiah to Michah, 1. King. 22. 24.

[q] Both that God hath ſent me, and that my wordes ſhall be true.

* *Chap.* 14, 13, 14. *and* 27, 15. *and* 29. 8, 9.

[r] He ſheweth the difference betweene the true Prophets and the falſe, betweene the hireling and the true miniſter.

[ſ] Doe not I ſee your falſehood, howſoeuer you cloke it, and whereſoeuer you commit it?

[t] I haue a prophecie reuealed vnto me, as Num. 12, 6.

† *Ebr. Is it in the heart of the Prophets?*

[u] He ſheweth that Satan raiſeth vp falſe prophets to bring the people from God.

[x] Let the falſe prophet declare that it is his owne fantaſie, and not ſlander my word as though it were a cloke to couer his lies.

[y] Meaning, that it is not ſufficient for Gods miniſters to abſteine from lies, and to ſpeake the word of God: but that there be iudgement in alleaging it, and that it may appeare to be applied to the ſame purpoſe that it was ſpoken, Ezek. 3, 17. 1. cor. 2. 13. and 4, 2. 2. tim. 2, 15. 2. pet. 4, 10, 11.

[z] Which ſet forth in my Name that which I haue not commanded.

[a] To wit, the Lord.

[b] The Prophets called their threatnings Gods burden, which the ſinners were not able to ſuſteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would ſay, You ſeeke nothing elſe, but to lay burdens on our ſhoulders: and thus they reiected the word of God, as a grieuous burden.

[c] Becauſe this word was brought to contempt and deriſion, hee will teach them another manner of ſpeach, and will cauſe this word burden to ceaſe, and teach them to aske with reuerence, What ſayth the Lord?

will euen viſit euery ſuch one, and his houſe.

35 Thus ſhall yee ſay euery one to his neighbour, and euery one to his brother, What hath the Lord anſwered? and what hath the Lord ſpoken?

36 And the burden of the Lord ſhall ye mention no more: for euery mans [d] word ſhall be his burden: for yee haue peruerted the words of the liuing God, the Lord of hoaſts our God.

37 Thus ſhalt thou ſay to the Prophet, What hath the Lord anſwered thee? and what hath the Lord ſpoken?

38 And if you ſay, The burden of the Lord, Then thus ſayeth the Lord, Becauſe yee ſay this word, The burden of the Lord, and I haue ſent vnto you, ſaying, Ye ſhall not ſay, The burden of the Lord.

39 Therefore behold, I, euen I will vtterly ‖ forget you, and I will forſake you, and the citie that I gaue you and your fathers, *and caſt you* out of my preſence,

40 And will bring * an euerlaſting reproach vpon you, and a perpetuall ſhame which ſhall neuer be forgotten.

CHAP. XXIV.

The viſion of the baskets of figges, 5 Signifieth that part of the people ſhould be brought againe out of captiuitie. 8 And that Zedekiah and the reſt of the people ſhould be caried away.

THe Lord ſhewed mee, and beholde, two [a] baskets of figges were ſet before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the ſonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ieruſalem, and had brought them to Babel.

2 One basket *had* very good figges, *euen* like the figges that are firſt *ripe*, and the other basket *had* very naughty figs, which could not be eaten, they were ſo euill.

3 Then ſayd the Lord vnto mee, What ſeeſt thou, Ieremiah? And I ſayd, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are ſo euill.

4 Againe the word of the Lord came unto me, ſaying,

5 Thus ſaith the Lord the God of Iſrael, Like theſe good figges, ſo will I know them that are caried away captiue of Iudah to be good, whom I haue ſent out of this [b] place, into the land of the Caldeans.

6 For I will ſet mine eyes upon them for good, and I will bring them againe to this land, and I will build them and not deſtroy them, and I will plant them, and not roote them out.

7 And I will giue them [c] an heart to knowe me, that I am the Lord, and they ſhalbe * my people, and I will be their God: for they ſhall returne unto me with their whole heart.

8 * And as the naughty figges which cannot be eaten, they are ſo euil (ſurely thus ſaith the Lord) ſo will I giue Zedekiah the King of Iudah, and his princes, and the reſidue of Ieruſalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, *and* for a reproach and for a prouerbe, for a common talke, and for a curſe, in all places where I ſhall caſt them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed out of the land, that I gaue vnto them, and to their fathers.

CHAP. XXV.

1 Hee propheciеth that they ſhall be in captiuitie ſeuenty yeers. 12 And that after the ſeuenty yeers the Babylonians ſhould be deſtroyed. 15 The deſtruction of all nations is prophecied.

THe word that came to Ieremiah concerning all the people of Iudah, in the [a] fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah, that was in the firſt yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet ſpake vnto all the people of Iudah, and to all the inhabitants of Ieruſalem, ſaying,

3 From the thirteenth yeere of Ioſiah the ſonne of Amon king of Iudah, euen vnto [b] this day (that is the three & twentieth yeere) yͤ word of the Lord hath come vnto mee, and I haue ſpoken vnto you [c] riſing earely and ſpeaking, but ye would not heare.

4 And the Lord hath ſent vnto you all his ſeruants the Prophets, riſing early, and ſending *them*, but ye would not heare, nor encline your eares, to obey.

5 They [d] ſayd, Turne againe now euery one from his euill way, and from the wickedneſſe of your inuentions, and yee ſhall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to ſerue them and to worſhip them, and prouoke me not to anger with the works of your hands, and I will not puniſh you.

7 Neuertheleſſe, yee would not heare mee, ſayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus ſaith the Lord of hoaſts, Becauſe ye haue not heard my words,

9 Behold, I will ſend and take *to me* all the [e] families of the North, ſaith the Lord, and Nebuchad-nezzar the king of Babel my [f] ſeruant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations [g] round about, and will deſtroy them, and make them an aſtoniſhment and an hiſſing, and a continuall deſolation.

10 * Moreouer, I will ‖ take from them the voyce of mirth and the voyce of gladneſſe, the voyce of the bridegrome and the voyce of the bride, the noiſe of the [h] milſtones, and the light of the candle.

11 And this whole land ſhall be deſolate, and an aſtoniſhment, *and* theſe nations ſhall ſerue the king of Babel ſeuenty yeeres.

12 And when the [i] ſeuenty yeeres are accompliſhed, I will viſit * the king of Babel and that nation, ſayth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall deſolation.

13 And I will bring vpon that land all my wordes which I haue pronounced againſt it, *euen* all that is written in this booke, which Ieremiah hath prophecied againſt all nations.

14 For many nations, and great kings ſhall

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[d] The thing which they mocke and contemne, ſhall come upon them.

‖ Or, take you away.

* Chap. 20, 11.

[a] The good figges ſignified them that were gone into captiuitie, and ſo ſaved their life, as chap 21,8. and the naughty figges them that remained, which were yet ſubiect to the ſword, famine and peſtilence.

[b] Whereby he approoveth the yeelding of Ieconiah and his company, becauſe they obeyed the Prophet, who exhorted them thereunto.

[c] Which declareth that man of himſelfe can know nothing, till God giue the heart and underſtanding.

* Chap. 31,33. hebr. 8, 10.

* Chap. 29.17.

[d] Which fled thither for ſuccour.

[a] That is, in the third yeere accompliſhed and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, becauſe it was almoſt expired, Dan.1.1.

[b] Which was the fifth yeere and the ninth moneth of Iehoiakims reigne.

[c] That is, I haue ſpared no diligence or labour, Chap.7,13.

[d] Hee ſheweth that the Prophets, wholly with one conſent did labour to pull the people from thoſe vices, which then reigned, to wit, from idolatry, and the vaine confidence of men: for vnder theſe two all other were conteined. 2.King.17.13. chap.18,11. and 35,15. ionah 3,8.

[e] The Caldeans and all their power.

[f] So the wicked and Satan himſelfe are Gods ſervants, becauſe he maketh them to ſerve him by conſtraint, and turneth that which they doe of malice, to his honour and glory.

[g] As the Philiſtims, Ammonites, Egyptians and others.

‖ Chap. 16,9.

* Or, deſtroy.

[h] Meaning, that bread and all things that ſhould ſerve unto their feaſtes, ſhould be taken away.

[i] This revelation was for the confirmation of his prophecie, becauſe he told them of the time that they ſhould enter and remaine in captiuitie, 2.Chron. 36,22. Ezra 1.1. chap.29,10. dan.9,2.

[k] For ſeeing the iudgement began at his owne houſe, the enemies muſt needes be puniſhed moſt grieuouſly, Ezek. 9,6. 1.pet.4,17.

euen [l] ſerue themſelues of them: thus will I recompenſe them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, [m] Take the cup of wine of this *mine* indignation at mine hand, and cauſe all the nations, to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and be mad, becauſe of the ſword that I will ſend among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord hath ſent me:

18 *Euen* Ieruſalem, and the cities of Iudah, and the kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, [n] as *appeareth* this day:

19 Pharaoh *alſo*, King of Egypt, and his ſeruants, and his princes, and all his people:

20 And all ſorts of people, and all the Kings of the land [o] of Vz: and all the kings of the land of the Philiſtims, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, and the Ammonites.

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the [r] Yles, that are beyond the ſea,

23 And [ſ] Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the [t] deſert,

25 And all the kings of Zimri, and all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [u] Sheſhach ſhall drinke after them

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoaſtes, the God of Iſrael, Drinke and be drunken, and ſpewe and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſaith the Lord of hoaſtes, Ye ſhall certainly drinke.

29 For loe, [x] I begin to plague the city, where my Name is called vpon, and ſhould you go free? Ye ſhall not goe quite: for I will call for a ſword vpon all the inhabitants of the earth, ſayeth the Lord of hoaſtes.

30 Therefore prophecie thou againſt them all theſe words, and ſay vnto them, * The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: hee ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſounds ſhall come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, *and* hee will giue them that are wicked, to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoaſtes, Behold, a plague ſhall goe forth from nation to nation, and a * great whirlewind ſhall be raiſed vp from the coaſtes of the earth.

33 And [y] the ſlaine of the Lord ſhall be at that day, from *one* end of the earth, euen vnto the *other* end of the earth: they ſhall not be mourned, neither gathered nor buried, *but* ſhall be as the dongue vpon the ground.

34 Howle, [z] ye ſhepheards, and cry, and wallow your ſelues in the aſhes, yee principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and yee ſhall fall like [a] precious veſſels.

35 And the [b] flight ſhall faile from the ſhepheards, and the eſcaping from the principal of the flocke.

36 A voyce of the cry of the ſhepheards, and an howling of the principall of the flocke, *ſhall be heard*: for the Lord hath deſtroyed their paſture.

37 And the † beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lyon: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 He is taken of the falſe prophets & prieſts, and brought to iudgement. 23 Vriiah the Prophet is killed of Iehoiakim countrary to the will of God.

IN the beginning of the reigne of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſaith the Lord, Stand in the [a] court of the Lords Houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords Houſe, all the words that I commaund thee to ſpeake vnto them: keepe not [b] a word backe,

3 If ſo be they will hearken, and turne euery man from his euill way, that I may [c] repent mee of the plague, which I haue determined to bring vpon them becauſe of the wickedneſſe of their workes.

4 And thou ſhalt ſay vnto them, Thus ſaith the Lord, If ye will not heare me to walke in my Lawes, which I haue ſet before you,

5 And to heare the words of my ſeruants the Prophets, whom I ſent unto you, both riſing up early, and ſending *them*, and will not obey *them*,

6 Then will I make this Houſe like [d] Shiloh, and will make this citie [e] a curſe to all nations of the earth.

7 So the Prieſts, and the Prophets, and all the people heard Ieremiah ſpeaking theſe words in the Houſe of the Lord.

8 Now when Ieremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeake vnto all the people, then the Prieſts, and the Prophets, and all the people tooke him, and ſaid, Thou ſhalt die the death.

9 Why haſt thou prophecied in the name of the Lord, ſaying, [f] This Houſe ſhalbe like Shiloh, and this citie ſhall be deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the houſe of the Lord.

10 And when the Princes of Iudah heard of theſe things, they came vp from the kings houſe into the Houſe of the Lord, and ſate downe in the entrie of the [g] new gate of the Lords *Houſe*.

11 Then ſpake the Prieſts, and the Prophets vnto the Princes, and to all the people, ſaying, † This man is worthy to die: for he hath prophecied againſt this citie, as ye haue heard with your eares.

12 Then ſpake Ieremiah vnto all the Princes and to all the people, ſaying, The Lord hath [h] ſent mee to prophecie againſt this Houſe and againſt this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

[l] That is, of the Babylonians, as Chap. 27,7.

[m] Signifying, the extreme affliction, that God had appointed for euery one, as Pſal. 75. 8. Iſa. 51.17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

[n] For now it beginneth and ſhall ſo continue till it be accompliſhed.

[o] Reade Iob 1.1.

[p] Which were cities of the Philiſtims.

[q] Edom is here taken for the whole countrey, and Vz for a part thereof.

[r] As Grecia, Italy and the reſt of thoſe countreyes.

[ſ] Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

[t] For there were two countreies ſo named, the one called plentifull, and the other barren, or deſert.

‖ Or, *Perſia*.

[u] That is of Babylon, as Chap. 51.41.

[x] That is, Ieruſalem, reade verſ. 12

* *Ioel 3 16. Amos 1. 2.*

* *Chap. 39 23.*

[y] They which are ſlaine at the Lords appointment.

[z] Ye that are chiefe rulers, and gouernours.

[a] Which are moſt eaſily broken.

[b] It ſhall not helpe them to ſeeke to flee.

† *Ebr. peaceable.*

[a] That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

[b] To the intent that they ſhulde pretend no ignorance, as Act 20,27.

[c] Read Chap. 18,8.

[d] Read Chap. 7,12.

[e] So that when they wolde curſſe any, they ſhal ſay, God do to thee as to Ieruſalem.

[f] Becauſe of Gods promes to the Temple, Pſal. 132, 14. that he wolde for euer remaine there, the hypocrites thoght this Temple colde neuer periſh, and therefore thoght it blaſphemie to ſpeake againſt it, Mat. 26, 61. act. 6,13, not conſidering that this was ment of the Church, where God wil remaine foreuer.

[g] So called, becauſe it was repaired by Ioatham, 2. Kings 15,35.

† *Ebr. iudgement of death belongeth to this man.*

[h] He bothe ſheweth the cauſe of his doings plainely, and alſo threateneth them that they ſhulde nothing auaile, thogh they ſhulde put him to death, but heape greater vengeance vpon their heads.

your works,and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced againſt you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certaine, if that ye put me to death, yee ſhall ſurely bring innocent blood vpon your ſelues, and vpon this city, and vpon the inhabitants thereof: for of a trueth the Lord hath ſent me vnto you, to ſpeake all theſe words in your eares.

16 Then ſaide the Princes and all the people vnto the Prieſts, and to the Prophets, This man is not worthy to die: for he hath ſpoken vnto vs in the Name of the Lord our God.

17 ¶ Then roſe vp certaine of the Elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Michah the Moraſhite * prophecied in the dayes of Hezekiah king of Iudah, and ſpake to all the people of Iudah, ſaying, Thus ſayeth the Lord of hoaſtes, Zion ſhall be plowed *like* a field, and Ieruſalem ſhall be an heape, and the mountaine of the [i] houſe *ſhalbe* as the hie places of the foreſt.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the [k] plague, that he hath pronounced againſt them? Thus might we procure great euill againſt our ſoules.

20 And there was alſo a man that prophecied in the Name of the Lord, *one* Vrijah the ſonne of Shemaiah, of Kiriath-iarem, who prophecied againſt this citie, and againſt this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the King ſought to ſlay him. But when Vrijah heard it, he was afraide and fled, and went into Egypt.

22 Then Iehoiakim the king [l] ſent men into Egypt, *euen* Elnathan the ſonne of Achbor, and certaine with him into Egypt,

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the king, who ſlew him with the ſword, and [m] caſt his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the ſonne of Shaphan was with Ieremiah that they ſhould not giue him into the hand of the people to put him to death.

* Mich.1.1. and 3.12.

i That is, of the Houſe of the Lord, to wit, Zion, and theſe examples the godly alledged to deliuer Ieremiah out of the Prieſts hands, whoſe rage elſe would not haue beene ſatiſfied but by his death.

k So that the city was not deſtroyed, but by miracle was deliuered out of the hands of Saneherib.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but perſecute the miniſters thereof, and yet in the end they preuaile nothing but prouoke Gods iudgements ſo much the more.

m As in the firſt Hezekiahs example is to be followed, ſo in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his houſhold.

n Which declareth that nothing could haue appeaſed their furie, if God had not mooued this noble man to ſtand valiantly in his defenſe.

CHAP. XXVII.

1 Ieremiah at the commaundement of the Lord ſendenth bondes to the King of Iudah & to the other Kings that were neere, whereby they are moniſhed to be ſubiects vnto Nebuchadnezzar. 9 Hee warneth the people, and the Kings & rulers that they beleeve not falſe Prophets.

IN the beginning of the reigne of [a] Iehoiakim the ſonne of Ioſiah King of Iudah came this word vnto Ieremiah from the Lord, ſaying,

2 Thus ſayeth the Lord to mee, Make thee [b] bonds and yokes, and put them vpon thy necke,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Ieruſalem vnto Zedekiah the king of Iudah,

4 And command them to ſay vnto their maſters, Thus ſayeth the Lord of hoaſtes the God of Iſrael, Thus ſhall ye ſay vnto your maſters,

5 I haue made the earth, the man, and the beaſt that are vpon the ground, by my great power, and by my outſtretched arme, and haue giuen it vnto whom it pleaſed me.

6 But now I haue giuen all theſe landes into the hand of Nebuchad-nezzar the king of Babel my [c] ſeruant, and the beaſtes of the fielde haue I alſo giuen him to ſerue him.

7 And all nations ſhall ſerue him, and his [d] ſonne, and his ſonnes ſonne vntill the very time of his land come alſo: then many nations and great kings ſhall [e] ſerue themſelues of him.

8 And the nation and kingdome which will not ſerue the ſame Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the ſame nation will I viſite ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, vntill I haue wholly *giuen* them into his hands.

9 Therefore heare not your prophets nor your ſoothſayers, nor your dreamers, nor your inchanters, nor your ſorcerers which ſay vnto you thus, Ye ſhall not ſerue the king of Babel.

10 For they prophecie a lie vnto you to cauſe you to go farre from your land, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and ſerue him, thoſe will I let remaine ſtill in their owne land, ſaith the Lord, and they ſhall occupy it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Iudah according to all theſe wordes, ſaying, Put your neckes vnder the yoke of the king of Babel, and ſerue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation, that will not ſerue the king of Babel?

14 Therefore heare not the words of the prophets that ſpeake vnto you, ſaying, Yee ſhall not ſerue the king of Babel: for they prophecie a lye vnto you.

15 For I haue not * ſent them, ſayth the Lord, yet they prophecie a lie in my Name, that I might caſt you out, and that yee might periſh, *both* you, and the Prophets that prophecie vnto you.

16 ¶ Alſo I ſpake to the Prieſts, and to all this people, ſaying, Thus ſaith the Lord, Heare not the words of your prophets that prophecie vnto you, ſaying, Behold, * the veſſels of the houſe of the Lord ſhall now ſhortly be [f] brought againe from Babel: for they prophecie a lye vnto you.

17 Heare them not, *but* ſerue the king of Babel, that ye may liue: wherefore ſhould this city be deſolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them [g] intreate the Lord of hoaſtes, that the veſſels, which are left in the Houſe of the Lord, and in the houſe of the king of Iudah, and at Ieruſalem, go not to Babel.

19 For thus ſaith the Lord of hoaſtes, concerning the * pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee caried * away captiue Ieconiah

a As touching the diſpoſition of theſe prophecies, they that gathered them into a booke, did not altogether obſerue the order of times, but did ſet ſome afore, which ſhould be after, and contrariwiſe, which if the reader marke well it ſhall auoide many doubts, and make the reading much more eaſie.

b By ſuch ſignes the Prophets vſed ſometimes to confirme their prophecies which notwithſtanding they could not doe of themſelues, but in as much as they had a reuelation for the ſame, Iſa.20.2. and therefore the falſe Prophets to get more credit, did vſe alſo ſuch viſible ſignes, but they had no reuelation, 1. King.22.11.

c Reade Chap.25.9.

d Meaning, Euilmerodach, and his ſonne Belſhazar.

e They ſhall bring him and his kingdome in ſubiection, as Chap.25.14.

* Chap.14.14. and 23.11. and 29.9.

* Chap.28.3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to ſhew the word of God, but alſo to pray for the ſinnes of the people, Gen.20.7. which theſe could not doe becauſe they had no expreſſe word: for God had pronounced the countrary.

* 2 King.25.13.

* 2.King.24.12.15.

niah the ſonne of Iehoiakim king of Iudah from Ieruſalem to Babel, with all the nobles of Iudah, and Ieruſalem.

21 For thus ſaith the Lord of hoaſtes the God of Iſrael, concerning the veſſels that remaine in the houſe of the Lord, and in the houſe of the king of Iudah, and at Ieruſalem,

22 They ſhall be brought to Babel, and there they ſhalbe vntill the day that I viſit [h] them, ſaith the Lord: then will I bring them vp, and reſtore them vnto this place.

CHAP. XXVIII.

1 The falſe prophecie of Hananiah. 12 Ieremiah reprooueth Hananiah, and prophecieth.

AND that ſame yeere in the beginning of the [a] reigne of Zedekiah King of Iudah, in the [b] fourth yeere, *and* in the fifth moneth, Hananiah the ſonne of Azzur the prophet, which was of [c] Gibeon, ſpake to me in the houſe of the Lord in the preſence of the Prieſts, and of all the people, and ſaid,

2 Thus ſpeaketh the Lord of hoaſtes, the God of Iſrael, ſaying, I haue broken the yoke of the King of Babel.

3 † Within two yeeres ſpace I will bring into this place all the veſſels of the Lords Houſe, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the ſonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, ſayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah ſayde vnto the [d] Prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the Houſe of the Lord,

6 Euen the Prophet Ieremiah ſaid, So be it: the [e] Lord ſo do, the Lord confirme thy words which thou haſt prophecied, to reſtore the veſſels of the Lords houſe, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will ſpeake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before mee, and before thee in time paſt, [f] prophecied againſt many countreys, and againſt great kingdomes, of warre, and of plagues, and of peſtilence.

9 *And* the Prophet which prophecieth of peace, when the word of the Prophet ſhall come to paſſe, *then* ſhall the Prophet be knowen that the Lord hath truely ſent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Euen ſo will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the ſpace of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) ſaying,

13 Goe and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of yron.

14 For thus ſaith the Lord of hoaſtes the God of Iſrael, I haue put a [h] yoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzar King of Babel: for they ſhall ſerue him, and I haue giuen him the [i] beaſts of the field alſo.

15 Then ſayd the Prophet Ieremiah, vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lye.

16 Therefore thus ſayth the Lord, Behold, I will caſt thee from off the earth: this yeere thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the Prophet [k] died the ſame yeere in the ſeuenth moneth.

h That is, for the ſpace of ſeuenty yeeres till I haue cauſed the Medes and Perſians to ouercome the Caldeans.

a When Ieremiah began to beare theſe bonds and yokes.

b After that the land haſt reſted, as Leuit. 25. 2.

c This was a city in Beniamin belonging to the ſonnes of Aaron, Ioſh. 21, 17.

† *Ebr. two yeeres of dayes.*

d He was ſo eſteemed though hee was a falſe prophet.

e That is, I whould wiſh the ſame for Gods honour and wealth of my people but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or falſe by the ſucceſſe of their prophecies, Albeit God maketh to come to paſſe ſometime that which the falſe prophet ſpeaketh to trie the faith of his, Deut. 13, 3.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might diſcredite them but burſt forth into rages and contrary to their owne conſcience, paſſe not what lies they report or how wickedly they do, ſo that they may maintaine their eſtimation.

h That is, a hard and cruell ſeruitude.

i Signifying, that all ſhould be his, as Dan. 2, 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot mooue us, neither the word it ſelfe, except God touch the heart.

CHAP. XXIX

1 Ieremiah writeth vnto them that were in captiuity in Babylon. 10 He prophecieth their returne after ſeuentie yeeres. 16 Hee prophecieth the deſtruction of the King and of the people that remaine in Ieruſalem. 21 He threatneth the prophets that ſeduce the people. 25 The death of Shemaiah is prophecied.

NOw theſe are the words of the ‖ booke that Ieremiah the Prophet ſent from Ieruſalem vnto [a] the reſidue of the Elders, which were caried away captiues, and to the Prieſts, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captiue from Ieruſalem to Babel:

2 (After that Ieconiah the King, and the [b] Queene, and the eunuches, the * princes of Iudah, and of Ieruſalem, and the workemen, and cunning men were departed from Ieruſalem.)

3 By the hand of Elaſah the ſonne of Shaphan and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Iudah [c] ſent vnto Babel to Nebuchad-nezzar king of Babel) ſaying,

4 Thus hath the Lord of hoaſtes the God of Iſrael ſpoken vnto all that are caried away captiues, whom I haue [d] cauſed to be caried away captiues from Ieruſalem vnto Babel:

5 Build you houſes to dwell in, and plant you gardens, and eate the fruits of them.

6 Take you wiues, and beget ſonnes and daughters, and take wiues for your ſonnes, and giue your daughters husbands, that they may beare ſonnes and daughters, that yee may be increaſed there, and not diminiſhed.

7 And ſeeke the proſperity of the city, whither I haue cauſed you to be caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof ſhall you haue peace.

8 ¶ For thus ſayeth the Lord of hoaſtes the God of Iſrael, Let not your prophets and your ſoothſayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not ſent them, ſaith the Lord.

10 But thus ſaith the Lord, that after ſeuentie yeeres be accompliſhed at Babel, I will viſit you, and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, ſayth the Lord, *euen* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then ſhall you cry vnto mee, and yee ſhall goe and pray vnto me, and I will heare you,

13 And ye ſhall ſeeke mee, and finde *mee*, be-

‖ *Or, letter.*

a For ſome dyed in the way.

b Meaning, Ieconiahs mother.

* Chap. 24, 1.

c To entreate of ſome equall conditions.

d To wit, the Lord, whoſe worke this was.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietnes, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance, which God had appointed moſt certaine: for els not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould reioyce when theſe tyran ſhould be deſtroyed, as Iſa. 14. 4.

cauſe ye ſhall ſeeke me with all [f] your heart.

14 And I will be found of you, ſaith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue caſt you, ſayeth the Lord, and will bring you againe vnto the place, whence I cauſed you to be caried away captiue.

15 ¶ Becauſe ye haue ſaid, The Lord hath raiſed vs vp [g] Prophets in Babel.

16 Therefore thus ſayeth the Lord of the King, that ſitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone foorth with you into captiuitie:

17 *Euen* thus ſayeth the Lord of hoaſtes, Beholde, I will ſend vpon them the [h] ſword, the famine, and the peſtilence, and will make them like vile [i] figs that cannot be eaten, they are ſo naughtie.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terror to all kingdomes of the earth, *and* [k] a curſe, and aſtoniſhment, & an hiſſing and a reproach among all the nations whither I haue caſt them,

19 Becauſe they haue not heard my wordes ſayeth the Lord, which I ſent vnto them by my ſeruants the Prophets, [l] riſing vp earely and ſending *them*, but yee would not heare, ſayeth the Lord.

20 ¶ Heare ye therefore the word of the Lord, all yee of the captiuity, whom I haue ſent from Ieruſalem to Babel.

21 Thus ſaith the Lord of hoaſtes, the God of Iſrael, of Ahab the ſonne of Kolaiah, and of Zedekiah the ſonne of Maaſeiah, which prophecie lyes vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he ſhall ſlay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, ſhall take vp this curſe againſt them, and ſay, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt [m] in the fire.

23 Becauſe they haue committed [n] villeny in Iſrael, and haue committed adultery with their neighbours wiues, and haue ſpoken lying words in my Name, which I haue not commaunded them, euen I know it, and teſtifie it, ſayeth the Lord.

24 ¶ Thou ſhalt alſo ſpeake to Shemaiah the ‖ Nehelamite, ſaying,

25 Thus ſpeaketh the Lord of hoaſtes, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name vnto all the people, that are at Ieruſalem, and to Zephaniah the ſonne of Maaſeiah the Prieſt, and to all the Prieſts, ſaying,

26 The Lord hath made thee Prieſt, for [o] Iehoiada the Prieſt, that yee ſhould be officers in the Houſe of the Lord, for euery man that raueth and maketh him ſelfe a Prophet, to put him in priſon and in the ſtockes.

27 Now therefore, why haſt thou not reprooued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cauſe he ſent vnto vs in Babel, ſaying, This *captiuitie* is long: build houſes to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Prieſt read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, ſaying,

31 Send to all them of the captiuitie, ſaying, Thus ſayeth the Lord of Shemaiah the Nehelamite, Becauſe that Shemaiah hath prophecied vnto you, and I ſent him not, and he cauſed you to truſt in a lye,

32 Therefore thus ſaith the Lord, Behold, I will viſite Shemaiah the Nehelamite, and his ſeed: he ſhall not haue a man [p] to dwell among this people, neither ſhall he behold the good, that I will doe for my people, ſaith the Lord, becauſe he hath ſpoken rebelliouſly againſt the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 Hee menaceth the enemies, 18 and comforteth the Church.

THe worde that came to Ieremiah from the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I haue ſpoken vnto thee, in [a] a booke

3 For loe, the dayes come, ſaith the Lord, that I will bring againe the captiuitie of my people Iſrael and Iudah, ſayth the Lord: for I will reſtore them vnto the land, that I gaue to their fathers, and they ſhall poſſeſſe it.

4 Againe, theſe are the words that the Lord ſpake concerning Iſrael, and concerning Iudah.

5 For thus ſaith the Lord, We haue heard a [b] terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man trauell with childe: wherefore doe I behold euery man with his hands on his loynes as a woman in trauell, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none *hath bene* like it: it is euen the time of Iaakobs trouble, yet ſhall he be deliuered from it.

8 For in that day, ſaith the Lord of hoaſtes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and ſtrangers ſhall no more ſerue themſelues [f] of him.

9 But they ſhall ſerue the Lord their God, and [g] Dauid their King, whom I will raiſe vp vnto them.

10 Therefore feare not, O my ſeruant Iaakob, ſaith the Lord, neither be afraid, O Iſrael: for loe, I will deliuer thee from a farre *countrey*, and thy ſeede from the land of their captiuitie, and Iaakob ſhall turne againe, and ſhall be in reſt and proſperitie, and none ſhall make him afraid.

11 For I am with thee ſayth the Lord, to ſaue thee: though I vtterly deſtroy all the nations where I haue ſcattered thee, yet I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus ſaith the Lord, Thy bruiſing is incurable, *and* [i] thy wound is dolorous.

13 There is none to iudge thy cauſe, *or to lay* a plaiſter: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they ſeeke thee not: for I haue ſtriken thee with the wound of an enemie, *and* with a ſharpe chaſtiſement for the multitude of thine iniquities, *becauſe* thy ſinnes were increaſed.

15 Why cryeſt thou for thine affliction? thy ſorow is incurable, for the multitude of thine iniquities: *becauſe* thy ſinnes were increaſed, I haue done theſe things vnto thee.

16 ¶ Therefore

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[f] When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeuenty yeeres of your captiuitie ſhalbe expired, 2.Chro.36.22. Ezra.1.1. chap.25.12. dan.9.2.

[g] As Ahab, Zedekiah, and Shemaiah.

[h] Whereby he aſſureth them, that there ſhalbe no hope of returning before the time appointed.

[i] According to the compariſon, Chap.24.1,2.

[k] Reade Chap.26.6.

[l] Reade Chap.7.13. & 25.3. & 26.5.

[m] Becauſe they gaue the people hope of ſpeedy returning.

[n] Which was adulterie, and falſifying the word of God.

‖ Or, dreamer.

[o] Shemaiah ye falſe prophet flattereth Zephaniah the chief Prieſt, as though God had giuen him the ſpirit and zeale of Iehoiada to puniſh whoſoeuer treſpaced againſt the worde of God, of the which he wolde haue made Ieremiah one, calling him a rauer & a falſe prophet.

[p] He and his ſeede ſhalbe deſtroyed, ſo that none of them ſhould ſee the benefite of this deliuerance.

[a] Becauſe they ſhould be aſſured and their poſterity confirmed in the hope of this deliuerance promiſed.

[b] He ſheweth that before ye this deliuerance ſhal come, the Caldeans ſhulde be extremely afflicted by their enemies, and yt they ſhulde be in ſuche perplexitie & ſorow as a woman in her trauail, as Iſa.13.8.

[c] Meaning, ye the time of their captiuitie ſhulde be grieuous.

[d] When I ſhal viſit Babylon.

[e] Of the King of Babylon.

[f] To wit, of Iaakob.

[g] That is, Meſſiah, wc ſhulde come of ye ſtocke of Dauid, according to the fleſh and ſhulde be the true paſtor, as Ezek.34.23. who is ſet forth and his kingdome that ſhulde be euerlaſting in the perſone of Dauid, Hoſ.3.5.

16 [l] Therefore all they that deuoure thee, ſhall be deuoured, and all thine enemies euery one ſhall go into captiuity, and they that ſpoile thee, ſhall be ſpoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will reſtore health vnto thee, and I will heale thee of thy wounds, ſayth the Lord, becauſe they called thee, The caſt away, *ſaying*, This is Zion whom no man ſeeketh after.

18 Thus ſayth the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compaſſion on his dwelling places, and the citie ſhalbe builded vpon her owne heape, [m] and the palace ſhall remaine after the maner thereof.

19 And out of them ſhall proceed [n] thankeſgiuing, and the voyce of them that are ioyous, and I will multiply them, and they ſhall not be few: I will alſo glorifie them, and they ſhall not be diminiſhed.

20 Their children alſo ſhall be as afore time, and their congregation ſhalbe eſtabliſhed before me: and I will viſit all that vexe them.

21 And their [o] noble *ruler* ſhall be of themſelues, and their gouernour ſhall proceed from the mids of them, and I will cauſe him to draw neere and approach vnto mee: for who is this that directeth his [p] heart to come vnto me, ſaith the Lord?

22 And ye ſhalbe my people, and I will be your God.

23 Beholde, [q] the tempeſt of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, ſhall light vpon the head of the wicked.

24 The fierce wrath of the Lord ſhall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes ye ſhall vnderſtand it.

CHAP. XXXI.

1 *He rehearſeth Gods benefits after their returne from Babylon.*
13 *And the ſpirituall ioy of the faithfull in the Church.*

AT the [a] ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lord, The people which [b] eſcaped the ſword, found grace in the wilderneſſe: [c] he walketh *before* Iſrael to cauſe him to reſt.

3 The Lord hath appeared vnto me [d] of old, *ſay they*: [e] Yea I haue loued thee with an euerlaſting loue, therefore with mercy I haue drawen thee.

4 Againe I will build thee, and thou ſhalt be builded, O virgin Iſrael: thou ſhalt ſtill [f] be adorned with thy timbrels, and ſhalt goe forth in the dance of them that be ioyfull.

5 Thou ſhalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] ſhall make them common.

6 For the dayes ſhall come, that the [i] watchmen vpon the mount of Ephraim ſhall crie, Ariſe, and let vs go vp vnto [k] Zion to the Lord our God.

7 For thus ſayth the Lord, Reioyce with gladneſſe for Iaakob, and ſhoute for ioy among the chiefe of the Gentiles, publiſh praiſe and ſay, O Lord, ſaue thy people, the remnant of Iſrael.

8 Behold, I will bring them from the North countrey, and gather them from the coaſts of the world, *vvith* the blind and the lame among them, *vvith* the woman with child, and her that is deliuered alſo: [l] a great company ſhall returne hither.

9 They ſhall come [m] weeping, and with mercy will I bring them againe: I will leade them by the riuers of [n] water in a ſtraight way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is [o] my firſt borne.

10 ¶ Heare the word of the Lord, O yee Gentiles, and declare in the yles afarre off, and ſay, He that ſcattered Iſrael, will gather him, and will keepe him, as a ſhepheard *doeth* his flocke.

11 For the Lord hath redeemed Iaakob, and ranſomed him from the hand [p] of him, that was ſtronger then he.

12 Therefore they ſhall come, and reioyce in the height of Zion, and ſhall runne to the bountifulneſſe of the Lord, *euen* for the [q] wheate and for the wine, and for the oyle, and for the increaſe of ſheepe and bullockes: and their ſoule ſhalbe as a watered garden, and they ſhall haue no more ſorow.

13 Then ſhall the virgin reioyce in the [r] dance, and the yong men and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their ſorowes.

14 And I will repleniſh the ſoule of the Prieſts with [ſ] fatnes, and my people ſhalbe ſatisfied with my goodnes, ſaith the Lord.

15 Thus ſaith the Lord, A voyce was heard on hie, a mourning, *and* bitter weeping, [t] Rahel weeping for her children, refuſed to be comforted for her children, becauſe they were not.

16 Thus ſaith the Lord, Refraine the voyce from weeping, and thine eyes from teares: for thy worke ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemy:

17 And there is hope in thine ende, ſayth the Lord, that *thy* children ſhall come againe to their owne borders.

18 I haue heard [u] Ephraim lamenting *thus*, Thou haſt corrected me, and I was chaſtiſed as an [x] vntamed calfe: [y] conuert thou me, and I ſhalbe conuerted: for thou art the Lord my God.

19 Surely after that I was conuerted, I repented, and after that I was inſtructed, I ſmote vpon *my* [z] thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproach of my youth.

20 Is Ephraim [a] my deare ſonne or pleaſant child? yet ſince I ſpake vnto him, I ſtill [b] remembred him: therefore my bowels are troubled for him. I will ſurely haue compaſſion vpon him, ſaith the Lord.

21 Set thee vp [c] ſignes: make thee heaps: ſet thine heart toward the path and way, that thou haſt walked: turne againe, O virgin of Iſrael: turne againe to theſe thy cities.

22 How long wilt thou goe aſtray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN ſhall compaſſe a man.

23 Thus ſayth the Lord of hoaſtes the God of Iſrael, Yet ſhall they ſay this things in the land of

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[l] Herein is commended Gods great mercy toward his, who doth not deſtroy them for their ſinnes, but correct and chaſtiſe them till he haue purged and pardoned them, and ſo burneth the rods by the which he did puniſh them, Iſa.33,1.

[m] Meaning, that the citie and the Temple ſhould be reſtored to their former eſtate.

[n] He ſheweth how the people ſhall with praiſe and thankeſgiuing acknowledge this benefits.

[o] Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.

[p] Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of God his father.

[q] Leaſt the wicked hypocrites ſhould flatter themſelues with theſe promiſes, the Prophets ſheweth what ſhall be their portion.

[r] When this Meſſiah and deliuer is ſent.

[a] When this noble gouernour ſhall come, meaning, Chriſt, not onely Iudah, and Iſrael, but the reſt of the world ſhall be called.

[b] Which were deliuered from the cruelty of Pharaoh.

[c] To wit God.

[d] The people thus reaſon as though he were not ſo beneficiall to them now, as he had bene of old.

[e] Thus the Lord anſwereth that his loue is not changeable.

[f] Thou ſhalt haue ſtill occaſion to reioyce: which is meant by tabrets, and dancing, as their cuſtome was after notable victories, Exod.5,20, iudg.5,2. and chap.18,34.

[g] Becauſe the Iſraelites, which were the ten tribes neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtood vnder the kingdome of Chriſt, which was the reſtauration of the true Iſrael.

[h] That is, ſhall eate the fruit thereof, as Leuit.20,23. deut.20,6.

[i] The Miniſters of the word.

[k] They ſhall exhort all to the embracing of the Goſpel, as Leui.2,3.

[l] Hee ſheweth what ſhall be the concord and loue of all vnder the Goſpel, when none ſhall be refuſed for their infirmities: and euery one ſhall exhort one another to embrace it.

[m] That is, lamenting their ſinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy, Chap.50,4. Some take it that they ſhould weepe for ioy.

[n] Where they found no impediments, but abundance of all things.

[o] That is, my dearely beloued, as the firſt child is to the father.

[p] That is, from the Babylonians, and other enemies.

[q] By theſe temporall benefits hee meaneth the ſpirituall graces, which are in the Church, and whereof there ſhould be euer plenty, Iſ.58,11,12.

[r] In the company of the faithfull, which euer praiſe God for his benefits.

[ſ] Meaning, the ſpirit of wiſedome, knowledge, and zeale.

[t] To declare the greatnes of Gods mercy in deliuering the Iewes, he ſheweth them that they were like to the Beniamites or Iſraelites, that is, vtterly deſtroyed and caried away, in ſo much, that if Rahel the mother of Beniamin could haue riſen againe to ſeeke for her children, ſhe ſhould haue found none remaining.

[u] That is, the people that were led captiue.

[x] Which was wanton and could not be ſubiect to the yoke.

[y] He ſheweth how the faithfull vſe to pray: that is, deſire God to turne them foraſmuch as they cannot turne of themſelues.

[z] In ſigne of repentance and deteſtation of my ſinne.

[a] As though he would ſay, No, for by his iniquity hee did what lay in him to caſt me off.

[b] To wit, in pity him for my promiſe ſake.

[c] Marke by what way thou diddeſt go into captiuity, and thou ſhalt turne againe by the ſame.

[d] Becauſe their deliuerance from Babylon, was a figure of their deliuerance from ſinne, hee ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt, whom a woman ſhould conceiue and beare in her wombe. Which is a ſtrange thing in earth, becauſe he ſhould be borne of a virgin without man, or hee meaneth that Ieruſalem, which was like a barren woman in her captiuity, ſhould be fruitfull as ſhee, that is ioyned in mariage, and whom God bleſſeth with children.

Iudah, and in the cities thereof, when I ſhall bring againe their captiuity. The Lord bleſſe thee, O habitation of Iuſtice *and* holy mountaine.

24 And Iudah ſhall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue ſatiate the weary ſoule, and I haue repleniſhed euery ſorowfull ſoule.

26 Therefore I awaked and beheld, and my ſleepe[e] was ſweet vnto me.

27 Behold, the dayes come, ſaith the Lord, that I will ſow the houſe of Iſrael, and the houſe of Iudah [f] with the ſeede of man, and with the ſeede of beaſt.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to deſtroy, and to plague *them*, ſo will I watch ouer them, to builde and to plant *them*, ſayth the Lord.

29 In thoſe dayes ſhall they ſay no more, The fathers haue [g] eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But euery one ſhall die for his owne iniquity, euery man that eateth the ſowre grape, his teeth ſhalbe ſet on edge.

31 ¶ Behold, the dayes come, ſaith the Lord, that I will make a [h] new couenant with the houſe of Iſrael, and with the houſe of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i] brake, although I was ‖ an husband vnto them, ſaith the Lord.

33 But this ſhall be the couenant that I will make with the houſe of Iſrael, After [k] thoſe dayes, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhalbe my people.

34 And they ſhall [l] teach no more euery man his neighbour, and euery man his brother, ſaying, Know the Lord: for they ſhall all know me from the leaſt of them vnto the greateſt of them, ſayth the Lord: for I will forgiue their iniquity, and will remember their ſinnes no more.

35 Thus ſayth the Lord, which giueth [m] the ſunne for a light to the day, *and* the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waues thereof roare: his Name *is* the Lord of hoaſts.

36 If theſe ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a nation before me, for ever.

37 Thus ſaith the Lord, If the heauens can be meaſured, [n] or the foundations of the earth be ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they haue done, ſaith the Lord.

38 Behold, the dayes come, ſaith the Lord, that the [o] city ſhalbe built to the Lord form the tower of Hananeel, vnto the gate of the corner.

39 And the line of the meaſure ſhall go forth is his preſence vpon the hill Gareb, and ſhall compaſſe about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields vnto the brook of Kidron, *and* vnto the corner of the horſgate toward the Eaſt, *ſhalbe* holy vnto the Lord, neither ſhall it be plucked vp nor deſtroyed any more for euer.

CHAP. XXXII.

Ieremiah is caſt into priſon becauſe hee propheſied that the citie ſhould be taken of the king of Babylon. 7 Hee ſheweth that the people ſhould come againe to their owne poſſeſſion. 38 The people of God are his ſeruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoaſte beſieged Ieruſalem: and Ieremiah the Prophet was ſhut vp in the court of the priſon, which was in the King of Iudahs houſe.

3 For Zedekiah king of Iudah had ſhut him vp, ſaying, Wherefore doeſt thou prophecie, and ſay, Thus ſaith the Lord, * Behold, I will giue this city into the hands of the King of Babel, and hee ſhall take it?

4 And Zedekiah the king of Iudah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely be deliuered into the hands of the king of Babel, and ſhall ſpeake with him mouth to mouth, and his eyes ſhall behold his face,

5 And he ſhall leade Zedekiah to Babel, and there ſhall he be, vntill [b] I viſit him, ſaith the Lord: though yee fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Ieremiah ſaid, The word of the Lord came vnto me, ſaying,

7 Behold, Hanameel, the ſonne of Shallum thine vncle, ſhall come vnto thee and ſay, [c] Buy vnto thee my fielde, that is in Anathoth: for the ‖ title by kindred *appertaineth* vnto thee [d] to buy it.

8 So Hanameel mine vncles ſonne came vnto mee in the court of the priſon, according to the word of the Lord, and ſaid vnto me, Buy my [e] field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the poſſeſſion *is* thine, and the purchaſe *belongeth* vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles ſonne, that was in Anathoth, and weighed him the ſiluer, *euen* ſeuen [f] ſhekels, and ten *pieces* of ſiluer.

10 And I writ it in the booke and ſigned it, and tooke witneſſes, and weighed him the ſiluer in the balances.

11 So I tooke the booke of the poſſeſſion, being ſealed [g] *according* to the Law, and cuſtome, with the booke that was open.

12 And I gaue the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine vncles *ſonne*, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoaſts the God of Iſrael, Take the writings, *euen* this booke of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen [h] veſſell, that they may continue a long time.

15 For the Lord of hoaſtes, the God of Iſrael ſaith thus, Houſes and fields, and vineyards ſhall be poſſeſſed againe in this land.

16 ¶ Now when I had deliuered the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, I prayed vnto the Lord, ſaying,

[e] Hauing vnderſtood this viſion of the Meſsiah to come, in whom the two houſes of Iſrael and Iudah ſhould be ioyned, I reioyced.

[f] I will multiply and enrich them with people and cattell.

[g] The wicked vſed this prouerb, when they did murmure againſt Gods iudgements pronounced by the Prophets, ſaying, That their fathers had committed the fault and that the children were puniſhed, Ezek. 18,3.

[h] Though the couenant of redemption made to the fathers, and this which was giuen after, ſeeme diuers, yet they are all one, and grounded on Ieſus Chriſt, ſaue that this is called new, becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy Ghoſt giuen to his Church vnder the Goſpel.

[i] And ſo were the occaſion of their owne diuorcement through their infidelity, Iſa. 50,1.

‖ *Or, maſter.*

[k] In the time of Chriſt, my law ſhall in ſtead of tables of ſtone be written in their hearts by mine holy Spirit, Ebrew. 8,10.

[l] Vnder the kingdome of Chriſt there ſhalbe none blinded with ignorance, but I will giue them faith, and acknowledge of God for remiſſion of their ſinnes and dayly increaſe the ſame: ſo that it ſhall not ſeeme to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa. 54,13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhalbe ioyned with our head.

[m] If the ſunne, moone and ſtarres cannot but giue light according to mine ordinance, ſo long as this world laſteth, ſo ſhall my Church neuer faile, neither ſhall any thing hinder it: and as ſure as I will haue a people, ſo certaine is it, that I will leaue them my word for euer to gouerne them with.

[n] The one and the other is impoſsible.

[o] As it was performed, Nehem. 3,1. By this deſcription hee ſheweth that the citie ſhould be as ample, and beautifull as euer it was: but hee alludeth to the ſpirituall Ieruſalem, whoſe beauty ſhould be incomparable.

[a] So that Ieremiah had now prophecied from the thirteenth yeere of Ioſiah vnto the laſt yeere ſaue one of Zedekiahs reigne, which was almoſt fourtie yeeres.

* Chap. 29,16,17. and 34,2.

[b] Till I take Zedekiah away by death: for he ſhall not die by the ſword as chap. 34,4.

[c] Whereby was meant that the people ſhould returne againe out of captiuity and enioy their poſſeſſions and vineyards, as verſ. 15. and 44.

‖ *Or, right to redeeme it.*

[d] Becauſe he was next of the kinred, as Ruth 4,4.

[e] Of the poſſeſſion of the Leuites, reade Leuit. 25,32.

[f] Which mounteth too of our money about ten ſhillings ſixe pence, if this ſhekel were the common ſhekel, read Gen. 23,15. for the ſhekel of the Temple was of double value, and ten pieces of ſiluer were halfe a ſhekel: for twenty made the ſhekel.

[g] According to the cuſtome the inſtrument or euidence was ſealed vp with the common ſeale, and a coppy thereof remained, which conteined the ſame in effect, but was not ſo autenticall as the other, but was left open to be ſeene if any thing ſhould be called into doubt.

[h] And ſo to hide them in the ground, that they might be preſerued as a token of their deliuerance.

17 Ah Lord God, behold, thou haſt made the heauen and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‖ hard vnto thee.

‖ Or, hid.

18 * Thou ſheweſt mercy vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their i children after them: O God the great and mighty, whoſe name *is* the Lord of hoaſts,

* Exod. 34,7. deut. 5,9.

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie which by nature are vnder this malediction, ſhall be puniſheth both for their owne wickedneſſe, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo reuenged on their head.

19 Great in counſell, and mighty in worke, (for thine eyes are open vpon all the wayes of the ſons of men, to giuen to euery one according to his wayes, and according to the fruit of his works)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this day, and in Iſrael and among *all* men, and haſt made thee a Name, as *appeareth* this day,

k Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, and a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou diddeſt ſweare to their fathers to giue them, *euen* a land that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedſt them to do, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the l mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight againſt it by the meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

l The word ſignifieth any thing that is caſt vp, as a mount or rampart, and is alſo vſed for engins of warre, which were layd on an hie place to ſhoote into a city before that gunnes were in vſe.

25 And thou haſt ſaid vnto me, O Lord God, Buy vnto thee the field for ſiluer, and take witneſſes: for the citie ſhallbe giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, ſaying,

27 Behold, I am the LORD GOD of all m fleſh: is there any thing too hard for me?

m That is, of euery creature: who as they are his worke, ſo doth he gouerne and guid them as pleaſeth him, whereby he ſheweth that as he is the authour of this their captiuity for their ſinnes, ſo will hee for his mercies be their redeemer to reſtore them againe to libertie.

28 Therefore thus ſaith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie, and burne it with the houſes, vpon whoſe roofes they haue offered incenſe vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before me, from their n youth: for the children of Iſrael haue ſurely prouoked mee to anger with the workes of their hands, ſaith the Lord.

n From the time that I brought them out of Egypt, and made them my people, and called them my firſt-borne.

31 Therefore this citie hath bene vnto me *as a prouocation* of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I ſhould remooue it out of my ſight.

32 Becauſe of all the euill of the children of Iſrael, and of the children of Iudah, which they haue done to prouoke mee to anger, *euen* they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, o riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

o Reade Pro. 1,24. iſa.65.2. chap.7,13. and 13,3. and 26,5. and 29,19. and 2.Chron.36,15. chap.35,14.& 44.4. and 2.chron.36,15.

34 But they ſet their abominations in the houſe (wherevpon my Name was called) to defile it.

35 And they built the high p places of Baal, which are in the valley of q Ben-hinnom, to cauſe their ſonnes and their daughters to r paſſe through *the fire* vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

p That is, the altars which were made to offer ſacrifice vpon to their idoles.

q Reade Chap.7,31. 2.King.21.4,6.

r Read 2.King.16,3.

36 And now s therefore, thus hath the Lord God of Iſrael ſpoken concerning this citie, whereof ye ſay, It ſhallbe deliuered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence.

s Reade Chap.30.16.

37 * Behold, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

* Deut. 30,3.

38 And they ſhallbe * my people, and I will be their God.

* Chap. 30,22.

39 And I will giue them t one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

t One conſent and one religion, as Ezek. 11,19. and 36,27.

40 And I will make an euerlaſting u couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

u Read Chap. 31. 32,33.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhallbe poſſeſſed in this land, whereof ye ſay, it is deſolate without man or beaſt, and ſhallbe giuen into the hand of the Chaldeans.

44 Men ſhall buy x fields for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuity to returne, ſaith the Lord.

x This is the declaration of that which was ſpoken verſe 8.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people which the Lord promiſed. 8 God forgiueth ſinnes for his owne glory. 15 Of the birth of Chriſt. 20 The kingdome of Chriſt in the Church ſhall neuer be ended.

MOreouer the word of the Lord came vnto Ieremiah the ſecond time (while hee was yet ſhut vp in the a court of the priſon) ſaying,

a Which was in the kings houſe at Ieruſalem, as Chap. 32. 1,2.

2 Thus ſaith the Lord, the b maker thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſa. 37,26.

3 Call vnto mee, and I will anſwere thee, and ſhew thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the c mounts, and by the ſword.

c Read Cha. 32,24.

5 They come to d fight with the Caldeans, but it *is* to fill themſelues with the dead bodies of men, whom I haue ſlaine in mine anger and in my wrath: for I haue hid my e face from this citie, becauſe of all their wickedneſſe.

d The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauour is cauſe of all proſperity, as his anger is of all aduerſitie.

6 ¶ Behold, I f will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

f In the midſt of his threatnings God remembreth his, and comforteth them.

7 And I will cauſe the captiuitie of Iudah and the captiuitie of Iſrael to returne, and will build them as at the firſt.

8 And I will [g] cleanſe them from all their iniquitie, whereby they haue ſinned againſt me: yea, I will pardon all their iniquities, whereby they haue ſinned againſt mee, and whereby they haue rebelled againſt mee.

9 And it ſhall be to mee a name, a [h] ioy, a praiſe, and an honour before all the nations of the earth, which ſhall heare all the good that I doe vnto them: and they ſhall feare and tremble for all the goodneſſe, and for all the wealth, that I ſhew vnto this *citie*.

[g] Declaring that there is no deliuerance nor ioy, but whereas wee feele remiſſion of ſins.

[h] Whereby hee ſheweth that the Church wherein is remiſſion of ſinnes, is Gods honour and glory, ſo that whoſoeuer is enemy to it, laboureth to diſhonour God.

10 Thus ſaith the Lord, Againe there ſhall be heard in this place (which ye ſay ſhall be deſolate, without man, and without beaſt, *euen* in the cities of Iudah, and in the ſtreetes of Ieruſalem, that are deſolate without man, and without inhabitants, and without beaſt)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that ſhall ſay, [i] Prayſe the Lord of hoaſtes, becauſe the Lord is good: for his mercie *endureth* for euer, *and* of them that offer *the ſacrifice* of prayſe in the houſe of the Lord, for I will cauſe to returne the captiuitie of the land, as at the firſt, ſaith the Lord.

[i] Which was a ſong appointed for the Leuites to praiſe God by, 1. Chron.16,8. pſal. 105,1. Iſa. 12,4. Pſal. 106,1. and pſal 107,1. and pſal.118. 1. and pſal. 136,1.

12 Thus ſaith the Lord of hoaſts, Againe in this place, which is deſolate, without man, and without beaſt, and in all the cities thereof there ſhall be dwelling for ſhepheards to reſt their flocks.

13 In the cities of the [k] mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin and about Ieruſalem, and in the cities of Iudah ſhall the ſheepe paſſe againe, vnder the hand of him that telleth them, ſaith the Lord.

[k] Meaning, that all the countrey of Iudah ſhall be inhabited againe.

14 Beholde, the dayes come, ſaith the Lord, that I will performe that good thing, which I haue promiſed vnto the houſe of Iſrael, and to the houſe of Iudah.

15 In thoſe dayes, and at that time will I cauſe [l] the Branch of righteouſneſſe to growe vp vnto Dauid, and he ſhall execute iudgement and righteouſneſſe in the land.

16 In thoſe dayes ſhall Iudah be ſaued, and Ieruſalem ſhall dwell ſafely, and hee that ſhall call [m] her, is the Lord our [n] righteouſnes.

17 For thus ſaith the Lord, Dauid ſhall neuer want a man to ſit vpon the throne of the houſe of Iſrael.

18 Neither ſhall the Prieſts and Leuites want a man before me to offer [o] burnt offrings, and to offer meat offrings, and to do ſacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, ſaying,

20 Thus ſaith the Lord, If you can breake my couenant of the [p] day, and my couenant of the night, that there ſhould not be day and night in their ſeaſon,

21 Then may my couenant be broken with Dauid my ſeruant, that he ſhould not haue a ſonne to reigne vpon his throne, and with the Leuites, *and* Prieſts my miniſters.

22 As the army of heauen cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeede of Dauid my ſeruant, and the Leuites, that miniſter vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, ſaying,

[l] That is, I will ſend the Meſſiah, which ſhall come of the houſe of Dauid, of whom this prophecie is meant, as teſtifie all the Iewes, and that which is written. Chap. 23, 5.

[m] To wit, Chriſt that ſhall call his Church.

[n] That is, Chriſt is our Lord God, our righteouſneſſe, ſanctification, and redemption, 1 Cor, 1, 30.

[o] That is chiefly meant of the ſpirituall ſacrifice of thankeſgiuing, which is left to the Church in the time of Chriſt, who was the euerlaſting Prieſt and the euerlaſting ſacrifice figured by the ſacrifices of the Law.

[p] Reade Chap. 31, 35

24 Conſidereſt thou not what [q] this people haue ſpoken, ſaying, The two families, which the Lord hath choſen, hee hath euen caſt them off? thus they haue deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my couenant be not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I caſt away the ſeede of Iaakob and Dauid my ſeruant, and not take of his ſeed to be rulers ouer the ſeede of Abraham, Izhak, and Iaakob: for I will cauſe their captiuitie to returne, and haue compaſſion on them.

[q] Meaning, the Caldeans and other infidels which thought God had vtterly caſt off Iudah and Iſrael or Beniamin, becauſe hee did correct them for a time for their amendement.

CHAP. XXXIIII.

1 He threatneth that the citie, and the King Zedekiah ſhall be giuen into the hands of the king of Babylon. 11 He rebuketh their crueltie toward their ſeruants.

THe word which came vnto Ieremiah from the Lord (when [a] Nebuchad-nezzar king of Babel, and all his hoaſte, and all the kingdomes of the earth, *that vvere* vnder the power of his hand, and all people fought againſt Ieruſalem, and againſt all the cities thereof) ſaying,

[a] Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 Thus ſaith the Lord God of Iſrael, Go, and ſpeake to Zedekiah king of Iudah, and tell him, Thus ſaith the Lord, behold, * I will giue this citie into the hand of the king of Babel, and he ſhall burne it with fire,

* 2. Chron. 36,19. Chap. 29, 16,17. and 32, 3.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and deliuered into his hand, and thine eyes ſhall behold the face of the king of Babel, and he ſhall ſpeake with thee mouth to mouth, and thou ſhalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus ſaith the Lord of thee Thou ſhalt not die by the ſword,

5 *But* thou ſhalt die in [b] peace: and according to the burning for thy fathers the former kings which were before thee, ſo ſhall they burne *odours* for thee, and they ſhall lament thee, *ſaying*, Oh [c] Lord: for I haue pronounced the word, ſaith the Lord.

[b] Not of any violent death.

[c] The Iewes ſhall lament for thee their lord and king.

6 Then Ieremiah the Prophet ſpake all theſe wordes vnto Zedekiah king of Iudah in Ieruſalem,

7 (When the king of Babels hoaſte fought againſt Ieruſalem, and againſt all the cities of Iudah, that were left, *euen* againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah)

8 This *is* the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ieruſalem, [d] to proclaime libertie vnto them,

9 That euery man ſhould let his [e] ſeruant go free, and euery man his handmaid, which was an Ebrew or an Ebreweſſe, and that none ſhould ſerue himſelfe of them, *to wit*, of a Iew his brother.

10 Now when all the princes, and all the people which was agreed to the couenant, heard that euery one ſhould let his ſeruant goe free, and euery one his handmaid, and that none ſhould ſerue themſelues of them any more, they obeyed and let them goe.

11 But afterward they † repented and cauſed the ſeruants and the handmaides, whom they had let goe free, to returne, and held them in ſubiection as ſeruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, ſaying,

13 Thus ſaith the Lord God of Iſrael, I made a

couenant

[d] When the enemie was at hand, and they ſaw themſelues in danger, they would ſeeme holy, and ſo began ſome kinde of reformation: but ſoone after they vttered their hypocriſie.

[e] According to the Lawe, Exod. 21, 2. Deut. 15,12.

† Ebr. returneth.

couenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ‖ ſeruants, ſaying,

14 * At the terme of ſeuen yeeres, let yee goe euery man his brother an Ebrewe which hath bene ſold vnto thee: and when hee hath ſerued thee ſixe yeeres, thou ſhalt let him goe free from thee: but your fathers obeyed me not, neither enclined their eares.

15 And ye were now turned, and had done right in my ſight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before mee in [f] the houſe, wherevpon my Name is called.

16 But ye repented, and polluted my Name: for yee haue cauſed euery man his ſeruant, and euery man his handmayd, whom yee had ſet at liberty at their pleaſure, to returne, and hold them in ſubiection to be vnto you as ſeruants and as handmayds.

17 Therefore thus ſaith the Lord, Ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, ſayth the Lord, to [g] the ſword, to the peſtilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue thoſe men that haue broken my Couenant, and haue not kept the wordes of the Couenant, which they had made before me, when they [h] cut the calfe in twaine, and paſſed betweene the parts thereof.

19 The princes of Iudah, and the princes of Ieruſalem, the Eunuches, and the Prieſts, and all the people of the land, which paſſed betweene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that ſeeke their life: and their dead bodies ſhall be for meat vnto the foules of the heauen, and to the beaſts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that ſeeke their life, and into the hand of the king of Babels hoaſts, which [i] are gone vp from you.

22 Behold, I will command, ſaith the Lord, and cauſe them to returne to this citie, and they ſhall fight againſt it, and take it and burne it with fire: and I will make the cities of Iudah deſolate without an inhabitant.

CHAP. XXXV.

He purpoſeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe word which came vnto Ieremiah from the Lord, in the dayes [a] of Iehoiakim the ſonne of Ioſiah king of Iudah, ſaying,

2 Go vnto the houſe of the [b] Rechabites, and ſpeake vnto them, and bring them into the houſe of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the ſonne of Ieremiah the ſonne of Habazziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the Lord, into the chamber of the ſonnes of Hanan the ſonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaſeiah the ſonne of Shallum, the keeper of the ‖ treaſure.

5 And I ſet before the ſonnes of the houſe of the Rechabites pots full of wine, and cuppes, and [d] ſaid vnto them, Drinke wine.

6 But they ſaid, We will drinke no wine: for [e] Ionadab the ſonne of Rechab our father commanded vs, ſaying, [f] Yee ſhall drinke no wine, *neither* you nor your ſonnes for euer.

7 Neither ſhall you build houſe, nor ſow ſeed, nor plant vineyard, nor haue any, but all your dayes yee ſhall dwell in tents, that yee may liue a long time in the land where ye be ſtrangers.

8 Thus haue wee obeyed the voyce of Ionadab the ſonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, *neither* we, our wiues, our ſonnes, nor our daughters.

9 Neither build we houſes for vs to dwell in, neither haue we vineyard, nor field, nor ſeed,

10 But we haue remained in tents, and haue obeyed, and done according to [g] all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we ſaid, Come, and let vs goe to Ieruſalem, from the hoaſte of the Caldeans, and from the hoaſte of Aram: ſo we [h] dwell at Ieruſalem.

12 Then came the word of the Lord vnto Ieremiah, ſaying,

13 Thus ſayth the Lord of hoaſtes, the God of Iſrael, Goe, and tell the men of Iudah, and the inhabitants of Ieruſalem, Will [i] yee not receiue doctrine to obey my words, ſaith the Lord

14 The commandement of Ionadab the ſonne of Rechab that hee commanded his ſonnes, that they ſhould drinke no wine, is ſurely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithſtanding I haue ſpoken vnto you, [k] riſing early, and ſpeaking, but ye would not obey me.

15 I haue ſent alſo vnto you all my ſeruants the Prophets: riſing vp early, and ſending *them*, ſaying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to ſerue them, and ye ſhall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

16 Surely the ſonnes of Ionadab the ſonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 * Therefore thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ieruſalem, all the euill that I haue pronounced againſt them, becauſe I haue [l] ſpoken vnto them, but they would not heare, and I haue called vnto them, but they would not anſwere.

18 And Ieremiah ſaid vnto the houſe of the Rechabites, Thus ſaith the Lord of hoaſts, the God of Iſrael, Becauſe ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus ſaith the Lord of hoaſts, the God of Iſrael, Ionadab the ſonne of Rechab ſhall [m] not want a man, to ſtand before me for euer.

CHAP. XXXVI.

Baruch writeth as Ieremiah inditeth, the booke of the curſes againſt Iudah and Iſrael. 9 Hee is ſent with the booke vnto the people, and readeth it before them all.

‖ Or, bondage.

* Deut.15,1,12

[f] Meaning, in the Temple, to declare that it was a moſt ſolemne and ſtreight couenant, made in the Name of the Lord.

[g] That is, I giue the ſword liberty to deſtroy you.

[h] As touching this maner of ſolemne couenant which the ancient vſed by paſſing betweene the two parts of a beaſt, to ſignifie that the tranſgreſſour of the ſame couenant ſhould be ſo diuided in pieces, reade Gen.15,10.

[i] To fight againſt the Egyptians, as Chap.37,11.

[a] For the diſpoſition and order of theſe prophecies, reade Chap.27,1

[b] They came of Hobab Moſes father in law, who was no Iſraelite, but after ioyned with them in the ſeruice of God.

[c] That is, a Prophet.

‖ Or, doore.

[d] The Prophet ſaith not, The Lord ſaith thus, for then they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man, ſeeing the Iewes would not obey God himſelfe.

[e] Whom Iehu the King of Iſrael fauoured for his zeale. 2.King.10,15.

[f] Teaching them hereby to flee all occaſion of intemperancie, ambition and auarice, and that they might know that they were ſtrangers in the earth, and be ready to depart at all occaſions.

[g] Which was now for the ſpace of three hundreth yeeres from Iehu to Iehoiakim.

[h] Which declareth that they were not ſo bound to their vow, that it could not be broken for any neceſſitie: for where they were commanded to dwell in tents, they dwell now at Ieruſalem for feare of the warres.

[i] Whom I haue choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandement of their father.

[k] I haue moſt diligently exhorted and warned you both by my ſelfe and my Prophets.

* Chap.18,11. and 25,5.

[l] That is, by his Prophets and miniſters, which ſheweth that it is as much, as though he ſhould ſpeake to vs himſelfe, when he ſendeth his miniſters to ſpeake in his Name.

[m] His poſterity ſhall continue and be in my fauour for euer.

14 He is called before the rulers, and readeth it before them alſo. 23 The king caſteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the ſonne of Ioſiah king of Iudah came this word vnto Ieremiah from the Lord, ſaying,

2 Take thee a roule *or* booke, and write therein all the words that I haue ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, *euen* [b] from the dayes of Ioſiah vnto this day.

3 It may be that the houſe of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his evill way, that I may forgiue their iniquitie and their ſinnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lord, which he had ſpoken vnto him, vpon a roule *or* booke.

5 And Ieremiah commanded Baruch, ſaying, I am [d] ſhut vp, *and* cannot goe into the Houſe of the Lord.

6 Therefore goe thou, and reade the roule wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lords houſe vpon the [e] faſting day: alſo thou ſhalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared againſt this people.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords houſe.

9 ¶ And in the fift [g] yeere of Iehoiakim ẏ ſonne of Ioſiah King of Iudah, in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalem.

10 Then read Baruch in the booke the words of Ieremiah in the houſe of the Lord, in the chamber of Gemariah the ſonne of Saphan the Secretary, in the higher court at the entrie of the [h] new gate of the Lords houſe in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, the ſonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings houſe into the Chancellours chamber, and loe, all the princes ſate there, *euen* Eliſhama the Chancellor, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes ſent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Cuſhi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they ſaid vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were [i] afraid both one and other, and ſaid vnto Baruch, We will certifie the King of all theſe words.

17 And they examined Baruch, ſaying, Tell vs now, how diddeſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words vnto me with his mouth, and I wrote *them* with ynke in the booke.

19 Then ſaid the princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they laide vp the roule in the chamber of Eliſhama the Chancellour, and tolde the King all the words, that he might heare.

21 So the King ſent Iehudi to fet the roule, and hee tooke it out of Eliſhama the Chancellours chamber, and Iehudi reade it in the audience of the King, and in the audience of all the princes, which ſtood beſide the King.

22 Now the King ſate in the winter houſe, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure ſides, he cut it with the pen-knife, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent [m] their garments, *neither* the King, nor any of his ſeruants that heard all theſe words.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the King, that he would not burne the roule: but he would not heare them.

26 But the King commaunded Ierahmeel the ſonne of Hammelech, and Seraiah the ſonne of Azriel, and Shelemiah the ſonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe [o] another roule, and write in it all the former words that were in the firſt roule which Iehoiakim the King of Iudah hath burnt,

29 And thou ſhalt ſay to Iehoiakim King of Iudah, Thus ſaith the Lord, thou haſt burnt this roule, ſaying, [p] Why haſt thou written therein, ſaying, That the King of Babel ſhall certainely come and deſtroy this land, and ſhall take thence *both* man and beaſt?

30 Therefore thus ſaith the Lord of Iehoiakim King of Iudah, He ſhall haue [q] none to ſit vpon the throne of Dauid, and his [r] dead body ſhall be caſt out in the day to the heate, and in the night to the froſt.

31 And I will viſite him and his ſeede, and his ſeruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all the euill that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it to Baruch the Scribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added beſides them many like words.

CHAP.

[a] Reade Chap. 25, 1.

[b] Which were twenty and three yeere, as Chap. 25, 3. counting from the thirteenth yeere of Ioſiahs reigne.

[c] As he did indite.

[d] Meaning, in priſon, through the malice of the Prieſts.

[e] Which was proclaimed for feare of the Babylonians, as their cuſtome was when they feared warre, or any great plague of God.

[f] He ſheweth that faſting without prayer and repentance, auaileth nothing, but is meere hypocriſie.

[g] The faſt was then proclaimed, and Baruch read this roule, which was a litle before that Ieruſalem was firſt taken, and then Iehoiakim, and Daniel and his companions were led away captiues.

[h] Which is the Eaſt gate of the Temple.

[i] The godly were afraid, ſeeing God ſo offended, and the wicked were aſtonied for the horrour of the puniſhment.

[k] They that were godly among the princes gaue this counſell, by whoſe meanes it is like that Ieremiah was deliuered: for they knew the rage of the king and of the wicked to be ſuch, that they could not eſcape without danger of their liues.

[l] Which conteined part of November, and part of December.

[m] Shewing that the wicked in ſtead of repenting when they heare Gods iudgements, grow into further malice againſt him and his word.

[n] Thus we ſee the continuall care, that God hath euer ouer his to preſerue them from the rage of the wicked.

[o] Though the wicked thinke to haue aboliſhed the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſe 32.

[p] Theſe are Iehoiakims words.

[q] Though Iehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was eſteemed as no reigne.

[r] Read Chap. 22, 19.

CHAP. XXXVII.

1 Zedekiah ſucceedeth Ieconiah. 3 Hee ſendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin is taken. 15 He is beaten and put in priſon.

AND * king Zedekiah the ſonne of Ioſiah reigned for [a] Coniah the ſonne of Iehoiakim, whom Nebuchad-nezzar king of Babel [b] made king in the land of Iudah.

2 But neither he, nor his ſeruants, nor the people of the land would obey the words of the Lord which hee ſpake by the † miniſterie of the Prophet Ieremiah.

3 And Zedekiah the king [c] ſent Iehucal the ſonne of Shelemiah, and Zephaniah the ſonne of Maaſeiah the Prieſt to the Prophet Ieremiah, ſaying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah went [d] in and out among the people: for they had not put him into the priſon.

5 Then Pharaohs hoaſte was [e] come out of Egypt: and when the Caldeans that beſieged Ieruſalem, heard tidings of them, they † departed from Ieruſalem)

* 2. *King*. 24, 17. 2. *Chron*. 36, 10. *Chap*. 52, 1.

[a] Who was called Iehoiachin, or Ieconiah.

[b] And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24, 17.

† *Ebr. hand.*

[c] Becauſe he was afraid of the Caldeans that came againſt him.

[d] That is, was out of priſon, and at libertie.

[e] To helpe the Iewes.

† *Ebr. went vp.*

6 Then came the word of the Lord vnto the Prophet Ieremiah, ſaying,

7 Thus ſaith the Lord God of Iſrael, Thus ſhall ye ſay to the King of Iudah, that ſent you vnto me to enquire of me, Beholde, Pharaohs hoaſte, which is come forth to helpe you, ſhall returne to Egypt into their owne land.

8 And the Caldeans ſhall come againe, and fight againſt this citie, and take it and burne it with fire.

9 Thus ſaith the Lord, ‖ Deceiue not your ſelues, ſaying, The Caldeans ſhall ſurely depart from vs: for they ſhall not depart.

‖ *Or, lift not vp your mindes.*

10 For though ye had ſmitten the whole hoaſt of the Caldeans that fight againſt you, and there remained, *but* wounded men among them, *yet* ſhould euery man riſe vp in his tent, and burne this citie with fire.

11 ¶ When the hoaſte of the Caldeans was broken vp from Ieruſalem, becauſe of Pharaohs armie,

12 Then Ieremiah went out of Ieruſalem to goe into the [f] land of Beniamin, ſeparating himſelfe thence from among the people.

13 And when he was in the [g] gate of Beniamin, there was a chiefe officer, whoſe name was Irijah the ſonne of Shelemiah, the ſonne of Hananiah, and he tooke Ieremiah the Prophet, ſaying, Thou † fleeſt to the Caldeans.

[f] As ſome thinke, to go to Anathoth his owne towne.

[g] By the which men went into the countrey of Beniamin.

† *Ebr. falleſt.*

14 Then ſaid Ieremiah, That is falſe, I flie not to the Caldeans: but he would not heare him, ſo Irijah tooke Ieremiah, & brought him to the princes.

15 Wherefore the princes were angry with Ieremiah, and ſmote him, and laid him in priſon in the houſe of Iehonathan the Scribe: for they had made that the [h] priſon.

[h] Becauſe it was a vile and ſtreight priſon.

16 When Ieremiah was entred into the dungeon, and into the priſons, and had remained there a long time.

17 Then Zedekiah the king ſent, and tooke him out, and the king asked him ſecretly, in his houſe, and ſaid, Is there any word from the Lord? And Ieremiah ſaid, Yea: for, ſaid he, thou ſhalt be deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah ſaid vnto king Zedekiah, What haue I offended againſt thee, or againſt thy ſeruants, or againſt this people, that ye haue put me in priſon?

19 * Where are nowe your prophets, which prophecied vnto you, ſaying, The king of Babel ſhall not come againſt you, nor againſt this land?

* *Chap*. 28, 4.

20 Therefore heare nowe, I pray thee, O my lord the King: let my prayer be † acceptable before thee, that thou cauſe me not to returne to the houſe of Iehonathan the ſcribe, leaſt I die there.

21 Then Zedekiah the King commaunded, that they ſhould put Ieremiah in the court of the priſon, and that they ſhould giuen him daily a piece of bread out of the bakers ſtreete vntill all the [i] bread in the citie were eaten vp. Thus Ieremiah remained in the court of the priſon.

† *Ebr. fall.*

[i] That is, ſo long as there was any bread in the city: thus God prouideth for his, that he will cauſe their enemies to preſerued them to that end whereunto he hath appoynted them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 14 At the requeſt of Ebed-melech the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah ſheweth the King how he might eſcape death.

THEN Shephatiah the ſonne of Mattan, and Gedaliah the ſonne of Paſhhur, and Iucal the ſonne of Shelemiah, and Paſhhur the ſonne of [a] Malchiah, heard the wordes that Ieremiah had ſpoken vnto all the people, ſaying,

2 Thus ſaith the Lord, He that remaineth in this city, ſhall die by the ſword, by the famine and by the peſtilence: but he that goeth foorth to the Caldeans, ſhall liue: for he ſhall haue his life for [b] a praye, and ſhall liue.

3 Thus ſaith the Lord, This citie ſhall ſurely be giuen into the hand of the king of Babels armie, which ſhall take it.

[a] For Zedekiah had ſent theſe to Ieremiah, to enquire at the Lord for the ſtate of the countrey now when Nebuchad-nezzar came, as Chap. 21. 1.

[b] Reade Chap. 21, 9. and 45, 5.

4 Therefore the Princes ſaid vnto the king, We beſeech you, let this man be put to death: for thus hee ‖ weakeneth the hands of the men of warre [c] that remaine in this citie, and the hands of all the people, in ſpeaking ſuch wordes vnto them: for this man ſeeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, hee is in your hands, for the king can *denie* [d] you nothing.

‖ *Or, diſcourageth.*

[c] Thus we ſee how the wicked when they cannot abide to heare the trueth of Gods worde, ſeeke to put the miniſters to death, as tranſgreſſours of policies.

[d] Wherein he grieuouſly offended in that that not onely hee would not heare the trueth ſpoken by the Prophet, but alſo gaue him to the luſts of the wicked to be cruelly intreated.

6 Then tooke they Ieremiah, and caſt him into the dungeon of Malchiah the ſonne of Hammelech, that was in the court of the priſon: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: ſo Ieremiah ſtucke faſt in the myre.

7 Now when Ebed-melech the † blacke Moore, one of the Eunuches which was in the kings houſe, heard that they had put Ieremiah in the dungeon, (then the king ſate in the [e] gate of Beniamin)

† *Ebr. Cuſhite, or, Ethiopian.*

[e] To heare matters and giue ſentence.

8 And Ebed-melech went out of the kings houſe, and ſpake to the king, ſaying,

9 My lord the king, [f] theſe men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue caſt into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

[f] Hereby is declared that the Prophet found more fauour at this ſtrangers hands, then he did by all them of his countrey, which was to their great condemnation.

10 Then the king commanded Ebed-melech, the blacke Moore, ſaying, Take from hence thirty men † with thee, and take Ieremiah the Prophet out of the dungeon before he die.

† *Ebr. vnder thine hand.*

11 So Ebed-melech tooke the men with him, and went to the houſe of the king vnder the treaſurie, and tooke there olde rotten *ragges*, and olde worne *clouts*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke More ſayd vnto Ieremiah, Put now theſe old rotten *ragges* and worne, vnder thine arme-holes, betweene

the coards. And Ieremiah did ſo.

13 So they drewe vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the priſon.

g Where the king had ſet him before to be at more libertie, as Chap. 37, 21.

14 ¶ Then Zedekiah the king ſent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the Houſe of the Lord, and the king ſayd vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah ſaid to Zedekiah, If I declare it vnto thee, wilt thou not ſlay me? and if I giue thee counſell, thou wilt not heare me.

16 So the King ſware ſecretly vnto Ieremiah, ſaying, As the Lord liueth, that made vs theſe ſoules, I will not ſlay thee, nor giue thee into the hands of thoſe men that ſeeke thy life.

17 Then ſayd Ieremiah vnto Zedekiah, Thus ſaith the Lord God of hoaſtes the God of Iſrael, If thou wilt goe foorth vnto the king of Babels h princes, then thy ſoule ſhall liue, and this citie ſhall not be burnt vp with fire, and thou ſhalt liue, and thine houſe.

h And yeeld thy ſelfe vnto them.

18 But if thou wilt not goe forth to the king of Babels princes, then ſhall this citie be giuen into the hand of the Caldeans, and they ſhall burne it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the king ſayd vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, leaſt they deliuer mee into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Ieremiah ſaid, They ſhall not deliuer *thee*: hearken vnto the voyce of the Lord, I beſeech thee, which I ſpeake vnto thee: ſo ſhall it be well vnto thee, and thy ſoule ſhall liue.

21 But if thou wilt refuſe to goe forth, this is the word that the Lord hath ſhewed me.

22 And behold, all the women that are k left in the king of Iudahs houſe, ſhall be brought forth to the king of Babels princes, and thoſe *vvomen* ſhall ſay, Thy friends haue perſwaded thee, and haue preuailed againſt thee: thy feet are faſtened in the myre, *and* they are turned backe.

k When Ieconiah and his mother, with others, were caried away, theſe women of the kings houſe were left: which ſhallbe taken, ſaith the Prophet, and tell the king of Babel how Zedekiah hath bene ſeduced by his familiar friends and falſe prophets, which haue left him in the myre.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the king of Babel: and this city ſhalt thou cauſe to be burnt with fire.

24 Then ſaid Zedekiah vnto Ieremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſaid vnto the king, hide it not from vs, and we will not ſlay thee: alſo what the king ſaid vnto thee,

26 Then ſhalt thou ſay vnto them, I humbly l beſought the king that he would not cauſe mee to returne to Iehonathans houſe, to die there.

l Herein appeareth the infirmitie of the Prophet, who did diſſemble to ſaue his life albeit it was not to the deniall of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceiued.

28 So Ieremiah abode ſtill in the court of the priſon vntill the day that Ieruſalem was taken: and he was *there* when Ieruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Ieremiah is prouided for. 16 Ebed-melech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoaſte againſt Ieruſalem, and they beſieged it.

* 2. King. 25, 1. Chap. 52, 4.

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, and ſate in the middle gate, *euen* Neregal, Sharezer, Samgarnebo, Sarſechim, Rab-ſaris, Neregal, Sharezer, Rab-mag, with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah ſaw them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, *and* by the b gate betweene the two wals, and he went toward the wilderneſſe.

b Which was a poſterne doore, reade 2. King 25 4.

5 But the Caldeans hoaſte purſued after them, and ouertooke Zedekiah in the deſert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel ſlew the ſonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings houſe, and the houſes of the people with fire, and brake downe the walles of Ieruſalem.

9 Then Nebuzar-adan the ‖ chiefe ſteward caried away captiue into Babel the remnant of the people that remained in the citie, and thoſe that were fled and fallen vnto him, with the reſt of the people that remained.

‖ *Or, captaine of the guard.*

10 But Nebuzar-adan the chiefe ſteward left the d poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the ſame time.

d For the rich and the mighty which put their truſt in their ſhifts and meanes, were by Gods iuſt iudgements moſt rigorouſly handled.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe ſteward, ſaying,

† *Ebr. by the hand of.*

12 Take him, and † looke well to him, and doe him no harme, but do vnto him e euen as he ſhall ſay vnto thee.

† *Ebr. ſet thine eyes vpon them.*

e Thus God preſerued his prophet by his meanes, whom he made the ſcourge to puniſh the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhaz-ban, Rabſaris, and Neregal, Sharezar, Rab-mag, and all the King of Babels princes:

14 Euen they ſent, and tooke Ieremiah out of the court of the priſon, and committed him vnto f Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhould cary him home: ſo he dwelt among the people.

f Whom the King of Babel had now appoynted gouernour ouer the reſt of the Iewes that he left behind.

15 Now the worde of the Lord came vnto Ieremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Go and ſpeake to Ebed-melech the blacke Moore, ſaying, Thus ſaith the Lord of hoaſtes the God of Iſrael, Beholde, I will bring my words vpon this citie for euill, and not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliuer thee in that day, ſaith the Lord, and thou ſhalt not be giuen into the hand of the men whom thou feareſt.

18 For I will ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a pray vnto thee, becauſe thou g haſt put thy truſt in me, ſaith the Lord.

g Thus God recompenſed his zeale and fauour, which he ſhewed to his Prophet in his troubles.

CHAP. XL.

Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe ſteward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe ſteward tooke Ieremiah and ſayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath ſaid: becauſe ye haue [b] ſinned againſt the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I looſe thee this day from the chaines which were on thine hands: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with mee into Babel, † tarie ſtill: beholde, all the land *is* ‖ before thee: whither it ſeemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore *hee ſayd*, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whereſoeuer it pleaſeth thee to goe. So the chiefe ſteward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the ſonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoaſte, [d] which were in the fieldes, *euen* they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel.

8 Then they came to Gedaliah to Mizpah, euen [e] Iſhmael the ſonne of Nethaniah, and Iohanan, and Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

9 And Gedaliah the ſonne of Ahiakam, the ſonne of Shaphan * ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, and ſerue the king of Babel, and it ſhall be well with you:

10 As for me, Behold, I will dwell at Mizpah to ‖ ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſummer fruits, and oyle, and put them in your veſſels, and dwell in your cities, that ye haue ‖ taken.

11 Likewiſe when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and ſummer fruits, very much.

13 Moreouer Iohanan the ſonne of Kereah, and all the captaines of the hoaſt, that were in the fields, came to Gedaliah to Mizpah,

14 And ſayd vnto him, Knoweſt thou not that [g] Baalis the King of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah to ſlay thee? But Gedaliah the ſonne of Ahikam beleeued them not.

15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let mee goe, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhould he kill thee, that all the Iewes, which are gathered vnto thee, ſhould be ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah the ſonne of Ahikam ſayd vnto Iohanan the ſonne of Kareah, Thou ſhalt [h] not do this thing: for thou ſpeakeſt falſly of Iſhmael.

[a] From this ſecond verſe vnto Chap. 42.7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtorie beginneth againe, and this viſion is declared what it was.

[b] God mooued this infidell to ſpeake this to declare the great blindneſſe and obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

† *Ebr. ceaſe.*

‖ *Or, at thy commandement.*

[c] Which was a citie of Iudah.

[d] Which were ſcattered abroad for feare of the Caldeans.

[e] Who was of the kings blood and after ſlewe him, Chap. 41, 2.

* *2. King. 25, 24.*

‖ *Or, to receiue them, or to intreate them for you.*

‖ *Or, choſen to dwell in.*

[f] Which were fled alſo for feare of the Caldeans.

[g] For vnder the colour of enterteining of Iſhmael, he ſought onely to make them to deſtroy one another.

[h] Thus the godly, which thinke no harme to others, are ſooneſt deceiued, and neuer lacke ſuch as conſpire their deſtruction.

CHAP. XLI.

2 Iſhmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Iſhamel.

BUt in the [a] ſeuenth moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama of the ſeede royall, and the princes of the [b] king, and ten men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe ten men that were with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſword, and ſlew him whom the king of Babel had made gouernour ouer the land.

3 Iſhmael alſo ſlew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, *and* the men of warre.

4 Now the ſecond day that he had ſlaine Gedaliah, and no man knew it.

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men hauing their beards ſhauen, and their cloathes rent and cut, with [d] offrings and incenſe in their hands to offer in the houſe of the Lord.

6 And Iſhmael the ſonne of Nethaniah went foorth from Mizpah to meete them, weeping, as hee went: and when he met them, hee ſayd vnto them, Come [e] to Gedaliah the ſonne of Ahikam.

7 And when they came into the midſt of the citie, Iſhmael the ſonne of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he and the men that were with him.

8 But ten men were found among them, that ſaid vnto Iſhmael, Slay vs not: for we haue treaſures in the field, of wheate, and of barley, and of oyle, and of hony: ſo hee ſtayed, and ſlew them not among their brethren.

9 Now the put wherein Iſhmael had caſt the dead bodies of the men (whom he had ſlaine becauſe of Gedaliah) is it, which Aſa the king had [f] made becauſe of Baſha king of Iſrael, *and* Iſhmael the ſonne of Nethaniah filled it with them that were ſlaine.

10 Then Iſhmael caried away captiue all the reſidue of the people that were in Mizpah, *euen* the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe ſteward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all

[a] The citie was deſtroyed in the fourth moneth: and in the ſeuenth moneth, which conteined part of September, and part of October, was the gournour Gedaliah ſlaine.

[b] Meaning, Zedekiah.

[c] They did eate together as familiar friends.

[d] For they thought that the Temple had not bene deſtroyed and therefore came vp to the feaſt of Tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorow.

[e] For his death was kept ſecret, and he fained that he lament for the deſtruction of Ieruſalem, and the Temple: but after ſlew them when they ſeemed to fauour Gedaliah.

[f] Aſa fortified Mizpah for feare of the enemie, and caſt ditches and trenches, 1. King, 15, 22.

all the [g] captaines of the hoaſte that were with him, heard of all the euill that Iſhmael the ſonne of Nethaniah had done,

g Which had bin captaines vnder Zedekiah.

12 Then they all tooke *their* men, and went to fight with Iſhmael the ſonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael caried away captiue, ſaw Iohanan the ſonne of Kareah, and all the captaines of the hoaſte, that were with him, they were glad.

14 So all the people that Iſhmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah, eſcaped from Iohanan with eight men, and went to the [h] Ammonites.

h For Baalis the king of the Ammonites was the cauſe of this murther.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoaſte that were with him, all the remnant of the people, whom Iſhmael the ſonne of Nethaniah had caried away captiue from Mizpah, (after that he had ſlaine Gedaliah the ſonne of Ahikam) *euen* the ſtrong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

i Which place Dauid of old had giuen to Chimham the ſonne of Barzillai the Gileadite, 2.Sam.19,38.

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Nethaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counſell of Ieremiah what they ought to doe. 7 Hee admoniſheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoaſte, and Iohanan the ſonne of Kareah, and Iezaniah the ſonne of Hoſhaaiah, and all the people from the leaſt vnto the moſt, came,

2 And ſayde vnto Ieremiah the Prophet, † Heare our prayer we beſeech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold.)

† *Ebr. Let our prayer fall before thee, as Chap. 36,7.*

3 That the Lord thy God may ſhew vs the way wherein wee may walke, and the thing that we may [a] doe.

a This declareth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but inaſmuch as it agreeth with that thing, which they haue purpoſed to doe.

4 Then Ieremiah the Prophet ſayd vnto them, I haue heard *you*: behold I will pray vnto the Lord your God according to your words, and whatſoeuer thing the Lord ſhall anſwere you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they ſayd to Ieremiah, [b] The Lord be a witneſſe of trueth, and faith betweene vs, if we doe not euen according to all things for the which the Lord thy God ſhall ſend thee to vs.

b There are none more ready to abuſe the Name of God and take it in vaine, then the hypocrites, which to colour their falſehood vſe it without all reuerence, and make it a meanes for them to deceiue the ſimple and the godly.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom wee ſend thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ [c] And ſo after ten dayes came the word of the Lord vnto Ieremiah.

c Here is declared the viſion and the occaſion thereof, whereof mention was made, Chap. 40,1.

8 Then called hee Iohanan the ſonne of Kareah, and all the captains of the hoaſt, which were with him, and all the people from the leaſt to the moſt,

9 And ſayd vnto them, Thus ſayth the Lord God of Iſrael, vnto whom yee ſent me to preſent your prayers before him,

10 If ye will dwell in this land, then I will build you, and not deſtroy *you*, and I will plant you, and not roote *you* out: for I [d] repent me of the euill that I haue done vnto you.

d Reade Chap. 18,8.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you [e] from his hand,

12 And I will grant you mercy that hee may haue compaſſion vpon you, and he ſhall cauſe you to ‖ dwell in your owne land.

e Becauſe all kings hearts and wayes are in his hands, he can turne them and diſpoſe them as it pleaſeth him, and therefore they neede not to feare man, but onely obey God, Prou. 21,1.

‖ *Or, returne.*

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoaſtes, the God of Iſrael, If yee ſet your faces to enter into Egypt, and goe to dwell there,)

16 Then the ſword that ye feared, [f] ſhall take you there in the land of Egypt, and the famine, for the which ye care, ſhall there hang vpon you in Egypt, and there ſhall ye die.

f Thus God turneth the policie of the wicked to their owne deſtruction: for they thought themſelues ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46,25.

17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall die by the ſword, by the famine, and by the peſtilence, and none of them ſhall remaine, nor eſcape from the plague, that I will bring vpon them.

18 For thus ſaith the Lord of hoaſts, the God of Iſrael, As mine anger and my wrath hath beene powred forth vpon the inhabitants of Ieruſalem: ſo ſhall my wrath be powred foorth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and a [g] curſe, and a reproch, and ye ſhall ſee this place no more.

g Reade Chap. 26,6. and 24,12. ſhewing that this ſhould come vpon them for their infidelity and ſtubburneſſe.

19 O ye remnant of Iudah, the Lord hath ſayd concerning you, Goe not into Egypt: know certainely that I haue admoniſhed you this day.

20 Surely ye [h] diſſembled in your hearts when ye ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God ſhall ſay, and we will doe it.

h For ye were fully minded to goe into Egypt, whatſoeuer God ſpake to the contrary.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath ſent me vnto you.

22 Now therefore, know certainly that ye ſhall die by the ſword, by the famine, and by the peſtilence [i] in the place whither ye deſire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah propheſieth the deſtruction of Egypt.

NOw when Ieremiah had made an ende of ſpeaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had ſent him to them, *euen* all theſe words,

2 Then ſpake [a] Azariah the ſonne of Hoſhaiah, and Iohanan the ſonne of Kareah, and all the [b] proud men, ſaying vnto Ieremiah, [c] Thou ſpeakeſt falſly: the Lord our God hath [d] not ſent thee to ſay, Goe not into Egypt to dwell there,

3 But Baruch the ſonne of Neriah [e] prouoketh

a Who was alſo called Iezaniah, Chap. 42,1.

b This declareth that pride is the cauſe of rebellion, and contempt of Gods miniſters.

c When the hypocriſie of the wicked is diſcouered, they braſt forth into open rage: for they can abide nothing but flattery, reade Iſa. 30.10.

d He ſheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his word, if they were aſſured that his meſſenger ſpake the trueth: though indeede they be moſt farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the meſſengers of God, but ſlander, and ſpeake wickedly of all them that ſupport or fauour the godly.

thee againſt vs, for to deliuer vs into the hand of the Caldeans, that they might ſlay vs, and cary vs away captiues into Babel.

4 So Iohanan the ſonne of Kareah, and all the captaines of the hoaſte, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the ſonne of Kereah, and all the captaines of the hoaſte tooke all the remnant of Iudah that were returned from all [f] nations, whither they had bene driuen, to dwell in the land of Iudah:

6 *Euen* men and women, and children, and the kings daughters, and euery perſon that Nebuzar-adan the chiefe ſteward had left with Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, & Ieremiah the [g] Prophet, and Baruch the ſonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the bricke kill, which is at the entry of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah,

10 And ſay vnto them, Thus ſaith the Lord of hoaſtes the God of Iſrael, Behold, I will ſend and bring Nebuchad-nezzar the king of Babel [k] my ſeruant, and will ſet his throne vpon theſe ſtones that I haue hid, and he ſhall ſpread his pauilion ouer them.

11 And when he ſhall come, he ſhall ſmite the land of Egypt: [l] ſuch as are *appointed* for death, to death, and ſuch as are for captiuitie, to captiuitie, and ſuch as are for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burne them and cary them away captiues, & he ſhall aray himſelfe with the land of Egypt, as a [m] ſhepheard putteth on his garment, and ſhall depart from thence in peace.

13 He ſhall breake alſo the images of ‖ Beth-ſhemeth, that is in the land of Egypt, and yͤ houſes of the gods of the Egyptians ſhall he burne with fire.

CHAP. XLIV.

Hee reproueth the people for their idolatry. 15 They that ſet light by the threatning of the Lord, are chaſtened. 26 The deſtruction of Egypt, and of the Iewes therein, is prophecied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,

2 Thus ſayth the Lord of hoaſtes the God of Iſrael, Yee haue ſeene all the euill that I haue brought vpon Ieruſalem, and vpon all the cities of Iudah: and behold, this day they are deſolate and no man dwelleth therein.

3 Becauſe of their wickedneſſe which they haue committed, to prouoke me to anger in that they went to burne incenſe, *and* to ſerue other gods whom they knew not, *neither* they *nor* you, nor your fathers.

4 Howbeit I ſent vnto you all my ſeruants the Prophets [b] riſing early, and ſending *them*, ſaying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incenſe vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the ſtreetes of Ieruſalem, and they are deſolate, *and* waſted, as *appeareth* this day.

7 Therefore now thus ſayth the Lord of hoaſts the God of Iſrael, wherefore commit ye *this* great euill againſt your ſoules, to cut off, from you man and woman, child and ſuckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incenſe vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring deſtruction vnto your ſelues, and that ye might be a curſe and a reproach among all nations of the earth.

9 Haue ye forgotten the wickedneſſe of your fathers, and the wickedneſſe of the [d] kings of Iudah, and the wickedneſſe of their wiues, and your owne wickedneſſe, and the wickedneſſe of your wiues, which they haue committed in the land of Iudah, and in the ſtreetes of Ieruſalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my law nor in my ſtatutes, that I ſet before you and before your fathers.

11 Therefore thus ſaith the Lord of hoaſts, the God of Iſrael, Behold, I will ſet my face againſt you * to euill, and to deſtroy all Iudah,

12 And I will take the remnant of Iudah that [e] haue ſet their faces to go into the land of Egypt there to dwell, and they ſhall all be conſumed *and* fall in the land of Egypt: they ſhall *euen* be conſumed by the ſword *and* by the famine: they ſhall die from the leaſt vnto the moſt, by the ſword, and by the famine and they ſhall be a deteſtation and an aſtoniſhment, and a [f] curſe and a reproach.

13 For I will viſit them that dwell in the land of Egypt, as I haue viſited Ieruſalem, by the ſword, by the famine, and by the peſtilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there ſhall eſcape or remaine, that they ſhould returne into the land of Iudah to the which they † haue a deſire to returne to dwell there: for none ſhall returne but [g] ſuch as ſhall eſcape,

15 Then all the men which knew that their wiues had burnt incenſe vnto other gods, and all the women that ſtood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, anſwered Ieremiah, ſaying,

16 The word that thou haſt ſpoken vnto vs in the Name of yͤ Lord, we will [h] not heare it of thee,

17 But wee will doe whatſoeuer thing goeth out of our owne mouth, *as* to burne incenſe vnto [i] the Queene of heauen, and to powre out drinke offrings vnto her, as we haue done, *both* we and our fathers, our kings and our princes in the cities of Iudah, and in the ſtreetes of Ieruſalem: for *then* † had wee [k] plenty of vitailes and were well and ‖ felt none euill.

18 But ſince we left off to burne incenſe to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ ſcarceneſſe of all things, and haue bene conſumed by the ſword and by the famine.

19 And when we burnt incenſe vnto yͤ Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes ‖ to make her glad,

[f] As from the Moabites, Ammonites, and Edomites, Chap. 40, 11.

[g] Whom theſe wicked lead away by force.

[h] A citie in Egypt neere to Nilus.

[i] Which ſignified that Nebuchad-nezzar ſhould come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

[k] Reade chap. 25, 9.

[l] Euery one ſhall be ſlaine by that meanes that God hath appoynted, Chap. 15, 2.

[m] Meaning, moſt eaſily and ſuddenly ſhall he cary the Egyptians away.

‖ *Or, the houſe of the Sunne.*

[a] Theſe were all famous and ſtrang cities in Egypt, where the Iewes that were fled, dwelt for their ſafety: but the Prophet declareth that there is no hold ſo ſtrong that can preſerue them from Gods vengeance.

[b] Reade Chap. 7, 25. and 25, 3. and 36, 5 & 29, 19. & 32, 33.

[c] He ſetteth before their eyes Gods iudgements againſt Iudah and Ieruſalem for their idolatry, that they might beware by their example, and not with the like wickedneſſe prouoke the Lord: for then they ſhould be double puniſhed.

[d] He ſheweth that we ought to keepe in memory Gods plagues from the beginning, that conſidering them, we might live in his feare, and know if he have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countreys, and nations for their ſinnes, that we vile wormes, cannot looke to eſcape puniſhment for ours.

‖ *Or, beaten downe.*

* *Amos* 9, 4.

[e] Which have fully ſet their minds, and are gone thither on purpoſe. Whereby he exepteth the innocents, as Ieremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them: that is, purpoſely deſtroy them.

[f] Reade Chap. 26, 6. and 41, 18.

† *Ebr. lift vp their ſoules.*

[g] Meaning, but a few.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantaſies: for Satan euer ſoliciteth ſuch, and doeth not leave them till he have brought them to extreme impudencie and madneſſe, even to iuſtifie their wickednes againſt God and his Prophets.

[i] Reade Chap. 7, 18. it ſeemeth that the Papiſts gathered of this place *Salue Regina*, and *Regina cœli lætare*, calling the virgine Mary Queene of heaven, and ſo of the bleſſed virgine and mother of our Sauiour Chriſt, made an idole: for here the Prophet condemneth their idolatrie.

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† *Ebr. we were ſatiate with bread.* [k] This is ſtill the argument of idolaters, which eſteeme religion by the belly, and in ſtead of acknowledging Gods workes, who ſendeth both plenty and dearth, health and ſickeneſſe, they attribute it to their idoles, and ſo diſhonour God. ‖ *Or, ſaw.* ‖ *Or, want.* ‖ *Or, to appeaſe her.*

and powre out drinke offrings vnto her without [l] our huſbands?

20 Then ſaid Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that anſwere, ſaying,

21 Did not the Lord remember the incenſe, that yee burnt in the cities of Iudah, and in the ſtreetes of Ieruſalem, *both* you and your fathers, your kings, and your Princes, and the people of the land, and [†] hath he not conſidered it?

22 So that the Lord could no longer forbeare, becauſe of the wickednes of your inuentions, *and* becauſe of the abominations, which yee haue committed: therefore is your land deſolate, and an aſtoniſhment, and a curſe, *and* without inhabitant, as *appeareth* this day.

23 Becauſe you haue burnt inſence, and becauſe yee haue ſinned againſt the Lord, and haue not obeyed the voyce of the Lord, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah ſaid vnto all the people and to all the women, Heare the word of the Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus ſpeaketh the Lord of hoaſts, the God of Iſrael, ſaying, Yee and your wiues haue both ſpoken with your mouthes, and fulfilled with your [m] hand, ſaying, We will performe our vowes that wee haue vowed to burne incenſe to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I haue ſworne by my great Name, ſayth the Lord, that my Name [n] ſhall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, ſaying, The Lord God liueth.

27 Behold, I will watch ouer them for euill, and not for good, and all men of Iudah that are in the land of Egypt, ſhall be conſumed by the ſword, and by the famine, vntill they be vtterly deſtroyed.

28 Yet a ſmall number that eſcape the ſword, [o] ſhall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, ſhal know whoſe words ſhall ſtand, mine or theirs.

29 And this ſhall be a ſigne vnto you, ſayth the Lord, when I viſit you in this place, that ye may know that my wordes ſhall ſurely ſtand againſt you for euill.

30 Thus ſaith the Lord, Behold, I will [p] giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that ſeeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who alſo ſought his life.

CHAP. XLV

2 Ieremiah comforteth Baruch, aſſuring him that hee ſhould not periſh in the deſtruction of Ieruſalem.

THe worde that Ieremiah the Prophet ſpake vnto [a] Baruch the ſonne of Neriah, * when hee had written theſe [b] wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim, the ſonne of Ioſiah king of Iudah, ſaying,

2 Thus ſayth the Lord God of Iſrael vnto thee, O Baruch,

3 Thou diddeſt ſay, Woe is me now: for the Lord hath laid ſorow vnto my ſorow: I [c] fainted in my mourning, and I can finde no reſt.

4 Thus ſhalt thou ſay vnto him, The Lord ſaith thus, Behold, that which I haue built, will I [d] deſtroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And ſeekeſt [e] thou great things for thy ſelfe? ſeeke them not: for behold, I will bring a plague vpon all fleſh, ſaith the Lord: but thy life will I giue thee for [f] a pray in all places, whither thou goeſt.

CHAP. XLVI.

He prophecieth the deſtruction of Egypt. 27 Deliuerance is promiſed to Iſrael.

THe words of the Lord, which came to Ieremiah the Prophet againſt the [a] Gentiles,

2 *As* againſt Egypt, againſt the army of [b] Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemiſh, which Nebuchad-nezzar King of Babel ſmote in the fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah.

3 [c] Make ready buckler and ſhield, and goe forth to battell.

4 Make readie the horſes, and let the horſemen get vp, and ſtand vp with *your* ſallets, fourbiſh the ſpeares, and put on the brigandines.

5 [d] Wherefore haue I ſeene them afraid, *and* driuen backe? for their mighty men are ſmitten, and are fled away, and looke not backe: *for* feare *was* round about, ſaith the Lord.

6 The ſwift ſhall not flee away, nor the ſtrong man eſcape: they ſhall ſtumble, and fall toward the North by the riuer Perath.

7 Who is this that commeth vp as [f] a flood, whoſe waters are mooued like the riuers?

8 Egypt riſeth vp like the flood, and *his* waters are mooued like the riuers, and he ſaith, I will goe vp, *and* will couer the earth: I will deſtroy the city with them, that dwell therein.

9 Come vp ye horſes, and rage ye charets, and let the valiant men come forth, [g] the blacke Mores, and the Libyans that beare the ſhield, and the Lydians that handle *and* bend the bow.

10 ¶ For this is the day of the Lord God of hoaſtes, *and* a day of vengeance, that hee may auenge him of his enemies: for the ſword ſhall deuoure, and it ſhall be ſaciate, and made drunke with their blood: for the Lord God of hoaſts hath [h] a ſacrifice in the North countrey [i] by the riuer Perath.

11 Goe vp vnto Gilead, [k] and take balme, O virgine, the daughter of Egypt: in vaine ſhalt thou vſe many [m] medicines: *for* thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, and thy cry hath filled the land: for the ſtrong hath ſtumbled againſt the ſtrong, *and* they are fallen both together.

13 ¶ The word that the Lord ſpake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, *and* ſay, Stand ſtill and prepare thee, for the ſword ſhall deuoure round about thee.

15 Why are thy valiant men put backe? they could not ſtand, becauſe the Lord did driue them.

16 Hee made many to fall, and one fell vpon another: and they ſaid, Ariſe, let vs goe againe to our [n] owne people, and to the land of our natiuitie from the ſword of the violent.

17 They did cry there, Pharaoh king of Egypt,

and

[l] This teacheth vs how great danger it is for the huſbands to permit their wiues any thing whereof they be not aſſured by Gods word: for thereby they take an occaſion to iuſtifie their doings, and their huſbands ſhall giue an account thereof before God, reade Iſa, 3, 25.

[†] *Ebr. is it not come vp into his heart?*

[m] You haue committed double euil in making wicked vowes, and in performing the ſame.

[n] This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to haue his Name mentioned by ſuch as haue polluted it.

[o] We ſee therefore that God hath a perpetuall care ouer his, whereſoeuer they are ſcattered: for though they be but two o three, yet he will deliuer them when hee deſtroyeth his enemies.

[p] He ſheweth the meanes whereby they ſhould be deſtroyed to aſſure them of the certaintie of the plague, and yet they remaine ſtill in their obſtinacie till they periſh: for Ioſephus lib. 10. de Antiq. cap. 11. writeth that fiue yeeres after the taking of Ieruſalem, Nebuchad-nezzar the yonger hauing ouercome the Moabites and the Ammonites, went againſt Egypt, and ſlew the king, and ſo brought theſe Iewes and others into Babylon.

[a] Which was Ieremiahs diſciple, and wrote his prophecies vnder him.

[b] Whereof reade Chap. 36. 9. 10.

[c] Baruch mooued with an inconſiderate zeale of Ieremiahs impriſonment, but chiefly for the deſtruction of the people, & the Temple, maketh this lamentation, as Pſal. 6. 6.

[d] Meaning, that God might deſtroy this people, becauſe he had planted them.

[e] Thinkeſt thou to haue honour and credite? wherein he ſheweth his infirmity.

[f] Reade chap. 21, 9.

[a] That is, nine nations, which are round about the land of Egypt.

[b] Reade 2. king. 23. 29. and 24. 7. and 2. chron. 35, 20.

[c] He warneth the Egyptians to prepare themſelues to warre.

[d] The Prophet had this viſion of the Egyptians, which ſhould be put to flight by the Babylonians at Carchemiſh.

[e] The Babylonians ſhall diſcomfite them at the riuer Euphrates.

[f] He derideth the boaſtings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.

[g] For theſe nations tooke part with the Egyptains.

[h] He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doeth pleaſe him, Iſa. 34, 6.

[i] That is, at Carchemiſh.

[k] For at Gilead did grow moſt ſoueraigne balme for wounds.

[l] So called, becauſe Egypt had not yet bene ouercome by the enemie.

[m] He ſheweth that no ſalue or medicine can preuaile where as God giueth the wound.

[n] As they that ſhould repent that they helped the Egyptians.

and of a great multitude, [o] hath paſſed the time appointed.

18 As I liue, ſaith the King, whoſe Name is the Lord of hoaſtes, ſurely as Tabor *is* in the mountaines, and as Carmel *is* in the ſea: *ſo* ſhall [p] it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt *is like* a [q] faire calfe, *but* deſtruction commeth: out of the North it commeth.

21 Alſo her hired men [r] *are* in the middes of her like fat calues: they are alſo turned back and fled away together: they could not ſtand, becauſe the day of their deſtruction was come vpon them, *and* the time of their viſitation.

22 The voyce thereof ſhall goe foorth like a [ſ] ſerpent: for they ſhall march with an armie, and come againſt [t] her with axes, as hewers of wood.

23 They ſhall cut downe [u] her foreſt, ſaith the Lord: for they cannot be counted, becauſe they are more then the [x] graſhoppers, and are innumerable.

24 The daughter of Egypt ſhalbe confounded: ſhe ſhalbe deliuered into the hands of the people of the North.

25 ¶ Thus ſayth the Lord of hoaſts, the God of Iſrael, Behold, I will viſite thy [y] common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that truſt in him.

26 And I will deliuer them into the hands of thoſe that ſeeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his ſeruants, and afterward ſhee ſhall dwell as [z] in the old time, ſaith the Lord.

27 ¶ [a] But feare not thou, O my ſeruant Iaakob, and be not thou afraid, O Iſrael: for behold, I will deliuer thee from a farre *countrey*, and thy ſeed from the land of their captiuitie, and Iaakob ſhall returne and be in reſt, and proſperitie, and none ſhall make him afraide.

28 Feare thou not, O Iaakob my ſeruant, ſaith the Lord, for I am with thee, and I will vtterly deſtroy all the nations, whither I haue driuen thee: but I will not vtterly deſtroy thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII

The word of the Lord againſt the Philiſtims.

THE words of the Lord that came to Ieremiah the Prophet, againſt the Philiſtims, before that Pharaoh ſmote Azzah.

2 Thus ſaith the Lord, Behold, waters riſe vp out of the [b] North, and ſhalbe as a ſwelling flood, and ſhall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howle,

3 At the noiſe *and* ſtamping of the hoofes of his ſtrong *horſes*, at the noiſe of his charets, and at yͤ rumbling of his wheeles: the fathers ſhall not looke backe to *their* children, for feeblenes of [d] hands,

4 Becauſe of the day that commeth to deſtroy all the Philiſtims, and to deſtroy Tyrus, and Zidon, *and* all the reſt that take their part: for the Lord will deſtroy the Philiſtims, the remnant of the yle of [e] Caphtor.

5 [f] Baldneſſe is come vpon Azzah: Aſhkelon is cut vp *vvith* the reſt of their valleys. How long wilt [g] thou cut thy ſelfe?

6 O thou ſword of the Lord, how long will it be or thou ceaſe? turne againe into thy ſcabberd, reſt and be ſtill.

[o] Hee derideth them which ſhall impute their ouerthrow to lacke of counſell and policie, or to fortune, and not obſeruing of time: not conſidering that it is Gods iuſt iudgement.

[p] To wit, that the Egyptians ſhalbe deſtroyed.

[q] They haue abundance of all things, and therefore are diſobedient and proud.

[r] As verſe 9.

[ſ] They ſhall be ſcarce able to ſpeake for feare of the Caldeans.

[t] Meaning, Egypt.

[u] That is, they ſhall ſlay the great and mightie men of power.

[x] To wit, Nebuchad-nezzars armie.

[y] Some take the Ebrew word Amon for the Kings name of No, that is, of Alexandria.

[z] Meaning, that after the ſpace of fourty yeeres Egypt ſhould be reſtored. Iſa. 19, 23. Ezek. 29, 13.

[a] God comforteth all his that were in captiuitie, but ſpecially the ſmall Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forſaketh his, Iſa. 44, 2. chap 30, 10.

[b] Read chap. 10, 14.

[a] Which was alſo called Gaza, a citie of the Philiſtims.

[b] He meaneth the armie of the Caldeans, Iſa. 8, 7, 8.

[c] The great feare ſhall take away their naturall affection.

[d] Their heart ſhall ſo faile them.

[e] For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in olde time the Philiſtims, and dwelt in their land euen to Gaza, Deut. 2, 23.

[f] They that pilled off their haire for ſorow and heauines.

[g] As the heathen uſed in their mourning, which the Lord forbade his people to doe. Deute. 14, 1.

7 How can it [h] ceaſe, ſeeing the Lord hath giuen it a charge againſt Aſhkelon, and againſt the ſea banke? euen there hath he appoynted it.

CHAP. XLVIII.

The word of the Lord againſt the Moabites. 26 Becauſe of their pride and crueltie.

CONcerning Moab, thus ſayeth the Lord of hoaſtes, the God of Iſrael, Woe vnto [a] Nebo: for it is waſted: Kiriathaim is confounded *and* taken: Miſgab is confounded and afraid.

2 Moab ſhall boaſt no more of Heſhbon: *for* they haue deuiſed euill againſt it. [b] Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, [c] O Madmen, *and* the ſword ſhall purſue thee.

3 A voyce of crying *ſhalbe* from Horonaim *vvith* deſolation and great deſtruction.

4 Moab is deſtroyed: her little ones haue cauſed their cry to be heard.

5 For at the going vp of [d] Luhith, the mourners ſhall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of deſtruction.

6 Flee and ſaue your liues, and be like vnto the [e] heath in the wilderneſſe.

7 For becauſe thou haſt truſted in thy [f] works and in thy treaſures, thou ſhalt alſo be taken, and [g] Chemoſh ſhall go forth into captiuity with his Prieſts and his Princes together.

8 And the deſtroyer ſhall come vpon all cities, and no city ſhall eſcape: the valley alſo ſhall periſh and the plaine ſhall be deſtroyed as the Lord hath ſpoken

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [h] Curſed *be he* that doeth the worke of the Lord ‖ negligently, and curſed *be he* that keepeth backe his ſword from blood.

11 Moab hath bene at reſt from his youth, and hee hath ſetled on his lees, and hath not beene [i] powred from veſſell to veſſell, neither hath hee goe into captiuitie: therefore his taſte remained in him, and his ſent is not changed.

12 ¶ Therefore behold, the dayes come, ſayth the Lord, that I will ſend vnto him ſuch as ſhall carie him away, and ſhall emptie his veſſels, and breake their bottels.

13 And Moab ſhalbe aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of [k] Bethel their confidence.

14 How thinke you *thus*, We are mightie and ſtrong men of warre?

15 Moab is deſtroied, & his cities † burnt vp, & his choſen yong men are gone down to ſlaughter, ſaith the King, whoſe name *is*, The Lord of hoaſts.

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all ye that know his name, ſay, [l] How is the ſtrong ſtaffe broken, *and* the beautifull rod!

18 Thou daughter that doeſt inhabite Dibon, come downe from *thy* glory, and ſit in thirſt: for the deſtroyer of Moab ſhall come vpon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 Thou that dwelleſt in Aroer, ſtand by the way, and behold aske him that fleeth and that eſcapeth, *and* ſay, What is done?

20 [m] Moab is confounded: for it is deſtroyed, howle and cry, tell yee it in Arnon, that Moab is made waſte,

21 And

[h] Meaning, that it is not poſsible that the wicked ſhould by any meanes eſcape or ſtay the Lord, when he will take vengeance.

[a] Theſe were cities of the Moabites, which Nebuchad-nezzar tooke before hee went to fight againſt Necho king of Egypt.

[b] Thus ſhall the Babylonians encourage one another.

[c] Reade Iſa 25. 10.

[d] Horonaim and Luhith were two places whereby the Moabites ſhould flee, Iſa. 15. 5.

[e] Hide your ſelues in barren places, where the enemy will not purſue after you, chap. 17, 6.

[f] That is, the idoles which are the workes of thine hands. Some reade, in thy poſſeſsions, for ſo the word may ſignifie, as 1. Sam. 25, 2.

[g] Both thy great idole and his mainteiners ſhalbe led away captiues, ſo that they ſhall then know that it is in vaine to looke for helpe at idoles, Iſa. 15. 2.

[h] He ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this executing of his vengeance againſt his enemies, his worke: though the Caldeans ſought another end, Iſa. 10, 12.

‖ *Or, deceitfully.*

[i] Hath not beene remooued as the Iewes haue, but haue liued at eaſe, and as a wine that feedeth it ſelfe on his lees.

[k] As the calfe of Beth-el was not able to deliuer the Iſraelites: no more ſhall Chimoſh deliuer the Moabites.

† *Ebr. gone vp, or deſtroyed.*

[l] How are they deſtroyed that put their truſt in their ſtrength and riches?

[m] Thus they that flee, ſhall anſwere.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the houſe of Diblathaim,

23 And vpon Kiriathaim, and vpon Bet-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon all the cities of the land of Moab far or neere.

25 The [n] horne of Moab is cut off, and his arme is broken, ſaith the Lord.

26 Make ye him [o] drunken: for hee magnified himſelfe againſt the Lord: Moab ſhall ‖ wallow in his vomite, and he alſo ſhall be in deriſion.

27 For diddeſt not thou deride Iſrael, as though hee had beene found among theeues? for when thou ſpeakeſt of him, thou art [p] mooued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue that maketh her neſt in the ſides of the holes mouth.

29 * We haue heard the pride of Moab (*hee is* exceeding proud) his ſtoutneſſe, and his arrogancie, and his pride, and the hautineſſe of his heart.

30 I know his wrath, ſaith the Lord, [q] but it ſhall not *be* ſo: *and* his diſſimulations, *for* they doe not right.

31 [r] Therefore will I howle for Moab, and I will cry out for all Moab: *mine heart* ſhall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazar: thy plants are gone ouer the ſea, they are come to the ſea [ſ] of Iazer: the deſtroyer is fallen vpon thy ſummer fruits, & vpõ thy vintage.

33 And ioy, and gladneſſe is taken from the plentifull field, and from the land of Moab: and I haue cauſed wine to faile from the wine preſſe: none ſhall treade with ſhouting: *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon vnto Elaleh *and* vnto Iahaz haue they made their noyſes: from Zoar vnto Horonaim, the [t] heifer of three yeere old *ſhall goe lowing*: for the waters alſo of Nimrim ſhalbe waſted.

35 Moreouer, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offreth in the hie places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like a [u] ſhaume, and mine heart ſhall ſound like a ſhaume for the men of Kir-heres, becauſe the riches that he hath gotten is periſhed.

37 * For euery head ſhall be ‖ balde, and euery beard plucked: vpon all the hands ſhall be cuttings, and vpon the loynes ſackecloath.

38 *And* mourning ſhall be vpon all the houſe tops of Moab, and in all the ſtreets thereof: for I haue broken Moab like a veſſell wherein is no pleaſure, ſaith the Lord.

39 They ſhall howle, *ſaying*, How is hee deſtroyed? how hath Moab turned thee backe with ſhame? ſo ſhall Moab be a deriſion, and a feare to all them about him.

40 For thus ſaith the Lord, Behold, [x] he ſhall flee as an eagle, and ſhall ſpread his wings ouer Moab.

41 The cities are taken, and the ſtrong holdes are wonne, and the mighty mens hearts in Moab at that day ſhalbe as the heart of a woman in trauaile.

42 And Moab ſhalbe deſtroyed from being a people, becauſe hee hath ſet vp himſelfe againſt the Lord:

43 [y] Feare, and pit, and ſnare *ſhall be* vpon thee, O inhabitant of Moab, ſaith the Lord.

44 He that eſcapeth from the feare, ſhall fall in the pit, and he that getteth vp out of the pit, ſhalbe taken by the ſnare: for I will bring vpon it, *euen* vpon Moab yͤ yere of their viſitation, ſaith yͤ Lord.

45 They that fled, ſtood vnder the ſhadow [z] of Heſhbon, becauſe of the force: for [a] the fire came out of Heſhbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the ſeditious children.

46 Woe *be* vnto thee, O Moab: the people of [b] Chemoſh periſheth: for thy ſonnes are taken captiues, and thy daughters *led* into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, ſaith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord againſt the Ammonites, 7 Idumea, 23 Damaſcus, 28 Kedar, 34 and Elam.

Vnto the children of [a] Ammon thus ſaith the Lord, Hath Iſrael no ſonnes? or hath he none heire? Why *then* hath their king [b] poſſeſſed Gad? and his people dwelt in [c] his cities?

2 Therefore behold, the dayes come, ſaith the Lord, that I will cauſe a noiſe of war to be heard in [d] Rabbah of the Ammonites, and it ſhall be a deſolate heape, and her daughters ſhall be burnt with fire: then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord.

3 Howle, O Heſhbon, for Ai is waſted: cry yee daughters of Rabbah: gird you with ſackecloath: mourne and runne to and fro by the hedges: for their king ſhall go into captiuity, *and* his Prieſts, and his Princes likewiſe.

4 Wherefore glorieſt thou in the [e] valleyes? thy valley floweth away, O rebellious daughter: ſhee truſted in her treaſures, *ſaying*, Who ſhall come vnto me?

5 Beholde, I will bring [f] a feare vpon thee, ſaith the Lord God of hoaſtes, of all thoſe that be about thee, and yee ſhall be ſcattered euery man [g] right forth, and none ſhall gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus ſaith the Lord of hoaſtes, Is wiſedome no more in [i] Teman? is counſel periſhed from *their* children, is their wiſedome vaniſhed?

8 Flee, yee inhabitants of Dedan ([k] they are turned backe, and haue conſulted to dwell) for I haue brought the deſtruction of Eſau vpon him, *and* the time of his viſitation.

9 If the [l] grape gatherers come to thee, would they not leaue *ſome* grapes? if theeues come by night, they will deſtroy till they haue enough.

10 For I haue diſcovered Eſau: I haue vncouered his ſecrets, and he ſhall not be able to hide himſelfe: his ſeed is waſted, and his brethren and his neighbours, and there ſhall be none *to ſay*,

11 Leaue thy [m] fatherles children, *and* I will preſerve them aliue, and let thy widowes truſt in me.

12 For thus ſayth the Lord, [n] Beholde, they whoſe iudgement was not to drinke of the cup, haue aſſuredly drunken, and art thou he that ſhall eſcape free? thou ſhalt not go free, but thou ſhalt ſurely drinke of it.

13 For I haue ſworne by my ſelfe, ſayeth the Lord, that [o] Bozrah ſhall be waſte, and for a reproach, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetuall deſolations.

14 I haue heard a rumour from the Lord, and an

[n] That is, his power and ſtrength.

[o] He willed the Caldeans to lay afflictions ynough upon them, till they be like drunken men that fall downe to their ſhame and are derided of all.

‖ *Or, ſhall be full, or clap his hands.*

[p] Thou reioyceſt to heare of his miſerie.

* Iſa.16,6.

[q] He ſhall not execute his malice againſt his neighbours.

[r] Reade Eſa,16,7.

[ſ] Which citie was in the vtmoſt border of Moab: and hereby he ſignifieth that the whole land ſhould be deſtroyed, and the people caried away.

[t] Reade Iſa.15,5.

[u] Their cuſtome was to play on flutes or inſtruments, heavie and grave tunes at burials and in the time of mourning, as Matt.9,23.

* Iſa.15,2.3, ezek.7,18.

‖ *Or, ſhaven.*

[x] That is, Nebuchad-nezzar, as Chap.49,22.

[y] He that eſcapeth one danger ſhalbe taken of another, Iſa.24,17.

[z] They fled thither, thinking to have ſuccour of the Amorites.

[a] The Amorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeeke to them for helpe.

[b] Which vanted themſelves of their idole, as though hee could have defended them.

[c] That is, they ſhall be reſtored by the Meſsiah.

[a] They were ſeparated from the Moabites by the river Arnon, and after that the ten tribes were caried away into captivitie, they invaded the countrey of Gad.

[b] To wit, of the Ammonites.

[c] Meaning, of the Iſraelites.

[d] Which was one of the chiefe cities of the Ammonites, as were Heſhbon and Ai: there was alſo a citie called Heſhbon among the Moabites.

[e] In thy plentifull countrey.

[f] Signifying, that power and riches cannot prevaile, when as God will execute his iudgements.

[g] That is, without looking backe, and as every one can find a way to eſcape.

[h] In the time of Chriſt, when the Gentiles ſhall be called.

[i] Which was a citie of Edom, called by the name of Teman Eliphas ſonne, who came of Eſau.

[k] The enemies that ſhall diſſemble as though they fled away, ſhall turne backe and invade your land, and poſſeſſe it.

[l] Meaning, that God would utterly deſtroy them, and not ſpare one, though the grape gatherers leave ſome grapes, and theeves ſeeke but till they have enough, Obad.1,5.

[m] The deſtruction ſhallbe ſo great, that there ſhallbe none left to take care over the widowes and the fatherleſſe.

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[n] I haue not ſpared mine owne people, and how ſhould I pittie thee? [o] Which was a cheife citie of Edom.

ambaſſadour is ſent vnto the heathen, *ſaying*, Gather you together, and come againſt [p] her, and riſe vp to the battell.

15 For loe, I will make thee but ſmall among the heathen, and deſpiſed among men.

16 Thy ‖ feare, *and* the pride of thine heart hath deceiued thee, thou that dwelleſt in the clefts of the rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neſt as hie as the egle, I will bring thee downe from thence, ſayth the Lord.

17 Alſo Edom ſhall be deſolate: euery one that goeth by it, ſhallbe aſtoniſhed, and ſhall hiſſe at all the plagues thereof.

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, ſayeth the Lord: no man ſhall dwell there, neither ſhall the ſonnes of man remaine in it.

19 Behold, [q] he ſhall come vp like a lion from the ſwelling of Iorden vnto the ſtrong dwelling place: for I will make *Iſrael* to reſt, *euen* I will make [r] him to haſte away from her, and who is a choſen man that I may appoynt againſt her? for who is like mee? and who will appoynt me the time? and who is the [ſ] ſhepheard that will ſtand before me?

20 Therefore heare the counſell of the Lord that he hath deuiſed againſt Edom, and his purpoſe that he hath conceiued, againſt the inhabitants of Teman: ſurely the leaſt [t] of the flocke ſhall draw them out: ſurely [u] he ſhall make their habitations deſolate with them.

21 The earth is moued at the noiſe of their fall: the cry of their voyce is heard in the red ſea.

22 Behold, he ſhall come vp, and fly as the egle, [x] and ſpread his wings ouer Bozrah, and at that day ſhall the heart of the ſtrong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto [y] Damaſcus *hee ſayeth*, Hamath is confounded and Arpad, for they have heard evill tidings, and they are faint hearted *as one* on the fearefull ſea that cannot reſt:

24 Damaſcus is diſcouraged, *and* turneth her ſelfe to flight, [z] and feare hath ſeiſed her: anguiſh and ſorowes haue taken her as a woman in trauaile.

25 How is the glorious [a] citie not reſerued, the citie of my ioy?

26 Therefore her young men ſhall fall in her ſtreetes, and all her men of warre ſhall be cut off in that day, ſaith the Lord of hoaſtes.

27 And I will kindle a fire in the wall of Damaſcus, which ſhall conſume the palaces of [b] Ben-hadad.

28 ¶ Vnto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel ſhall ſmite, thus ſaith the Lord, Ariſe, *and* goe vp vnto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes ſhall they take away: yea, they ſhall take to themſelues their [d] curtaines and all their veſſels, and their camels, and they ſhall cry vnto them, Feare is on euery ſide.

30 Flee, get you farre off ([e] they haue conſulted to dwell) O ye inhabitants of Hazor, ſaith the Lord: for Nebuchad-nezzar king of Babel hath taken counſell againſt you, and hath deuiſed a purpoſe againſt you.

31 [f] Ariſe, *and* get you vp vnto the wealthy nation that dwelleth without care, ſayeth the Lord, which haue neither gates nor barres, *but* dwell alone.

32 And their camels ſhall be a bootie, and the multitude of their cattell a ſpoyle, and I will ſcatter them into all windes, and to the vtmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſaith the Lord.

33 And Hazor ſhalbe a dwelling for dragons, *and* deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning [g] Elam, in the beginning of the reigne of Zedekiah king of Iudah, ſaying,

35 Thus ſayth the Lord of hoaſtes, Behold, I will breake the [h] bow of Elam, *euen* the chiefe of their ſtrength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will ſcatter them towards all theſe windes, and there ſhall be no nation, whither the fugitiues of Elam ſhall not come.

37 For I will cauſe Elam to be afraid before their enemies, and before them that ſeeke their liues, and will bring vpon them a plague, *euen* the indignation of my wrath, ſayeth the Lord, and I will ſend the ſword after them, till I haue conſumed them.

38 And I will ſet my [i] throne in Elam, and I will deſtroy *both* the king & the princes from thence, ſaith the Lord: but [k] in yͤ latter dayes I will bring againe the captiuitie of Elam, ſaith the Lord.

[p] That is, Bozrah.

‖ Or, idole.

[q] To wit, Nebuchad-nezzar after he hath overcome Iudah, which is meant by the ſwelling of Iorden, ſhall come againſt mount Seir and Edom.

[r] That is, the Iſraelites, whom the Edomites kept as priſoners, to haſte away from thence.

[ſ] The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

[t] They ſhall not be able to reſiſt his petie captaines.

[u] To viſit, the enemy.

[x] As Chap. 48, 40. was ſaid of Moab.

[y] Which was the chiefe city of Syria, whereby hy meaneth the whole countrey.

[z] When ſhee heard the ſudden comming of the enemie.

[a] He ſpeaketh this in the perſon of the king and of them of the countrey, who ſhall wonder to ſee Damaſcus the chiefe city deſtroyed.

[b] Who was king of Syria, 1. King. 20. 26. and had built theſe palaces, which were ſtill called the palaces of Ben-hadad.

[c] Meaning, the Arabians, and their borderers.

[d] Becauſe they vſed to dwell in tents, he nameth the things that perteine thereunto.

[e] The enemies will dwell in your places.

[f] He ſheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhall not auaile them.

[g] That is, Perſia, ſo called of Elam the ſonne of Shem.

[h] Becauſe the Perſians were good archers, he ſheweth that the thing wherein they put their truſt, ſhould not profit them.

[i] I will place Nebuchad-nezzar there, and in theſe prophecies Ieremiah ſpeaketh of thoſe countreys, which ſhould be ſubdued vnder the firſt of thoſe foure monarchies whereof Daniel maketh mention.

[k] This may be referred to the Empire of Perſians & Medes after the Caldeans, or vnto the time of Chriſt, as Chap. 48, 47.

CHAP. L.

Hee propheſieth the deſtruction of Babylon, and the deliuerance of Iſrael which was in captiuitie.

THe word that the Lord ſpake concerning Babel, *and* concerning the land of the Caldeans by the † miniſterie of Ieremiah the Prophet.

2 Declare among the nations, and publiſh it, and ſet vp a ſtandart, proclaime it *and* conceale it not: ſay, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, *and* their images are burſt in pieces.

3 For out of the North [c] there commeth vp a nation againſt her, which ſhall make her land waſte, and none ſhall dwell therein: they ſhall flee, *and* depart, both man and beaſt.

4 In thoſe dayes, and at that time, ſayth the Lord, the children of Iſrael ſhall [d] come, they, and the children of Iudah together, going, and [e] weeping ſhall they go, and ſeeke the Lord their God.

5 They ſhall aſke the way to Zion, with their faces thitherward, *ſaying*, Come, and let vs cleaue to the Lord in a perpetuall couenant that ſhall not be forgotten.

6 ¶ My people hath bene *as* loſt ſheepe: their [f] ſhepheards haue cauſed them to goe aſtray, and haue turned them away to the mountaines: they haue gone from [g] mountaine to hill, *and* forgotten their reſting place.

7 All that found them haue deuoured them, and their enemies ſaid, Wee offend not, becauſe they haue ſinned againſt the Lord, [h] the habitation of iuſtice, euen the Lord the hope of their fathers.

8 [i] Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the he goates [k] before the flocke.

9 For loe, I will raiſe and cauſe to come vp againſt Babel a multitude of mightie nations from the North countrey, and they ſhall ſet themſelues in aray againſt her, whereby ſhee ſhall be taken: their arrowes *ſhalbe* as of a ſtrong man, which is expert, *for* none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoyle: all that ſpoyle

† Ebr. hands.

[a] After that God had vſed the Babylonians ſeruice to puniſh other nations, he ſheweth that their turne ſhall come to be puniſhed.

[b] Theſe were two of their chiefe idoles.

[c] To wit, the Medes and the Perſians.

[d] When Cyrus ſhall take Babel.

[e] Read Chap. 31. 9.

[f] Their gouernours and miniſters by their examples haue prouoked them to idolatry.

[g] They haue committed idolatry in euery place.

[h] For the Lord dwelt among them in his Temple, and would haue mainteined them by his iuſtice againſt their enemies.

[i] When God ſhall deliuer you by Cyrus.

[k] That is, moſt forward and without feare.

her, [l] ſhalbe ſatisfied, ſaith the Lord.

11 Becauſe yee were glad and reioyced in deſtroying mine heritage, *and* becauſe ye are growen fat, as calues in the graſſe, [m] and neyed like ſtrong *horſes*.

12 *Therefore* your mother ſhalbe ſore confounded, and ſhe that bare you ſhall be aſhamed, behold, the vttermoſt of the nations *ſhalbe* a deſert, a drie land, and a wildernes.

13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhalbe wholy deſolate: euery one that goeth by Babel, ſhall be aſtoniſhed, [n] and hiſſe at all her plagues.

14 [o] Put your ſelues in aray againſt Babel round about: all ye that bend the bowe, ſhoot at her, ſpare no arrowes: for ſhe hath [p] ſinned againſt the Lord.

15 Crie againſt her round about: ſhe hath ‖ giuen her hand: her foundations are fallen, *and* her walles are deſtroyed: for it is the vengeance of the Lord: take vengeance vpon her: as ſhee hath done, doe vnto her.

16 Deſtroy the [q] ſower from Babel, and him that handleth the ſieth in the time of harueſt: becauſe of the ſword of the oppreſſor they ſhal turne euery one to his people, and they ſhall flee euery one to his owne land.

17 Iſrael *is like* ſcatterd ſheepe: the lions haue diſperſed them: firſt the king of [r] Aſſhur hath deuoured him, and laſt this Nebuchad-nezzar king of Babel hath broken his [ſ] bones.

18 Therefore thus ſaith the Lord of hoaſts the God of Iſrael, Behold, I will viſit the king of Babel, and his land, as I haue viſited the King of Aſſhur.

19 And I will bring Iſrael againe to his habitation: hee ſhall feed on Carmel and Baſhan, and his ſoule ſhalbe ſatisfied vpon the mount Ephraim and Gilead.

20 In theſe dayes, and at that time, ſaith the Lord, the iniquity of Iſrael ſhalbe ſought for, and there ſhall be none: and the ſinnes of Iudah, and they ſhall not be found: for I will be mercifull vnto them whom I reſerue.

21 Goe vp againſt the land of the [t] rebels, *euen* againſt it and againſt the inhabitants * of ‖ Pekod: deſtroy, and lay it waſte after them, ſaith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great deſtruction.

23 How is the [u] hammer of the whole world deſtroyed, and broken! how is Babel become deſolate among the nations!

24 I haue ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriuen againſt the Lord.

25 The Lord hath opened his treaſure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lord God of hoaſts in the land of the Caldeans.

26 Come againſt her † from the vtmoſt border: open her ſtore houſes, tread on her as on ſheaues, and deſtroy her vtterly: let nothing of her be left.

27 Deſtroy all her [x] bullockes: let them goe downe to the ſlaughter. Woe vnto them, for their day is come, *and* the time of their viſitation.

28 The voyce of them that [y] flee, and eſcape out of the land of Babel to declare in Zion, the

[l] Shallbe made rich thereby.

[m] For ioy of the victory, that ye had againſt my people.

[n] In ſigne of contempt and diſdain.

[o] He ſpeaketh to the enemies the Medes and Perſians.

[p] Though the Lord called the Babylonians his ſeruants, and their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, and to profite themſelues, it is here called ſinne.

‖ *Or, yeelded, or made peace.*

[q] Deſtroy her ſo that none be left to labour the ground, or to take the fruit thereof.

[r] Meaning Tiglath-pilezar, who caried away the ten tribes.

[ſ] He caried away the reſt, to wit, Iudah, and Beniamin.

[t] That is, Babylon: thus the Lord raiſed up Cyrus.

* Ezek.23,13.

‖ *Or, of them that ſhould be viſited.*

[u] Nebuchadnezzar, who had ſmitten downe all the princes and people of the world.

† *Ebr. from the end.*

[x] Her princes and mightie men.

[y] Of the Iewes which ſhould be deliuered by Cyrus.

vengeance of the Lord, our God, *and* the vengeance of his Temple.

29 Call vp the archers againſt Babel: all ye that bend the bowe, beſiege it round about: let none thereof eſcape: * recompenſe her according to her worke, *and* according to all that ſhee hath done, doe vnto her: for ſhee hath bene proud againſt the Lord, *euen* againſt the holy One of Iſrael.

30 Therefore ſhall her yong men fall in the ſtreetes, and all her men of warre ſhalbe deſtroyed in that day, ſaith the Lord.

31 Behold, I *come* vnto thee, O proude *man*, ſaith the Lord God of hoaſts: for thy day is come, *euen* the time that I will viſit thee.

32 And the proud ſhall ſtumble and fall, and none ſhall raiſe him vp: and I will kindle a fire in his cities, and it ſhal deuoure all round about him.

33 Thus ſaith the Lord of hoaſts, The children of Iſrael, and the children of Iudah were oppreſſed together: and all that tooke them captiues, held them, *and* would not let them goe.

34 *But* their ſtrong redeemer, whoſe Name *is* the Lord of hoaſtes, he ſhall maintaine their cauſe, that he may giue reſt to the land, [z] and diſquiet the inhabitants of Babel.

35 A ſword *is* vpon the Caldeans, ſayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wiſe men.

36 A ſword *is* vpon the † ſoothſayers, and they ſhall dote: a ſword *is* vpon her ſtrong men, and they ſhall be afraid.

37 A ſword *is* vpon their horſes, and vpon their charets, and vpon all the multitude that are in the mids of her, and they ſhalbe like women: a ſword is vpon her treaſures, and they ſhall be ſpoyled.

38 A [a] drought *is* vpon her waters, and they ſhalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Ziims with the Iims ſhall dwell *there*, and † the oſtriches ſhall dwell therein: for it ſhalbe no more inhabited, neither ſhall it be inhabited from generation vnto generation.

40 As God deſtroyed * Sodom and Gomorah with the places thereof neere about, ſayeth the Lord: *ſo* ſhall no man dwell there, neither ſhall the ſonne of man remaine therein.

41 ¶ Behold, a people ſhall come from the North, and a great nation, and many kings ſhall be raiſed vp from [c] the coaſts of the earth.

42 They ſhall hold the bow and the buckler: they are cruell and vnmercifull: their voyce ſhall roare like the ſea, and they ſhall ride vpon horſes, *and* be put in aray like men to the battell againſt thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands [d] waxed feeble: ſorow came vpon him, *euen* ſorow as of a woman in trauaile.

44 Behold, he * ſhall come vp like a lion from the ſwelling of Iorden vnto the ſtrong habitation: for I will make *Iſrael* to reſt, and I will make them to haſte away from her: and who is a choſen man that I may appoynt againſt her? for who is like me, and who will appoynt me the time? and who is the [e] ſhepheard that will ſtand before me?

45 Therefore heare the counſell of the Lord, that hee hath deuiſed againſt Babel, and his purpoſe that hee hath conceiued againſt the land of the Caldeans: ſurely the leaſt of the flocke ſhall

* Reuel.18.6.

[z] He ſheweth that when God executeth his iudgements againſt his enemies, that his Church ſhall then haue reſt.

† *Ebr. lyars.*

[a] For Cyrus did cut the riuer Euphrates, and diuided the courſe thereof into many ſtreames, ſo that it might be paſſed ouer as though there had beene no water: which thing hee did by the counſell of two of Belſhazzars captaines, who conſpired againſt their king, becauſe he had gelded the one of them in deſpite, and ſlaine the ſonne of the other.

[b] Reade Iſa.13.21.

† *Ebr. ſonnes of the oſtriches, or yong.*

* Gene.19,24. iſa.13,19.

[c] Meaning, that the Perſians ſhould gather their army of many nations.

[d] Which is meant of Belſhazzar, Dan.5.6.

* Chap.49.19.

[e] Read Chap. 49,19.

draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the winning of Babel the earth is mooued, and the citie is heard among the nations.

CHAP. LI.

6 Why Babylon is deſtroyed. 41 The vaine confidence of the Babylonians. 43 The vanity of idolaters. 59 Ieremiah giueth his booke to Seraiah.

THus ſaith the Lord, Behold, I will raiſe vp againſt Babel, and againſt the inhabitants ‖ that lift vp *their* heart againſt me, a deſtroying [a] wind,

2 And will ſend vnto Babel fanners that ſhall fanne her, and ſhall empty her land, for in the day of trouble they ſhallbe againſt her on euery ſide.

3 Alſo to the bender that bendeth his bowe, and to him that lifteth himſelfe vp in his brigandine, *vvil I ſay*, Spare not her yong men, but deſtroy all her hoaſte.

4 Thus the ſlaine ſhall fall in the land of the Caldeans, and they that are thruſt thorow in her ſtreets.

5 For Iſrael hath beene no [b] widow, nor Iudah from his God, from the Lord of hoaſtes, though their land was filled with ſinne againſt the holy one of Iſrael.

6 ¶ [c] Flee out of the middes of Babel, and deliuer euery man his ſoule: be not deſtroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompenſe.

7 Babel *hath bin as* a golden cup in the [d] Lords hand, that made all the earth drunken, the nations haue drunken of her wine, therefore doe the nations [e] rage.

8 * Babel is ſuddenly fallen, and deſtroyed: howle for her, bring balme for her ſore, if ſhe may be healed.

9 We would haue cured Babel, but ſhe could not be healed: forſake her, and let [f] vs go euery one into his owne countrey: for her iudgment is come vp into heauen, and is lifted vp to the clouds.

10 The Lord hath brought foorth our [g] righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the ſhieldes: the Lord hath raiſed vp the ſpirit of the King of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the [h] vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the ſtandard vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſcours: for the Lord hath both deuiſed, and done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many [i] waters, abundant in treaſures, thine end is come, *euen* the ‖ end of thy coueteouſnes.

14 The Lord of hoaſtes hath ſworne by † him * ſelfe, *ſaying*, Surely I will fill thee with men, as with caterpillers, and they ſhall cry and ſhout againſt thee.

15 * He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and he cauſeth the clouds to aſcend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treaſures.

17 Euery man is a beaſt by *his ovvne* [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falſehood, and there is no breath therein.

18 They are vanity, *and* the worke of errours: in the time of their [l] viſitation they ſhall periſh.

19 The [m] portion of Iaakob *is* not like them: for he is the maker of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoaſtes *is* his Name.

20 Thou art mine [n] hammer, *and* weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maid.

23 I will alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *euen* in your ſight, ſayth the Lord.

25 Beholde, I *come* vnto thee, O deſtroying [o] mountaine, ſaith the Lord, which deſtroyeſt all the earth: and I ſtill ſtretch out mine hand vpon thee, and roll thee downe from the [p] rockes, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations: but thou ſhalt be deſtroyed for euer, ſaith the Lord.

27 Set vp a ſtandard in the land: blow the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of [q] Ararat, Minni, and Aſhchenaz againſt her, appoint the prince againſt her, cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuiſe of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath failed, *and* they were like women: they haue burnt her dwelling place, *and* her bars are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the King of Babel, that his citie is taken on a [r] ſide thereof,

32 And that the paſſages are ſtopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus ſaith the Lord of hoaſtes the God of Iſrael, The daughter of Babel *is* like a threſhing floore: the time of her threſhing *is come*: yet a little while, and the time of her harueſt [s] ſhall come.

34 Nebuchad-nezzar the King of Babel hath [t] deuoured me, and deſtroyed mee: he hath made me an emptie veſſell: hee ſwallowed me vp like a dragon: and filled his belly with my delicates, *and* hath caſt me out.

35 The ſpoyle of me, and that which was left of mee, *is brought* vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants

‖ Or, of the land that riſeth vp.

[a] The Medes and Perſians that ſhall deſtroy them as the wind doeth the chaffe.

[b] Though they were forſaken for a time, yet they were not vtterly caſt off as though their husbands were dead.

[c] He ſheweth that there remaineth nothing for them that abide in Babylon, but deſtruction, Chap. 17.6. and 48.6.

[d] By whom the Lord powred out the drinke of his vengeance, to whom it pleaſed him.

[e] For the great afflictions that they haue felt by the Babylonians.

* *Iſa.21.9. reuel.14.8.*

[f] Thus the people of God exhort one another to go to Zion and praiſe God.

[g] In approouing our cauſe and puniſhing our enemies.

‖ *Or, fill, or multiply.*

[h] For the wrong done to his people and to his Temple, Chap.50.28.

[i] For the land of Caldea was full of riuers, which ran into Euphrates.

‖ *Or, meaſures.*

† *Ebr. his ſoule.*

* *Amos 6.8.*

* *Chap.10.12.*

[k] Read Chap.10.14.

[l] When God ſhall execute his vengeance.

[m] That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

[n] He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap.50.23.

[o] Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong and ſeemed inuincible.

[p] From thy ſtrong holds and fortreſſes.

[q] By theſe three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.

[r] By turning the courſe of the riuer one ſide was made open and the reedes that did grow in the water were deſtroyed, which Cyrus did by the counſell of Gobria and Gabatha Belſhazzars captains.

[s] When ſhe ſhallbe cut vp and threſhed.

[t] This is ſpoken in the perſon of the Iewes bewailing their ſtate and the crueltie of the Babylonians.

of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaith the Lord, Beholde, I will maintaine thy [u] cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſprings.

37 And Babel ſhallbe *as* heaps, a dwelling place for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lions, and yell as the lions whelps.

39 In their [x] heat I will make them feaſts, and I will make them drunken that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambs to the ſlaughter, *and* like rams and goats.

41 How is [y] Sheſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come vp vpon Babel: ſhe is couered with the multitude of the waues thereof.

43 Her cities are deſolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſit Bel in Babel, and I will bring out of his mouth, that which [a] he hath ſwallowed vp, and the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, go out of the mids of her, and deliuer yee euery man his ſoule from the fierce wrath of the Lord.

46 Leaſt your heart euen faint, and ye feare the rumour that ſhallbe heard in the land: the rumour ſhall come *this* yeere, and after that in the *other* [b] yeere *ſhall come* a rumour, and cruelty in the land, and ruler againſt ruler.

47 Therefore behold, the dayes come, that I will viſit the images of Babel, and the whole land ſhallbe confounded, and all her ſlaine ſhall fall in the mids of her.

48 Then the heauen and [c] the earth, and all that is therein, ſhall reioyce for Babel: for the deſtroyers ſhall come vnto her from the North, ſaith the Lord.

49 As Babel cauſed the [d] ſlaine of Iſrael to fall, ſo by Babel the ſlaine of all the earth did fall.

50 Ye that [e] haue eſcaped the ſword, go away, ſtand not ſtill: remember the Lord afarre off, and let Ieruſalem come into your mind.

51 Wee are [f] confounded becauſe wee haue heard reproach: ſhame hath couered our faces; for ſtraungers are come into thy Sanctuaries of the Lords houſe.

52 Wherefore behold, the dayes come, ſaith the Lord, that I will viſite her grauen images, and through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to [g] heauen, and though ſhe ſhould defend her ſtrength on hie, *yet* from mee ſhall her deſtroyers come, ſayth the Lord.

54 A ſound of a cry *commeth* from Babel: and great deſtruction from the land of the Caldeans.

55 Becauſe the Lord hath laid Babel waſte, and deſtroyed from her the great voyce, and her waues ſhall roare like great waters, *and* a ſound was made by their noyſe:

56 Becauſe the deſtroyer is come vpon her, *euen* vpon Babel, & her ſtrong men are taken, their bowes are broken: for the Lord God that recompenceth, ſhall ſurely recompence.

57 And I will [h] make drunke her princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: & they ſhall ſleep a perpetuall ſleepe, and not wake, ſayeth the King, whoſe Name *is* the Lord of hoaſts.

58 Thus ſaith the Lord of hoaſts, The [i] thicke wall of Babel ſhallbe broken, and her high gates ſhallbe burnt with fire, and the people ſhall labour in vaine, and the folke in the fire, for they ſhallbe weary.

59 The worde which Ieremiah the Prophet commaunded Sheraiah the ſonne of Neriiah, the ſonne of Maaſeiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne, and this Sheraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the euill that ſhould come vpon Babel, *euen* all theſe things that are written againſt Babel.

61 And Ieremiah ſaid to Sheraiah, When thou commeſt vnto Babel, and ſhalt ſee and ſhalt reade all theſe words,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for euer.

63 And when thou haſt made an ende of reading this booke, thou ſhalt binde a [l] ſtone to it, and caſt it in the mids of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned and ſhall not riſe from the euill, that I will bring vpon her: and they ſhall [m] be weary. Thus farre *are* the words of Ieremiah.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face, and his eyes put out. 13 The city is burned. 31 Iehoiachin is brought forth of priſon, and fed like a king.

Zedekiah* *vvas* one and twenty yeere old when he began to reigne, & he reigned eleuē yeeres in Ieruſalem, and his mothers name *vvas* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtleſſe becauſe the wrath of the Lord was againſt Ieruſalem and Iudah, till he had caſt them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

4 * But in the ninth yeere of his raigne, in the tenth moneth the tenth *day* of the moneth came Nebuchad-nezzar King of Babel, hee and all his hoaſt againſt Ieruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the citie was beſieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

7 Then the city was broken vp, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans *vvere* by the city round about) and they went by the way of the wilderneſſe.

8 But the army of the Caldeans purſued after the king, and tooke Zedekiah in the deſert of Iericho, and all the hoaſte was ſcattered from him.

9 Then they tooke the King and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

10 And the king of Babel ſlew the ſonnes of Zedekiah before his eyes: he ſlew alſo all the princes

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[u] Thus the Lord eſteemed the iniury done to his Church, as done to himſelfe, becauſe their cauſe is his.

[x] When they are inflamed with ſurfeting and drinking, I will feaſt with them, alluding to Belſhazzars banquet, Dan.5.2.

[y] Meaning Babel, as Chap.25.26.

[z] The great army of the Medes and Perſians.

[a] That is, his gifts and preſents which he had receiued as part of the ſpoile of other nations, and which the idolaters brought vnto him from all countreys.

[b] Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be brought to nothing: for the firſt yeere came the tidings, the next yeere the ſiege, & in the third yeere it was taken: yet this is not that horrible deſtruction which the prophets threatned in many places: for that was after this when they rebelled and Darius ouercame them by the policy of Zopyrus, and hanged three thouſand gentlemen beſides the common people.

[c] All creatures in heauen and earth ſhall reioyce, and praiſe God for the deſtruction of Babylon the great enemy of his Church.

[d] Babylon did not onely deſtroy Iſrael, but many other nations.

[e] Ye that are now captiues in Babylon.

[f] He ſheweth how they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.

[g] For the walles were two hundred foot high.

[h] I will ſo aſtoniſh them by afflictions that they ſhall not know which way to turne them.

[i] The thicknes of the wall was fiftie foot thicke.

[k] This was not in the time of his captiuity, but ſeuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of ſome matters.

[l] S. Iohn in his Reuelation alludeth to this place, when he ſaith that the Angel tooke a milſtone and caſt it into the ſea: ſignifying thereby the deſtruction of Babylon, Reue.18.21.

[m] They ſhall not be able to reſiſt, but ſhall labour in vaine.

* 2. *King*.24.18. 2.*chron*.39.11.

[a] So the Lord puniſhed ſin by ſinne, and gaue him vp to his rebellious heart, till he had brought the enemy vpon him to lead him away and his people.

* 2 *King* 25.1. *and chap*.39.1.

[b] Read Chap.39.4.

[c] Read 2.king 25.6. and Chap.39.5.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in priſon till the day of his death.

12 Now in the fift moneth in the [d] tenth *day* of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel came Nebuzar-adan chiefe ſteward *vvhich* [e] ſtoode before the king of Babel in Ieruſalem.

[d] In the 2.King. 25,8. it is called the ſeuenth day, becauſe the fire began then, and ſo continued to the tenth.

[e] That is, which was his ſeruant, as 2.king.25.8.

13 And burnt the Houſe of the Lord, and the Kings houſe, and all the houſes of Ieruſalem, and all the great houſes burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe ſteward, brake downe all the walles of Ieruſalem round about.

15 Then Nebuzar-adan the chiefe ſteward caried away captiue *certaine* of the poore of the people, and the reſidue of the people that remained in the citie, and thoſe that were fled, and fallen to the King of Babel, with the reſt of the multitude.

16 But Nebuzar-adan the chiefe ſteward left *certaine* of the poore of the lande, to dreſſe the vines, and to till the land.

17 Alſo the [f] pillars of braſſe that were in the Houſe of the Lord, and the baſes, and the braſen Sea, that was in the Houſe of the Lord, the Caldeans brake, and caried all the braſſe of them to Babel.

[f] Of theſe pillars reade 1.King.7.15.

18 The pots alſo and the [g] beſoms, and the inſtruments of muſicke, and the baſins, and the incenſe diſhes, and all the veſſels of braſſe wherewith they miniſtred, tooke they away.

[g] Which were alſo made of braſſe, as 1.King.7.45.

19 And the bowles, and the aſhpans, and the baſins, and the pots, and the candleſtickes, and the incenſe diſhes, and the cuppes, *and all* that was of gold, and that was of ſiluer, tooke the chiefe ſteward away.

20 With the two pillars, one Sea, and twelue braſen bulles, that were vnder the baſes, which King Salomon had made in the Houſe of the Lord: the braſſe of all theſe veſſels was without [h] weight.

[h] It was ſo much in quantitie.

21 And concerning the pillars, the height of one pillar *vvas* eighteene cubites, & a threede of twelue cubites did compaſſe it, and the thickneſſe thereof *vvas* foure fingers: *it vvas* hollow.

22 And a chapiter of braſſe *vvas* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of braſſe: the ſecond pillar alſo, and the pomegranates *vvere* like vnto theſe.

23 And there were ninetie and ſixe pomegranates on a ſide: *and* all the pomegranates vpon the networke *vvere* an [i] hundreth round about.

[i] But becauſe of the roundneſſe, no more could be ſeene but ninety and ſixe.

24 And the chiefe ſteward tooke Sheraiah the chiefe Prieſt, and Zephaniah [k] the ſecond Prieſt, and the three keepers of the doore.

[k] Which ſerued in the high Prieſts ſtead, if he had any neceſſarie impediment.

25 Hee tooke alſo out of the citie an Eunuch, which had the ouerſight of the men of warre, and [l] ſeuen men that were in the Kings preſence, which were found in the citie, and Sopher captaine of the hoaſte, who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the middes of the citie.

[l] In the 2 King. 25, 19. is read but of fiue: thoſe were the moſt excellent, and the other two, which were not ſo noble, are not there mentioned with them.

26 Nebuzar-adan the chiefe ſtewarde tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel ſmote them, and ſlewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the [m] ſeuenth yeere, *euen* three thouſand Iewes, and three and twentie.

[m] Which was the latter end of the ſeuenth yeere of his reigne, and the beginning of the eight.

29 In the [n] eighteenth yeere of Nebuchadnezzar, he caried away captiue from Ieruſalem eight hundreth thirtie and two † perſons.

[n] In the latter end alſo of that yeere, and the beginning of the nineteenth.

† *Ebr. ſoules.*

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe ſteward caried away captiue of the Iewes ſeuen hundreth fourty and fiue perſons: all the perſons *vvere* foure thouſand and ſixe hundreth.

31 And in the ſeuen and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the fiue and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *firſt* yeere of his reigne, [o] lifted vp the head of Iehoiachin king of Iudah, and brought him out of priſon,

32 And ſpake kindly vnto him, and ſet his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his priſon [p] garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion *vvas* a [q] continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

[o] That is, reſtored him to liberty and honour.

[p] And gave him princely apparell.

[q] That is he had allowance in the court, and thus at length he had reſt and quietneſſe becauſe he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miſeralle eſtate of Ieruſalem. 5 And ſheweth that they are plagued becauſe of their ſinnes. The firſt and ſecond Chapter begin euery verſe according to the letters of the Ebrew Alphabet. The third hath three verſes for euery letter, and the fourth is as the firſt.

HOw doeth [a] the citie remaine ſolitary that was ful of people? ſhe is as a widow: ſhe that was great among the nations: [b] *and* princeſſe among the provinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares *run dovvne* by her cheekes: among all her [d] louers, ſhe hath none to comfort her: all her friends haue dealt vnfaithfully with her, *and* are her enemies.

[a] The Prophet wondreth at the great iudgement of God, ſeeing Ieruſalem, which was ſo ſtrong and ſo full of people, to be now deſtroyed and deſolate.

[b] Which had chiefe rule over many provinces and countreys.

[c] So that ſhe taketh no reſt.

[d] Meaning, the Egyptians and Aſſyrians, which promiſed helpe.

3 Iudah is caried away captiue, becauſe [e] of affliction, and becauſe of great ſeruitude, ſhee dwelleth among the heathen, *and* findeth no reſt: all her perſecuters tooke her in the ſtraits.

[e] For her crueltie toward the poore and oppreſsion of ſeruants, Ier. 34,11.

4 The wayes of Zion lament, becauſe no man commeth [f] to the ſolemne feaſts, all her gates are deſolate: her Prieſts ſigh: her virgins are diſcomfited, and ſhe is in † heauineſſe.

[f] As they vſed to come vp with mirth and ioy, Pſal. 42.4.

† *Ebr. bitternes.*

5 Her aduerſaries [g] are the chiefe, *and* her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, *and* her children are gone into captiuitie before the enemie.

[g] That is, have rule over her, Deut. 28.4[illegible]

6 And from the daughter of Zion all her beauty is departed: her princes are become

[h] like harts that finde no paſture, and they are gone without ſtrength before the purſuer.

7 Ieruſalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleaſant things that ſhee had in times paſt, when her people [i] fell into the hand of the enemie, and none did helpe her: the adverſarie ſawe her, *and* did mocke at her [k] Sabbaths.

8 Ieruſalem hath grieuouſly ſinned, therefore ſhe is ‖ in deriſion: all that honoured her, deſpiſe her, becauſe they have ſeene her filthines: yea, ſhe ſigheth, and turneth backward.

9 [l] Her filthineſſe is in her ſkirts: ſhe remembred not her laſt end, therefore ſhee came downe wonderfully: ſhee had no comforter: O Lord, behold mine affliction: for the enemie † is proud.

10 The enemie hath ſtretched out his hande upon all her pleaſant things: for ſhe hath ſeene the heathen enter into her Sanctuarie, whom [m] thou diddeſt command, that they ſhould not enter into thy Church.

11 All her people ſigh and ſeeke *their* bread: they haue giuen their pleaſant things for meat to refreſh the ſoule: ſee, O Lord, and conſider: for I am become vile.

12 Haue yee no regard, all yee that paſſe by *this* way? behold and ſee, if there be any [n] ſorow like unto my ſorowe, which is done unto mee wherewith the Lord hath afflicted *mee* in the day of his fierce wrath.

13 From aboue hath [o] hee ſent fire into my bones, which prevaileth againſt them: hee hath ſpread a net for my feet, *and* turned mee backe: he hath made me deſolate, *and* dayly in heauineſſe.

14 The [p] yoke of my tranſgreſſions is bound upon his hand: they are wrapped, and come up upon my necke: hee hath made my ſtrength to fall: the Lord hath delivered me into *their* hands, neither am I able to riſe up.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee: hee hath called an aſſembly againſt me to deſtroy my yong men: the Lord hath troden [q] the winepreſſe vpon the virgine the daughter of Iudah.

16 * For theſe things I weepe: mine eye, *euen* mine eye caſteth out water, becauſe the comforter that ſhould refreſh my ſoule, is farre from me: my children are deſolate, becauſe the enemie preuailed.

17 Zion ſtretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ieruſalem is [r] as a menſtruous woman in the middes of them.

18. The Lord is righteous: for I haue rebelled againſt his † commandement: heare, I pray you, all people, and behold my ſorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, *but* they deceiued me: my Prieſts and mine Elders periſhed in the citie, while they [ſ] ſought their meate to refreſh their ſoules.

20 Behold, O Lord, how I am troubled: my bowels ſwell: mine heart is turned within me, for I am full of heauines: the ſword ſpoileth abroad, as death *doeth* at home.

21 They haue heard that I mourne, *but* there is none to comfort mee: all mine enemies haue heard of my trouble, *and* are glad, that thou haſt done it: thou wilt bring the day, that thou haſt pronounced, and they ſhall be like vnto me.

[h] As men pined away with ſorow and that have no courage.

[i] In her miſery ſhe conſidered the great benefits and commodities that ſhe had loſt.

[k] At her religion and ſerving of God, which was the greateſt griefe to the godly.

‖ *Or, driven away.*

[l] She is not aſhamed of her ſinne, although it be manifeſt.

† *Ebr. hath magnified himſelfe.*

[m] God forbiddeth that the Ammonites and Moabites ſhould enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut. 23, 3.

[n] Thus Ieruſalem lamenteth mooving others to pitie her, and to learne by her example.

[o] This declareth that we ſhould acknowledge God to be the author of all our afflictions to the intent that we might ſeeke vnto him for remedy.

[p] Mine heavie ſinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

[q] He hath troden them vnder foot as they tread grapes in the winepreſſe.

* *Ierem.* 14,17. *chap.* 2. 18.

[r] Which becauſe of her pollution was ſeparate from her husband, Lev. 15, 19. and was abhorred for the time.

† *Ebr. mouth.*

[ſ] That is, they died for hunger

22 [t] Let all their wickednes come before thee: ‖ do vnto them, as thou haſt done vnto me, for all my tranſgreſsions: for my ſighes are many, and mine heart is heauy.

CHAP. II.

How hath the Lord [a] darkened the daughter of Zion in his wrath! *and* hath caſt downe from [b] heauen vnto the earth the beautie of Iſrael, and remembred not his [c] footeſtoole in the day of his wrath!

2 The Lord hath deſtroyed all the habitations of Iaakob: & not ſpared: he hath throwen downe in his wrath the ſtrong holds of the daughter of Iudah: he hath caſt them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the [d] horne of Iſrael: he hath drauwen back his [e] right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He [f] hath bent his bowe like an enemie: his right hand was ſtretched vp as an aduerſary, and ſlew all that was pleaſant to the eye in the Tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Iſrael *and* conſumed all his palaces: he hath deſtroyed his ſtrong holdes, and hath increaſed in the daughter of Iudah lamentation and mourning.

6 For he hath deſtroyed his Tabernacle, as a garden he hath deſtroyed his Congregation: the Lord hath cauſed the Feaſtes and Sabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his wrath, the King and the Prieſt.

7 The Lord hath forſaken his altar: hee hath abhorred his Sanctuarie: hee hath given into the hand of the enemy the walles of her palaces: they have made a [g] noiſe in the Houſe of the Lord, as in the day of ſolemnitie.

8 The Lord hath determined to deſtroy the wall of the daughter of Zion: hee ſtretched out a line: hee hath not withdrawen his hand from deſtroying: therefore hee made the rampart, [h] and the wall to lament: they were deſtroyed together.

9 Her gates are ſunke to the ground: hee hath deſtroyed and broken her barres: her King and her Princes *are* among the Gentiles: the Law *is* no more, neither can her Prophets ‖ receiue *any* viſion from the Lord.

10 The Elders of the daughter of Zion ſit vpon the ground, and keepe ſilence: they haue caſt vp duſt vpon their heades: they haue girded themſelues with ſackecloath: the virgins of Ieruſalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels ſwell: my liuer is powred vpon the earth, for the deſtruction of the daughter of my people, becauſe the children and ſucklings ‖ ſwoone in the ſtreets of the citie.

12 They haue ſaid to their mothers, Where is † bread and drinke? when they ſwooned as the wounded in the ſtreetes of the city, *and* when they † gaue vp the ghoſt in their mothers boſome.

13 [i] What thing ſhall I take to witneſſe for thee? What thing ſhall I compare to thee, O

[t] Of deſiring vengeance againſt the enemie, read Ier. 11,20. and 18,21.

‖ *Or gather them like grapes.*

[a] That is, brought her from proſperitie to adverſitie.

[b] Hath given her a moſt ſore fall.

[c] Alluding to the Temple, or to the Arke of the covenant, which was called the footſtoole of the Lord, becauſe they ſhould not ſet their mindes ſo low, but lift vp their hearts toward the heavens.

[d] Meaning the glory and ſtrength, as 1. Sam 2, 1.

[e] That is, his ſuccour which he was wont to ſend vs, when our enemies oppreſſed vs.

[f] Shewing that there is no remedy but deſtruction, where God is the enemie.

[g] As the people were accuſtomed to praiſe God to the ſolemne feaſts with a loud voyce, ſo now the enemies blaſpheme him with ſhouting and cry.

[h] This is a figurative ſpeech, as that was, when he ſaid, the wayes did lament, Chap. 1, 4. meaning that this ſorowe was ſo great, that the inſenſible things had their part thereof.

‖ *Or, finde.*

‖ *Or, faint.*

† *Ebr. wheat and wine.*

† *Ebr. powred out the ſoule.*

[i] Meaning, that her calamitie was ſo evident, that it needed no witneſſes.

daughter Ieruſalem? what ſhall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach *is* great like the ſea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and fooliſh things for thee, and they haue not diſcouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee falſe ‖ propheсies, and cauſes of baniſhment.

15 All that paſſe by the way, clap their hands at thee: they hiſſe and wag their head vpon the daughter Ieruſalem, *ſaying*, Is this the citie that men call, The perfection of beauty, *and* the ioy of the whole earth?

16 All thine enemies haue opened their mouth againſt thee: they hiſſe and gnaſh the teeth, ſaying, Let vs deuoure it: certainly this is the day that we looked for: we haue found *and* ſeene it.

17 * The Lord hath done that which he had purpoſed: he hath fulfilled his word that he had determined of old time: he hath throwen downe, and not ſpared: hee hath cauſed thine enemie to reioyce ouer thee, and ſet vp the horne of thine aduerſaries.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares run downe like a riuer, day and night: take thee no reſt, neither let the apple of thine eye ceaſe.

19 Ariſe, cry in the night: in the beginning of the watches, powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the ſtreetes.

20 Beholde, O Lord, and conſider to whom thou haſt done thus: ſhall the women eate their fruit, *and* children of a ‖ ſpanne long? ſhall the Prieſt and the Prophet be ſlaine in the Sanctuarie of the Lord?

21 The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword: thou haſt ſlaine *them* in the day of thy wrath: thou haſt killed, and not ſpared.

22 Thou haſt called as in a ſolemne day my ‖ terrours round about, ſo that in the day of the Lords wrath none eſcaped nor remained: thoſe that I haue nouriſhed and brought vp, hath mine enemie conſumed.

CHAP. III.

I Am the man that hath ſeene [a] affliction in the rod of his indignation.

2 He hath led me, and brought me into darkneſſe, but not to light.

3 Surely he is turned againſt me: he turneth his hand *againſt me* all the day.

4 My fleſh and my skinne hath he cauſed to waxe old, *and* he hath broken my bones.

5 He hath [b] builded againſt me, and compaſſed *me* with gall and labour.

6 He hath ſet me in darke places, as they that be dead for euer.

7 He hath hedged about mee, that I cannot get out: he hath made my chaines heauie.

8 Alſo when I cry and ſhout, he ſhutteth out my [c] prayer.

9 He hath [d] ſtopped vp my wayes with hewen ſtone, *and* turned away my paths.

[k] Becauſe the falſe prophets called themſelues Seers, as the other were called, therefore he ſheweth that they ſaw amiſſe, becauſe they did not reproue the peoples faults, but flattered them in their ſinnes, which was the cauſe of their deſtruction.

‖ *Or, burdens.*

* *Leuit.26 15.25. deut.28.15.25.*

* *Ierem.14.17. chap.1.16.*

‖ *Or, brought vp in their owne hands.*

‖ *Or, enemies whom I feared.*

[a] The Prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when he declared the deſtruction of Ieruſalem, as Iere. 20,1.

[b] He ſpeaketh this, as one that felt Gods heauie iudgement, which he greatly feared, and therefore ſetteth them out with this diuerſitie of words.

[c] This is a great tentation to the godly, when they ſee not the fruit of their prayers, and cauſeth them to thinke that they are not heard, which thing God vſeth to doe, that they might pray more earneſtly and the oftner.

[d] And keepeth me in hold as a priſoner.

10 [e] He was vnto me *as* a beare lying in wait, *and as* a lion in ſecret places.

11 He hath ſtopped my wayes, and pulled me in pieces: he hath made me deſolate.

12 Hee hath bent his bowe, and made mee a marke for the arrow.

13 He cauſed † the arrowes of his quiuer to enter into my reines.

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſ, *and* made me drunken with [f] wormewood.

16 He hath alſo broken my teeth with ſtones, *and* hath couered me with aſhes.

17 Thus my ſoule was farre off from peace: I forgat proſperitie.

18 And I ſaid, My ſtrength and my [g] hope is periſhed from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My ſoule hath them in remembrance, and is humbled [h] in me.

21 I conſider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that wee are not conſumed, becauſe his compaſſions faile not.

23 *They are* renewed [k] euery morning: great is thy faithfulneſſe.

24 The Lord *is* my [l] portion, ſaith my ſoule: therefore will I hope in him.

25 The Lord is good vnto them that truſt in him, *and* to the ſoule that ſeeketh him.

26 It is good both to truſt, and to waite for the ſaluation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He ſitteth alone, [n] and keepeth ſilence, becauſe he hath borne it vpon him.

29 He putteth his [o] mouth in the duſt, if there may be hope.

30 Hee giueth his cheeke to him that ſmiteth him: he is full with reproches.

31 For the Lord will not forſake for euer.

32 But though hee ſend affliction, yet will hee haue compaſſion according to the multitude of his mercies.

33 For he doeth not [p] puniſh † willingly, nor afflict the children of men,

34 In ſtamping vnder his feete all the priſoners of the earth,

35 In ouerthrowing the right of a man before the face of the moſt High,

36 In ſubuerting a man in his cauſe: the Lord [q] ſeeth it not.

37 Who is he then that ſaith, and it commeth to paſſe, *and* the Lord [r] commandeth it not?

38 Out of the mouth of the moſt High proceedeth not [ſ] euill and good?

39 Wherefore *then* is the liuing [t] man ſorowfull? man *ſuffereth* for his ſinne.

40 Let vs ſearch and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.

42 We haue ſinned, and haue rebelled, *therefore* thou haſt not ſpared.

43 Thou haſt couered *vs* with wrath, and perſecuted vs: thou haſt ſlaine, *and* not ſpared.

44 Thou haſt couered thy ſelfe with a cloude, that *our* prayer ſhould not paſſe thorow.

[e] He hath no pitie on me.

† *Ebr. ſonnes.*

[f] With great anguiſh and ſorow he hath made me to loſe my ſenſe.

[g] Thus with paine he was driuen to and fro betweene hope and deſpaire, as the godly oft times are, yet in the end the ſpirit getteth the victory.

[h] He ſheweth that God thus vſeth to exerciſe his, to the intent that hereby they may know themſelues, and feele his mercies.

[i] Conſidering the wickednes of man, it is maruell that any remaineth aliue: but onely that God for his owne mercies ſake and for his promiſe, will euer haue his Church to remaine, though they be neuer ſo few in number, Iſa 1.9.

[k] We feele thy benefits dayly.

[l] The godly put their whole confidence in God, and therefore looke for none other inheritance, as Pſal. 16.5.

[m] He ſheweth that we can neuer begin too timely to be exerciſed vnder the croſſe, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.

[n] He murmureth not againſt God, but is patient.

[o] He humbleth himſelfe as they that fall downe with their face to the ground, and ſo with patience waiteth for ſuccour.

[p] He taketh no pleaſure in it, but doeth it of neceſſitie for our amendment, when he ſuffereth the wicked to oppreſſe the poore.

† *Eb. with his heart.*

[q] He doeth not delight therein.

[r] He ſheweth that nothing is done without Gods prouidence.

[ſ] That is, aduerſitie and proſperity, Amos 3.6.

[t] When God afflicteth him.

[u] That is, both hearts and hands: for elſe to lift vp the hands, is but hypocriſie.

* 1.Cor.4.13.

45 Thou haſt made vs *as* the * off-ſcowring and refuſe in the mids of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs *vvith* deſolation and deſtruction.

48 Mine eye caſteth out riuers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay, and ceaſeth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye [x] breaketh mine heart becauſe of all the daughters of my citie.

[x] I am ouercome with ſore weeping for all my people.

52 Mine enemies chaſed mee ſore, like a bird, without cauſe.

53 They haue ſhut vp my life [y] in the dungeon, and caſt a ſtone vpon me.

[y] Reade Iere. 37. 16. how he was in the myrie dungeon.

54 Waters flowed ouer mine head, *then* thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou haſt heard my voyce: ſtop not thine eare from my ſigh, *and* from my cry.

57 Thou dreweſt neere in the day that I called vpon thee: thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my [z] ſoule, *and* haſt redeemed my life.

[z] Meaning, the cauſe wherefore his life was in danger.

59 O Lord, thou haſt ſeene my wrong, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, *and* all their deuices againſt me:

61 Thou haſt heard their reproach, O Lord, *and* all their imaginations againſt me.

62 The lips *alſo* of thoſe that roſe againſt me, and their whiſpering againſt me continually.

63 Behold, their ſitting downe, and their riſing vp, *hovv* I am their ſong.

64 * Giue them a recompenſe, O Lord, according to the worke of their hands.

* *Pſal.28.4.*

65 Giue them ‖ ſorow of heart *euen* thy curſe to them.

‖ *Or, an obſtinate heart.*

66 Perſecute with wrath and deſtroy them from vnder the heauen, O Lord.

CHAP. IV.

HOw is the [a] golde become ſo ‖ dimme! the moſt fine gold is changed, *and* the ſtones of the Sanctuary are ſcattered in the corner of euery ſtreete.

[a] By the gold, he meaneth the princes, as by the ſtones he vnderſtandeth the Prieſts.

‖ *Or, hid.*

2 The noble ‖ men of Zion comparable to fine gold, how are they eſteemed as earthen [b] pitchers, *euen* the worke of the hands of the potter!

‖ *Or, ſonnes.*

[b] Which are of ſmall eſtimation, and haue none honour.

3 Euen the dragons [c] draw out the breſts, and giue ſucke to their yong: *but* the daughter of my people *is become* cruell like the [d] Oſtriches in the wilderneſſe.

[c] Though the dragons be cruell, yet they pitie their yong, and nouriſh them, which thing Ieruſalem doeth not.

[d] The women forſake their children, as the oſtrich doth her egges, Iob 39.17.

4 The tongue of the ſucking childe cleaueth to the roofe of his mouth for thirſt: the young children aske bread, *but* no man breaketh it vnto them.

5 They that did feede delicately, periſh in the ſtreetes: they that were brought vp in ſcarlet, embrace the dongue.

6 For the iniquity of the daughter of my people is become greater then the ſinne of Sodome, that was * deſtroyed as in a moment, and ‖ none pitched camps againſt her.

* *Gen.19.25.*

‖ *Or, no ſtrength was againſt her.*

7 Her * Nazarites were purer then the ſnow, *and* whiter then the milke: they were more ruddy in body then the red precious ſtones: they were *like* poliſhed ſaphir.

* *Num.6.2.*

8 *Novv* their [e] viſage is blacker then a coale: they cannot know them in the ſtreetes: their skin cleaueth to their bones: it is withered like a ſtocke.

[e] They that were before moſt in Gods fauour, are now in greateſt abomination vnto him.

9 They that be ſlaine with the ſword, are better then they that are killed with hunger: for they fade away *as* they were ſtricken thorowe for the [f] fruits of the field.

[f] For lacke of food they pine away and conſume.

10 The hands of the pitifull women haue ſodden their owne children, *vvhich* were their meat in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundation thereof.

12 The kings of the earth, and all the inhabitants of the world, would not haue beleeued that the aduerſary and the enemie ſhould haue entred into the gates of Ieruſalem:

13 For the ſinnes of her prophets, *and* the iniquities of her prieſts, that haue ſhed the blood of the iuſt in the mids of [g] her.

[g] He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectation.

14 They haue wandred *as* blinde men [h] in the ſtreets, and they were polluted with blood, ſo that [i] they would not touch their garments.

[h] Some referre this to the blinde men, which as they went, ſtumbled on the blood, whereof the city was full.

[i] Meaning, the heathen which came to deſtroy them, could not abide them.

15 *But* they cried vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue ſaid among the heathen, They ſhall no more dwell there.

16 The ‖ anger of the Lord hath ſcattered them, he will no more regard them: [k] they reuerenced not the face of the Prieſt, nor had compaſſion on the Elders.

‖ *Or, face.*

[k] That is, the enemies.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for [l] a nation that could not ſaue vs.

[l] He ſheweth two principall cauſes of their deſtruction: their crueltie and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

18 They hunt our ſteps, that we cannot go in our ſtreets: our end is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the eagles of the heauen: they purſued vs vpon the mountaines, and laid wait for vs in the wildernes.

20 The [m] breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whom we ſaid, Vnder his ſhadow we ſhalbe preſerued aliue among the heathen.

[m] Our king Ioſiah, in whom ſtood our hope of Gods fauour, & on whom depended our ſtate and life, was ſlaine, whom he calleth Anointed, becauſe he was a figure of Chriſt.

21 Reioyce and be glad, [n] O daughter Edom: that dwelleſt in the land of Vz, the cup alſo ſhall paſſe thorow vnto thee: thou ſhalt be drunken ‖ and vomit.

[n] This is ſpoken by deriſion.

‖ *Or, ſhew thy nakedneſſe.*

22 Thy puniſhment is accompliſhed, O daughter Zion: he [o] will no more carie thee away into captiuity, *but* he will viſit thine iniquity, O daughter Edom, he will diſcouer thy ſinnes.

[o] He comforteth the Church, by that after ſeuenty yeeres their ſorowes ſhall haue an end, whereas the wicked ſhould be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] conſider, and behold our reproach.

[a] This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour: albeit it ſeemeth that the Prophet fore ſeeing their miſeries to come, thus prayed.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe euen without father, *and* our mothers are as widowes.

4 Wee haue drunken our [b] water for money: *and* our wood is ſold *vnto vs.*

5 Our neckes are vnder perſecution: wee are weary, and haue no reſt.

6 We haue giuen our [c] hands to the Egyp-

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[b] Meaning, their extreme ſeruitude and bondage. [c] We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

tians, *and* to Aſſhur, to be ſatisfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne [d] their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the *perill* of our liues, becauſe of the ſword [e] of the wilderneſſe.

10 Our skinne was blacke like as an ouen becauſe of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate, *and* the yong men from their ſongs.

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue ſinned.

17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion, which is deſolate: the foxes run vpon it.

19 *But* thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for euer, *and* forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhallbe turned: renewe our dayes as of old.

22 But thou haſt vtterly reiected vs: thou art exceedingly angry againſt vs.

[d] As our fathers have bin puniſhed for their ſinnes: ſo we that are culpable of the ſame ſins, are puniſhed.

[e] Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer vs to go and ſeeke our neceſſary food.

[f] That is, by the enemies hand.

[g] Their ſlauerie was ſo great, that they were not able to abide it.

[h] There were no more lawes nor forme of commonwealth.

[i] With weeping.

[k] And therefore thy couenant and mercies can neuer faile.

[l] Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31, 18.

EZEKIEL.

THE ARGVMENT.

AFter that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo vvent into captiuitie vvith his mother and diuers of his princes and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counſell, as though the things vvhich they had prophecied ſhould not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon vvherefore he confirmeth his former prophecies, declaring by nevv viſions, and reuelations ſhevved vnto him, that the citie ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plagues, in ſo much that they that remained, ſhouldbe brought into cruell bondage. And leaſt the godly ſhould deſpaire in theſe great troubles, he aſſureth them that God vvill deliuer his Church at his time appoynted, and alſo deſtroy their enemies, vvhich either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould be chiefly performed vnder Chriſt, of vvhom in this booke are many notable promiſes, and in vvhom the glory of the nevv Temple ſhould perfectly be reſtored. He prophecied theſe things in Caldea, at the ſame time that Ieremiah prophecied in Iudah, and there began in the fiſt yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophecied, in what place. 3 His kinred. 5 The viſion of the foure beaſtes. 26 The viſion of the throne.

IT came to paſſe in the [a] thirteenth yeere, in the fourth *moneth, and* in the fift *day* of the moneth (as I was among the captiues by the river [b] Chebar) that the heavens were opened, and I ſawe viſions of [c] GOD.

2 In the fift *day* of the moneth (which was the fift yeere of king Iehoiachins captiuitie.)

3 The word of the Lord came unto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the river Chebar, where the [d] hand of the Lord was upon him.

4 And I looked, and behold, a [e] whirlewind came out of the North, a great cloude and a fire wrapped about it, and a brightneſſe *vvas* about it, and in the mids thereof, *to vvit,* in the middes of the fire *came out* as the likeneſſe of ‖ amber.

5 Alſo out of the mids thereof *came* the likeneſſe of [f] foure beaſts, and this was their forme: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete *vvere* ſtreight feete, and the ſole of their feete *vvas* like the ſoles of a calues foote, and they ſparkled like the appearance of bright braſſe.

8 And the hands of a man *came out* from under their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their wings one to another, *and* when they went forth, they returned not, *but* euery one went ſtreight forward.

10 And the ſimilitude of their faces *vvas as* [h] the face of man: and they foure had the face of a lyon on the right ſide, and they foure had the face of a bullocke on the left ſide: they foure alſo had the face of an Eagle.

11 Thus were their faces: but their wings *vvere* ſpread out aboue: two *vvings* of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went ſtreight forward: they went whither their † ſpirit led them, *and* they returned not when they went forth.

13 The ſimilitude alſo of the beaſts, *and* their appearance *vvas* like burning coles of fire, and like the appearance of lampes: *for the fire* ran among the beaſtes, and the fire gaue a gliſter, and out of the fire there went lightning.

14 And the beaſtes ranne, and [i] returned like unto lightning.

15 ¶ Now as I beheld the beaſts, beholde, a wheele *appeared* vpon the earth by the beaſts, hauing foure faces.

16 The faſhion of the wheeles and their worke *vvas* like unto a [k] Chryſolyte: and they foure had one forme, and their faſhion and their worke *vvas* as one wheele in *another* wheele.

17 When they went, they went upon their foure ſides, *and* they returned not when they went.

18 They had alſo ‖ rings, and height, and were *fearefull* to beholde, and their rings were full of eyes, round about them foure.

[a] After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Ioſiah, ſo that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel and many of the people, who the fiſt yeere after ſaw theſe viſions.

[b] Which was a part of Euphrates ſo called.

[c] That is notable and excellent viſions, ſo that it might be knowen, it was no naturall dreame, but came of God.

[d] That is, the ſpirit of prophecie, as Chap. 3. 22. & 37. 1.

[e] By this diuerſity of words he ſignifieth the fearefull iudgement of God and the great afflictions that ſhould come vpon Ieruſalem.

‖ *Or, pale fellow.*

[f] Which were the foure Cherubims that repreſented the glory of God, as Chap. 3. 23.

[g] The wing of the one touched the wing of the other.

[h] Euery Cherubim had foure faces, the face of a man, and of a lion on the right ſide, and the face of a bullocke and of an Eagle on the left ſide.

† *Ebr. whither their ſpirit or will was to goe.*

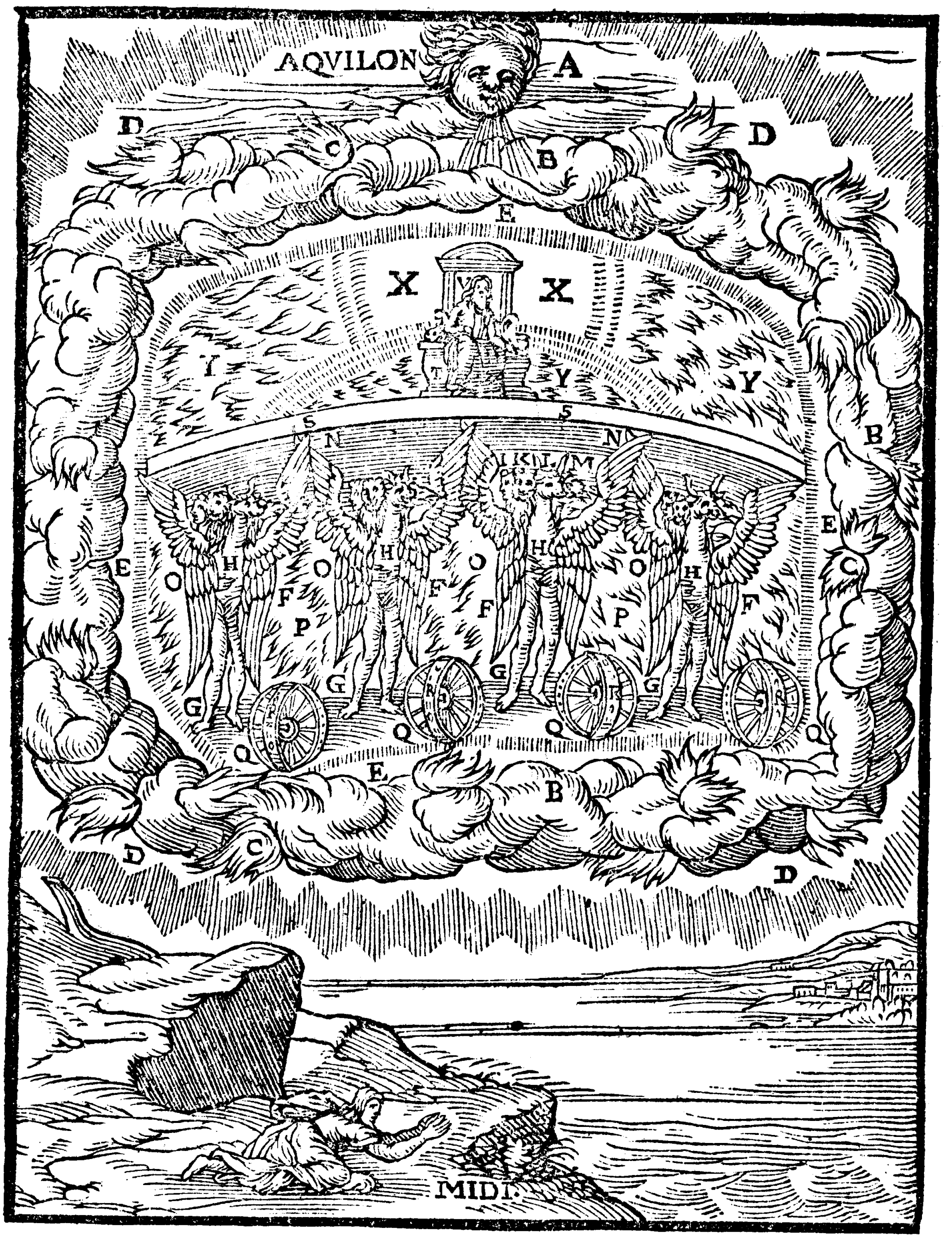
[i] That is, when they had executed Gods will: for afore they returned not till God had changed the ſtate of things.

[k] The Ebrewe worde is tarſiſh, meaning that the colour was like the Cilician Sea, or a precious ſtone ſo called.

‖ *Or, the went.*

19 And

THE VISION OF EZEKIEL.



A *The wirle wind that came out of the North, or Aquilon.*
B *The great cloud.*
C *The fire wrapped about it.*
D *The brightneſſe about it.*
E *The likeneſſe of Amber, or the pale colour.*
F *The forme of the foure beaſts.*
G *Their feet like calues feet.*
H *Hands comming out from vnder their wings.*
I K L M *The faſhion of the foure faces of euery beaſt.*
N *Their wings ioyned one to another.*
O *Their two wings which couered their bodies.*
P *Fire running among the beasts.*
Q *Wheeles hauing euery one foure faces.*
R *The rings of the wheeles which were full of eyes.*
S *The firmament like vnto Cryſtall.*
T *The throne, which was ſet vpon the firmament.*
V *Where ſate like the appearance of a man.*
X *The appearance of amber aboue, and beneath the man.*
Y *The fire about him.*
Z *The brightnes of fire like the rainebow.*

Midy, Of the South.

19 And when the beaſtes went, the wheeles went with them: and when the beaſts were lift vp from the earth, the wheeles were lift vp.

20 Whither their ſpirit led them, they went. *and* thither did the ſpirit of the wheeles leade them, and the wheeles were lifted vp beſides them: for the ſpirit of the beaſts *vvas* in the wheeles.

21 When the *beaſts* went, they went, and when they ſtood, they ſtood, and when they were lifted vp from the earth, the wheeles were lifted vp beſides them; for the ſpirit of the beaſtes *vvas* in the wheeles.

22 And the ſimilitude of the firmament vpon the heads of the beaſts *vvas* wonderfull, like vnto cryſtall ſpread ouer their heads aboue.

23 And vnder the firmament *vvere* their wings ſtreight, the one toward the other: euery one had two which couered them, and euery one had two which couered their bodies.

24 And when they went foorth, I heard the noiſe of their [l] wings, like the noiſe of great waters, *and* as the voyce of the Almightie, *euen* the voice of ſpeach, as the noiſe of an hoaſt: *euen* when they ſtood, they [m] let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they ſtood, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heads, *vvas* the faſhion of a throne like vnto a Saphir ſtone, and vpon the ſimilitude of the throne *vvas* by appearance, as the ſimilitude of a man aboue vpon it.

27 And I ſaw as the appearance of amber, *and* as the ſimilitude of fire [n] round about within it to looke too, euen from his loynes vpward: and to looke too, euen from his loynes downeward, I ſaw as the likeneſſe of fire, and brightnes round about it.

[l] Which declared the ſwiftnes and the fearefulneſſe of Gods iudgements.

[m] Which ſignified that they had no power of themſelues, but onely waited to execute Gods commandement.

[n] Whereby was ſignified a terrible iudgement toward the earth.

28 As the likeneſſe of the bow, that is in the cloude in the day of raine, ſo *vvas* the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lord: and when I ſaw it, I fell [o] vpon my face, and I heard a voyce of one that ſpake.

CHAP. II.

The Prophet is ſent to call the people from their errour.

ANd [a] he ſaid vnto me, [b] Sonne of man, ſtand vp vpon thy feete, and I will ſpeake vnto thee.

2 [c] And the ſpirit entred into mee, when hee had ſpoken vnto me, and ſet me vpon my feete, ſo that I heard him that ſpake vnto me.

3 And he ſayd vnto me, Sonne of Man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: *for* they and their fathers haue rebelled againſt me, euen vnto this very day.

4 For *they are* [†] impudent children, and ſtiffe hearted: I do ſend thee vnto them, and thou ſhalt ſay vnto them, Thus ſaith the Lord God;

5 But ſurely they will not heare, neither in deede will they ceaſe: for they are a rebellious houſe: yet ſhall they know that [d] there hath bene a Prophet among them.

6 And thou ſonne of man, [e] feare them not, neither be afraid of their words, although rebels and thornes *be* with thee, and thou remaineſt with ſcorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious houſe.

7 Therefore thou ſhalt ſpeake my words vnto them, *but* ſurely they will not heare, neither wil they indeede ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay vnto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, beholde, an hand was ſent vnto me, and loe, a roule of a booke *vvas* therein.

10 And he ſpread it before me, and it was written within and without, and there was written therein, [g] Lamentation and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God and with the conſtant boldneſſe of the ſpirit, is ſent vnto the people that were in captiuity. 17 The office of true miniſters.

MOreouer he ſaid vnto me, Sonne of man, eate that thou findeſt: [a] eate this roule, and goe, *and* ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he ſaid vnto mee, Sonne of man, cauſe thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as ſweete as hony.

4 And he ſaid vnto me, Sonne of man, goe *and* enter into the houſe of Iſrael, and declare them my words.

5 For thou art not ſent to a people of an [†] vnknowen tongue, or of an hard language, *but* to the houſe of Iſrael,

6 Not to many people of an vnknowen tongue, or of an hart languague, whoſe words thou canſt not vnderſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey mee: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Beholde, I haue made thy [b] face ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I haue made thy forehead as the adamant, *and* harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious houſe.

10 He ſaid moreouer vnto me, Sonne of man, [c] receiue in thine heart all my words that I ſpeake vnto thee, and heare *them* with thine eares,

11 And goe *and* enter to them that are led away captiues vnto the children of thy people, and ſpeake vnto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will noe heare, neither will they indeede ceaſe.

12 Then the ſpirit tooke me vp, and I heard behinde mee a noyſe of a great ruſhing, *ſaying*, [d] Bleſſed *be* the glory of the Lord out of his place.

13 *I heard* alſo the noyſe of the wings of the beaſts, that touched one another, and the ratling of the wheeles that were by them, euen a noyſe of a great ruſhing.

14 So the ſpirit lift me vp, and tooke me away, and I [e] went in bitterneſſe *and* indignation of my ſpirit, but the hand of the Lord was ſtrong vpon mee.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chepar, and I ſate where they ſate, and remained there aſtoniſhed among them [g] ſeuen dayes.

16 And at the ende of ſeuen dayes, the word of the Lord came againe vnto me, ſaying,

17 Sonne of man, I haue made thee a [h] watchman vnto the houſe of Iſrael: therefore heare the word at my mouth, and giue them warning from mee

18 When I ſhall ſay vnto the wicked, Thou ſhalt ſurely die, and thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickedneſſe, nor from his wicked way, hee ſhall die in his iniquitie, but thou haſt deliuered thy ſoule.

20 Likewiſe if a [i] righteous man turne from his righteouſneſſe, and commit iniquity, I will lay a [k] ſtumbling blocke before him and hee ſhall die, becauſe thou haſt not giuen him warning, he ſhall die in his ſinne, and his [l] righteous deedes, which hee hath done, ſhall not be remembred: but his blood will I require at thine hand.

21 Neuertheleſſe, if thou admoniſh that righteous man, that the righteous ſinne not, and that he doeth not ſinne, he ſhall liue becauſe he is admoniſhed: alſo thou haſt deliuered thy ſoule.

22 And the [m] hand of the Lord was there vpon mee, and he ſaid vnto me, Ariſe, *and* goe into the [||] field, and I will there talke with thee.

23 So when I had riſen vp, and gone forth into the field, behold, the [n] glory of the Lord ſtood there, as the glory which I ſaw by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which [o] ſet

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[o] Conſidering the maieſtie of God, and the weakneſſe of fleſh.

[a] That is, the Lord.

[b] Meaning, man which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate, and Gods grace.

[c] So that he could not abide Gods preſence, till Gods Spirit did enter into him.

[†] *Ebr. hard of face.*

[d] This declareth on the one part Gods great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his Prophets among them, and admoniſheth his miniſters on the other part that they ceaſe not to doe their duetie, though the people be neuer ſo obſtinate: for the word of God ſhallbe either to their ſaluation or greater condemnation.

[e] Reade Ierem. 1,17. he ſheweth that for none afflictions they ſhould ceaſe to do their dueties.

[f] Hee doeth not onely exhort him to his duetie, but alſo giueth him the meanes wherewith he may be able to execute it.

[g] Hee ſheweth what were the contents of this booke: to wit, Gods iudgements againſt the wicked.

[a] Whereby is meant that none is meete to be Gods meſſenger before he haue receiued the word of God in his heart, as verſe 10. and haue a zeale therevnto, and delight therein, as Iere. 15,16. Reuel. 10,10.

[†] *Ebr. deepe lips.*

[b] God promiſeth his aſſiſtance to his miniſters, and that he will giue them boldneſſe and conſtancie in their vocation, Iſa. 50,7. Iere. 1, 18. Mich. 3,8.

[c] Hee ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeake nothing as of themſelues, but that onely, which they haue receiued of the Lord.

[d] Whereby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple, for this declared that the citie and Temple ſhould be deſtroyed.

[e] This ſheweth that there is euer an infirmity of the fleſh which can neuer be ready to render full obedience to God, and alſo Gods grace who euer aſſiſteth his, and ouercommeth their rebellious affections.

[f] Which was a place by Euphrates, where the Iewes were priſoners.

[g] Declaring hereby that Gods miniſters muſt with aduiſement and deliberation vtter his iudgements.

[h] Of this reade Chap. 33,2.

[i] If he that hath bene inſtructed in the right way turne backe.

[k] I will giue him vp to a reprobate mind, Rom. 1, 28.

[l] Which ſeemed to haue bene done in faith, and were not.

[m] That is, the Spirit of propheſie.

[||] *Or, valley.*

[n] Meaning, the viſion of the Cherubims, and the wheeles.

[o] Reade Chap. 2. 2.

mee vp vpon my feete, and ſpake vnto mee, and ſayd vnto mee, Come, *and* [p] ſhut thy ſelfe within thine houſe.

25 But thou, O ſonne of man, beholde, they ſhall put bandes vpon thee, and ſhall binde thee with them, and thou ſhalt not goe out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou ſhalt be dumbe, and ſhalt not be to them as a man that rebuketh: for they are a rebellious houſe.

27 But when I ſhall haue ſpoken vnto thee, I will open thy mouth, and thou ſhalt ſay vnto them, Thus ſayth the Lord God, He that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious houſe.

CHAP. IIII.

1 The beſieging of the citie of Ieruſalem is ſignified. 9 The long continuance of the captiuitie of Iſrael. 16 An hunger is propheſied to come.

THou alſo ſonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, *euen* Ieruſalem.

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it, ſet the campe alſo againſt it, and lay engines of warre againſt it round about.

3 Moreouer, take an [a] yron pan, and ſet it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this ſhall be a ſigne vnto the houſe of Iſrael.

4 Sleepe thou alſo vpon thy left ſide, and lay the iniquitie of the [b] houſe of Iſrael vpon it: *according* to the number of the dayes, that thou ſhalt ſleepe vpon it, thou ſhalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquity according to the number of the dayes, *euen* three hundreth and ninethie dayes: ſo ſhalt thou beare the iniquitie of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, ſleepe againe vpon thy [c] right ſide, and thou ſhalt beare the iniquitie of the houſe of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therefore thou ſhalt direct thy face toward the ſiege of Ieruſalem, and thine [d] arme *ſhall be* vncouered, and thou ſhalt prophecie againſt it.

8 And behold, I will lay [e] bands vpon thee, and thou ſhalt not turne thee from one ſide to another, till thou haſt ended the dayes of thy ſiege.

9 Thou ſhalt take alſo vnto thee wheate, and barley, and beanes, and lentiles, and millet, [f] and fitches, and put them in one veſſell, and make thee bread thereof *according* to the number of the dayes, that thou ſhalt ſleepe vpon thy ſide: *euen* [g] three hundreth and ninetie dayes ſhalt thou eat thereof.

10 And the meate, whereof thou ſhalt eate *ſhalbe* by weight, *euen* [h] twentie ſhekels a day: *and* from time to time ſhalt thou eate thereof.

11 Thou ſhalt drinke alſo water by meaſure, *euen* the ſixt part of [i] an Hin: from time to time ſhalt thou drinke.

12 And thou ſhalt eate it *as* barley cakes, and thou ſhalt bake it [k] in the dung that commeth out of man in their ſight.

13 And the Lord ſayd, So ſhall the children of Iſrael eate their defiled bread among the Gentiles, whither I will caſt them.

14 Then ſayd I, Ah, Lord God, behold, my ſoule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any [l] vncleane fleſh in my mouth.

15 Then he ſayd vnto me, Loe, I haue giuen thee bullockes [m] dung for mans dung, and thou ſhalt prepare thy bread therewith.

16 Moreouer, he ſayd vnto me, Sonne of man, behold, I will breake [n] the ſtaffe of bread in Ieruſalem, and they ſhall eate bread by weight, and with care, and they ſhall drinke water by meaſure, and with aſtoniſhment.

17 Becauſe that bread and water ſhall faile, they ſhall be aſtonied one with another, and ſhall conſume away for their iniquity.

CHAP. V.

The ſigne of the haires, whereby is ſignified the deſtruction of the people.

ANd thou ſonne of man, take thee a ſharpe knife, *or* take thee a barbours raſor, and cauſe it [a] to paſſe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the *haire*.

2 Thou ſhalt burne with fire the third part in the mids of the [b] city, when the dayes of the ſiege are fulfilled, and thou ſhalt take the *other* third part, and ſmite about it with a knife, and the *laſt* third part thou ſhalt ſcatter in the winde, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and binde them in thy [c] lappe.

4 Then take of them againe and caſt them into the mids of the fire, and burne them in the fire: [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 Thus ſayth the Lord God, This is Ieruſalem, I haue ſet it in the mids of the nations and countreys, *that* are round about her.

6 And ſhe hath changed my [e] iudgements into wickedneſſe more then the nations, and my ſtatutes more then the countreys, that are round about her: for they haue refuſed my iudgements, and my ſtatutes, *and* they haue not walked in them.

7 Therefore thus ſayeth the Lord God, Becauſe your [f] multitude is greater then the nations that are round about you, and yee haue not walked in my ſtatutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus ſayth the Lord God, Behold, I, euen I *come* againſt thee, and wil execute iudgement in the mids of thee, *euen* in the ſight of the nations.

9 And I will do in thee that I neuer did *before*, neither will doe any more the like, becauſe of all thine abominations.

10 For in the mids of thee, the fathers * ſhall eate their ſonnes, and the ſonnes ſhall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I ſcatter into all the windes.

11 Wherefore as I liue, ſayth the Lord God, Surely, becauſe thou haſt defiled my Sanctuarie with all thy filthineſſe, and with all thine abominations, therefore will I alſo deſtroy thee,

neither

[p] Signifying, that not onely he ſhould not profit, but they ſhould grieuouſly trouble and afflict him.

[q] Which declareth the terrible plague of the Lord, when God ſtoppeth the mouthes of his miniſters, and that all ſuch are the rods of his vengeance that doe it.

* *Reuel.22.11.*

[a] Which ſignified the ſtubburneſſe and hardneſſe of their heart.

[b] Hereby he repreſented the idolatry and ſinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

[c] Which declared Iudah, who had now from the time of Ioſiah ſlept in their ſinnes forty yeeres.

[d] In token of a ſpeedy vengeance.

[e] The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able, to turne them.

[f] Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eate whatſoeuer they could get.

[g] Which were fourtcene moneths that the citie was beſieged, and this was as many dayes as Iſrael ſinned yeeres.

[h] Which make a pound.

[i] Reade Exod. 29.40.

[k] Signifying hereby the great ſcarcitie of fuell and matter to burne.

[l] Much leſſe ſuch vile corruption.

[m] To be as fire to bake thy bread with.

[n] That is, the force and ſtrength wherewith it ſhould nouriſh, Iſa.3.1. chap.5.17. and 14.13.

[a] To ſhaue thine head and thy beard.

[b] To wit of that city which he had pourtrayed vpon the bricke, Chap. 4.1 By the fire and peſtilence he meaneth the famine, wherewith one part periſhed during the ſiege of Nebuchad-nezzar. By the ſword, thoſe that were ſlaine whom Zedekiah fled, and thoſe that were caried away captiue. And by the ſcattering into the winde, thoſe that fled into Egypt, and into other partes after the citie was taken.

[c] Meaning, that a very few ſhould be left, which the Lord would preſerue among all theſe ſtormes, but not without troubles an triall.

[d] Out of that fire which thou kindleſt ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael.

[e] My word and law into idolatry and ſuperſtitions.

[f] Becauſe your idols are in greater number, and your ſuperſtitions more then among the profeſſed idolaters, reade Iſa. 65 11. or he condemneth their ingratitude in reſpect of his benefits.

* *Leuit.26.29. Deut.28.53. 2. King.6 29. Lament.4.10. Baruch 2.3.*

neither ſhall mine eye ſpare *thee*, neither will I haue any pitie.

12 The third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the mids of thee: and *another* third part ſhall fall by the ſword round about thee: and I will ſcatter the *laſt* third part into all windes, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my wrath to ceaſe in them, and I will be [g] comforted: and they ſhall know, that I the Lord haue ſpoken it in my zeale, when I haue accompliſhed my wrath in them.

[g] That is, I will not be pacified, till I be reuenged, Iſa 1.24.

14 Moreouer, I will make thee waſte, and abhorred among the nations that are round about thee, *and* in the ſight of all that paſſe by.

15 So thou ſhalt be a reproach and ſhame, a chaſtiſement and an aſtoniſhment vnto the nations, that are round about thee, when I ſhall execute iudgements in thee in anger and in wrath, and in ſharpe rebukes: I the Lord haue ſpoken it.

16 When I ſhall ſend vpon them the ‖ euill [h] arrowes of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine vpon you, and will breake your ſtaffe of bread.

‖ *Or, dangerous.*

[h] Which were the graſhoppers, mildeaw, and whatſoeuer were occaſions of famine.

17 * So I will ſend vpon you famine, and euill beaſtes, and they ſhall ſpoile thee: and peſtilence and blood ſhall paſſe through thee: and I will bring the ſword vpon thee: I the Lord haue ſpoken it.

* *Chap.14.13.*

CHAP. VI.

Hee ſheweth that Ieruſalem ſhall be deſtroyed for their idolatrie. 8 He propheſieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto mee, ſaying,

2 Sonne of man, Set thy face towards the * mountaines of Iſrael, and prophecie againſt them,

* *Chap.36.1.*

3 And ſay, Ye mountaines of Iſrael, heare the word of the Lord God: thus ſaith the Lord God to the [a] mountaines and to the hills, to the riuers and to the valleys, Beholde, I, *euen* I will bring a ſword vpon you, and I will deſtroy your hie places:

[a] He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatries, threatning them deſtruction.

4 And your altars ſhall be deſolate, and your images of the [b] Sunne ſhall be broken: and I will caſt downe your ſlaine men before your idoles.

[b] Reade 2.Kings 23.11.

5 And I will lay the dead carkeiſes of the children of Iſrael before their [c] idols, and I will ſcatter you bones round about your altars.

[c] In contempt of their power and force, which ſhall neither be able to deliuer you nor themſelues.

6 In all your dwelling places the cities ſhall be deſolate, and the hie places ſhall be laid waſte, ſo that your altars ſhall be made waſte and deſolate, and your idoles ſhalbe broken and ceaſe, and your images of the Sunne ſhall be cut in pieces, and your workes ſhall be aboliſhed.

2, *King*.23.20.

7 And the ſlaine ſhall fall in the mids of you, and ye ſhall know that I am the Lord.

8 Yet will I leaue a remnant, [d] that you may haue *ſome* that ſhall eſcape the ſword among the nations, when you ſhall be ſcattered thorow the countreys.

[d] Hee ſheweth that in all dangers God will preſerue a few, Which ſhall be as the ſeede of his Church and call vpon his Name.

9 And they that eſcape of you, ſhall remember me among the nations, where they ſhalbe in captiuitie, becauſe I am grieued for their whoriſh hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their idoles, and they [e] ſhall be diſpleaſed in themſelues for the euils which they haue committed in all their abominations.

[e] They ſhall be aſhamed to ſee that their hope in idoles was but vaine, and ſo ſhall repent.

10 And they ſhall know that I am the Lord, *and* that I haue not ſaid in vaine, that I would do this euill vnto them.

11 Thus ſaith the Lord God, [f] Smite with thine hand, and ſtretch foorth with thy foot, and ſay, Alas, for all the wicked abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

[f] By theſe ſignes he would that the Prophet ſhould ſignifie the great deſtruction to come.

12 Hee that is farre off, ſhall die of the peſtilence, and he that is neere, ſhall fall by the ſword, and hee that remaineth and is beſieged, ſhall die by the famine: thus will I accompliſh my wrath vpon them.

13 Then [g] ye ſhall knowe, that I am the Lord, when their ſlaine men ſhall be among their idols round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, *which is* the place where they did offer ſweete ſauour to all their idoles.

[g] That is, all nations when you ſhall ſee my iudgements.

14 So will I * ſtretch mine hand vpon them, and make the land waſte and deſolate [h] from the wilderneſſe vnto Diblath in all their habitations, and they ſhall know that I am the Lord.

* *Chap.5.14.*

[h] Some reade, more deſolate then the wilderneſſe of Diblath, which was in Syria, and bordered vpon Iſrael, o from the wilderneſſe, which was South vnto Diblath, which was North: meaning, the whole countrey.

CHAP. VII.

The ende of all the land of Iſrael ſhall ſuddenly come.

MOreouer the worde of the Lord came vnto me, ſaying,

2 Alſo thou ſonne of man, thus ſaith the Lord God, An end *is* come vnto the land of Iſrael: the end is come vpon the foure corners of the land.

3 Now *is* the ende *come* vpon thee, and I will ſend my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

[a] I will puniſh thee as thou haſt deſerued for thine idolatry.

4 Neither ſhall mine eye ſpare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination ſhall be in the middes of thee, and ye ſhall know that I am the Lord.

5 Thus ſaith the Lord God, ‖ Beholde, one euill, *euen one* euill is come.

‖ *Or, behold, euill commeth after euill.*

6 An ende is come, the ende is come, it [b] watched for thee: behold, it is come.

[b] He ſheweth that the iudgements of God euer watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.

7 The [c] morning is come vnto thee, that dwelleſt in the land: the time is come, the day of trouble is neere, and not the [d] ſounding againe of the mountaines.

[c] The beginning of his puniſhments is already come.

[d] Which was a voyce of ioy and mirth.

8 Now I will ſhortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither ſhall mine eye ſpare *thee*, neither wil I haue pity, *but* I will lay vpon thee according to thy wayes, and thine abominations ſhall be in the middes of thee, and ye ſhall know that I am the Lord that ſmiteth.

10 Behold, the day, behold, it is come: the morning is gone foorth, the [e] rod flouriſheth: [f] pride hath budded.

[e] The ſcourge is in a readineſſe.

[f] That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

11 [g] Cruelty is riſen vp into a rod of wickedneſſe: none of them *ſhall remaine*, nor of their riches, nor of any of theirs, neither ſhall there be [h] lamentation for them.

[g] This cruell enemie ſhall be a ſharpe ſcourge for their wickedneſſe.

[h] Their owne affliction ſhall be ſo great, that they ſhall haue no regard to lament for others.

12 The time is come, the day draweth neere: let not the buyer [i] reioyce, nor let him that ſelleth mourne:

[i] For the preſent profit.

[k] mourne: for the wrath is vpon all the multitude thereof.

13 For hee that ſelleth, ſhall not [l] returne to that which is ſold, although they were yet aliue: for the [m] viſion was vnto all the multitude thereof, *and* they returned not, [n] neither doeth any encourage himſelfe in the puniſhment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The ſword *is* without, and the peſtilence, and the famine within: he that is in the field, ſhall die with the ſword, and he that is in the city, famine and peſtilence ſhall deuoure him.

16 But they that flee away from them, ſhall eſcape, and ſhall be in the mountaines, like the doues of the valleyes: all they ſhall mourne, euery one for his iniquitie.

17 * All hands ſhall be weake, and all knees ſhall fall away *as* water.

18 * They ſhall alſo gird themſelues with ſackcloath, and feare ſhall couer them, and ſhame *ſhalbe* vpon all faces, and baldneſſe vpon their heads.

19 They ſhall caſt their ſiluer in the ſtreetes, and their gold ſhall be *caſt* farre off: their * ſiluer and their gold cannot deliuer them in the day of the wrath of the Lord: they ſhall not ſatisfie their ſoules, neither fill their bowels: for *this* ruine is for their iniquity.

20 He had alſo ſet the beauty of his [p] ornament in maieſtie: but they made images of their abominations, *and* of their idoles therein: therefore haue I ſet it farre from them.

21 And I will giue it into the handes of the [q] ſtrangers to be ſpoyled, and to the wicked of the earth to be robbed, and they ſhall pollute it.

22 My face will I turne alſo from them, and they ſhall pollute my [r] ſecret place: for the deſtroyers ſhall enter into it, and defile it.

23 ¶ Make a [ſ] chaine: for the land is full of the [t] iudgement of blood, and the city is full of cruelty.

24 Wherefore I will bring the moſt wicked of the heathen, and they ſhall poſſeſſe their houſes: I will alſo make the pompe of the mighty to ceaſe, and their [u] holy places ſhalbe defiled.

25 When deſtruction commeth, they ſhall ſeeke peace, and ſhall not *haue* it.

26 Calamitie ſhall come vpon calamitie, and rumour ſhall be vpon rumour: then ſhall they ſeeke a viſion of the Prophet: but the Law ſhall periſh from the Prieſt, and counſell from the Ancient.

27 The king ſhall mourne, and the prince ſhall be cloathed with deſolation, and the hands of the people in the land ſhall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they ſhall know that I am the Lord.

CHAP. VIII.

1 An appearance of the ſimilitude of God. 3 Ezekiel is brought to Ieruſalem in the ſpirit. 6 The Lord ſheweth the Prophet the idolatries of the houſe of Iſrael.

And in the [a] ſixt yeere, in the [b] ſixt *moneth*, *and* in the fift *day* of the moneth, as I ſate in mine houſe, and the Elders of Iudah ſate before me, the hand of the Lord God fell there vpon me.

2 Then I behelde, and loe, *there vvas* a likeneſſe, as the appearance of [c] fire, to looke too, from his loynes downeward, and from his loynes vpward, as the appearance of brightneſſe, and like vnto amber.

3 And hee ſtretched out the likeneſſe of an hand, and tooke me by an hairy locke of mine head, and the Spirit lift me vp betweene the earth and the heauen, and brought mee † by a Diuine [d] viſion to Ieruſalem, into the entrie of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And behold, the glory of the God of Iſrael *vvas* there according to the viſion, that I ſaw [g] in the field.

5 Then ſayd hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the [h] altar, this idole of indignation *vvas* in the entry.

6 He ſayd furthermore vnto mee, Sonne of man, ſeeſt thou not what they do? *euen* the great abominations that the houſe of Iſrael committeth here to cauſe *me* to depart from [i] my Sanctuary? but yet turne thee *and* thou ſhalt ſee greater abominations.

7 And hee cauſed mee to enter at the gate of the court: and when I looked, behold, an hole *vvas* in the wall.

8 Then ſayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there vvas* a doore.

9 And he ſayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and ſaw, and behold, *there vvas* euery ſimilitude of creeping things, and [k] abominable beaſts, and all the idoles of the houſe of Iſrael painted vpon the wall round about.

11 And there ſtoode before them ſeuentie [l] men of the Ancients of the houſe of Iſrael, and in the middes of them ſtood Iaazaniah, the ſonne of Shaphan, with euery man his cenſor in his hand, and the vapour of the incenſe went vp *like* [m] a cloude.

12 Then ſayd he vnto me, Sonne of man, haſt thou ſeene what the Ancients of the houſe of Iſrael [n] doe in the darke, euery one in the chamber of his imagerie? for they ſay, The Lord ſeeth vs not, the Lord hath forſaken the earth.

13 Againe he ſayd alſo vnto me, Turne thee againe, *and* thou ſhalt ſee greater abominations that they doe.

14 And hee cauſed me to enter into the entrie of the gate of the Lords houſe, which was toward the North: and behold, there ſate women mourning for [o] Tammuz.

15 Then ſayd he vnto me, Haſt thou ſeene *this*, O ſonne of man? Turne thee againe, *and* thou ſhalt ſee greater abominations then theſe.

16 And he cauſed me to enter into the inner court of the Lords houſe, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar *vvere* about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the Eaſt, and they worſhipped the ſunne, toward the Eaſt.

17 Then hee ſayd vnto me, Haſt thou ſeene *this*, O ſonne of man? Is it a ſmall thing to the houſe of Iudah to commit theſe abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue caſt out [p] ſtinke before their noſes.

18 Therefore will I alſo execute *my* wrath:

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[k] For he ſhall loſe nothing.

[l] In the yeere of the Iubile, meaning that none ſhould enioy the priuiledge of the law, Leuit. 25, 13. for they ſhould all be caried away captiues.

[m] This viſion ſignified, that all ſhould be caried away, and none ſhould returne for the Iubile.

[n] No man for all this endeuoreth himſelfe, or taketh heart to repent for his euill life. Some reade, for none ſhalbe ſtrengthened in his iniquitie of his life: meaning, that they ſhould gaine nothing by flattering themſelues in euill.

[o] The Iſraelites made a brag, but their hearts failed them.

* *Iſa.* 13, 7. *iere.* 6, 24.

* *Iſa.* 15, 3. *iere.* 48, 37.

* *Prou.* 11, 4. *zephan.* 1, 18. *eccleſ.* 5, 8.

[p] Meaning, the Sanctuary.

[q] That is, of the Babylonians.

[r] Which ſignifieth the moſt holy place, whereinto none might enter but the hie Prieſt.

[ſ] Signifying, that they ſhould be bound and led away captiues.

[t] That is, of ſinnes that deſerue death.

[u] Which was the Temple that was diuided into three parts, Pſal. 63, 35.

[a] Of the captiuity of Ieconiah.

[b] Which conteined part of Auguſt, and part of September.

[c] As Chap. 1, 27.

† *Ebr. in the viſions of God.*

[d] Meaning, that he was thus caried in ſpirit, and not in body.

[e] Which was the porch or the court where the people aſſembled.

[f] So called, becauſe it prouoked Gods indignation, which was the idole of Baal.

[g] Reade Chap. 3, 22.

[h] That is, in the court where the people had made an altar to Baal.

[i] For God will not be where idoles are.

[k] Which were forbidden in the Law, Leuit. 11, 4.

[l] Thus they that ſhould haue kept all the reſt in the feare, and true ſeruice of God, were the ringleaders of all abomination, and by their example pulled others from God.

[m] It was in ſuch abundance.

[n] For beſides their common idolatry they had particular ſeruice, which they had in ſecret chambers.

[o] The Iewes write, that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

[p] Declaring that the cenſings and ſeruice of the idolaters, are but infection and villenie before God.

mine eye ſhall not ſpare *them*, neither will I haue pitie, and * though they cry in mine eares with a loud voyce, *yet* will I not heare them.

* *Prou.1.28. Iſa.46.7. Ierem.11.11. Mich.3.4.*

CHAP. IX.

1 *The deſtruction of the citie.* 4 *They that ſhall be ſaued, are marked.* 8 *A complaint of the Prophet for the deſtruction of the people.*

HE cried alſo with a loud voice in mine eares, ſaying, The viſitations of [a] the citie drawe neere, and euery man hath a weapon in his hand to deſtroy it.

2 And behold, ſixe [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hand to deſtroy it: and one man among them was cloathed with linnen, with a writers [d] ynke horne by his ſide, and they went in and ſtood beſide the braſen altar.

3 And the glorie of the God of Iſrael was [e] gone vp from the Cherub, wherevpon hee was, *and ſtood* on the ‖ doore of the houſe, and he called to the man cloathed with linnen, which had the writers ynkhorne by his ſide.

4 And the Lord ſayd vnto him, Goe through the mids of the city, *euen* through the mids of Ieruſalem, and ‖ ſet a marke vpon the foreheads of them that [f] mourne, and cry for all the abominations that be done in the mids thereof.

[a] The time to take vengeance.
[b] Which were Angels in the ſimilitude of men.
[c] Signifying, that the Babylonians ſhould come from the North to deſtroy the city and the Temple.
[d] To marke them that ſhould be ſaued.
[e] Which declared that he was not bound therevnto, neither would remaine any longer, then there was hope that they would returne from their wickednes and worſhip him aright.
‖ *Or, Threſholde.*
‖ *Or, marke with Thau.*
[f] He ſheweth what is the maner of Gods children, whom he marketh to ſaluation: to wit, to mourne and cry out againſt the wickednes, which they ſee committed againſt Gods glory.

5 And to the other he ſayd, that I might heare, Goe ye after him through the city, and ſmite: let your eye ſpare none, neither haue pitie.

6 Deſtroy vtterly the old, *and* the young, and the maides, and the children, and the women, but touch no man, vpon whom *is* the [g] marke, and begin at my Sanctuary. Then they began at the [h] ancient men, which were before the houſe.

7 And he ſayd vnto them, Defile the houſe, and fill the courts with the ſlaine, *then* goe forth: and they went out and ſlew *them* in the citie.

8 Now when they had ſlaine them, and I had eſcaped, I fell downe vpon my face, and cryed, ſaying, [i] Ah Lord God, wilt thou deſtroy all the reſidue of Iſrael, in powring out thy wrath vpon Ieruſalem?

9 Then ſayd he vnto mee, The iniquity of the houſe of Iſrael, and Iudah *is* exceeding great, ſo that the land is full of [k] blood, and the citie full of corrupt iudgement: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth *vs* not.

10 As touching mee alſo, mine eye ſhall not ſpare *them*, neither will I haue pitie, *but* will recompence their wayes vpon their heads.

11 And beholde, the man cloathed with linnen which had the ynkehorne by his ſide, made report, and ſayd, *Lord*, I haue done as thou haſt commanded me.

[g] Thus in all his plagues the Lord preſerueth his ſmall number, which he marketh, as Exod. 12.22 reuel 7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is ſealed vp to life euerlaſting.
[h] Which were the chiefe occaſion of all theſe euils, as Chap.8.11.
[i] This declareth that the ſeruants of God haue a compaſſion, when they ſee his iudgements executed.
[k] That is, with all kind of wickedneſſe, reade Iſa.1.15.

CHAP. X.

1 *Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearſall of the viſion of the wheeles, of the beaſts, and of the Cherubims.*

AND as I looked, behold in the * firmament that was aboue the head of the [a] Cherubims there appeared vpon them like vnto the ſimilitude of a throne as *it vvere* a ſaphir ſtone.

2 And hee ſpake vnto the man cloathed with linnen, and ſayd, Goe in betweene the wheeles, *euen* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and ſcatter them ouer [b] the citie. And he went in in my ſight.

3 Now the Cherubims ſtood vpon the right ſide of the houſe, when the man went in, and the cloude filled the inner court.

* *Chap 1 22.*
[a] Which in the firſt Chap. verſ. 5. he called the foure beaſtes.
[b] This ſignified, that the citie ſhould be burnt.

4 Then the glory of the Lord [c] went vp from the Cherub, *and ſtoode* ouer the doore of the houſe, and the houſe was filled with the cloude, and the court was filled with the brightneſſe of the Lords glory.

5 And the [d] ſound of the Cherubims wings was heard into the vtter court, as the voyce of the Almightie God, when he ſpeaketh.

6 And when hee had commaunded the man cloathed with linnen, ſaying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then hee went in and ſtood beſide the wheele.

7 And one Cherub ſtretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke *thereof*, and put it into the handes of him that was cloathed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likeneſſe of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles *vvere* beſide the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles *vvas* as the colour of a [e] Chryſolite ſtone.

10 And their appearance (*for* they were *all* foure of one faſhion) was as if one wheele had bene in *another* wheele.

11 When they went foorth, they went vpon their foure ſides, and they returned not as they went: but to the place whither the firſt went, they went after it, *and* they [f] turned not as they went.

12 And their whole body, and their ‖ rings, and their hands, and their wings, and the wheeles were full of eyes round about, *euen* in the ſame foure wheeles.

[c] Meaning, that the glory of God ſhould depart from the Temple.
[d] Reade Chap.1.24.
[e] Reade Chap.1.16.
[f] Vntill they had executed Gods iudgements.
‖ *Or, trenſe.*

13 And the *Cherub* cryed to theſe wheeles in mine hearing, *ſaying*, O wheele.

14 And euery *beaſt* had foure faces: the firſt face *vvas* the face of a Cherub, and the ſecond face *vvas* the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beaſt that I ſaw at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the ſame wheeles alſo turned not from beſide them.

17 When the *Cherubims* ſtood, they ſtood: and when they were lifted vp, they lifted themſelves vp *alſo*: for the [g] ſpirit of the beaſt *vvas* in them.

18 [h] Then the glory of the Lord departed from aboue the doore of the houſe, and ſtood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my ſight: when they went out, ẏ wheeles alſo *vvere* beſides them: and *euery one* ſtood at the entrie of the gate of the Lords Houſe at the Eaſt ſide, and the glory of the God of Iſrael *vvas* vpon them on hie.

20 * This is the [i] beaſt that I ſaw vnder the God of Iſrael by the riuer Chebar, and I knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likeneſſe of mans hands *vvas* vnder their wings.

22 And the likeneſſe of their faces *vvas* the ſelfe ſame faces, which I ſaw by the riuer Chebar, *and* the appearance of the *Cherubims vvas* the ſelfe ſame, *and* they went euery one ſtraight forward,

* *Chap.1.5.*
[g] There was one conſent betweene the Cherubims and the wheeles.
[h] Reade Chap.9.3.
* *Chap.1.15.*
[i] That is, the whole body of the foure beaſts or Cherubims.

CHAP.

CHAP. XI.

2 Who they were that ſeduced the people of Iſrael. 5 Againſt theſe hee propheſieth, ſhewing them how they ſhall be diſperſed abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counſels.

MOreouer, the Spirit lift me vp, and brought me vnto the Eaſt gate of the Lordes houſe, which lieth Eaſtward, and behold, at the entrie of the gate *vvere* fiue and twentie men: among whom I ſaw Iaazaniah the ſonne of Azur, and Pelatiah the ſonne of Benaiah, the princes of the people.

2 Then ſayd he vnto mee, Sonne of man, theſe are the men that imagine miſchiefe, and deuiſe wicked counſell in this citie.

3 *For* they ſay, [a] It is not neere, let vs builde houſes: this *citie* is the [b] caldron, and we be the fleſh.

4 Therefore prophecie againſt them, ſonne of man, prophecie.

5 And the Spirit of the Lord fell vpon mee, and ſayd vnto me, Speake, Thus ſayth the Lord, O ye houſe of Iſrael, this haue yee ſayd, and I know that which riſeth vp of your mindes.

6 Many haue yee murthered in this citie, and yee haue filled the ſtreetes thereof with the ſlaine.

7 Therefore thus ſayth the Lord God, They that yee haue ſlaine, and haue laide in the middes of it, they are [c] the fleſh, and this *citie* is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the ſword, and I will bring a ſword vpon you, ſayth the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into [d] the hands of ſtrangers, and will execute iudgements among you.

10 Ye ſhall fall by the ſword, *and* I will iudge you in the border of [e] Iſrael, and ye ſhall know that I am the Lord.

11 This *citie* ſhall not be your caldron, neither ſhall ye be the fleſh in the mids thereof, *but* I will iudge you in the border of Iſrael.

12 And ye ſhall know that I am the Lord: for ye haue not walked in my ſtatutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

[a] Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themſelues ſtill to their pleaſures.

[b] We ſhall not be pulled out of Ieruſalem, till the houre of our death come, as the fleſh is not taken out of the caldron till it be ſodde.

[c] Contrary to their vaine confidence hee ſheweth in what ſenſe the citie is the caldron: that is, becauſe of the dead bodies that haue beene murthered therein, and ſo lie as fleſh in the caldron.

[d] That is, of the Caldeans.

[e] That is, in Riblah, reade 2.King. 25.6.

13 ¶ And when I prophecied, Pelatiah the ſonne of [f] Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and ſayd, Ah Lord God, wilt thou then vtterly deſtroy all the remnant of Iſrael?

14 Againe the word of the Lord came vnto me, ſaying,

15 Sonne of man, thy [g] brethren, *euen* thy brethren, the men of thy kinred, and all the houſe of Iſrael, wholy *are they* vnto whom the inhabitants of Ieruſalem haue ſayd, Depart ye farre from the Lord: *for* the land is giuen vs in poſſeſſion.

16 Therefore ſay, Thus ſayth the Lord God, Although I haue caſt them farre off among the heathen, and although I haue ſcattered them among the countries, yet will I be to them as a litle [h] Sanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſayth the Lord God, I will gather you againe from the people, and aſſemble you out of the countreys where ye haue bene ſcattered, and I will giue you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the idoles thereof, and all the abominations thereof from thence.

[f] It ſeemeth that this noble man died of ſome terrible death, and therefore the Prophet feared ſome ſtrange iudgement of God toward the reſt of the people.

[g] They that remained ſtill at Ieruſalem thus reproched them that were gone into captiuitie, as though they were caſt off and forſaken of God.

[h] They ſhall be yet a litle Church: ſhewing that the Lord will euer haue ſome to call vpon his Name, whom he will preſerue and reſtore, though they be for a time afflicted.

19 * And I will giue them one heart, and I will put a new ſpirit within their bowels: & I will take the [i] ſtonie heart out of their bodies, and will giue them an heart of fleſh,

20 That they may walke in my ſtatutes, and keepe my iudgements, and execute them: and they ſhalbe my people, and I will be their God.

21 But vpon them, whoſe heart is toward their idoles, and whoſe affection goeth after their abominations, I will lay their way vpon their owne heads ſayth the Lord God.

* *Ier. 32.39. Chap. 36.29.*

[i] Meaning, the heart whereunto nothing can enter, and regenerate them anew, ſo that their heart may be ſoft, and ready to receiue my graces.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beſides them, & the glory of the God of Iſrael *vvas* vpon them on hie.

23 And the glory of the Lord went vp from the mids of the citie, and ſtood vpon the mountaine which is toward the Eaſt ſide of the citie.

24 Afterward the Spirit tooke mee vp, and brought me in a viſion by the Spirit of God into Caldea to them that were ledde away captiues: ſo the viſion that I had ſeene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had ſhewed me.

[k] When Ieconiah was led away captiue.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the diſtreſſe of hunger and thirſt is ſignified.

THe word of the Lord alſo came vnto mee, ſaying,

2 Sonne of man, thou dwelleſt in the mids of a rebellious houſe, which haue eyes to ſee, and ſee [a] not: they haue eares to heare, and heare not: for they are a rebellious houſe.

3 Therefore thou ſonne of man, † prepare thy ſtuffe to goe into captiuitie, and goe forth by day in their ſight: and thou ſhalt paſſe from thy place to another place in their ſight, if it be poſſible that they may conſider it: for they are a rebellious houſe.

[a] That is, they receiue not the fruit of that which they ſee and heare.

† *Ebr. make thee veſſels to goe into captiuitie.*

4 Then ſhalt thou bring foorth thy ſtuffe by day in their ſight, as the ſtuffe of him that goeth into captiuitie: and thou ſhalt go forth at euen in their ſight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their ſight, and cary out thereby.

6 In their ſight ſhalt thou beare it vpon *thy* ſhoulders *and* cary it forth in the darke: thou ſhalt couer thy face that thou ſee not the earth: for I haue ſet thee *as* a [b] ſigne vnto the houſe of Iſrael.

7 And as I was commanded, ſo I brought forth my ſtuffe by day, as the ſtuffe of one that goeth into captiuity: and by night I digged through the wall with mine hand, and brought it forth in the dark, *and* I bare it vpon *my* ſhoulder in their ſight.

[b] That as thou doeſt, ſo ſhall they doe, and therefore in thee they ſhall ſee their owne plague and puniſhment.

8 And in the morning came the word of the Lord vnto me, ſaying,

9 Sonne of man, hath not the houſe of Iſrael, the rebellious houſe, ſayd vnto thee, What [c] doeſt thou?

10 *But* ſay thou vnto them, Thus ſayeth the Lord God, This ‖ burden *concerneth* the chiefe in Ieruſalem, and all the houſe of Iſrael that are among them.

[c] Doe not they deride thy doings?

‖ *Or, prophecie.*

11 Say I am your ſigne: like as I haue done, ſo ſhall it be done vnto them: they ſhall goe into bondage *and* captiuitie.

12 And the chiefeſt that is among them, ſhall beare vpon his ſhoulder in the darke, and ſhall

goe

go forth: they ſhall digg through the wall, to cary out thereby: he ſhall couer his face, that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread vpon [d] him, and he ſhall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet ſhall he not ſee it, though he ſhall die there.

[d] When the king ſhall thinke to eſcape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

14 And I will ſcatter toward euery winde all that are about him to helpe him, and all his gariſons, and I will draw out the ſword after them.

15 And they ſhall know that I am the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countreys.

16 But I will leaue a [e] little number of them from the ſword, from the famine, and from the peſtilence, that they may declare all theſe abominations among the heathen, where they come, and they ſhall know, that I am the Lord.

[e] Which ſhould beare his Name, and ſhould be his Church, reade Chap. 11.16.

17 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulneſſe,

19 And ſay vnto the people of the land, Thus ſayth the Lord God of the inhabitants of Ieruſalem, *and* of the land of Iſrael, They ſhall eate their bread with carefulneſſe, and drinke their water with deſolation: for the land ſhalbe deſolate from her abundance, becauſe of the crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhall be left void, and the land ſhalbe deſolate, and ye ſhall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, ſaying,

22 Sonne of man, what is that prouerbe that you haue in the land of Iſrael, ſaying, The dayes [f] are prolonged, and all viſions ‖ faile?

[f] Becauſe they did not immediatly ſee the prophecies accompliſhed, they contemned them as though they ſhould neuer be fulfilled.

‖ Or, take none effect.

23 Tell them therefore, Thus ſayth the Lord God, I will make this prouerbe to ceaſe, and they ſhall no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hand, and the effect of euery viſion.

24 For no viſion ſhalbe any more in vaine, neither *ſhall there be* any flattering diuination within the houſe of Iſrael.

25 For I am the Lord: I will ſpeake, *and* that thing that I ſhall ſpeake, ſhall come to paſſe: it ſhalbe no more prolonged: for in your dayes, O rebellious houſe, will I ſay the thing, and will performe it, ſayth the Lord God.

26 Againe the worde of the Lord came vnto me, ſaying,

27 Sonne of man, behold, they of the houſe of Iſrael ſay, The viſion that hee ſeeth, is for [g] many dayes *to come*, and he prophecieth of the times that are farre off.

[g] That is, it ſhall not come to paſſe in our dayes, and therefore we care not for it: thus the wicked euer abuſe Gods patience and benignitie.

28 Therefore ſay vnto them, Thus ſayth the Lord God, All my wordes ſhall no longer be delayed, but that thing which I haue ſpoken, ſhall be done, ſayth the Lord God.

CHAP. XIII.

2 *The worde of the Lord againſt falſe prophets, which teach the people the counſels of their owne hearts.*

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, prophecie againſt the prophets of * Iſrael, that prophecie, and ſay thou vnto them, that prophecie out of their [a] owne hearts, Heare the word of the Lord.

* *Chap.* 14.9.

[a] After their owne fantaſie and not as hauing the reuelation of the Lord, Iere. 23.16.

3 Thus ſayth the Lord God, Woe vnto the fooliſh Prophets that follow their owne ſpirit, and haue ſeene nothing.

4 O Iſrael, thy Prophets are like the foxes [b] in the waſte places.

[b] Watching to deſtroy the vineyard.

5 [c] Ye haue not riſen vp in the gaps, neither made vp the hedge for the houſe of Iſrael, to ſtand in the battell in the day of the Lord.

[c] He ſpeaketh to the gouernours, and true miniſters that ſhould haue reſiſted them.

6 They haue ſeene vanitie, and lying diuination, ſaying, The Lord ſayth it, and the Lord hath not ſent them: and they haue made *others* to hope that they would confirme the word *of their prophecie*.

7 Haue yee not ſeene a vaine viſion? and haue ye not ſpoken a lying diuination? [d] ye ſay, The Lord ſayth it, albeit I haue not ſpoken.

[d] Ye promiſed peace to this people, and now ye ſee their deſtruction, ſo that it is manifeſt, that ye are falſe prophets.

8 Therefore thus ſayth the Lord God, Becauſe yee haue ſpoken vanitie and haue ſeene lies, therefore behold, I am againſt you, ſayeth the Lord God,

9 And mine hand ſhalbe vpon the Prophets that ſee vanitie, and diuine lies, they ſhall not be in the aſſembly of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and ye ſhall know that I am the Lord God.

[e] That is, in the booke of life, wherein the true Iſraelites are written.

10 And therefore, becauſe they haue deceiued my people, ſaying, [f] Peace, and there was no peace: and one built vp a [g] wall, and behold, the others daubed it with vntempered *morter*,

[f] Reade Ier. 6.14.

[g] Whereas the true Prophets prophecied the deſtruction of the citie to bring the people to repentance, the falſe prophets ſpake the contrary, and flattered them in their vanities, ſo that what one falſe prophet ſayd (which is here called the building of the wall) an other falſe prophet would affirme, though he had neither occaſion nor good ground to beare him.

11 Say vnto them which daube it with vntempered *morter*, that it ſhall fall: *for* there ſhall come a great ſhowre, and I will ſend haileſtones, *vvhich* ſhall cauſe it to fall, and a ſtormie wind ſhall breake it.

12 Loe, when the wall is fallen, ſhall it not be ſayd vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus ſayth the Lord God, I will cauſe a ſtormie winde to breake foorth in my wrath, and a great ſhowre ſhalbe in mine anger, and haileſtones in *mine* indignation to conſume it.

14 So I will deſtroy the wall that ye haue daubed with vntempered *morter*, and bring it downe to the ground, ſo that the foundation thereof ſhall be diſcouered, and it ſhall fall, and ye ſhalbe conſumed in the mids thereof, and ye ſhall know, that I am the Lord.

15 Thus will I accompliſh my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered *morter*, and will ſay vnto you, The wall is no more, neither the daubers thereof,

[h] Whereby is meant whatſoeuer man of himſelfe ſetteth foorth vnder the authoritie of Gods word.

16 *To vvit*, the Prophets of Iſrael, which prophecie vpon Ieruſalem, and ſee viſions of peace for it, and there is no peace, ſayth the Lord God.

17 Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which prophecie out of their owne heart: and prophecie thou againſt them, and ſay,

1 Thus ſayth the Lord God, Woe vnto the *vvomen* that ſow [i] pillowes vnder all arme holes, and make vailes vpon the head of euery one that ſtandeth vp, to hunt ſoules: will ye hunt the ſoules of my people, and will yee giue life to the ſoules that come vnto you?

[i] Theſe ſuperſtitious women for lucre would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

19 And will ye pollute me among my people for handfuls of [k] barley, and for pieces of bread to ſlay the ſoules of them that ſhould not die, and [l] to giue life to the ſoules that ſhould not liue, in lying to my people, that heare *your* lies?

[k] Will ye make my word to ſerue your bellies?

[l] Theſe ſorcerers made the people beleeue that they could preſerue life or deſtroy it, and that it ſhould come to euery one according as they prophecied.

20 Wherefore thus ſayth the Lord God, Behold, I will *haue to doe* with your pillowes, where-

with yee hunt the [m] ſoules to make them to flee, and I will teare them from your armes, and will let the ſoules goe, *euen* the ſoules that yee hunt to make them to flee.

21 Your vailes alſo will I teare, and deliuer my people out of your hand, and they ſhalbe no more in your hands to be hunted, and yee ſhall know that I am the Lord.

22 Becauſe with *your* lyes yee haue made the heart of the [n] righteous ſad, who I haue not made ſad, and ſtrengthened the handes of the wicked, that he ſhould not returne from his wicked way, by promiſing him life,

23 Therefore ye ſhall ſee no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye ſhall know that I am the Lord.

[m] That is, to cauſe them to periſh, and that they ſhould depart from the body.

[n] By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 The Lord ſendeth falſe Prophets for the ingratitude of the people. 22 He reſerueth a ſmall portion for his Church.

THen came certaine of the Elders of Iſrael vnto me, and [a] ſate before me.

2 And the word of the Lord came vnto mee, ſaying,

3 Sonne of man, theſe men haue ſet vp their idoles in their [b] heart, and put the ſtumbling blocke of their iniquitie before their face: ſhould I, being required, anſwere them?

4 Therefore ſpeake vnto them, and ſay vnto them, Thus ſayth the Lord God, Euery man of the houſe of Iſrael yͤ ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquity before his face, and commeth to the [c] Prophet, I the Lord will anſwere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the houſe of Iſrael in their owne heart, becauſe they are all departed from me through their idoles.

6 Therefore ſay vnto the houſe of Iſrael, Thus ſayth the Lord God, Returne, and withdraw your ſelues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the houſe of Iſrael, or of the ſtranger that ſoiourneth in Iſrael, which departeth from me, and ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will anſwere him ‖ for my ſelfe,

8 And I will ſet my face againſt that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and ye ſhall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when hee hath ſpoken a thing, I the Lord haue deceiued that Prophet, and I will ſtretch out mine hand vpon him, and will deſtroy him from the mids of my people of Iſrael.

10 And they ſhall beare their puniſhment: the puniſhment of the Prophet ſhall be euen as the puniſhment of him that asketh.

11 That the houſe of [g] Iſrael may go no more aſtray from mee, neither be polluted any more with all their tranſgreſſions, but that they may be my people, and I may be their God, ſayth the Lord God.

12 ¶ The word of the Lord came againe vnto me, ſaying,

13 Sonne of man, when the land ſinneth againſt me by committing a treſpaſſe, then will I ſtretch out mine hand vpon it, [h] and will breake the ſtaffe of the bread thereof, and will ſend famine vpon it, and I will deſtroy man and beaſt forth of it.

14 Though theſe three men, [i] Noah, Daniel, and Iob were among them, they ſhould deliuer *but* their owne ſoules by their [k] righteouſneſſe, ſayth the Lord God.

15 If I bring noyſome beaſtes into the land and they ſpoyle it, ſo that it be deſolate, that no man may paſſe through, becauſe of beaſts,

16 *Though* theſe three men were in the mids thereof, As I liue, ſayth the Lord God, they ſhall ſaue neither ſonnes nor daughters: they onely ſhalbe deliuered, but the land ſhalbe waſte.

17 Or *if* I bring a ſword vpon this land, and ſay, Sword, go through the land, ſo that I deſtroy man and beaſt out of it,

18 Though theſe three men were in the mids thereof, As I liue, ſayth the Lord God, they ſhall deliuer neither ſonnes nor daughters, but they onely ſhall be deliuered themſelues.

19 Or *if* I ſend a peſtilence into this land, and powre out my wrath vpon it in blood, to deſtroy out of it man and beaſt.

20 And *though* Noah, Daniel and Iob *vvere* in the mids of it, As I liue, ſayth the Lord God, they ſhall deliuer neither ſonne nor daughter: they ſhall *but* deliuer their owne ſoules by their righteouſneſſe.

21 For thus ſayth the Lord God, How much more when I ſend my * foure ſore iudgements vpon Ieruſalem, *euen* the ſword and famine, and the noiſome beaſt, and peſtilence, to deſtroy man and beaſt out of it?

22 Yet behold, therein ſhalbe left a [l] remnant of them that ſhall be caried away *both* ſonnes and daughters: beholde, they ſhall come foorth vnto you, and ye ſhall ſee their way, and their enterpriſes: and ye ſhall be comforted, concerning the euill that I haue brought vpon Ieruſalem, *euen* concerning all that I haue brought vpon it.

23 And they ſhall comfort you, when yee ſee their way and their enterpriſes: and ye ſhall know, that I haue not done without cauſe all that I haue done in it, ſayth the Lord God.

[a] He ſheweth the hypocriſie of the idolaters, who will diſſemble to heare the Prophets of God, though in their heart they follow nothing leſſe then their admonitions, and alſo how by one meanes or other God doeth diſcouer them.

[b] They are not only idolaters in heart, but alſo worſhip their filthy idoles openly, which leade them in blindneſſe, and cauſe them to ſtumble, and caſt them out of Gods fauour, ſo that he will not heare them when they call vnto him, reade Iere. 10.15.

[c] To inquire of things which the Lord hath appointed to come to paſſe.

[d] As his abomination hath deſerued: that is, he ſhall be led with lies according as hee delighted therein. 2. Theſſ. 2. 10.

[e] That is, conuince them by their owne conſcience.

‖ *Or, by my ſelfe.*

[f] The Prophet declareth that God for mans ingratitude raiſeth vp falſe prophets to ſeduce them that delite in lies rather then in the trueth of God, and thus he puniſheth ſinne by ſinne, 1. King. 22. 20. 22. and deſtroyeth aſwel thoſe Prophets as that people.

[g] Thus Gods iudgements againſt the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themſelues with like abominations.

[h] Reade Chap. 4. 16. and 5. 17. Iſa. 3. 1.

[i] Though Noah and Iob were now aliue, which in their time were moſt godly men (for at this time Daniel was in captiuitie with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not heare them, reade Iere. 15. 1.

[k] Meaning, that a very few (which he calleth the remnant, verſ. 22) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſneſſe is a ſigne that they are the Church of God, whom he would preſerue for his owne ſake.

* *Chap. 5. 17.*

[l] Reade Chap. 5. 3.

CHAP. XV.

2 As the vnprofitable wood of the vine tree is caſt into the fire, ſo Ieruſalem ſhalbe burnt.

ANd the word of the Lord came vnto me, ſaying,

2 Sonne of man, what commeth of the vine tree aboue all *other* trees? and of the vine branch, which is among the [a] trees of the foreſt?

3 Shall wood be taken thereof to doe any worke? or will men take a pin of it to hang any veſſell thereon?

4 Behold, it is caſt in the fire to be conſumed: the fire conſumeth both the endes of it, and the mids of it is burnt. Is it meet for *any* worke?

5 Behold, when it was whole, it was meete for no worke: how much leſſe ſhall it be meete for any worke, when the fire hath conſumed it, and it is burnt?

6 Therefore thus ſayth the Lord God, as the vine tree, *that is* among the trees of the forreſt, which I haue giuen to the fire to be conſumed, ſo will I giue the inhabitants of Ieruſalem.

7 And I will ſet my face againſt them: they ſhall goe out from *one* [b] fire: and *another* fire ſhall conſume them: and ye ſhall know, that I am the Lord,

[a] Which bringeth foorth no fruite, no more then the other trees of the forreſt doe: meaning, that if Ieruſalem, which bare the name of his Church, did not bring forth fruit, it ſhould be vtterly deſtroyed.

[b] Though they eſcape one danger, yet another ſhall take them.

Lord, when I ſet my face againſt them,

8 And *vvhen* I make the land waſte, becauſe they haue greatly offended, ſaith the Lord God.

CHAP. XVI.

The Prophet declared the benefits of God toward Ieruſalem. 15 Their vnkindnes. 46 He inſtifieth the wickednes of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations, into which the Sodomites fell. 60 Mercy is promiſed to the repentant.

AGaine, the word of the Lord came vnto mee, ſaying,

2 Sonne of man, cauſe Ieruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God vnto Ieruſalem, Thine habitation and thy kinred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuity when thou waſt [b] borne, thy nauell was not cut: thou waſt not waſhed in water to ſoften *thee*: thou waſt not ſalted with ſalt, nor ſwadled in clouts.

5 None eye pitied thee to do any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open fielde to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſaw thee polluted in thine [c] owne blood, and I ſaid vnto thee, when thou waſt in thy blood, Thou ſhalt liue: euen when thou waſt in thy blood, I ſayd vnto thee, Thou ſhalt liue.

7 I haue cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: *thy* breaſts are faſhioned, thine haire is growen, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked vpon thee, behold, thy time *vvas as* the time of loue, and I ſpred my skirts ouer thee, and couered [d] thy filthines: yea, I ſware vnto thee, and entred into a couenant with [e] thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I waſhed away thy blood from thee, and I [g] anoynted thee with oyle.

10 I clothed thee alſo with broidered worke, and ſhod thee with badgers skin, and I girded thee about with fine linnen, and I couered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus waſt thou deckt with gold and ſiluer, and thy raiment was of fine linnen, and ſilke, and broydered worke: thou didſt eate fine floure, and hony and oyle, and thou waſt very beautifull, and thou diddeſt grow vp into a kingdome.

14 And thy name was ſpread among the heathen for thy beautie: for it was perfite through my [i] beautie which I had ſet vpon thee, ſaith the Lord God.

15 Now thou didſt [k] truſt in thine owne beauty, and plaiedſt the harlot, becauſe of thy renowne, and haſt powred out [l] thy fornications on euery one that paſſed by, *thy deſire* was to him.

16 And thou didſt take thy garments, and deckedſt thine hie places with diuers colours, [m] and plaiedſt the harlot therevpon: the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels *made* of my golde and of my ſiluer, which I had giuen thee, and [n] madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them.

18 And tookeſt thy broydered garments, and coueredſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meate alſo, which I gaue thee, *as* fine floure, oyle and hony, *vvherevvith* I fed thee, thou haſt euen ſet it before them for a ſweete ſauour: thus it was, ſaith the Lord God.

20 Moreouer thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto mee, and theſe haſt thou ſacrificed vnto them, to [o] be deuoured: is *this* thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and deliuered them to cauſe them to paſſe *thorovv fire* for them?

22 And in all thine abominations and whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And beſide all thy wickednes (wo, wo unto thee, ſaith the Lord God.)

24 Thou haſt alſo built vnto thee an hie place, and haſt made thee an high place in euery ſtreet.

25 Thou haſt built thine high place at euery ‖ corner of the way, and haſt made thy beautie to be abhorred: thou haſt opened thy feet to euery one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, which haue great members, and haſt increaſed thy whoredome, to prouoke me.

27 Behold, therefore I did ſtretch out mine hand ouer thee, and will diminiſh thine ordinary, and deliuer thee vnto the will of them that hate thee, *euen* to the ‖ daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt plaied the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weake is thine heart, ſayth the Lord God, ſeeing thou doeſt all theſe things, *euen* the worke of a ‖ preſumptuous whoriſh woman?

31 In that thou buildeſt thine hie place in the corner of euery way, and makeſt thine hie place in euery ſtreet, and haſt not beene as an harlot [q] that deſpiſeth a reward,

32 But *as* a wife that playeth the harlot, *and* taketh others for her husband:

33 They giue giftes to all *other* whores, but thou giueſt gifts vnto all thy louers, and rewardeſt them that they may come vnto thee on euery ſide for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *ſhallbe* after thee: for in that thou giueſt a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus ſayeth the Lord God, Becauſe thy ‖ ſhame was powred out, and thy filthineſſe diſcouered through thy fornications with thy louers,

[a] Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the maners of their fathers, Iſa. 1. 4. and 57,3.

[b] When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.

[c] Being thus in thy filthineſſe and forſaken of all men, I tooke thee and gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is nothing but filthines and death.

[d] Theſe words, as blood, pollution, nakednes, and filthines, are oftentimes repeated to beat downe their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them and covered their ſhame.

[e] That thou ſhouldeſt be a chaſte wife unto me, and that I ſhould maintaine thee and endue thee with all graces.

[f] I waſhed away thy ſinnes.

[g] I ſanctified thee with mine holy Spirit.

[h] Hereby he ſheweth how he ſaved his Church, enriched it, and gave it power and dominion to reigne.

[i] He declareth wherein the dignity of Ieruſalem ſtood: to wit, in that that the Lord gaue them of his beauty and excellency.

[k] In abuſing my gifts, and in putting thy confidence in thine owne wiſedom and dignity, which were the occaſions of thine idolatry.

[l] There was none idolatry ſo vile wherewith thou dideſt not pollute thy ſelfe.

[m] This declareth how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

[n] Thou haſt converted my veſſels and inſtruments, which I gave thee to ſerve me with, to the uſe of thine idoles.

[o] Meaning, by fire: reade Levit. 18,21. & 2.Kings 23,10.

‖ Or, hea[illegible]

[p] Hee noteth the great impiety of this people, who firſt falling from God to ſeeke help at ſtrange nations, did alſo at length embrace their idolatry, thinking thereby to make their amity more ſtrong.

‖ Or, cities.

‖ Or, that will beare rule.

[q] Meaning, that ſome harlots contemne ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: ſignifying that the idolaters beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

‖ Or, nether parts.

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddeſt offer vnto them,

37 Behold, therefore I will gather all [r] thy louers, with whom thou haſt taken pleaſure, and all them that thou haſt loued, with all them that thou haſt hated: I will euen gather them round about againſt thee, and will diſcouer thy filthines vnto them, that they may ſee all thy filthineſſe.

38 And I will iudge thee *after* the manner of them that are [ſ] harlots, and of them that ſhead blood, and I will giue thee the blood of wrath, and ielouſie.

39 I will alſo giue thee into their hands, and they ſhall deſtroy thine hie place, and ſhall breake downe thine hie places: thy ſhall ſtrip thee alſo out of thy cloathes, and ſhall take thy faire iewels, and leaue thee naked and bare.

40 They ſhall alſo bring vp a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they * ſhall burne vp thine houſes with fire, and execute iudgements vpon thee in yͤ ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou ſhalt giue no reward any more.

42 So will I make my wrath toward thee to reſt, and my [t] ielouſie ſhall depart from thee, and I will ceaſe, and be no more angry.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt prouoked me with all theſe things, beholde, therefore I alſo haue [u] brought thy way vpon thy head, ſaith the Lord God: yet haſt not thou had conſideration of all thine abominations.

44 Behold, all that vſe prouerbs, ſhall vſe *this* prouerbe againſt thee, ſaying, As *is* the mother, [x] *ſo is* her daughter.

45 Thou art thy mothers daughter, that hath caſt off her husband and her children, and thou art the ſiſter of thy [y] ſiſters, which forſooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, and her [z] daughters, that dwell at thy left hand, and † thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom, and her daughters.

47 Yet haſt thou [a] not walked after their waies, nor done after their abominations: but as it *had bene* a very little *thing*, thou waſt corrupted more then they in all thy wayes.

48 As I liue, ſaith the Lord God, Sodom thy ſiſter hath not done, *neither* ſhe nor her daughters, as thou haſt done and thy daughters.

49 Behold, this was the iniquitie of thy ſiſter Sodom, [b] pride, fulneſſe of bread and abundance of idlenes was in her, & in her daughters: neither did ſhe ſtrengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleaſed me.

51 Neither [c] hath Samaria committed halfe of thy ſinnes, but thou haſt exceeded them in thine abominations, and haſt [d] iuſtified thy ſiſters in all thine abominations which thou haſt done.

52 Therefore thou which haſt iuſtified thy ſiſters, beare thine owne ſhame for thy ſinnes, that thou haſt committed more abominable then they *vvhich* are more righteous then thou art: be thou therefore confounded alſo, and beare thy ſhame, ſeeing that thou haſt iuſtified thy ſiſters,

53 Therefore I will bring againe [e] their captiuity, with the captiuity of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the mids of them.

54 That thou mayeſt beare thine owne ſhame, and mayeſt be confounded in all that thou haſt done, in that thou haſt [f] comforted them.

55 And thy ſiſter Sodome and her daughters ſhall returne to their former ſtate: Samaria alſo and her daughters ſhall returne to their former ſtate, [g] when thou and thy daughters ſhall returne to your former ſtate.

56 For thy ſiſter Sodom † was not heard of [h] by thy report in the day of thy pride,

57 Before thy wickednes was [i] diſcouered, as in the ſame time of the reproach of yͤ daughters of Aram, and of all the daughters of the Philiſtims round about [k] her, which deſpiſe thee on all ſides.

58 Thou haſt borne *therefore* thy wickedneſſe and thine abominations, ſaith the Lord.

59 For thus ſaith the Lord God, I might euen deale with thee, as thou haſt done: when thou diddeſt deſpiſe yͤ [l] oath, in breaking the couenant.

60 Neuertheles, I will [m] remember my couenant *made* with thee in the dayes of thy youth, and I will confirme vnto thee an euerlaſting Couenant.

61 Then thou ſhalt remember thy wayes, and be aſhamed, when thou ſhalt receiue [n] thy ſiſters, *both* thy elder & thy yonger, and I will giue them vnto thee for daughters, but not [o] by thy couenant.

62 And I will eſtabliſh my couenant with thee, and thou ſhalt know that I am the Lord.

63 That thou mayeſt remember, and be [p] aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, put forth a parable and ſpeake a prouerbe vnto the houſe of Iſrael,

3 And ſay, Thus ſaith the Lord God, The great [a] egle with great wings *and* long wings, *and* full of feathers, which had diuers colours, came vnto Lebanon, and tooke the higheſt branch of the cedar,

4 And brake of the top of his twig, *and* caried it into the land of [b] merchants, *and* ſet it in a citie of merchants.

5 Hee tooke alſo of the [c] ſeed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and ſet it *as* a willow tree.

6 And it budded vp, and was like [d] a ſpreading vine of [e] low ſtature, whoſe branches turned toward it, and the roots thereof were vnder it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [f] another great Eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and ſpred forth her branches toward it, that ſhe might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great [g] waters, that it ſhould bring forth branches, and

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[r] Egyptians, Aſſyrians and Chaldeans, whom thou tookeſt to be thy louers, ſhall come, and deſtroy thee, Chap.23, 9.

[ſ] I will iudge thee to death, as the adulterers and murtherers.

* *2.King.25,9.*

[t] I will vtterly deſtroy thee, and ſo my ieloſie ſhall ceaſe.

[u] I haue puniſhed thy faults but thou wouldeſt not repent.

[x] As were the Canaanites, and the Hittites and others your predeceſſors, ſo are you their ſucceſſors.

[y] That is, of Samaria and Sodome.

[z] That is, her cities.

† *Ebr. thy ſiſter yonger then thou.*

[a] But done farre worſe.

[b] Hee alleadgeth theſe foure vices, pride, exceſſe, idleneſſe and contempt of the poore, as foure principall cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, Gene.19,24.

[c] Which worſhipped the calues in Beth-el and Dan.

[d] Thou art ſo wicked, that in reſpect of thee Sodom and Samaria were iuſt.

[e] This he ſpeaketh in compariſon, ſeeing that he would reſtore Ieruſalem when Sodome ſhould be reſtored, that is, neuer: and this is meant of the greateſt part of the Iewes.

[f] In that thou haſt ſhewed thy ſelfe worſe then they, and yet thoughteſt to eſcape puniſhment.

[g] Meaning that it ſhould neuer come to paſſe.

† *Ebr. was not a rumour in thy mouth.*

[h] Thou wouldeſt not call her puniſhment to minde when thou waſt aloft, to learne by her example to feare my iudgements.

[i] That is, till thou waſt brought vnder by the Syrians and Philiſtims, 2.Chron.28,19.

[k] Which ioyned with the Syrians, or compaſſed about Ieruſalem.

[l] When thou brakeſt the covenant which was made betweene thee and me, as verſ.8.

[m] That is, of mercy and love I will pitie thee, and ſo ſtand to my covenant though thou haſt deſerved the contrary.

[n] Whereby he ſheweth that among the moſt wicked, hee had ever ſome ſeed of his Church, which hee would cauſe to fructifie in due time: and here hee declareth how hee will call the Gentiles.

[o] But of my free mercy.

[p] This declareth what fruits Gods mercies worke in his, to wit, ſorrow and repentance for their former life.

[a] That is, Nebuchad-nezzar, who hath great power, riches, and many countreyes vnder him, ſhall come to Ieruſalem, and take away Ieconiah the King, as verſ.12.

[b] Meaning, to Babylon.

[c] That is Zedekiah, who was of the Kings blood and was left at Ieruſalem, and made King in ſtead of Ieconiah, 2.King.24,17. iere.37,1.

[d] This was Zedekiahs kingdome.

[e] That is, might not haue power to rebell againſt Babylon, as verſ.14.

[f] Meaning, the king of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchadnezzar.

[g] They thought to be moiſtened by the waters of Nilus.

beare fruit, and be an excellent vine.

9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall [h] he not pull vp the roots thereof, and deſtroy the fruit thereof, and cauſe them to drie? all the leaues of her bud ſhall wither without great power, or many people, to plucke it vp by the rootes thereof.

[h] Shall not Nebuchad-nezzar deſtroy it?

10 Behold, it was planted: but ſhall it proſper? ſhall it not be dried vp, and wither? [i] when the Eaſt wind ſhall touch it, it ſhall wither in the trenches, where it grew.

[i] By this dry wind he meaneth the Babylonians.

11 Moreouer, the word of the Lord came vnto me, ſaying,

12 Say now to this rebellious houſe, Know ye not what theſe things *meane*? tell them, behold, the king of Babel is come to Ieruſalem, and hath taken [k] the king thereof and the princes thereof, and led them with him to Babel.

[k] That is, Ieconiah, 2 King. 24. 15.

13 And hath taken *one* of the Kings ſeede, and made a couenant with him, and hath taken [l] an oath of him: hee hath alſo taken the princes of the land,

[l] For his ſubiection and obedience.

14 That the kingdome might be in ſubiection, and not lift it ſelfe vp, *but* keepe their couenant, and ſtand to it.

15 But he rebelled againſt him, and ſent his ambaſſadours into Egypt, that they might giue him horſes, and much people: ſhall hee proſper? ſhall he eſcape that doeth ſuch things? or ſhal hee breake the couenant, and be deliuered?

16 As I liue, ſaith the Lord God, he ſhall die in the middes of Babel, in the place of the king that had made him king, whoſe oath he deſpiſed, and whoſe couenant *made* with him, he brake.

17 Neither ſhall Pharaoh with *his* mightie hoaſt, and great multitude of people, maintaine him in the warre, when they haue caſt vp mounts, and builded ramparts to deſtroy many perſons.

18 For he hath deſpiſed the oath, and broken the couenant (yet loe, he had giuen [m] his hand) becauſe he hath done all theſe things, he ſhall not eſcape.

[m] Becauſe hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand: therefore the Prophet declareth that God would not ſuffer ſuch periurie and infidelitie to eſcape puniſhment.

19 Therefore, thus ſaith the Lord God, As I liue, I will ſurely bring mine oath that he hath deſpiſed, and my couenant that he hath broken, vpon his owne head.

20 * And I will ſpread my net vpon him, and hee ſhallbe taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his treſpaſſe that he hath committed againſt me.

* *Chap.* 12. 13. *and* 32. 3.

21 And all that flee from him with all his hoaſt, ſhall fall by the ſword, and they that remaine ſhall be ſcattered toward all the windes: and yee ſhall know that I the Lord haue ſpoken it.

22 Thus ſaith the Lord God, I will alſo take off the top [n] of this high cedar, and will ſet it, and cut off the [o] top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

[n] This promiſe is made to the Church which ſhall be as a ſmall remnant, and as the top of a tree.

[o] I will trim it, and dreſſe it.

23 *Euen* in the high mountaine of Iſrael will I plant it: and it ſhall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it ſhall remaine all birds, and euery [p] fowle ſhall dwell in the ſhadow of the branches thereof.

[p] Both the Iewes and Gentiles ſhalbe gathered into it.

24 And all the [q] trees of the field ſhall know that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to floriſh: I the Lord haue ſpoken it, and haue done it.

[q] All the world ſhall know that I haue pluckt downe the proud enemies, and ſet vp my Church which was low and contemned.

CHAP. XVIII.

2 He ſheweth that euery man ſhall beare his owne ſinne. 21 To him that amendeth, ſaluation is promiſed. 24 Death is prophecied to the righteous, which turneth backe from the right way.

THe word of the Lord came vnto mee againe, ſaying,

2 What meane ye that ye ſpeake this prouerbe concerning the land of Iſrael, ſaying, [a] The fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge?

[a] The people murmured at the chaſtiſings of the Lord, and therefore vſed this prouerbe, meaning, that their fathers had ſinned, and their children were puniſhed for their tranſgreſſions, reade Iere. 31. 29.

3 As I liue, ſaith the Lord God, yee ſhall vſe this prouerbe no more in Iſrael.

4 Behold, all ſoules are mine, both the ſoule of the father, and alſo the ſoule of the ſonne are mine: the ſoule that ſinneth, it ſhall die.

5 But if a man be iuſt, and doe that which is lawfull and right,

6 *And* hath not eaten [b] vpon the mountains, neither hath lift vp his eyes to the idoles of the houſe of Iſrael, neither hath * defiled his neighbours wife, neither hath † lien with a * menſtruous woman,

[b] If he hath not eaten of the fleſh that hath beene offred vp to idols, to honour them thereby.

* *Leuit.* 18. 20.
† *Ebr. come neere.*
* *Leuit.* 20. 18.

7 Neither hath oppreſſed any, *but* hath reſtored the pledge to his debtour: hee that hath ſpoiled none by violence, * *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

* *Iſa.* 58. 7. *Matt.* 25. 35.

8 And hath not giuen foorth vpon * vſurie, neither hath taken any increaſe, *but* hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

* *Exod.* 22. 25. *Leuit.* 25. 37. *Deut.* 23. 19. *Pſal.* 15. 5.

9 And hath walked in my ſtatutes, and hath kept my iudgements to deale truely, hee is iuſt, he ſhall ſurely liue, ſaith the Lord God.

10 ¶ If he beget a ſonne, that is a ‖ thiefe, *or a* ſhedder of blood, if he do any one of theſe things,

‖ *Or, a cruell man.*

11 Though he doe not all theſe things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppreſſed the poore and needie, *or* hath ſpoiled by violence, *or* hath not reſtored the pledge, or hath lift vp his eyes vnto the idoles, *or* hath committed abomination,

13 *Or* hath giuen forth vpon vſurie, or hath taken increaſe, ſhall he liue? he ſhall not liue: ſeeing he hath done all theſe abominations, [c] he ſhall dy the death, *and* his blood ſhall be vpon him.

[c] He ſheweth how the ſonne is puniſhed for his fathers fault: that is, if he be wicked as his father was, and doeth not repent, he ſhall be puniſhed as his father was, or elſe not.

14 ¶ But if he beget a ſonne, that ſeeth all his fathers ſinnes, which he hath done, and feareth, neither doeth ſuch like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to ye idols of the houſe of Iſrael, nor hath defiled his neighbours wife,

16 Neither hath oppreſſed any, nor hath withholden the pledge, neither hath ſpoiled by violence, *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 *Neither* hath withdrawen his hand from the afflicted, nor receiued vſurie nor increaſe, *but* hath executed my iudgements, *and* hath walked in my ſtatutes, hee ſhall not die in the iniquitie of his father, *but* he ſhall ſurely liue.

18 His father, becauſe hee cruelly oppreſſed and ſpoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet ſay yee, Wherefore ſhall not the ſonne beare the iniquitie of the father? becauſe the ſonne hath executed iudgement and iuſtice, *and* hath kept all my ſtatutes, and done them, he ſhall ſurely liue.

20 * The ſame ſoule that ſinneth, ſhall die: the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquity of the ſonne, *but* the righteouſneſſe of the righteous ſhall

* *Deut.* 24. 16. 2. *King.* 14. 6. 2. *Chron.* 25. 4.

be vpon him, and the wickedneſſe of the wicked ſhalbe vpon himſelfe.

21 But if the wicked will returne from all his ſinnes that he hath committed, and keepe all my [d] ſtatutes, and do that which is lawfull and right, he ſhall ſurely liue, *and* ſhall not die.

22 All his tranſgreſſions that he hath committed, they ſhall not be ‖ mentioned vnto him, *but* in his [e] righteouſnes that he hath done, he ſhall liue.

23 [f] Haue I any deſire that the wicked ſhould die, ſaith the Lord God? ‖ or ſhall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteouſnes, and commit iniquitie, *and* do according to all the abominations that the wicked man doth, ſhall he liue? all his [g] righteouſneſſe that he hath done, ſhall not be mentioned: *but* in his tranſgreſſion that hee hath committed, and in his ſinne that he hath ſinned, in them ſhall he die.

25 Yet ye ſay, The way of the Lord is not [h] equall: heare now, O houſe of Iſrael, Is not my way equall? *or* are not your wayes vnequall?

26 *For* when a righteous man turneth away from his righteouſnes, and committeth iniquitie, hee ſhall euen die for the ſame, hee ſhall *euen* die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, he ſhall ſaue his ſoule aliue.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely liue, *and* not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equall. O houſe of Iſrael, are not my wayes equall? *or* are not your wayes vnequall?

30 Therefore I will iudge you, O houſe of Iſrael, euery one according to his wayes, ſaith the Lord God: returne *therefore*, and cauſe *others* to turne away from all your tranſgreſſions: ſo iniquitie ſhall not be your deſtruction.

31 Caſt away from you all your tranſgreſſions, whereby ye haue tranſgreſſed and make [i] you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I deſire not the death of him that dieth, ſaith the Lord God: cauſe therefore *one another* to returne, and liue ye.

[d] He ioyneth the obſeruation of the commandements with repentance: for none can repent in deed, except he labour to keepe the Law.

‖ *Or, not layd to his charge.*

[e] That is, in the fruits of his faith which declare that God doth accept him.

[f] He ſpeaketh this to commend Gods mercie to poore ſinners, who rather is ready to pardon then to puniſh, as his long ſuffering declareth, Chap. 33.11. Albeit God in his eternall counſell appointed the death and damnation of the reprobate, yet the end of his counſell was not their death onely, but chiefly his owne glory. And alſo becauſe he doth not approoue ſinne, therefore it is here ſaid that he would haue them to turne away from it, that they might liue.

‖ *Or, rather that he may returne from his wayes, and liue.*

[g] That is, the falſe opinion that the hypocrites haue of their righteouſnes.

[h] In puniſhing the father with the children.

[i] He ſheweth that man cannot forſake his wickedneſſe, till his heart be changed, which is onely the worke of God.

CHAP. XIX.

1 The captiuitie of the kings of Iudah ſignified by the lyons whelps and by the lyon. 10 The proſperitie of the citie of Ieruſalem that is paſt, and the miſery thereof that is preſent.

Thou alſo take vp a lamentation for the [a] princes of Iſrael,

2 And ſay, Wherefore lay thy [b] mother *as* a lioneſſe among the lions? ſhe nouriſhed her yong ones among the lions whelpes,

3 And ſhee brought vp one of her whelps, *and* it became a lion, and it learned to catch the pray, *and* it deuoured men.

4 The [c] nations alſo heard of him, *and* hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when ſhee ſaw that ſhee had waited, and her hope was loſt, ſhee tooke another of her [d] whelps, and made him a lion.

6 Which went among the lions, *and* became a lion, and learned to catch the pray, *and* hee deuoured [e] men.

7 And he knew their widowes, and he deſtroyed their cities, and the land was waſted, and all that was therein by the noyſe of his roaring.

8 Then the [f] nations ſet againſt him on euery ſide of the countreyes, and layed their nets for him: ſo he was taken in their pit.

9 And they put him in priſon *and* in chaines, and brought him to the king of Babel, *and* they put him in holds, that his voyce ſhould no more be heard vpon the mountaines of Iſrael.

10 Thy [g] mother *is* like a vine in thy blood, planted by the waters: ſhee brought foorth fruit and branches by the abundant waters.

11 And ſhe had ſtrong rods for the ſcepters of them that beare rule, and her ſtature was exalted among the branches, and ſhee appeared in her height with the multitude of her branches.

12 But ſhe was plucked vp in wrath. ſhee was caſt downe to the ground, and the [h] Eaſt winde dried vp her fruite: *her branches* were broken and withered: *as for* the rod of her ſtrength, the fire conſumed it.

13 And now ſhee is planted in the wilderneſſe in a drie and thirſty ground.

14 And fire is gone out [i] of a rod of her branches, which hath deuoured her fruit, ſo that ſhee hath no ſtrong rod *to be* a ſcepter to rule: this is a lamentation, and ſhalbe for a lamentation.

[a] That is, Iehohaz and Iehoiakim Ioſiahs ſonnes, who for their pride and cruelty are compared vnto lions.

[b] To wit, Iehohaz mother, or Ieruſalem.

[c] By Pharaoh Necho king of Egypt, 2.King.23.33.

[d] Which was Iehoiakim.

[e] He ſlew of the prophets, and them that feared God, and rauiſhed their wiues.

[f] Nebuchad-nezzar with his great armie which was gathered of diuers nations.

[g] He ſpeaketh this in the reproach of this wicked king, in whoſe blood, that is, in the race of his predeceſſours, Ieruſalem ſhould haue bene bleſſed, according to Gods promiſe, and flouriſhed as a fruitfull vine.

[h] Meaning, that the Caldeans ſhould deſtroy them as the Eaſt winde doeth the fruit of the vine.

[i] Deſtruction is come by Zedekiah, who was the occaſion of this rebellion.

CHAP XX.

3 The Lord denieth that he will anſwere them when they pray, becauſe of their vnkindneſſe. 33 He promiſeth that his people ſhall returne from captiuitie. 46 By the forreſt that ſhould be burnt, is ſignified the burning of Ieruſalem.

And in the [a] ſeuenth yeere, in the fift *moneth*, the tenth *day* of the moneth, came certaine of the Elders of Iſrael to enquire of the Lord, and ſate before me.

2 Then came the word of the Lord unto me, ſaying,

3 Sonne of man, ſpeake vnto the Elders of Iſrael, and ſay vnto them, Thus ſaith the Lord God, Are ye come to enquire of me? as I liue, ſaith the Lord God, when I am asked, I will not anſwere you.

4 Wilt thou iudge them, ſonne of man? wilt thou iudge *them*? cauſe [b] them to vnderſtand the abominations of their fathers,

5 And ſay vnto them, Thus ſaith the Lord God, In the day when I choſe Iſrael, and [c] lift vp mine hand vnto the ſeed of the houſe of Iaakob, and made my ſelfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and ſaid, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them foorth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleaſant among al lands.

7 Then ſaid I vnto them, Let euery man caſt away the abominations of his eyes, [d] and defile not your ſelues with the idoles of Egypt: *for* I am the Lord your God.

8 But they rebelled againſt me, and would not heare me: *for* none caſt away the abominations of [e] their eyes, neither did they forſake the idoles of Egypt: then I thought to powre out mine indignation vpon them, *and* to accompliſh my wrath againſt them in the midſt of the land of Egypt.

9 But I had reſpect to my [f] Name, that it ſhould not be polluted before the heathen, among whom they were, and in whoſe ſight I made my ſelfe knowen vnto them in bringing them foorth of the land of Egypt.

[a] Of the captiuity of Ieconiah.

[b] This declareth the great lenitie and patience of God, which calleth ſinners to repentance before he condemne them.

[c] I ſware that I would be their God, which maner of aothe was obſerued from all antiquitie, where they vſed to lift vp their hands toward the heauen, acknowledging God to be the authour of trueth, and the defender thereof, and alſo the Iudge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be trueth.

[d] God had forbidden them to make mention of the idols, Exod. 23.13. Pſal.16.4.

[e] Which thing declareth the wickednes of mans heart, which iudge Gods ſeruice by their eyes and outward ſenſes.

[f] God had euer this reſpect to his glory, that he would not haue his Name euill ſpoken of among the Gentiles for the puniſhment that his people deſerued, in confidence whereof the godly euer prayed, as Exod.32.12. Num.14.13.

10 Now I caried them out of the lande of Egypt, and brought them into the wildernes.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, * which if a man doe, hee ſhall liue in them.

12 Moreouer I gaue them alſo my * Sabbaths to be a ſigne betweene mee and them, that they might know that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wildernes: they walked not in my ſtatutes, and they caſt away my iudgements, which if a man doe, hee ſhall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernes to conſume them.

14 But I had reſpect to my name, that it ſhould not be polluted before the [g] heathen in whoſe ſight I brought them out.

15 Yet neuertheleſſe, I lift vp mine hand vnto them in the wilderneſſe, that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleaſant aboue all lands,

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheleſſe, mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wildernes.

18 But I ſaid vnto their children in the wildernes, Walke ye not in the ordinances of your [i] fathers, neither obſerue their manners, nor defile your ſelues with their idoles.

19 I am the Lord your God: walke in my ſtatutes, and keepe my iudgements and do them,

20 And ſanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that ye may knowe that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to doe them, which if a man do, he ſhal liue in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accompliſh my wrath againſt them in the wilderneſſe.

22 Neuertheleſſe, I withdrew mine hand and had reſpect to my Name, that it ſhould not be polluted before the heathen, in woſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernes, that I would ſcatter them among the heathen, and diſperſe them through the countreys,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eyes were after [k] their fathers idoles.

25 Wherefore I gaue [l] them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne [m] gifts in that they cauſed to paſſe *by the fire* all that *firſt* openeth the wombe, that I might deſtroy them, to the ende that they might know that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto the houſe of Iſrael and ſay vnto them, Thus ſaith the Lord God, Yet in this your fathers haue blaſphemed me, though they had *before* grieuouſly tranſgreſſed againſt me.

28 [n] For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they ſaw euery high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweete ſauour, and powred out there their drinke offerings.

29 Then I ſayd vnto them, What is the high place wherevnto ye goe? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore, ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are yee not polluted † after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your giftes, and make your ſonnes to paſſe thorow the fire, you pollute your ſelues with all your idoles vnto this day: ſhall I anſwere you when I am asked, O houſe of Iſrael? As I liue, ſaith the Lord God, [p] I will not anſwere you when I am asked.

32 Neither ſhall that be done that commeth into your mind: for ye ſay, we will be as the heathen, and as the families of the countreyes, and ſerue wood, and [q] ſtone.

33 As I liue, ſaith the Lord God, I will ſurely rule you with a mightie hand, and with a ſtretched out arme, and in *my* wrath powred out.

34 And will bring you from the people, and will gather you out of the countreyes, wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arme, and in *my* wrath powred out.

35 And I will bring you into the [r] wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the land of Egypt, ſo will I pleade with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bond of the couenant.

38 And I will [ſ] chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, [t] Goe you, and ſerue euery one his idole, ſeeing that ye will not obey me, and pollute mine holy Name no more with your giftes, and with your idoles.

40 For in mine holy mountaine, *euen* in the hie mountaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all the land ſerue me: there will I accept them, and there will I require your offerings, and the firſt fruits of your oblations, with all your holy things.

41 I will accept your ſweet ſauour, when I bring you from the people, and gather you out of the countreyes, wherein ye have bene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land for the which I lifted up mine hand to giue it to your fathers.

43 And there ſhall yee remember your wayes, and all your works, wherein yee haue bin defiled, and ye [u] ſhall iudge your ſelues worthy to be cut off, for all your euils that ye haue committed.

44 And yee ſhall know that I am the Lord, when I haue reſpect vnto you for my Names ſake, *and* not after your wicked wayes, nor according to your corrupt workes, O yee houſe of

Iſrael,

* Leu. 18, 5. rom. 10, 5. galat. 3, 12.

* Exod. 20, 8. and 31. 13. deut. 5, 12.

* Num. 14, 28, 29. and 26. 65.

[g] Who might thereby take an occaſion to blaſpheme my Name and to accuſe me of lacke of ability, or elſe that I had ſought a meanes to deſtroy them more commodiouſly.

[h] That is, my true religion, which I had commanded them, and gaue themſelues to ſerue me according to their owne fantaſies.

[i] Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word whether they be approueable thereby or no.

[k] Meaning, that they ſet their delite vpon them

[l] Becauſe they would not obey my lawes, I gaue them vp to themſelues, that they ſhould obey their owne fantaſies, as verſe 39. Rom. 1. 21, 24.

[m] I condemned thoſe things, and counted them as abominable, which they thought had been excellent, and to haue declared moſt zeale, Luk. 16, 15. for that which God required, as moſt excellent, that gaue they to their idoles.

[n] Not onely in the wilderneſſe, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeeing that by no admonitions he can be drawen backe.

[o] Which ſignifieth an high place, declaring that they vaunted themſelues of their idolatry, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould haue no altar lifted vpon high by ſtaires, Exod. 20. 26.

† Ebr. in the way.

[p] He ſheweth that the ingratitude of the people deſerueth, that God ſhould cut them off, and that they ſhould not haue the comfort of his word.

[q] He declareth that man of nature is wholly enemy vnto God, and to his owne ſaluation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercy in forgiuing his rebellion, and wickednes.

[r] I will bring you among ſtrange nations as into a wildernes, and there will viſite you, and ſo call you to repentance, and then bring the godly home againe, Iſa. 65. 9.

[ſ] Signifying, that he will not burne the corne with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

[t] This is ſpoken to the hypocrites.

[u] Your owne conſciences ſhall conuict you after, that you haue felt my mercies.

Iſrael, ſaith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, ſaying.

46 Sonne of man, Set thy face toward the way of Teman, and drop *thy vvord* toward [x] the South, and prophecie toward the foreſt of the field of the South,

47 And ſay to the foreſt of the South, Heare the word of the Lord; thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall deuoure all the [y] greene wood in thee, and all the dry wood: the continuall flame ſhall not be quenched, and euery face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, *and* it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of mee, Doeth not he ſpeake [z] parables?

[x] For Iudah ſtood South from Babylon.

[y] Both ſtrong and weake in Ieruſalem.

[z] The people ſaid that the Prophet ſpake darkly: therefore hee deſireth the Lord to giue them a plaine declaration hereof.

CHAP. XXI.

3 He threatneth the ſword and deſtruction to Ieruſalem. 25 He ſheweth the fall of king Zedekiah. 28 He is commanded to prophecie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchadnezzar.

THe word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] and drop *thy vvord* toward the holy places, and prophecie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I *come* againſt thee, and will drawe my ſword out of his ſheath, and cut off from thee *both* the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous and wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the [c] North,

5 That all fleſh may know that I the Lord haue drawen my ſword out of his ſheath, *and* it ſhall not returne any more.

6 Mourne therefore thou ſonne of man, *as* in the paine of *thy* [d] reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? Then anſwere, Becauſe [e] of the bruit: for it commeth, and euery heart ſhall melt, and all hands ſhalbe weake, and all minds ſhall faint, and all knees ſhall fall away *as* water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, prophecie, and ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword both ſharpe and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, *and* it is fourbiſhed that it may [f] glitter: how ſhall we reioyce? *for* it contemneth the [g] rod of my ſonne, *as* [h] all *other* trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharp, and is fourbiſhed ẏ he may giue it into the hand of the [i] ſlayer.

12 Cry and howle, ſonne of man: for this ſhall come to my people, *and* it ſhall come vnto all the princes of Iſrael: the terrors of the ſword ſhalbe vpon my people, [k] ſmite therefore vpon thy thigh.

13 For *it is* a triall, [l] and what ſhall this be, if *the ſword* contemne euen the rod? It ſhalbe *no more*, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophecie and ſmite [m] hand to hand; and let the ſword be doubled: let the ſword that hath killed, *returne* the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

[a] Speake ſenſibly, that all may underſtand.

[b] That is ſuch which ſeeme to haue an outward ſhew of righteouſnes, by obſeruation of the ceremonies of the law.

[c] Meaning, thorow all the land.

[d] As though thou were in extreme anguiſh.

[e] Becauſe of the great noiſe of the army of the Caldeans.

[f] And ſo cauſe a feare.

[g] Meaning, the ſcepter: ſhewing that it will not ſpare the King, who ſhould be as the ſonne of God, and in his place.

[h] That is, the reſt of the people.

[i] To wit, unto the army of the Caldeans.

[k] Reade Ier 31:

[l] Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction of the kingdome which God had confirmed to Dauid and his poſterity by promiſe, which promiſe God performed, although heere it ſeemed to mans eye that it ſhould utterly periſh.

[m] That is, encourage the ſword.

15 I haue brought the feare of the ſword into all their gates to make *their* heart to faint, and to multiply *their* ruines: Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee [n] alone: goe to the right hand, *or* get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe, I the Lord haue ſaid it.

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee [o] two wayes, that the ſword of the King of Babel may come, both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoynt a way, that the ſword may come to Rabbah of the Ammonites, and [p] to Iudah in Ieruſalem the ſtrong *citie*.

21 And the King of Babel ſtood at the [q] parting of the way, at the head of the two wayes, conſulting by diuination, *and* made his arrowes bright: he conſulted with idoles, *and* looked in [r] the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captains to open *their* mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, *and* to build a fortreſſe.

23 And it ſhalbe vnto them [ſ] as a falſe diuination in their ſight for the oathes made vnto them: [t] but hee will call to remembrance *their* iniquity, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to be remembred in diſcouering your rebellion, that in all your works your ſinnes might appeare: becauſe *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou [u] Prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquitie *ſhall haue* an ende,

26 Thus ſaith the Lord God, I will take away the [x] diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it ſhallbe no more vntill he [y] come, whoſe right it is, and I will giue it him.

28 ¶ And thou, ſonne of man, prophecie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemy: ſay thou, I ſay, The ſword, the ſword is drawen foorth *and* fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering.

29 Whiles they ſee [z] vanity vnto thee, and prophecied a lye vnto thee to bring thee vpon the neckes of the wicked that are ſlaine, whoſe day is come, when their iniquitie *ſhall haue* an end.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the place where thou waſt created, *euen* in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtly men, *and* ſkilfull to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhall be in the middes of the land, *and* thou ſhalt be no more remembred: for I the Lord haue ſpoken it.

[n] Prouide for thy ſelfe: for thou ſhalt ſee Gods plague of all parts on this countrey.

[o] This was ſpoken, becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt hee conſulted with his ſoothſayers, and ſo went againſt Iudah.

[p] That is, to the tribe of Iudah that kept themſelues in Ieruſalem.

[q] To know whether hee ſhould goe againſt the Ammonites or them of Ieruſalem.

[r] He uſed coniuring and ſorcery.

[ſ] Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

[t] That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them.

[u] Meaning, Zedekiah, who practiſed with the Egyptians to make himſelfe ſtrong and able to reſiſt the Babylonians.

[x] Some referre this to the Prieſts attire: for Iehozadek the Prieſt went into captiuity with the King.

[y] That is, unto the comming of Meſſiah: for though the Iewes had ſome ſigne of gouernement afterward under the Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſts comming, and at length ſhould be accompliſhed, as was promiſed, Gen 49, 10.

[z] Though the Iewes and Ammonites would not beleeue that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſaid, that the Prophets, which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou weareſt already upon their neckes.

CHAP.

CHAP. XXII.

1 Ieruſalem is reprooued for crueltie. 25 Of the wicked doctrine of the falſe prophets and prieſts, and of their vnſatiable couetouſneſſe. 26 The tyranny of rulers. 29 The wickedneſſe of the people.

MOreouer, the word of the Lord came vnto me, ſaying,

2 Now thou ſonne of man, wilt thou [a] iudge, wilt thou iudge this bloody city? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſaith the Lord God, The citie ſheddeth blood in the middes of it, that her [b] time may come, and maketh idoles againſt [c] her ſelfe, to pollute her ſelfe.

[a] Art thou ready to execute thy charge, which I commit vnto thee againſt Ieruſalem, that murdereth the Prophets and them that are godly?
[b] That is, the time of her deſtruction.
[c] To her owne vndoing.

4 Thou haſt offended in thy blood, that thou haſt ſhed, and haſt polluted thy ſelfe in thine idols, which thou haſt made, and thou haſt cauſed thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproach to the heathen, and a mocking to all countreys.

5 Thoſe that be neere, and thoſe that be farre from thee, ſhall mocke thee, *vvhich art* vile in [d] name *and* ſore in affliction.

[d] Whoſe very name all men hate.

6 Behold, the princes of Iſrael euery one in thee was *ready* to his power, to ſhed blood.

7 In thee haue they deſpiſed father and mother: in the mids of thee [e] haue they oppreſſed the ſtranger: in thee haue they vexed the fatherleſſe and the widow.

[e] He meaneth hereby that there was no kinde of wickednes which was not committed in Ieruſalem, and therefore the plagues of God ſhould ſpeedily come vpon her.

8 Thou haſt deſpiſed mine holy things, and haſt polluted my Sabbaths.

9 In thee are men that carie tales to ſhedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in *her* floures.

* *Leuit.20.11.18.*

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne ſiſter, *euen* his fathers daughter.

* *Ierem.5.8.*

12 In thee haue they taken gifts to ſhed blood: thou haſt taken vſurie and the increaſe, and thou haſt defrauded thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God.

13 Beholde, therefore I haue [f] ſmitten mine hands vpon thy couetouſnes, that thou haſt vſed, and vpon the blood, which hath bene in the mids of thee.

In token of my wrath and vengeance.

14 Can thine heart endure, or can thine hands [g] bee ſtrong, in the dayes that I ſhall haue to doe with thee? I the Lord haue ſpoken it, and will doe it.

[g] That is, able to defend thy ſelfe.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreys, and will cauſe thy [h] filthineſſe to ceaſe from thee.

16 And thou ſhalt take thine [i] inheritance in thy ſelfe in the ſight of the heathen, and thou ſhalt know that I am the Lord.

[h] I will thus take away the occaſion of thy wickednes.
[i] Thou ſhalt be no more the inheritance of the Lord, but forſaken.

17 ¶ And the word of the Lord came vnto me, ſaying,

18 Sonne of man, the houſe of Iſrael is vnto me as [k] droſſe: all they are braſſe, and tinne, and yron, and lead in the mids of the fornace: they are *euen* the droſſe of ſiluer.

[k] Which before was moſt precious.

19 Therefore thus ſaith the Lord God, Becauſe ye are all as droſſe, behold, therefore I will gather you in the mids of Ieruſalem.

20 As they gather ſiluer and braſſe, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, ſo will I gather you in mine anger and in my wrath, and will put you *there* [l] and melt you.

[l] Meaning, hereby, that the godly ſhould be tried, and the wicked deſtroyed.

21 I will gather you, I ſay, and blow the fire of my wrath vpon you, and you ſhalbe melted in the mids thereof.

22 As ſiluer is melted in the midſt of the fornace, ſo ſhall ye be melted in the mids thereof, and ye ſhall knowe that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto mee, ſaying,

24 Sonne of man, ſay vnto her, Thou art the land that is vncleane, [m] *and* not rained vpon in the day of wrath.

[m] Thou art like a barren land which the Lord plagueth with drought.

25 *There is* a conſpiracie [n] of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured ſoules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

[n] The falſe prophets haue conſpired together to make their doctrine more probable.

26 Her Prieſts haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither diſcerned betweene the vncleane and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

[o] They haue neglected my ſeruice.

27 Her princes in * the mids thereof *are* like wolues, rauening the pray to ſhed blood, *and* to deſtroy ſoules for their owne couetous lucre.

* *Mich.3.11. Zepha.3.3.*

28 And her [p] prophets haue dawbed them with vntempered *morter*, ſeeing vanities, and diuining lies vnto them, ſaying, Thus ſaith the Lord God, when the Lord had not ſpoken.

[p] They which ſhould haue reprooued them, flattered them in their vices, and couered their doings with lies. Chap.13.10.

29 The people of the land haue violently oppreſſed by ſpoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppreſſed the ſtranger againſt right.

30 And I ſought for a man among them, that ſhould [q] make vp the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and conſumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, ſaith the Lord God.

[q] Which would ſhew himſelfe zealous in my cauſe by reſiſting vice, Iſa.59.16. and 63.5. and alſo pray vnto me to withhold my plagues, Pſal.106.23.

CHAP. XXIII.

Of the Idolatry of Samaria and Ieruſalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto mee, ſaying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication in [b] Egypt, they committed fornication in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginitie.

4 And the names of [c] them *vvere* Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes and daughters: thus *vvere* their names: Samaria *is* Aholah, and Ieruſalem Aholibah.

5 And Aholah played the harlot † when [d] ſhe was mine, and ſhe was ſet on fire with her louers, *to vvit*, with the Aſſyrians *her* neighbours,

6 Which were cloathed with blew ſilke, *both* captaines and princes they were all pleaſant yong men, *and* horſemen riding vpon horſes.

[a] Meaning, Iſrael and Iudah, which came both out of one familie.
[b] They became idolaters after the maner of the Egyptians.
[c] Aholah ſignifieth a manſion or dwelling in herſelfe, meaning Samaria, which was the royall citie of Iſrael and Aholibah ſignifieth my manſion in her, whereby is meant Ieruſalem, where Gods Temple was.
† *Ebr. vnder me.*
[d] When the Iſraelites were named the people of God, they became idolaters, and forſooke God, and put their truſt in the Aſſyrians.

7 Thus ſhee committed her whoredome with them, *euen* with all them that were the choſen men of Aſhur, and with all on whom ſhe doted, *and* defiled her ſelfe with all their idoles.

8 Neither left ſhe her fornications, *learned* of the Egyptians: for in her youth they [e] lay with her, and they bruiſed the breſts of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, *euen* into the hands of the Aſſyrians, vpon whom ſhe doted.

10 Theſe diſcouered her ſhame: they tooke away her ſonnes and her daughters, and ſlew her with the ſword, and ſhee had an *euill* name among women: for [f] they had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſaw this, ſhe marred her ſelfe with inordinate loue more then ſhe, and with her fornications more then her ſiſter with *her* fornications.

12 She doted vpon the Aſſyrians *her* neighbours, *both* captaines and princes cloathed with diuers ſuites, horſemen riding vpon horſes: they were all pleaſant yong men.

13 Then I ſaw that ſhe was defiled, *and* that they were both after one ſort,

14 And that ſhe increaſed her fornications: for when ſhe ſawe men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Aſſoone, I ſay, as ſhe ſaw them, ſhee doted vpon them, and ſent meſſengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and ſhe was polluted with them, and her luſt departed from them.

18 So ſhe diſcouered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhee increaſed her whoredome more, and called to remembrance the dayes of her youth wherein ſhee had played the harlot in the land of Egypt.

20 For ſhe doted vpon their ſeruants whoſe members are *as* the members of aſſes, and whoſe iſſue is *like* the iſſue of horſes.

21 Thou calledſt to remembrance the wickedneſſe of thy youth, when thy teates were bruiſed by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe vp thy louers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on euery ſide,

23 *To vvit*, the Babylonians, and all the Caldeans, [h] Pekod, and Shoah, end Koa, *and* all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowmed, riding vpon horſes.

24 Euen theſe ſhall come againſt thee with charets, wagons, and wheeles, and with a multitude of people, *vvhich* ſhall ſet againſt thee buckler and ſhield, and helmet round about, and † I will leaue the puniſhment vnto them, and they ſhall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they ſhall deale cruelly with thee: they ſhall cut off thy [i] noſe and thine eares, and thy remnant ſhall fall by the ſword: they ſhall cary away thy ſonnes and thy daughters, and thy reſidue ſhalbe deuoured by the fire.

26 They ſhall alſo ſtrip thee out of thy cloathes, and take away thy faire iewels.

27 Thus will I make thy wickedneſſe to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hateſt, *euen* into the hands of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhall take away all thy [k] labour, and ſhall leaue thee naked and bare, and the ſhame of thy fornications [l] ſhallbe diſcouered, both thy wickednes, and thy whoredome.

30 I will doe theſe things vnto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore will I giue her [m] cup into thine hand.

32 Thus ſaith the Lord God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt be laughed to ſcorne and had in deriſion, becauſe it conteineth much.

33 Thou ſhalt be filled with [n] drunkenneſſe and ſorow, *euen* with the cup of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt euen drinke it, and wring it out *to the dregges*, and thou ſhalt breake the ſheards thereof, and teare thine owne breaſts: for I haue ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behind thy backe, therefore thou ſhalt alſo beare thy wickedneſſe and thy whoredome.

36 ¶ The Lord ſaid moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood *is* in their hands, and with their idoles haue they committed adulterie, and haue alſo cauſed their ſonnes, whom they bare vnto mee, to paſſe *by the fire* to be their [o] meat.

38 Moreouer, thus haue they done vnto mee: they haue defiled my Sanctuarie in the ſame day, and haue prophaned my Sabbaths.

39 For when they had ſlaine their children to their idoles, they came the ſame day into my Sanctuarie to defile it: and loe, thus haue they done in the mids of mine houſe.

40 And how much more *is it* that they ſent for men to come from [p] farre, vnto whom a meſſenger was ſent, and loe, they came? for whom thou diddeſt waſh thy ſelfe, and paintedſt thine eyes, and deckedſt thee with ornaments,

41 And ſateſt [q] vpon a coſtly bed, and a table prepared before it, wherevpon thou haſt ſet mine incenſe and mine oyle.

42 And a voyce of a multitude being at eaſe, *vvas* with her: and with the men to make the company great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I ſaid vnto her that was old in adulteries, Now ſhall ſhe and her fornications come to an end.

[e] The holy Ghoſt vſeth theſe termes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred, that vnneth any ſhould abide to heare the name thereof.

[f] Meaning, the Aſſyrians.

[g] This declareth that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth them to thoſe which in their raging loue and filthy luſts dote vpon the images and paintings of them after whom they luſt.

[h] Theſe were the names of certaine princes and captaines vnder Nebuchadnezzar.

† *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

[i] They ſhall deſtroy thy princes and prieſts with the reſt of thy people.

[k] All thy treaſures and riches which thou haſt gotten by labour.

[l] All the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles.

[m] I will execute the ſame iudgements and vengeance againſt thee, and that with greater ſeueritie.

[n] Meaning, that the afflictions ſhould be ſo great that they ſhould cauſe them to loſe their ſenſes, and reaſon.

[o] That is, to be ſacrifices to their idoles, reade Chap. 16.20.

[p] They ſent into other countries to haue ſuch as ſhould teach the ſeruice of their idoles.

[q] He meaneth the altar that was prepared for the idoles.

[r] Which ſhould teach the maner of worſhipping their gods.

44 And they went in vnto her as they goe to a common harlot: ſo went they to Aholah and Aholibah the wicked women.

45 And the righteous men they ſhall iudge them after the manner of [ſ] harlots, and after the manner of murtherers: for they are harlots, and blood *is* in their hands.

46 Wherefore thus ſaith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult and to the ſpoyle.

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwords: they ſhall ſlay their ſonnes, and their daughters, and burne vp their houſes with fire.

48 Thus will I cauſe wickedneſſe to ceaſe out of the land, that all [t] women may be taught not to doe after your wickedneſſe.

49 And they ſhall lay your wickedneſſe vpon you, and ye ſhall beare the ſinnes of your idoles, and ye ſhall know that I am the Lord God.

[ſ] That is, worthy death, reade Chap. 16.38.

[t] Meaning, all other cities and countries.

CHAP. XXIIII.

He ſheweth the deſtruction of Ieruſalem by a parable of a ſeething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yeere, in the tenth moneth, in the tenth *day* of the [b] moneth, came the word of the Lord vnto me, ſaying,

2 Sonne of man, write thee the name of the day, *euen* of this ſame day: *for* the King of Babel ſet himſelfe againſt Ieruſalem this ſame day.

3 Therefore ſpeake a parable vnto the rebellious houſe, and ſay vnto them, Thus ſayth the Lord God, Prepare a [c] pot, prepare it, and alſo powre water into it.

4 Gather the [d] pieces thereof into it, *euen* euery good piece, *as* the thigh and the ſhoulder, *and* fill it with the chiefe bones.

5 Take one of the beſt ſheepe, and ‖ burne alſo the [e] bones vnder it, *and* make it boyle well, and ſeeth the bones of it therein.

6 Becauſe the Lord God ſaith thus, Woe to the bloodie city, *euen* to the pot, [f] whoſe ſkum is therein, & whoſe ſkum is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

7 For her blood is in the mids of her: ſhe ſet it vpon an high [i] rocke, *and* powred it not vpon the ground to couer it with duſt,

8 That it might cauſe wrath to ariſe, and take vengeance: *euen* I haue ſet her blood vpon an hie rocke that it ſhould not be couered.

9 Therefore thus ſaith the Lord God, * Woe to the bloody city, for I will make ‖ yͤ burning great.

10 Heape on much wood: [k] kindle the fire, conſume the fleſh, and caſt in ſpice, and let the bones be burnt.

11 Then ſet it emptie vpon the coales thereof, that ‖ the braſſe of it may be hot, and may burne, and that the filthineſſe of it may be molten in it, *and* that the ſkumme of it may be conſumed.

12 [l] Shee hath wearied herſelfe with lies, and her great ſkumme went not out of her: *therefore* her ſkumme *ſhall be conſumed* with fire.

13 *Thou remaineſt* in thy filthineſſe *and* wickedneſſe: becauſe I would [m] haue purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe, till I haue cauſed my wrath to light vpon thee.

14 I the Lord haue ſpoken it: it ſhall come to paſſe, and I will doe it: I will not goe backe, neither will I ſpare, neither will I repent: according to thy wayes, and according to thy workes ſhall [n] they iudge thee, ſaith the Lord God.

15 ¶ Alſo the word of the Lord came vnto me, ſaying,

16 Sonne of man, beholde, I take away from thee the [o] pleaſure of thine eyes with a plague: yet ſhalt thou neither mourne nor weepe, neither ſhall thy teares runne downe.

17 Ceaſe from ſighing: make no mourning for the dead, *and* binde the tire of thine head vpon thee, [p] and put on thy ſhooes vpon thy feete, *and* couer not thy lips, and eat [q] not the bread of men.

18 So I ſpake vnto the people in the morning, and at euen my wife died: and I did in [r] the morning, as I was commanded.

19 And the people ſaid vnto mee, Wilt thou not tell vs what theſe things meane toward vs that thou doeſt ſo?

20 Then I anſwered them, The word of the Lord came vnto me, ſaying,

21 Speake vnto the houſe of Iſrael, Thus ſaith the Lord God, beholde, I will [ſ] pollute my Sanctuary, *euen* the [t] pride of your power, the pleaſure of your eyes, and your hearts deſire, and your ſonnes, and your daughters whom yee haue left, ſhall fall by the ſword.

22 And ye ſhall doe as I haue done: yee ſhall not couer your lippes, neither ſhall yee eate the bread of men.

23 And your tire *ſhallbe* vpon your heads, and your ſheoes vpon your feet: ye ſhall not mourne nor weepe, but yee ſhall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a ſigne: according to all that he hath done, yee ſhall doe: and when this commeth, ye ſhall know that I am the Lord God.

25 Alſo, thou ſonne of man, ſhall it not be in the day when I take from them their power, the ioy of their honor, the pleaſure of their eyes, and the † deſire of their heart, their ſons and their daughters,

26 That he that eſcapeth in that day, ſhall come vnto thee *to tell thee* that which hee hath heard with *his* eares?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeake, and be no more dumbe, and thou ſhalt be a ſigne vnto them, and they ſhall know that I am the Lord.

[a] Of Iechoniahs captiuitie, and of the reigne of Zedekiah, 2. kin. 25. 1.

[b] Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar beſieged Ieruſalem.

[c] Whereby was meant Ieruſalem.

[d] That is the citizens, and the chiefe men thereof.

‖ *Or heape.*

[e] Meaning, of the innocents, whom they had ſlaine, who were the cauſe of the kindling of Gods wrath againſt them.

[f] Whoſe iniquities and wicked citizens there yet remaine.

[g] Signifying that they ſhould not be deſtroyed al at once, but by little and little.

[h] Spare none eſtate or condition.

[i] The citie ſhewed her crueltie to all the world, and was not aſhamed thereof, neither yet hid it.

* *Nah* 3.1. *Habak.* 2.12.

‖ *Or, an heape of wood.*

[k] Meaning, that the citie ſhould be vtterly deſtroyed, and that he would giue the enemies an appetite thereunto.

‖ *Or, bottome.*

[l] The citie hath flattered herſelfe in vaine.

[m] I laboured by ſending my Prophets to call thee to repentance, but thou wouldeſt not.

[n] That is, the Babylonians.

[o] Meaning, his wife, in whom he delited, as verſ. 18.

[p] For in mourning they went bare headed and barefooted, and alſo couered their lips.

[q] That is, which the neighbours ſent to them that mourned.

[r] Meaning, the morning following.

[ſ] By ſending the Chaldeans to deſtroy it, as Chap. 7.22.

[t] Wherein you boaſt and delight.

† *Ebr. lifting vp of their ſoules.*

CHAP. XXV.

3 The word of the Lord againſt Ammon, which reioyced at the fall of Ieruſalem, 8 againſt Moab and Seir, Idumea and the Philiſtims.

THe word of the Lord came againe vnto mee ſaying,

2 Sonne of man, ſet thy face againſt the Ammonites, and prophecie againſt them,

3 And ſay vnto the Ammonites, Heare the word of the Lord God, Thus ſaith the Lord God, Becauſe thou ſaideſt, [a] Ha, ha, againſt my Sanctuary, when it was polluted, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the [b] men of the Eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eate thy fruite, and they ſhall drinke thy milke:

5 And I will make [d] Rabbah a dwelling place for camels, and the Ammonites a ſheepecote, and ye ſhall know that I am the Lord.

6 For thus ſaith the Lord God, Becauſe thou

[a] Becauſe ye reioyced when the enemie deſtroyed my citie and Temple.

[b] That is, to the Babylonians.

[c] They ſhall chaſe thee away, and take thy gorgeous houſes to dwell in.

[d] Called alſo Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam, 12. 27.

haſt clapped the hands, and ſtamped with the feet, and reioyced in heart with all thy deſpite againſt the land of Iſrael,

7 Beholde, therefore I will ſtretch out mine hand vpon thee, and will deliuer thee to be ſpoyled of the heathen, and I will root thee out from the people, and I will cauſe thee to be deſtroyed out of the countries, *and* I will deſtroy thee, and thou ſhalt know that I am the Lord.

8 Thus ſaith the Lord God, Becauſe that Moab and Seir doe ſay, Behold, the houſe of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the ſide of Moab, *euen* of the cities [e] of his cities, *I ſay*, in his frontiers with the pleaſant countrey, Beth-ieſhimoth, Baal-meon, and Kiriathaim.

10 *I vvill call* the men of the Eaſt againſt the Ammonites, and will giue them in poſſeſſion, ſo that the Ammonites ſhall no more be remembred among the nations.

11 And I will execute iudgements vpon Moab, and they ſhall know that I am the Lord.

12 ¶ Thus ſaith the Lord God, becauſe that Edom hath done *euill* by taking vengeance vpon the houſe of Iudah, and hath committed great offence, and reuenged himſelfe vpon them,

13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand vpon Edom, and deſtroy man and beaſt out of it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I will execute my vengeance vpon Edom by the hand of my people Iſrael, and they ſhall doe in Edom according to mine anger, and according to mine indignation, and they ſhall know my vengeance, ſaith the Lord God.

15 Thus ſaith the Lord God, Becauſe the Philiſtims haue executed vengeance, and reuenged themſelues with a deſpitefull heart, to deſtroy it for the old hatred,

16 Therefore thus ſaith the Lord God, behold, I will ſtretch out mine hand vpon the Philiſtims, and I will cut off the [f] Cherethims, and deſtroy the remnant of the ſea coaſt.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they ſhall know that I am the Lord, when I ſhall lay my vengeance vpon them.

CHAP. XXVI.

1 He propheciеth that Tyrus ſhalbe ouerthrowen, becauſe it reioyced at the deſtruction of Ieruſalem. 15 The wondring and aſtoniſhment of the marchants for the deſtruction of Tyrus.

And in the [a] eleuenth yeere in the firſt *day* of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, becauſe that Tyrus hath ſaid againſt Ieruſalem, Aha, the [b] gate of the people is broken: it is turned vnto me: *for* ſeeing ſhe is deſolate, I ſhallbe [c] repleniſhed,

3 Therefore thus ſaith the Lord God, Behold, I come againſt thee, O Tyrus, and I will bring vp many nations againſt thee, as the ſea mounteth vp with his waues.

4 And they ſhall deſtroy the walles of Tyrus and breake downe her towres: I will alſo ſcrape her duſt from her, and make her like the top of a rocke.

5 Thou ſhalt be for the ſpreading of nets in the mids of the ſea: for I haue ſpoken it, ſaith the Lord God, and it ſhall be a ſpoile to the nations.

6 And her [d] daughters which are in the field, ſhall be ſlaine by the ſword, and they ſhall know that I am the Lord.

7 For thus ſaith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a King of kings from the North, with horſes and with charets, and with horſemen, with a multitude and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift vp the buckler againſt thee.

9 He ſhall ſet engines of warre before him againſt thy walles, and with his weapons breake downe thy towres.

10 The duſt of his horſes ſhall couer thee, for their multitude: thy wals ſhall ſhake at the noiſe of the horſemen, and of the wheeles, and of the charets, when he ſhall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooues of his horſes ſhall he tread downe all thy ſtreetes: he ſhall ſlay the people by the ſword, and the [e] pillars of thy ſtrength ſhall fall downe to the ground.

12 And they ſhall robbe thy riches, and ſpoyle thy marchandiſe, and they ſhall breake downe thy walles, and deſtroy thy pleaſant houſes, and they ſhall caſt thy ſtones and thy timber and thy duſt into the mids of the water.

13 * Thus will I cauſe the ſound of thy ſongs to ceaſe, and the ſound of thine harpes ſhallbe no more heard.

14 I will lay thee like the toppe of a rocke: [f] thou ſhalt be for a ſpreading of nets: thou ſhalt be built no more: for I the Lord haue ſpoken it, ſaith the Lord God.

15 Thus ſaith the Lord God to Tyrus, Shall not the yles tremble at the ſound of thy fall? and at the cry of the wounded, when they ſhall be ſlaine and murthered in the mids of thee?

16 Then all the princes of the [g] ſea ſhall come downe from their thrones: they ſhall lay away their robes, and put off their broidered garments, and ſhall cloathe themſelues with aſtoniſhment: they ſhall ſit vpon the ground and be aſtoniſhed at *euery* moment, and be amazed at thee.

17 And they ſhall take vp a lamentation for thee, and ſay to thee, How art thou deſtroyed, that waſt inhabited [h] of the Sea *men*, the renoumed citie which was ſtrong in the ſea, *both* ſhee and her inhabitants, which cauſe their feare to be on all that haunt therein!

18 Now ſhall the yles be aſtoniſhed in the day of thy fall: yea the yles that are in the ſea, ſhall be troubled at thy departure.

19 For thus ſaith the Lord God, when I ſhall make thee a deſolate citie, like the cities that are not inhabited, and when I ſhall bring the deepe vpon thee, and great waters ſhall couer thee,

20 When I ſhall caſt thee downe with them that deſcend into the pit, with the people [i] of old time, and ſhall ſet thee in the lowe parts of the earth, like the old ruines, with them, *I ſay*, which goe downe to the pit, ſo that thou ſhalt not be inhabited, and I ſhall ſhew my glory in the land of the [k] liuing.

21 I will ‖ bring thee to nothing, and thou ſhalt be no *more*: though thou be ſought for, yet ſhalt thou neuer be found againe, ſaith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the deſolation of Tyrus, ſhewing what were the riches, power and authoritie thereof in time paſt.

The

So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

[f] Which were certaine gariſons of Philiſtims, whereby they oft times moleſted the Iewes, of the Cherethims Dauid alſo had a gard, 2. Sam. 8. 18.

[a] Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

[b] That is, the famous citie Ieruſalem, whereunto all people reſorted.

[c] My riches and fame ſhall increaſe: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

[d] The townes that belonged vnto her.

[e] For Tyrus was much built by art and by labour of men was wonne out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renowme.

* Ierem. 7. 34.

[f] I will make thee ſo bare that thou ſhalt haue nothing to couer thee.

[g] The gouernours and rulers of other countries that dwell by the ſea: whereby he ſignifieth that her deſtruction ſhould be ſo horrible, that all the world ſhould heare thereof and be afraid.

[h] Meaning, marchants which by their traffique did enrich her wonderfully and increaſe her power.

[i] Which were dead long agoe.

[k] Meaning, in Iudea, when it ſhall be reſtored.

‖ *Or, make thee a terrour.*

THe word of the Lord came againe vnto mee, ſaying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And ſay vnto Tyrus that is ſituate at the entry of the ſea, which is the mart [a] of the people for many yles, Thus ſayeth the Lord God, O Tyrus, thou haſt ſaid, I am of perfite beauty.

[a] Which ſerueſt all the world with thy marchandiſe.

4 Thy borders are in the † mids of the ſea, *and* thy builders haue made thee of perfit beautie.

† Ebr. heart.

5 They haue made all thy *ſhip* boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make maſts for thee.

[b] This mountaine was called Hermon, but the Amorites called it Shenir, Deut.3.9.

6 Of the okes of Baſhan haue they made thine ores: the company of the Aſſyrians haue made thy banks of yuory, *brought* out of ẏ yles of [c] Chittim.

[c] Which is taken for Grecia and Italy.

7 Fine linnen with broydered worke, *brought* from Egypt, was ſpread ouer thee to be thy ſaile, blew ſilke and purple, *brought* from the yles of Eliſhah was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wiſe men that were in thee, they were thy ‖ pilots.

‖ Or, ſhipmaſters.

9 The ancients of Gebal, and the wiſe men thereof were in thee thy [d] calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy marchandiſe.

[d] Meaning, that they built the walles of the city, which is here meant by the ſhip: and of theſe were the builders of Salomons Temple, 1.King.5.18.

10 They of Perſia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the ſhield and helmet in thee: they ſet foorth thy beautie.

11 The men of Aruad with thine armie *vvere* vpon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their ſhields vpon thy walles round about: they haue made thy beauty perfit.

[e] That is, they of Cappadocia, or Pigmies and dwarfes, which were ſo called, becauſe that out of the hie towers they ſeemed little.

12 They of Tarſhiſh *vvere* thy marchants for the multitude of all riches, for ſiluer, yron, tinne, and lead, *vvhich* they brought to thy faires.

13 They of [f] Iauan, Tubal and Meſhech were thy marchants, [g] concerning the liues of men, and they brought veſſels of braſſe for thy marchádiſe.

[f] Of Grecia, Italy and Cappadocia.

[g] By ſelling ſlaues.

14 They of the houſe of [h] Togarmach brought to thy faires, horſes and horſmen, and mules.

[h] Which are taken for a people of Aſia minor.

15 The men of Dedan *vvere* thy marchants: and the marchandiſe of many yles *vvere* in thine hands: they brought thee for a preſent, [i] hornes, teeth, and peacockes.

[i] Meaning, Vnicornes hornes, and Elephants teeth.

16 They of Aram *vvere* thy marchants for the multitude of thy ‖ wares: they occupied in thy faires, with ‖ emeraudes, purple, and broydred worke, and ‖ fine linnen, and corall, and pearle.

‖ Or, workes.
‖ Or, carbuncle.
‖ Or, ſilke.

17 They of Iudah and of the land of Iſrael were thy marchants: they brought for thy marchandiſe wheate of [k] Minnith, and Pannag, and hony, and oyle, and ‖ balme.

[k] Where the beſt wheat growed.

‖ Or, turpentine, or, triacle.

18 They of Damaſcus *vvere* thy marchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wooll.

19 They of Dan alſo and of Iauan, going to and fro, occupied in thy faires: yron worke, caſſia and calamus were among thy marchandiſe.

20 They of Dedan *vvere* thy marchants in precious cloathes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in theſe were thy marchants.

‖ Or, were marchants whoſe marchandiſe paſſed through thine hands.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all ſpices, and with all precious ſtones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Aſſhur *and* Chilmad *vvere* thy marchants.

24 Theſe were thy marchants in all ſorts *of things*, in rayment of blew ſilke, and of broydered worke, and in coffers for the rich apparell, which were bound with coardes: chaines alſo *vvere* among thy marchandiſe.

25 The ſhips of Tarſhiſh ‖ were thy chiefe in thy marchandiſe, and thou waſt repleniſhed and made very glorious in the mids of the ſea.

‖ Or, came in company toward thee.

26 Thy ‖ robbers haue brought thee into great waters: the [l] Eaſt winde hath broken thee in the mids of the ſea.

‖ Or, rowers.

[l] That is, Nebuchad-nezzar.

27 Thy riches and thy faires, thy marchandiſe, thy mariners and pilots, thy calkers, and the occupiers of thy marchandiſe, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, ſhall fall in the mids of the ſea in the day of thy ruine.

28 The [m] ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

[m] That is, the cities neere about thee, as was Zidon, Aruad, and others.

29 And all that handle the oare, the mariners *and* all the pilots of the ſea ſhall come downe from their ſhips, *and* ſhall ſtand vpon the land,

30 And ſhall cauſe their voyce to be heard against thee, and ſhall cry bitterly, and ſhall caſt duſt vpon their heads, and wallow themſelues in the aſhes.

31 They ſhall plucke off their haire for thee, and gird them with a ſackecloth, and they ſhall weepe for thee with ſorow of heart *and* bitter mourning.

32 And in their mourning, they ſhall take vp a lamentation for thee, *ſaying*, What *city* is like Tyrus ſo deſtroyed in the mids of the ſea!

33 When thy wares went foorth of the ſeas, thou filledſt many people, *and* thou diddeſt enrich the Kings of the earth with the multitude of thy riches and of thy marchandiſe.

34 When thou ſhalt be broken by ẏ ſeas in the depths of the waters, thy marchandiſe and all thy multitude which was in the mids of thee, ſhall fall.

35 All the inhabitants of the yles ſhallbe aſtoniſhed at thee, and all their Kings ſhall be ſore afraid *and* troubled in their countenance.

36 The marchants among the people ſhall hiſſe at thee: thou ſhalt be a terrour, and neuer ſhalt be [n] any more.

[n] Whereby is meant a long time: for it was propheſied to be deſtroyed but ſeuentie yeeres, as Iſa.23.15.

CHAP. XXVIII.

2 The word of God againſt the king of Tyrus for his pride. 21 The word of the Lord againſt Zidon. 25 The Lord promiſeth that he will gather together the children of Iſrael.

THe word of the Lord came againe vnto mee, ſaying,

2 Sonne of man, ſay vnto the prince of Tyrus, Thus ſaith the Lord God, becauſe thine heart is exalted, and thou haſt ſaid, [a] I am a god, I ſit in the ſeat of God in the mids of ẏ ſea, yet thou art but a man & not God, & † though thou diddeſt thinke in thine heart, that thou waſt equall with God,

[a] I am ſafe that none can come to hurt me, as God is in the heauen.

† Ebr. though thou ſet thine heart as the heart of God.

3 Behold, thou art wiſer then [b] Daniel: there is no ſecret that they can hide from thee.

[b] Thus he ſpeaketh by deriſion: for Daniel had declared notable ſignes of his wiſedome in Babylon, when Ezekiel wrote this.

4 With thy wiſedome and thine vnderſtanding thou haſt gotten thee riches, and haſt gotten gold and ſiluer into thy treaſures.

5 By thy great wiſedome *and* by thine occupying haſt thou increaſed thy riches, and thine heart is lifted vp becauſe of thy riches.

6 Therefore thus ſaith the Lord God, Becauſe thou diddeſt thinke in thine heart, that thou waſt equall with God,

7 Behold, therefore I will bring ſtrangers vpon thee, *euen* the terrible nations: and they ſhall draw their ſwords againſt the beautie of thy wiſdome, and they ſhall defile thy brightneſſe.

8 They ſhall caſt thee downe to the pit, and thou ſhalt die the death of them, that are ſlaine in the mids of the ſea.

9 Wilt thou ſay *then* before him that ſlayeth thee, I am a god? but thou ſhalt be a man, and no god, in the hands of him that ſlaieth thee.

10 Thou ſhalt die the death of the [c] vncircumciſed by the hands of ſtrangers: for I haue ſpoken it, ſaith the Lord God.

11 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and ſay vnto him, Thus ſaith the Lord God, Thou ſealeſt vp the ſumme, *and* art full of [d] wiſedome, and perfite in beauty.

13 Thou haſt beene in Eden the garden of God: euery precious ſtone *was* in thy garment, ẏ ruby, the topaze, and the ‖ diamond, the chryſolite, the onix, and the iaſper, the ſaphir, ‖ emeraud, and the carbuncle and golde: the workemanſhip of thy timbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou art [e] the anoynted Cherub, that couereth, and I haue ſet thee [f] *in honour*: thou waſt vpon the holy mountaine of God: thou haſt walked in the mids of the [g] ſtones of fire.

15 Thou waſt perfit in thy waies from the day that thou waſt [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandiſe, they haue filled the middes of thee with cruelty, and thou haſt ſinned: therefore I will caſt thee as prophane out of the [i] mountaine of God: and I will deſtroy thee, O couering Cherub, from the mids of the ſtones of fire.

17 Thine heart was lifted vp becauſe of thy beautie, *and* thou haſt corrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to the ground. I will lay thee before kings that they may behold thee.

18 Thou haſt defiled thy [k] ſanctification by the multitude of thine iniquities, *and* by the iniquitie of thy merchandiſe: therefore will I bring forth a fire from the mids of thee, which ſhall deuoure thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be ‖ a terrour, and neuer ſhalt thou be any more.

20 ¶ Againe the word of the Lord came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and prophecie againſt it,

22 And ſay, Thus ſayeth the Lord God, Behold, I *come* againſt thee, O Zidon, and I will be [l] glorified in the mids of thee: and they ſhall know that I am the Lord, when I ſhall haue executed iudgements in her, and ſhalbe ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreetes, and the ſlaine ſhall fall in the mids of her: [m] *the enemy ſhall come* againſt her with the ſword on euery ſide, and they ſhall knowe that I am the Lord.

24 And they ſhalbe no more a pricking thorne vnto the houſe of Iſrael, nor *any* grieuous thorne of all that are round about them, & deſpiſed them, and they ſhall know that I am the Lord God.

[c] Like the reſt of the heathen and infidels, which are Gods enemies.

[d] He derideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

‖ *Or, iaſper.*

‖ *Or, carbuncle.*

[e] He meaneth the royall ſtate of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: and by this word *anoynted* he ſignifieth the ſame.

[f] I did thee this honour to make thee one of the builders of my Temple, which was when Hiram ſent vnto Salomon things neceſſary for the worke.

[g] To wit, among my people Iſrael, which ſhined as precious ſtones.

[h] Which was when I firſt called thee to this dignitie.

[i] Thou ſhalt haue no part among my people.

[k] That is, the honour, whereunto I called them.

‖ *Or, brought to nothing.*

[l] By executing my iudgements againſt thy wickedneſſe.

[m] That is, Nebuchad-nezzar.

25 Thus ſayth the Lord God, When I ſhall haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall be [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in the land, that I haue giuen to my ſeruant Iaakob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell ſafely, when I haue executed iudgements vpon all round about them that deſpiſe them, and they ſhall know that I am the Lord their God.

[n] He ſheweth for what cauſe God will aſſemble his Church, and preſerue it ſtill, though he deſtroy his enemies: to wit, that they ſhould praiſe him, and giue thanks for his great mercies.

CHAP. XXIX.

He prophecieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke againſt Tyrus.

IN the [a] tenth yeere *and* in the tenth moneth, in the twelfth *day* of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, and prophecie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, Pharaoh king of Egypt, the great [b] dragon, that lieth in the mids of his riuers, which hath ſaid, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put [c] hookes in thy iawes, and I will cauſe the fiſh of the riuers to ſticke vnto thy ſcales, and I will draw thee out of the midſt of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

5 And I will leaue thee in the wildernes, *both* thee and all the fiſh of thy riuers: thou ſhalt fall vpon the open field: thou ſhalt not be brought together, nor gathered: *for* I haue giuen thee for meate to the beaſts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they haue bin a ſtaffe of [d] reede to the houſe of Iſrael.

7 When they tooke holde of thee with their hand, thou diddeſt breake and rent all their ſhoulder: and when they leaned vpon thee, thou brakeſt and madeſt all their loynes to ‖ ſtand [e] vpright.

8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword vpon thee, and deſtroy man and beaſt out of thee.

9 And the land of Egypt ſhallbe deſolate, and waſte, & they ſhall know ẏ I am the Lord: becauſe he hath ſaid, [f] The riuer is mine, & I haue made it.

10 Behold, therefore I *come* vpon thee, and vpon thy riuers, and I will make ẏ land of Egypt vtterly waſte & deſolate from the towre of Seueneh, euen vnto the borders of the † blacke Moores.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhall paſſe by it, neither ſhall it be inhabited fortie yeeres.

12 And I will make the land of Egypt deſolate in the midſt of the countreyes that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate for fortie yeeres: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreyes.

13 Yet thus ſaith the Lord God, * At the ende of forty yeeres will I gather the Egyptians from the people, where they were ſcattered,

14 And I will bring againe the captiuitie of Egypt, and will cauſe them to returne vnto the land of Pathros, into the land of their habitation, and they ſhall be there a [g] ſmall kingdome.

[a] To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of theſe prophecies, and how the former ſometimes ſtandeth after the latter, reade Iere. 27. 1.

[b] He compareth Pharaoh to a dragon which hideth himſelfe in the riuer Nilus, as Iſa. 51. 9.

[c] I will ſend enemies againſt thee, which ſhall plucke thee, and thy people which truſt in thee, out of thy ſure places.

[d] Reade 2. King. 18. 21. Iſa. 36. 6.

‖ *Or, ſhake.*

[e] When they felt their hurt, they would ſtay no more vpon thee, but ſtood vpon their feet, and put their truſt in others.

[f] Thus God cannot ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſaue in him alone.

† *Ebr. Cuſh, or Ethiopia.*

* *Iere. 46. 26.*

[g] Meaning, that they ſhould not haue full dominion, but be vnder the Perſians, Grecians and Romans, and the cauſe is that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

15 It ſhall be the ſmalleſt of the kingdomes, neither ſhall it exalt it ſelfe any more aboue the nations: for I will diminiſh them, that they ſhall no more rule the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, to bring *their* [h] iniquitie to remembrance by looking after them, ſo ſhall they know that I am the Lord God.

[h] Leaſt I ſhould by this meanes puniſh their ſins.

17 ¶ In the [i] ſeuen and twentieth yeere alſo in the firſt *moneth*, *and* in the firſt *day* of the moneth, came the word of the Lord vnto me, ſaying,

[i] Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar king of Babel cauſed his army to ſerue a great [k] ſeruice againſt Tyrus: euery head was made balde, and euery ſhoulder was made bare: yet he had no wages, [l] nor his army for Tyrus, for the ſeruice that he ſerued againſt it.

[k] He tooke great paines at the ſiege of Tyrus, and his armie was ſore handled.

[l] Signifying that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

19 Therefore thus ſaith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and hee ſhall take her multitude, and ſpoyle her ſpoyle, and take her pray, and it ſhall be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that hee ſerued ‖ againſt it, becauſe they wrought ‖ for me, ſayth the Lord God.

‖ *Or, in it.*

‖ *Or, euill againſt me.*

21 In that day will I cauſe the horne of the houſe of Iſrael to grow, and I will giue thee an open mouth in the mids of them, and they ſhall know that I am the Lord.

CHAP. XXX.

The deſtruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto me, ſaying,

2 Sonne of man, prophecie, and ſay, Thus ſayth the Lord God, Howle *and cry*, Woe *be* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, *and* it ſhall be the time of the heathen.

4 And the ſword ſhall come vpon Egypt, and feare ſhall be in Ethiopia, when the ſlaine ſhall fall in Egypt, when they ſhall take away her multitude, and *vvhen* her foundations ſhallbe broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, ſhall fall with them by the ſword.

[a] By Phut and Lud are meant Aphrica and Libya.

6 Thus ſayth the Lord, They alſo that maintaine Egypt, ſhall fall, and the pride of her power ſhall come downe: from the tower of [b] Seueneh ſhall they fall by the ſword, ſaith the Lord God.

[b] Which was a ſtrong citie of Egypt, Chap. 29. 10.

7 And they ſhalbe deſolate in the mids of the countreys that are deſolate, and her cities ſhallbe in the mids of the cities that are waſted.

8 And they ſhall know that I am the Lord, when I haue ſet a fire in Egypt, *and vvhen* all her helpers ſhallbe deſtroyed.

9 In that day ſhall there meſſengers go forth from me in ſhips, to make the careleſſe Moores afraid, and feare ſhall come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, *euen* the terrible nations ſhall bee brought to deſtroy the land: and they ſhall drawe their ſwords againſt Egypt, and fill the land with the ſlaine.

12 And I will make the riuers dry, and ſell the land into the hands of the wicked, and I will make the land waſt, and all that therein is by the hands of ſtrangers: I the Lord haue ſpoken it.

13 Thus ſaith the Lord God, I will alſo deſtroy the idoles, and I will cauſe their idoles to ceaſe out of ‖ Noph, and there ſhallbe no more a prince of the land of Egypt, and I will ſend a feare in the land of Egypt.

‖ *Or, Memphis, or Alcaira.*

14 And I will make Pathros deſolate, and will ſet fire in ‖ Zoan, and I will execute iudgement in No.

‖ *Or, Tanis.*

15 And I will powre my wrath vpon ‖ Sin, *vvhich is* the ſtrength of Egypt: and I will deſtroy the multitude of ‖ No.

‖ *Or, Peluſium.*

‖ *Or, Alexandria.*

16 And I will ſet fire in Egypt, Sin ſhall haue great ſorow, and No ſhalbe deſtroyed, and Noph ſhall haue ſorrowes dayly.

17 The yong men of ‖ Auen, and of ‖ Phibeſeth ſhall fall by the ſword: and theſe *cities* ſhall go into captiuitie.

‖ *Or, Heliopolis.*

‖ *Or, Pubaſtum.*

18 At Tehaphnehes the day [c] ſhall reſtraine *his light*, when I ſhall breake there the [d] barres of Egypt: and when the pompe of her power ſhall ceaſe in her, the cloude ſhall couer her, and her daughters ſhall goe into captiuitie.

[c] Meaning, that there ſhall be great ſorow and affliction.

[d] That is, the ſtrength and force.

19 Thus will I execute iudgements in Egypt, and they ſhall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the firſt *moneth*, *and* in the ſeuenth *day* of the moneth, the word of the Lord came vnto me, ſaying,

[e] Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and loe, it ſhall not be bound vp to be healed, neither ſhall they put a roule to bind it, and *ſo* make it ſtrong to hold the ſword.

[f] For Nebuchad-nezzar deſtroyed Pharaoh Necho at Carchemiſh, Ierem. 46. 26.

22 Therefore thus ſayeth the Lord God, Behold, I *come* againſt Pharaoh King of Egypt, and will breake [g] his arme that was ſtrong, but is broken, and I will cauſe the ſword to fall out of his hand.

[g] His force and power.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreys.

24 And I will ſtrengthen the arme of the king of Babel, and put my ſword in his hand, but I will breake Pharaohs armes, and hee ſhall caſt out ſighings, as the ſighings of him that is wounded before him.

25 But I will ſtrengthen the armes of the king of Babel, and the armes of Pharaoh ſhall fall downe, and they ſhall know, that I am the Lord, [h] when I ſhall put my ſword into the hand of the king of Babel, and hee ſhall ſtretch it out vpon the land of Egypt.

[h] Whereby we ſee that tyrants haue no power of themſelues, neither can doe any more harme then God appointeth, and when he will they muſt ceaſe.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know, that I am the Lord.

CHAP. XXXI.

2 A compariſon of the proſperitie of Pharaoh with the proſperitie of the Aſſyrians. 10 Hee propheſieth a like deſtruction to them both.

ANd in the [a] eleuenth yeere, in the third *moneth*, *and* in the firſt *day* of the moneth the word of the Lord came vnto me, ſaying,

[a] Of Zedekiahs reigne, or of Ieconiahs captiuitie.

2 Sonne of man, ſpeake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatneſſe?

[b] Meaning, that he was not like in ſtrength to the King of the Aſſyrians, whom the Babylonians ouercame.

3 Behold, Aſſhur *vvas like* a cedar in Lebanon with faire branches, and with thicke ſhadowing boughes, and ſhot vp very hie, and his top was among the thicke boughes.

4 The waters nouriſhed him, and the deepe

exalted him on hie with her riuers running round about his plants, and ſent out her [c] litle riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, becauſe of the multitude of the waters, which *the deepe* ſent out.

6 All the foules of the heauens made their neſtes in his boughes, and vnder his branches did all the beaſtes of the field bring foorth their young, and vnder his ſhadow dwelt all mighty nations.

7 Thus was he faire in his greatneſſe, *and* in the length of his branches: for his root was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches: and the cheſſenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: ſo that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus ſaith the Lord God, Becauſe ‖ he is lift vp on high, and hath ſhot vp his toppe among the thicke boughes, and his heart is lift vp in his height.

11 I haue therefore deliuered him into the hands of the [e] mightieſt among the heathen: hee ſhall handle him, *for* I haue caſt him away for his wickedneſſe.

12 And the ſtrangers haue deſtroyed him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are [f] broken by all the riuers of the land: and all the people of the earth are departed from his ſhadowe, and haue forſaken him.

13 Vpon his ruine ſhall all the foules of the heauen remaine, and all the beaſtes of the fielde ſhall be vpon his branches.

14 So that none of all the trees by the waters ſhalbe exalted by their height, neither ſhall ſhoot vp their top among the thicke boughes, neither ſhall their leaues ſtand vp in their height, which drinke ſo much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus ſaith the Lord God, In the day when he went downe to hell, I cauſed them to mourne, *and* I [g] couered the deepe for him, and I did reſtreine the floods thereof, and the great waters were ſtayed: I cauſed Lebanon to mourn for him, and all the trees of the field fainted.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him downe to hell, with them that deſcend into the pit, and all the excellent trees of Eden, and the beſt of Lebanon: *euen* all that are nouriſhed with waters, ſhall [h] be comforted in the nether parts of the earth.

17 They alſo went downe to hel with him vnto them that were ſlaine with the ſword, and his arme, *and* they that dwelt vnder his ſhadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatnes among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the nether parts of the earth: thou ſhalt ſleepe in the mids of the [k] vncircumciſed, with them that be ſlaine by the ſword, this is Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophecieth that deſtruction ſhall come vnto Egypt through the King of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, *and* in the firſt *day* of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and ſay vnto him, Thou art like a [b] lion of the nations, and art as a ‖ dragon in the ſea: thou caſtedſt out thy riuers [c] and troubledſt the waters with thy feet, and ſtampedſt in their riuers.

3 Thus ſaith the Lord God, * I will therefore ſpread my net ouer thee a great multitude of people, and they ſhall make thee come vp into my net,

4 Then will I leaue thee vpon the land, *and* I will caſt thee vpon the open field, and I will cauſe all the foules of the heauen to remain vpon thee, and I will fill all the beaſts of the field with thee.

5 And I will lay thy fleſh vpon the mountaines, and fill the valleyes [d] with thine height.

6 I will alſo water with thy blood the land wherein thou [e] ſwimmeſt, *euen* to the mountains, and the riuers ſhall be full of thee.

7 And when I ſhall [f] put thee out, I will couer the heauen, and make the ſtarres thereof darke: * I will couer the ſunne with a cloude, and the moone ſhall not giue her light.

8 All the lights of the heauen will I make darke for thee, and bring [g] darkeneſſe vpon thy land, ſaith the Lord God.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, *and* vpon the countries which thou haſt not knowen.

10 Yea, I will make many people amazed at thee, and their kings ſhalbe aſtoniſhed with feare for thee, when I ſhall make my ſword to glitter againſt their faces, and they ſhall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſword of the king of Babel ſhall come vpon thee.

12 By the ſwords of the mightie will I cauſe thy multitude to fall: they all ſhall be terrible nations, and they ſhall deſtroy the [h] pompe of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſtes thereof from the great waterſides, neither ſhall the foot of man trouble them any more, nor the hooues of beaſts trouble them.

14 Then will I make [i] their waters deep, and cauſe their riuers to runne like oyle, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the countrey with all that is therein, ſhall be layd waſte: when I ſhall ſmite all them which dwell therein, then ſhall they know that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ In the twelfth yeere alſo in the fifteenth *day* of the moneth, came the word of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of

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[c] Many other nations were vnder their dominion.

‖ *Or, countrey.*

[d] Signifying, that there was no greater power in the world then his was.

‖ *Or, thou waſt lift vp.*

[e] That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

[f] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

[g] The deepe waters that cauſed him to mount ſo hie (meaning his great abundance and pompe) ſhall now lament as though they were couered with ſackcloath.

[h] To cauſe this deſtruction of the king of Aſſyria to ſeeme more horrible, hee ſetteth forth other kings and princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

[i] Meaning, that Pharaohs power was nothing ſo great as his was.

[k] Reade Chap. 28.10.

[a] Which was the firſt yeere of the generall captiuitie vnder Zedekiah.

[b] Thus the ſcriptures compare tyrants to cruell and huge beaſts which deuoure all that be weaker then they, and ſuch as they may ouercome.

‖ *Or, whale.*

[c] Thou preparedſt great armies.

* *Chap.* 12.13. *and* 17.20.

[d] With heaps of the carkaſes of thine armie.

[e] As Nilus ouerfloweth Egypt, ſo will I make the blood of thine hoaſte to ouerflow it.

[f] The word ſignifieth to be put out as a candle is put out.

* *Iſa.* 13.10. *Ioel* 2.31. *and* 3.15. *Matt.* 24.29.

[g] By this maner of ſpeech is meant the great ſorow that ſhall be for the ſlaughter of the king and his people.

[h] This came to paſſe in leſſe then foure yeeres after this prophecy.

[i] To wit, of the Caldeans thine enemies, which ſhall quietly enioy all thy commodities.

Egypt, and [k] caſt them downe, *euen* them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom doeſt thou paſſe [l] in beautie? goe downe and ſleepe with the vncircumciſed.

20 They ſhall fall in the mids of them that are ſlaine by the ſword: [m] ſhee is deliuered to the ſword: draw her downe, and all her multitude.

21 The moſt mighty *and* ſtrong ſhall ſpeake to [n] him out of the middes of hell with them that helpe her: they are gone down, *and* ſleepe with the vncircumciſed that be ſlaine by the ſword.

22 Aſhur is there and all his company: their graues are about him: all they are ſlaine *and* fallen by the ſword.

23 Whoſe graues are made in the ſide of the pit, and his multitude are round about his graue: all they are ſlaine *and* fallen by the ſword, which cauſed feare *to be* in the land of the liuing.

24 There *is* [o] Elam and all his multitude round about his graue: all they are ſlaine *and* fallen by the ſword, which are gone downe with the vncircumciſed into the nether parts of the earth, which cauſed themſelues to be feared in the land of the [p] liuing, yet haue they borne their ſhame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the ſlaine wͭ all his multitude: their graues *are* round about him: all theſe vncircumciſed are ſlaine by the ſword: though they haue cauſed their feare in the land of the liuing, yet haue they borne their ſhame with them that go downe to the pit: they are laid in the middes of them that be ſlaine.

26 There *is* [q] Meſhech, Tuball, and all their multitude: their graues *are* round about them: all theſe vncircumciſed were ſlaine by the ſword, though they cauſed their feare *to be* in the land of the liuing.

27 And they ſhall not lie with the valiant [r] of the vncircumciſed, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their ſwords vnder their heads, but their iniquity ſhall be vpon their bones: becauſe *they vvere* the feare of the mighty in the land of the liuing.

28 Yea, thou ſhalt be broken in the middes of the vncircumciſed, and lie with them that are ſlaine by the ſword.

29 There *is* Edom, his kings, and all his princes, which with their ſtrength are layd by them that were ſlaine by the ſword: they ſhall ſleepe with the vncircumciſed, and with them that goe downe to the pit.

30 There *be* all the princes of the [ſ] North, with all the Zidonians, which are gone downe with the ſlaine, with their feare: they are aſhamed of their ſtrength, and the vncircumciſed ſleepe with them that be ſlaine by the ſword, and beare their ſhame with them that goe downe to the pit.

31 Pharaoh ſhall ſee them, and hee ſhall be [t] comforted ouer all his multitude: Pharaoh, and all his armie *ſhallbe* ſlaine by the ſword, ſaith the Lord God

32 For I haue cauſed my [u] feare *to be* in the land of the liuing: and he ſhall be laid in the mids of the vncircumciſed with them, that are ſlaine by the ſword, *euen* Pharaoh and all his multitude, ſaith the Lord God.

[k] That is, prophecie, that they ſhall be caſt downe: thus the Lord giueth his Prophets power both to plant and to deſtroy by his word, reade Iere.1.10.

[l] Haue not other kingdomes, more beautifull then thou, periſhed?

[m] That is, Egypt.

[n] To make the matter more ſenſible, he bringeth in Pharaoh whom the dead ſhall meet and marueile at him, reade Iſa.14.9.

[o] Meaning, the Perſians.

[p] Whom in his life all the world feared.

[q] That is, the Capadocians and Italians, or Spaniards, as Ioſephus writeth.

[r] Which died not by cruell death, but by the courſe of nature, and are honourably buried with their coat armour, and ſignes of honour.

[ſ] The Kings of Babylon.

[t] As the wicked reioyce when they ſee others partakers of their miſeries.

[u] I will make the Egyptians afraide of me, as they cauſed others to feare them.

CHAP. XXXIII.

1 The office of the gouernours and miniſters. 14 He ſtrengtheneth them that deſpaire, and boldeneth them with the promiſe of mercie. 30 The word of the Lord againſt the mockers of the Prophet.

AGaine, the word of the Lord came vnto mee, ſaying,

2 Sonne of man, ſpeake to the children of thy people, and ſay vnto them, When I bring the ſword vpon a land, if the people of the land take a man ‖ from among them, and make him their [a] watchman,

3 If when he ſeeth the ſword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the ſound of the trumpet, and will not be warned, if the ſword come, and take him away, his blood ſhall be vpon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: *therefore* his blood ſhall be vpon him: but he that receiueth warning, ſhall ſaue his life.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take any perſon from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the word at my [c] mouth, and admoniſh them from me.

8 When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie, but his blood will I [d] require at thine hand.

9 Neuertheleſſe, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee ſhall die for his iniquitie, but thou haſt deliuered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſrael, Thus yee ſpeake and ſay, If our tranſgreſſions and our ſinnes *be* vpon vs, and wee are conſumed becauſe of them, [e] howe ſhould we then liue?

11 Say vnto them, As I liue, ſaith the Lord God, [f] I deſire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why will ye die, O ye houſe of Iſrael?

12 Therefore thou ſonne of man, ſay vnto the children of thy people, The [g] righteouſneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked *ſhall cauſe* him to fall therein, in the day that hee returneth from his wickedneſſe, neither ſhall the righteous liue for *his righteouſneſſe* in the day that he ſinneth.

13 When I ſhall ſay vnto the righteous, that he ſhall ſurely liue, if hee truſt to his owne righteouſneſſe, and commit iniquitie, all his righteouſneſſe ſhall be no more remembred, but for his iniquitie that he hath committed, he ſhall die for the ſame.

14 Againe when I ſhall ſay vnto the wicked, Thou ſhalt die the death, If he turne from his ſinne, and doe that which is lawfull and [h] right,

15 *To vvit*, if the wicked reſtore the pledge, *and* giue againe that he had robbed, *and* walke in the ſtatutes of life, without committing iniquitie, he ſhall ſurely liue, *and* not die.

16 None of his ſinnes that he hath committed, ſhallbe mentioned vnto him: *becauſe* he hath done

that

‖ *Or, of their coaſts.*

[a] He ſheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

[b] Signifying, that the wicked ſhall not eſcape puniſhment though the watchman be negligent: but if the watchman blowe the trumpet, and then he will not obey, he ſhall deſerue double puniſhment.

* *Chap.3.17.*

[c] Which teacheth that he that receiueth not his charge at the Lords mouth, is a ſpie, and not a true watchman.

[d] The watchman muſt anſwere for the blood of all that periſh through his negligence.

[e] Thus the wicked when they heare Gods iudgements for their ſinnes, deſpaire of his mercies, and murmure.

[f] Reade Chap.18.23

[g] Reade of this righteouſneſſe, Chap.18.21.24.

[h] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednes, and yet declare not themſelues ſuch by their fruits, that is, in obeying Gods commandements, and by godly life.

that which is lawfull and right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteouſnes, and committeth iniquity, hee ſhall euen die thereby.

19 But if the wicked returne from his wickedneſſe, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lord is not equall, O ye houſe of Iſrael, I will iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of our [i] captiuity, in the tenth *moneth*, *and* in the fift *day* of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaid, The citie is ſmitten.

22 Now the [k] hand of the Lord had bene vpon mee in the euening afore hee that had eſcaped, came, and had opened my mouth vntill he came to me in the morning: and when he had opened my [l] mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, [m] Abraham was but one, and hee poſſeſſed the land: but we are many, *therefore* the land ſhallbe giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lord God, Yee eate with the [n] blood, and lift vp your eyes toward your idoles, and ſhed blood: ſhould ye then poſſeſſe the land?

26 Ye leane vpon your [o] ſwords, ye worke abomination, and ye defile euery one his neighbours wife: ſhould ye then poſſeſſe the land?

27 Say thus vnto them, Thus ſayeth the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſword: and him that is in the open field, will I giue vnto the beaſts to be deuoured: and they that be in the forts and in the caues, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the * pompe of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhallbe deſolate, and none ſhall paſſe through.

29 Then ſhall they know that I am the Lord, when I haue laid the land deſolate and waſte, becauſe of all their abominations, that they haue committed.

30 Alſo thou ſonne of man, the children of thy people that [p] talke of thee by the wals and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is yͤ word that commeth from the Lord.

31 For they come vnto thee, as the people *vſeth* to come: and my people ſit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make [q] ieſtes, *and* their heart goeth after their couetouſneſſe.

32 And lo, thou art vnto them, as a ‖ ieſting ſong of one that hath a pleaſant voice, & can ſing well: for they heare thy words, but they doe them not.

33 And when this commeth to paſſe (*for* loe, it will come) then ſhall they know, that a Prophet hath bene among them.

CHAP. XXXIV.

2 Againſt the ſhepheards that deſpiſed the flocke of Christ, and ſeeke their owne gaine. 7 The Lord ſaith that he will viſite his diſperſed flocke, and gather them together. 23 Hee promiſeth the true ſhepheard Chriſt, and with him peace.

ANd the word of the Lord came vnto me, ſaying,

2 Sonne of man, prophecie againſt the ſhepheards of Iſrael, prophecie and ſay vnto them, Thus ſayeth the Lord God vnto the ſhepheards, * Who *be* vnto the [a] ſhepheards of Iſrael, that feede themſelues: ſhould not the ſhepheards feede the flockes?

3 Ye eate the [b] fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the ſheepe.

4 The [c] weake haue ye not ſtrengthened: the ſicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee ſought that which was loſt, but with cruelty, and with rigour haue ye ruled them.

5 And they were ſcattered without a ſhepheard: and when they were diſperſed, they were [d] deuoured of all the beaſts of the field.

6 My ſheepe wandered thorow all the mountaines, and vpon euery hie hill: yea, my flocke was ſcattered thorow all the earth, and none did ſeeke or ſearch *after them*.

7 Therefore ye ſhepheards, heare the word of the Lord.

8 As I liue, ſaith the Lord God, ſurely becauſe my flocke was ſpoyled, and my ſheepe were deuoured of all the beaſts of the field, hauing no ſhepheard, neither did my ſhepheards ſeeke my ſheepe, but the ſhepheards fedde themſelues, and fedde not my ſheepe,

9 Therefore, heare ye the word of the Lord, O ye ſhepheards.

10 Thus ſaith the Lord God, Behold, I *come* againſt the ſhepheards, and will require my ſheepe at their hands, and cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheards feede themſelues any more: for I will deliuer thy ſheepe from [e] their mouthes, and they ſhall no more deuoure them.

11 For thus ſaith the Lord God, Behold, I will ſearch my ſheepe, and ſeeke them out.

12 As a ſhepheard ſearcheth out his flocke, when he hath bin among his ſheepe that are ſcattered, ſo will I ſeeke out my ſheepe & wil deliuer them out of all places, where they haue bin ſcattered in [f] the cloudy and darke day,

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feed them vpon the mountaines of Iſrael, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good paſture, and vpon the hie mountaines of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and in fat paſture ſhall they feede vpon the mountaines of Iſrael.

15 I will feed my ſheepe, and bring them to their reſt, ſaith the Lord God.

16 I will ſeeke that which was loſt, and bring againe that which was driuen away, and will bind vp that which was broken, and will ſtrengthen the weake, but I will deſtroy the fat and the [g] ſtrong, *and* I will feed them with [h] iudgement.

17 Alſo you my ſheepe, thus ſayth the Lord God, Beholde, I iudge betweene ſheepe & ſheepe, *betvveene* the rams and the goats.

18 Seemeth it a ſmall thing vnto you to haue eaten vp the good [i] paſture, but yee muſt tread downe with your feet, the reſidue of your paſture?

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* *Chap.11.15.*

[i] When the Prophet was led away captiue with Ieconiah.

[k] I was indued with the Spirit of prophecie, Chap.8.1.

[l] Whereby is ſignified that the miniſters of God cannot ſpeake till God giue them courage, and open their mouthes, Chap.24.27. and 29.21. Epheſ.6.19.

[m] Thus the wicked thinke themſelues more worthy to enioy Gods promiſes then the Saints of God, to whom they were made: and would binde God to be ſubiect to them, though they would not be bound to him.

[n] Contrary to the Law, Leuit.17.14.

[o] As they that are ready ſtill to ſhed blood.

* *Chap.7.24. and 24.21. and 30.6.7.*

[p] In deriſion.

[q] This declareth that we ought to heare Gods word with ſuch zeale and affection, that we ſhould in all points obey it, elſe we abuſe the word to our owne condemnation, and make of his miniſters, as though they were ieſts to ſerue mens fooliſh fantaſies.

‖ *Or, pleaſant, and loue ſong.*

* *Iere.23.1.*

[a] By the ſhepheards he meaneth the king, the Magiſtrates, Prieſts, and Prophets.

[b] Ye ſeeke to enrich your ſelues by their commodities, and to ſpoile their riches and ſubſtance.

[c] He deſcribeth the office and duety of a good paſtour, who ought to loue and ſuccour his flocke, and not to be cruell toward them.

[d] For lacke of good gouernment and doctrine they periſhed.

[e] By deſtroying the couetous hirelings, and reſtoring true ſhepheards, whereof we haue a ſigne ſo oft as God ſendeth true preachers, who both by doctrine and life labour to feede his ſheepe in the pleaſant paſtures of his word.

[f] In the day of their affliction and miſery: and this promiſe is to comfort the Church in all dangers.

[g] Meaning, ſuch as lift vp themſelues aboue their brethren, and thinke they haue no need to be gouerned by me.

[h] That is, by putting difference betweene the good and the bad, and ſo giue to either as they deſerue.

[i] By good paſture and deepe waters is meant the pure word of God and the adminiſtration of iuſtice, which they did not diſtribute to the poore till they had corrupted it.

and to haue drunke of the deepe waters, but yee muſt trouble the reſidue with your feet.

19 And my ſheepe eat that which ye haue troden with your feete, and drinke that which yee haue troubled with your feet.

20 Therefore thus ſaith the Lord God vnto them, Behold, I, *euen* I will iudge betweene the fat ſheepe and the leane ſheepe.

21 Becauſe ye haue thruſt with ſide and with ſhoulder, and puſht all the weake with your hornes, till ye haue ſcattered them abroad.

22 Therefore will I helpe my ſheepe, and they ſhall no more be ſpoiled, & I will iudge betweene ſheepe and ſheepe.

23 And I will ſet vp a ſhepheard ouer them, and he ſhall feede them, *euen* my ſeruant [k] Dauid, he ſhall feede them, and he ſhalbe their ſhepheard.

[k] Meaning Chriſt, of whom Dauid was a figure, Iere. 32.9. hoſe. 3,5.

24 And I the Lord will be their God, and my ſeruant Dauid *ſhalbe* the Prince among them, I the Lord haue ſpoken it.

25 And I will make with them a couenant of peace, and I will cauſe the euill beaſts to ceaſe out of the land, and they ſhall [l] dwell ſafely in the wildernes, and ſleepe in the woods.

[l] This declareth that vnder Chriſt the flocke ſhould be truely deliuered from ſinne, and hell, and ſo be ſafely preſerved in the Church, were they ſhould neuer periſh.

26 And I will ſet them, *as* a bleſſing, euen round about my mountaines, and I will cauſe raine to come downe in due ſeaſon: and there ſhallbe raine of bleſſing.

27 And the [m] tree of the field ſhall yeeld her fruit, and the earth ſhall giue her fruit, and they ſhall be ſafe in their land, and ſhall know that I am the Lord, when I haue broken the coardes of their yoke, and delivered them out of the hands of thoſe that ſerved themſelues of them.

[m] The fruits of Gods grace ſhall appeare in great abundance in his Church.

28 And they ſhall no more be ſpoiled of the heathen, neither ſhall the beaſts of the land deuoure them, but they ſhall dwell ſafely, and none ſhall make them afraid.

29 And will raiſe vp for them a [n] plant of renowme, and they ſhalbe no more conſumed with hunger in the land, neither beare the reproach of the heathen any more.

[n] That is, the rod that ſhall come out of the root of Iſhai, Iſa. 11,1.

30 Thus ſhall they vnderſtand, that I the Lord their God am with them, and that they, *euen* the houſe of Iſrael are my people, ſaith ẏ Lord God.

31 And yee my ſheepe, the ſheepe of my paſture are men, *and* I am your God, ſaith the Lord God.

CHAP. XXXV.

2 The deſtruction that ſhall come on mount Seir, becauſe they troubled the people of Iſrael.

MOreouer, the word of the Lord came vnto me, ſaying,

2 Sonne of man, Set thy face againſt mount [a] Seir, and prophecie againſt it,

[a] Where the Idumeans dwelt.

3 And ſay vnto it, Thus ſaith the Lord God, Behold, O mount Seir, I *come* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee deſolate and waſte.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord.

5 Becauſe thou haſt had a perpetuall hatred, and haſt put the children of Iſrael to flight by the force of the ſword in the time of their calamitie, when *their* [b] iniquitie had an end.

[b] When by their puniſhment I called them from their iniquity.

6 Therefore as I liue, ſaieth the Lord God, I will prepare thee vnto blood, and blood ſhall purſue thee: except thou [c] hate blood, euen blood ſhall purſue thee.

[c] Except thou repent thy former cruelty.

7 Thus will I make mount Seir deſolate and waſte, and cut off from it him that paſſeth out and him that returneth.

8 And I will fill his mountaines with his ſlaine men: in thine hils, and in thy valleyes, and in all thy riuers ſhall they fall, that are ſlaine with the ſword.

9 I will make thee perpetuall deſolations, and thy cities ſhall not [d] returne, and yee ſhall know that I am the Lord.

[d] To wit, to their former eſtate.

10 Becauſe thou haſt said, [e] Theſe two nations and theſe two countreyes ſhall be mine, and wee will poſſeſſe them (ſeeing the Lord was [f] there.)

[e] Meaning, Iſrael and Iudah.

[f] And ſo by fighting againſt Gods people, they ſhould goe about to put him out of his owne poſſeſſion.

11 Therefore as I liue, ſaith the Lord God, I will euen doe according to thy [g] wrath, and according to thine indignation, which thou haſt vſed in thine hatred againſt them: and I will make my ſelfe knowen among [h] them, when I haue iudged thee.

[g] As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.

[h] Shewing that when God puniſheth the enemies, the godly ought to conſider that he hath a care ouer them, and ſo praiſe his Name: and alſo that the wicked rage as though there were no God, till they feele his hand to their deſtruction.

12 And thou ſhalt know, that I the Lord haue heard all the blaſphemies which thou haſt ſpoken againſt the mountaines of Iſrael, ſaying, They lie waſte, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boaſted againſt me, and I haue multiplied your words againſt me: I haue heard *them*.

14 Thus ſaith the Lord God, So ſhall all the world reioyce, *vvhen* I ſhall make thee deſolate.

15 As thou didſt reioyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I doe vnto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholly, and they ſhall know that I am the Lord.

CHAP. XXXVI.

1 Hee promiſeth to deliuer Iſrael from the Gentiles. 22 The benefits done vnto the Iewes, are to be aſcribed to the mercy of God, and not vnto their deſeruings. 26 God reneweth our hearts that we may walke in his commandements.

ALſo thou ſonne of man, prophecie vnto the * mountaines of Iſrael, and ſay, Yee mountaines of Iſrael, heare the word of the Lord.

* Chap. 6,2.

2 Thus ſaith the Lord God, Becauſe the [a] enemie hath ſaid againſt you, Aha, euen the [b] high places of the world are ours in poſſeſſion,

[a] That is, the Idumean.

[b] That is, Ieruſalem, which for Gods promiſes was the chiefeſt of all the world.

3 Therefore prophecie and ſay, Thus ſaith the Lord God, Becauſe that they haue made you deſolate, and ſwallowed you vp on euery ſide that ye might be a poſſeſſion vnto the reſidue of the heathen, and ye are come vnto the lips and [c] tongues *of men*, and vnto the reproch of the people,

[c] Ye are made a matter of talke and deriſion to all the world.

4 Therefore ye mountaines of Iſrael, heare the word of the Lord God, Thus ſaith the Lord God to the mountaines, & to the hils, to the riuers and to the valleys, and to the waſte *and* deſolate places, and to the cities that are forſaken, which are ſpoiled and had in deriſion of the reſidue of the heathen that are round about.

5 Therefore thus ſaith the Lord God, Surely in the fire of mine indignation haue I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which haue [d] taken my land for their poſſeſſion, with the ioy of all *their* heart, *and* with deſpitefull minds to caſt it out for a prey.

[d] They appointed with themſelues to haue it, and therefore came with Nebuchadnezzar againſt Ieruſalem for this purpoſe.

6 Prophecie therefore vpon the land of Iſrael, and ſay vnto the mountaines and to the hilles, to the riuers, and to the valleys, Thus ſaith the Lord God, Behold, I haue ſpoken in mine indignation and in my wrath, becauſe yee haue ſuffered the [e] ſhame of the heathen.

[e] Becauſe you haue beene a laughing ſtocke vnto them.

7 Therefore thus ſaith the Lord God, I haue [f] lifted vp mine hand, ſurely the heathen that are

[f] By making a ſolemne oathe, read Chap. 20.5.

about you, ſhall beare their ſhame.

8 But you, O mountaines of Iſrael, yee ſhall [g] ſhoot forth your branches, and bring forth your fruit to my people of Iſrael: for they are ready to come.

9 For beholde, I *come* vnto you, and I will turne vnto you, and ye ſhall be tilled and ſowen.

10 And I will multiply the men vpon you, *euen* all the houſe of Iſrael wholly, and the cities ſhalbe inhabited, and the deſolate places ſhallbe builded.

11 And I will multiplie vpon you man and beaſt, and they ſhall increaſe, and bring fruit, and I will cauſe you to dwell after your old eſtate, and I will beſtow benefites vpon you more then [h] at the firſt, and ye ſhall know that I am the Lord.

12 Yea, I will cauſe men to walke vpon [i] you, *euen* my people Iſrael, and they ſhall poſſeſſe ‖ you, and ye ſhall be their inheritance, and ye ſhall no more henceforth depriue them *of men*.

13 Thus ſaith the Lord, Becauſe they ſay vnto you, Thou [k] *land* deuoureſt vp men, and haſt bene a waſter of thy people,

14 Therefore thou ſhalt deuoure men no more, neither waſte thy people henceforth, ſaith the Lord God,

15 Neither will I cauſe men to heare in thee the ſhame of the heathen any more, neither ſhalt thou beare the reproach of the people any more, neither ſhalt cauſe thy folke to fall any more, ſaith the Lord God.

16 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, *vvherevvith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countreys: *for* according to their wayes, and according to their deeds, I iudged them.

20 * And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name, which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, I doe not this for your ſakes, O houſe of Iſrael, but for mine [m] holy Names ſake, which ye polluted among the heathen, whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhallbe ſanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane [n] water vpon you, and ye ſhallbe cleane: *yea*, from all your filthines, and from all your idoles will I cleanſe you.

26 * A new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will giue you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgements and doe them.

28 And ye ſhall dwell in the land that I gaue to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo deliuer you from all your filthineſſe, and I will call for [o] corne, and will increaſe it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increaſe of the field, that ye ſhall beare no more the reproch of famine among the heathen.

31 Then ſhall ye remember your owne wicked wayes, and your deeds that were not good, & ſhall iudge your ſelues worthy to haue bin [p] deſtroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your ſakes, ſaith the Lord God: *therefore*, O ye houſe of Iſrael, be aſhamed and confounded for your owne wayes.

33 Thus ſaith the Lord God, What time as I ſhall haue cleanſed you from all your iniquities, I will cauſe *you* to dwell in the cities, and the deſolate places ſhallbe builded.

34 And the deſolate land ſhallbe tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte land was like the garden of Eden, and theſe waſte, and deſolate, and ruinous cities were ſtrong, *and* were inhabited.

36 Then the reſidue of the heathen, that are left round about you, ſhall [q] know that I the Lord build the ruinous places, *and* plant the deſolate places: I the Lord haue ſpoken it, and will doe it.

37 Thus ſaith the Lord God, I will yet for this be ſought of the houſe of Iſrael, to performe it vnto them: I will increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſts, ſo ſhall the deſolate cities be filled with flockes of men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

He propheſieth the bringing againe of the people, being in captiuitie. 16 He ſheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and ſet mee downe in the mids of the ‖ field, which was full of [a] bones:

2 And he led mee round about by them, and behold, there *vvere* very many in the open field, and loe, *they vvere* very dry.

3 And he ſaid vnto mee, Sonne of man, can theſe bones liue? And I anſwered, O Lord God, thou knoweſt.

4 Againe he ſaid vnto mee, Prophecie vpon theſe bones, and ſay vnto them, O yee dry bones, heare the word of the Lord.

5 Thus ſaith the Lord God vnto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall liue.

6 And I will lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee ſhall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noyſe, and beholde, *there vvas* a ſhaking, and ẏͤ bones came together, bone to his bone.

8 And when I beheld, lo the ſinewes, and the fleſh grew vpon them, and aboue the skinne couered them, but there was no breath in them,

9 Then ſaid he vnto mee, Prophecie vnto the

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[g] God declareth his mercies and goodneſſe toward his Church, who ſtill preſerueth his, euen when he deſtroyeth his enemies.

[h] Which was accompliſhed vnder Chriſt, to whom all theſe temporall deliuerances did direct them.

[i] That is, vpon the mountaines of Ieruſalem.

‖ *Or, thee.*

[k] This the enemies imputed as the reproch of the land, which God did for the ſinnes of the people according to his iuſt iudgements.

* *Iſa. 52. 5. rom. 2. 24.*

[l] And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproched me, if I had ſuffred my Church to periſh.

[m] This excludeth from man all dignity, and meane to deſerue any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name.

‖ *Or, your.*

[n] That is, his ſpirit, whereby he reformeth the heart, and regenerateth his, Iſa. 44. 3.

* *Iere. 32. 39. chap. 11. 19.*

[o] Vnder the abundance of temporall benefits he concludeth the ſpirituall graces.

[p] Ye ſhall come to true repentance, and thinke your ſelues vnworthy to be of the number of Gods creatures, for your ingratitude againſt him.

[q] He declareth that it ought not to be referred to the ſoyle or plentifulneſſe of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curſes declare, when he maketh it barren.

‖ *Or, valley.*

[a] He ſheweth by a greate miracle that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raiſe them vp againe.

winde: prophecie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the foure [b] winds, O breath, and breathe vpon theſe ſlaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and ſtood vp vpon their feete, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophecie, and ſay vnto them, Thus ſaith the Lord God, Behold, my people, I will open your graues, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And yee ſhall knowe that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

14 And ſhall put my Spirit in you, and ye ſhall liue, and I ſhall place you in your owne land: then ye ſhall know that I the Lord haue ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came againe vnto me, ſaying,

16 Moreouer, thou ſonne of man, take thee a *piece* of wood, and write vpon it, Vnto Iudah, and to the children of Iſrael his companions: then take [d] another *piece* of wood, and write vpon it, Vnto Ioſeph the tree of Ephraim, and to all the houſe of Iſrael his companions,

17 And thou ſhalt ioyne them one to another into one tree, and they ſhallbe as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meaneſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Behold, I will take the tree [e] of Ioſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him *euen* with the tree of Iudah, and make them one tree, and they ſhallbe one in mine hand.

20 And the *pieces* of wood whereon thou writeſt, ſhallbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on euery ſide, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Iſrael, * and one king ſhallbe king to them all: and they ſhallbe no more two peoples, neither be diuided any more henceforth into two kingdomes.

23 Neither ſhall they be polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And Dauid my * ſeruant *ſhallbe* king ouer them, and they ſhall all haue one ſhepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

25 And they ſhall dwell in the [f] land, that I haue giuen vnto Iaakob my ſeruant, where your fathers haue dwelt, and they ſhall dwell therein, *euen* they, and their ſonnes, and their ſonnes ſonnes for euer, and my ſeruant Dauid *ſhallbe* their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it ſhallbe an euerlaſting couenant with them, and I will place them, and multiplie them, and will ſet my ſanctuarie among them for euermore.

27 My tabernacle alſo ſhallbe with them: yea, I will be their God, and they ſhallbe my people.

28 Thus the heathen ſhall know, that I the Lord doe ſanctifie Iſrael, when my Sanctuary ſhall be among them for euermore.

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of men, ſet thy face againſt [a] Gog, *and againſt* the land of Magog, the chiefe prince of Meſhech and Tubal, and prophecie againſt him,

3 And ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hoaſte, *both* horſes and horſemen, all cloathed with all ſorts of *armour*, *euen* a greate multitude with bucklers and ſhields, all [b] handling ſwords.

5 They of [c] Paras, of Cuſh, and Phut with them, *euen* all they *that beare* ſhield and helmet.

6 [d] Gomer and all his bands, *and* the houſe of Togarmah of the North quarters, and all his bands, *and* much people with thee.

7 Prepare thy ſelfe, and make thee [e] readie, *both* thou, and all thy multitude that are aſſembled vnto thee, and be thou their ſafegard.

8 After many dayes thou ſhalt be viſited: *for* in the latter yeeres thou ſhalt come into the land that hath beene deſtroyed with the ſword, and is gathered out of many people vpon the mountains of Iſrael, which haue long lien waſte: yet ‖ they haue beene brought out of the people, and they ſhall dwell all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, *and* ſhalt be like a cloud to couer the land, *both* thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Euen at the ſame time ſhall *many* things come into thy mind, and thou ſhalt thinke [f] euill thoughts.

11 And thou ſhalt ſay, I will goe vp to the land that hath no walled towers: [g] I will goe to them that are at reſt and dwell in ſafety, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to ſpoile the prey, and to take a booty, to turne thine hand vpon the deſolate places that are *novv* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh with all the lyons thereof ſhall ſay vnto thee, [h] Art thou come to ſpoile the prey? haſt thou gathered thy multitude to take a booty? to carie away ſiluer and golde, to take away cattell and goods, *and* to ſpoile a great prey?

14 Therefore, ſonne of man, prophecie, and ſay vnto Gog, Thus ſaith the Lord God, In that day, when my people of Iſrael [i] dwelleth ſafe ſhalt thou not know it.

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[b] Signifying, all parts whereas the Iſraelites were ſcattered: that is, the faithfull ſhallbe brought to the ſame vnity of ſpirit and doctrine, whereſoeuer they are ſcattered thorow the world.

[c] That is, when I haue brought you out of thoſe places, and townes where you are captiues.

[d] Which ſignifieth the ioyning together of the two houſes, of Iſrael, and Iudah.

[e] That is, the houſe of Iſrael.

* Iohn 10.16.

* Iſa.40.11. Iere 23.5. chap.34. 23. dan.9.24.

[f] Meaning, that the elect by Chriſt ſhall dwell in the heauen by Ieruſalem, which is meant by the land of Canaan.

* Pſal.109.4. and 116.2.

[a] Which was a people that came of Magog the ſonne of Iaphet, Gen.10.2. Magog alſo here ſignifieth a certaine countrey so that by theſe two countreys which had the gouernement of Grecia and Italie, hee meaneth the principall enemies of the Church, Reuel.20.8.

[b] He ſheweth that the enemies ſhould bend themſelues againſt the Church, but it ſhould be to their owne deſtruction.

[c] The Perſians, Ethiopians and men of Africa.

[d] Gomer was Iaphets ſonne, and Togarmah the ſonne of Gomer, and are thought to be they that inhabite Aſia Minor.

[e] Signifying, that all the people of the world ſhould aſſemble themſelues againſt the Church and Chriſt their head.

‖ *Or, it: meaning the land of Iſrael.*

[f] That is, to moleſt and deſtroy the Church.

[g] Meaning, Iſrael, which had now bin deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depend on the prouidence and goodneſſe of God.

[h] One enemie ſhall enuie another because euery one ſhall thinke to haue the ſpoyle of the Church.

[i] Shalt not thou ſpie thine occaſions to come againſt my Church when they ſuſpect nothing?

15 And come from thy place out of the North parts, thou and much people with thee? all *ſhall* ride vpon horſes, *euen* a great multitude and a mighty armie.

16 And thou ſhalt come vp againſt my people of Iſrael, as a cloud to couer the land, thou ſhalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I [l] ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord God, Art not thou he, of whom I haue ſpoken in olde time, [m] by the hands of my ſeruants the Prophets of Iſrael which prophecied in thoſe dayes & yeeres, that I would bring thee vpon them?

18 At the ſame time alſo when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, my wrath ſhall ariſe in mine anger.

19 For in mine indignation, *and* in the fire of my wrath haue I ſpoken it: ſurely at that time there ſhallbe a great ſhaking in the land of Iſrael.

20 So that the fiſhes of the Sea, and the foules of the heauen, and the beaſts of the fielde, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth, ſhall tremble at my preſence, and the mountains ſhallbe ouerthrowen, and the [n] ſtaires ſhall fall, and euery wall ſhall fall to the ground.

21 For I will call for a ſword againſt him [o] throughout all my mountaines, ſaith the Lord God: euery mans ſword ſhallbe againſt his brother.

22 And I will pleade againſt him with peſtilence, and with blood, and I will cauſe to raine vpon him and vpon his bands, and vpon the great people that are with him, a ſore raine, and haileſtones, fire, and brimſtone.

23 Thus will I be * magnified, and ſanctified, and knowen in the eyes of many nations, and they ſhall know, that I am the Lord.

CHAP. XXXIX.

1 He ſheweth the deſtruction of Gog and Magog. 11 The graues of Gog and his hoaſte. 17 They ſhall be deuoured of birdes and beaſts. 23 Wherefore the houſe of Iſrael is captiue. 24 Their bringing againe from captiuitie is promiſed.

THerefore thou ſonne of man, prophecie againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chiefe prince of Meſhech and Tubal.

2 And I will deſtroy thee, [a] and leaue but the ſixt part of thee, and will cauſe thee to come vp from the North parts, and will bring thee vpon the mountaines of Iſrael:

3 And I will ſmite thy bowe out of thy left hand, and I will cauſe thine arrowes to fall out of thy right hand.

4 Thou [b] ſhalt fall vpon the mountaines of Iſrael, and all thy bands and the people, that is with thee: *for* I will giue thee vnto the birds, *and* to euery feathered foule and beaſt of the field to be deuoured.

5 Thou ſhalt fall vpon the open field: for I haue ſpoken it, ſaith the Lord God.

6 And I will ſend a fire on Magog, and among them that dwell ſafely in the [c] yles, and they ſhall know that I am the Lord.

7 So will I make mine holy Name knowen in the mids of my people Iſrael, and I will not ſuffer them to pollute mine holy Name any more, and the heathen ſhall know that I am the Lord, the Holy one of Iſrael.

[k] Meaning, in the laſt age, and from the comming of Chriſt vnto the end of the world.

[l] Signifying, that God will be ſanctified by maintaining his Church, and deſtroying his enemies, as Chap. 36.23. and 37.28.

[m] Hereby he declareth that none affliction can come to the Church, whereof they haue not beene aduertiſed aforetime, to teach them to endure all things with more patience, when they know that God hath ſo ordeined.

[n] Al means whereby man ſhould thinke to ſaue himſelfe, ſhall faile, the affliction in thoſe dayes ſhall be ſo great, and the enemies deſtruction ſhallbe ſo terrible.

[o] Againſt the people of Gog and Magog.

* *Chap. 36.23. and 37.28.*

[a] Or, deſtroy thee with ſixe plagues, as Chap. 38.22.

[b] Meaning, that by the vertue of Gods word the enemie ſhallbe deſtroyed whereſoeuer he aſſaileth his Church.

[c] That is, among all nations where the enemies of my people dwell, ſeeme they neuer ſo farre ſeparate.

8 Behold, [d] it is come, and it is done, ſaith the Lord God: this is the day whereof I haue ſpoken.

9 And they that dwell in the cities of Iſrael ſhall [e] goe forth, and ſhall burne and ſet fire vpon the weapons, and on the ſhields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the ſtaues *in their* hands, and vpon the ſpeares, and they ſhall burne them with fire ſeuen yeeres.

10 So that they ſhall bring no wood out of the field, neither cut downe *any* out of the forreſts: for they ſhall burne the weapons with fire, and they ſhall robbe thoſe that robbed them, and ſpoyle thoſe that ſpoyled them, ſayth the Lord God.

11 And at the ſame time will I giue vnto Gog [f] a place there for buriall in Iſrael, *euen* the valley, whereby men goe toward the Eaſt part of the ſea: and it ſhall cauſe them that paſſe by, to ſtop their [g] noſes, and there ſhall they bury Gog with all his multitude: and they ſhall call it the valley of ‖ Hamon-Gog.

12 [h] And ſeuen moneths long ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall burie them, and they ſhall haue a name, when I ſhallbe glorified, ſaith the Lord God.

14 And they ſhall chuſe out men to go continually thorow the [i] land with them that trauaile, to bury thoſe that remaine vpon the ground, to cleanſe it: they ſhall ſearch to the end of ſeuen moneths.

15 And the trauailers that paſſe through the land, if *any* ſee a mans bone, then ſhall he ſet vp a ſigne by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And alſo the name of the citie *ſhallbe* ‖ Hamonah: thus ſhall they cleanſe the land.

17 And thou ſonne of man, thus ſaith the Lord God, Speake vnto euery feathered foule, and to all the beaſts of the field, Aſſemble your ſelues, and come: [k] gather your ſelues on euery ſide to my ſacrifice: for I doe ſacrifice a great ſacrifice for you vpon the mountaines of Iſrael, that yee may eate fleſh, and drinke blood.

18 Yee ſhall eate the fleſh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, *and* of bullocks, *euen* of all beaſts of Baſhan.

19 And ye ſhall eat fat till ye be full, and drinke blood till ye be drunken of my ſacrifice, which I haue ſacrificed for you.

20 Thus you ſhall be filled at my table with horſes and chariots, with valiant men, and with all men of warre, ſaith the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the houſe of Iſrael ſhall know, that I am the Lord their God from that day and ſo foorth.

23 And the heathen ſhall know that the houſe of Iſrael went into captiuitie for [l] their iniquitie, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gaue them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their vncleanneſſe, and according to their tranſgreſſions haue I done vnto them, and hid my face from them.

[d] That is, this plague is fully determined, in my counſell, and cannot be changed.

[e] After this deſtruction the Church ſhall haue great peace and tranquillitie, and burne all their weapons, becauſe they ſhall no more feare the enemies, and this is chiefly meant of the accompliſhment of Chriſts kingdome when by their head Chriſt, all enemies ſhallbe ouercome.

[f] Which declareth that the enemies ſhall haue an horrible fall.

[g] For the ſtinke of the carkeiſes.

‖ *Or, the multitude of Gog.*

[h] Meaning, a long time.

[i] Partly that the holy land ſhould not be polluted; and partly for the compaſſion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

[k] Whereby hee ſignifieth the horrible deſtruction that ſhould come vpon the enemies of his Church.

[l] The heathen ſhall know that they ouercame not my people by their ſtrength, neither yet by the weakenes of mine arme, but that this was for my peoples ſinnes.

25 Therefore thus ſaith the Lord God, Now will I bring againe the captiuity of Iaakob, and haue compaſſion vpon the whole houſe of Iſrael, and will be ielous for mine holy Name,

26 After that they haue borne their ſhame, and all their tranſgreſſion, whereby they haue tranſgreſſed againſt me, when they dwelt ſafely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * ſanctified in them in the ſight of many nations.

* Chap. 36. 23.

28 Then ſhall they know that I am the Lord their God, which cauſed them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The reſtoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was ſmitten, in the ſelfe ſame day, the hand of the Lord was vpon mee, and brought me thither.

[a] The Iewes counted the beginning of the yeere after two ſorts: for their feaſts, they began to count in March, and for their other affaires in September: ſo that this is to be vnderſtood of September.

2 Into the land of Iſrael brought he me by ‖ a diuine viſion, and ſet me vpon a very high mountaine, wherevpon *vvas* as the building of a citie, toward the South.

‖ Or, viſions of God.

3 And he brought mee thither, and beholde, there *vvas* a [b] man, whoſe ſimilitude was to looke to, like braſſe, with a linnen threed in his hand, and a reed to meaſure with: and hee ſtood at the gate.

[b] Which was an Angel in forme of a man, that came to meaſure out this building.

4 And the man ſaid vnto me, Sonne of man, behold with thine eyes, & heare with thine eares, and ſet thine heart vpon all that I ſhall ſhewe thee: for to the intent that they might be ſhewed thee, art thou brought hither: declare all that thou ſeeſt vnto the houſe of Iſrael.

5 And behold, *I ſavv* a wall on the outſide of the houſe round about: and in the mans hand *vvas* a reed to meaſure with, of ſixe cubits long, by the cubite, and an hand breadth: ſo he meaſured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the Eaſt, and went vp the ſtaires thereof, and meaſured the ‖ poſt of the gate, *vvhich vvas* one reed broad and ‖ the other poſt of the gate, *vvhich vvas* one reed broad.

‖ Or, threſhold.
‖ Or, vpper poſt.

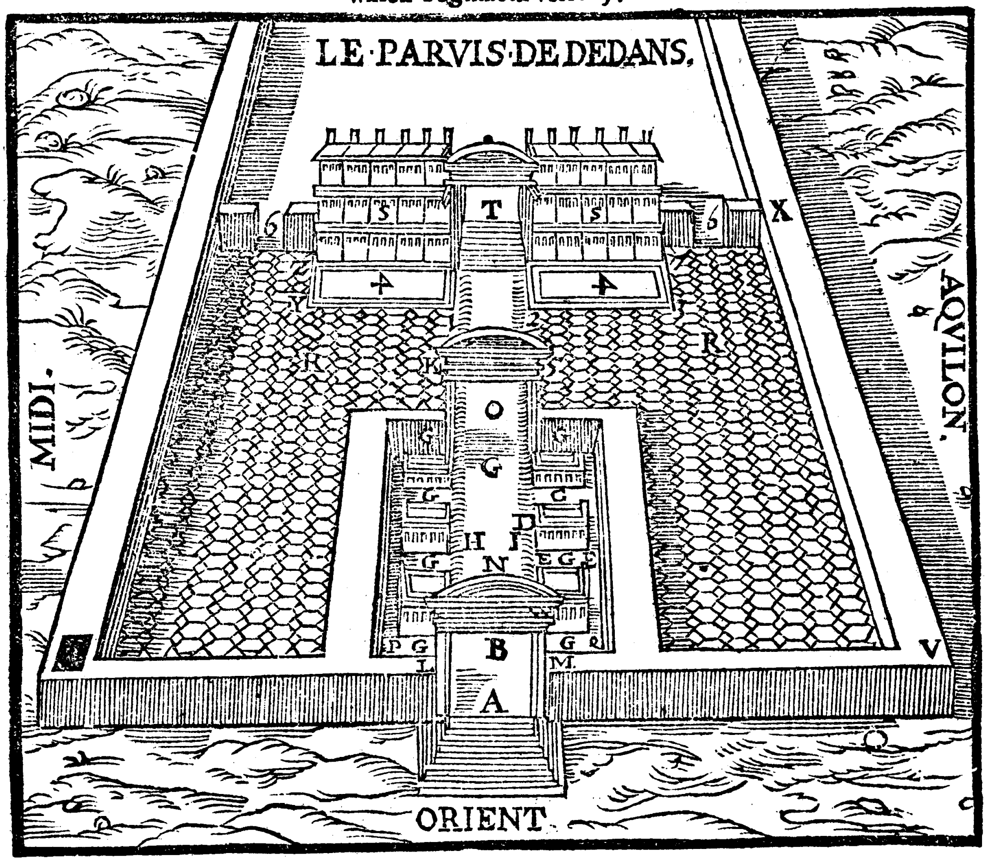
7 And *euery* chamber was one reed long, and one reed broad, and betweene the chambers *vvere* fiue cubits: and the poſt of the gate by the porch of the gate within *vvas* one reed.

8 Hee meaſured alſo the porch of the gate within with one reed.

9 Then meaſured he the porch of the gate of eight cubits and the ‖ poſtes thereof, of two cubits, and the porch of the gate *vvas* inward.

‖ Or, pentiſes.

THE DESCRIPTION OF THE FIGVRE which beginneth verſe 5.



Le Paruis de dedans: or, The innercourt.

Verſe 5. The wall that compaſſeth about the Temple and the courts, as appeareth in the ſecond, and in the great figure.

A B The thickneſſe of the wall was ſixe cubites for ſo long the reede was.

A C The height of the wall, which was alſo ſixe cubits: this wall conteined 2000. cubites, that is, on the Eaſt ſide 50.

C H And on the North ſide 500.

H I As much on the South ſide.

C K And 500. on the Weſt ſide.

I K This wal did ſeparate the Temple from the city, Chap. 42. 20.

Verſ. 6. This gate in the great figure is marked with D vnto the which appertaine ſeuen ſteps E. Thence they goe into the porch, where are ſixe chambers F, which porch was cloſed with a wall G.

Verſ. 7. E F G The length. The breadth. E O G The ſpace of fiue cubits betweene the chambers, and ſo much ſpace was on this ſide, and beyond the chambers. G from the threſhold inward to the porch was ſixe cubits. A B B C The porch.

Verſe 9. C D The vpper poſts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

10 And the Chambers of the gate Eaſtward, *vvere* three on this ſide, and three on that ſide: they three *vvere* of one meaſure, and the poſtes had one meaſure on this ſide, and one on that ſide.

11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the height of the gate thirteene cubits.

12 The ſpace alſo before the chambers *vvas* one cubite *on this ſide* and the ſpace *vvas* one cubite on that ſide, and the chambers *vvere* ſixe cubites on this ſide, and ſixe cubits on that ſide.

13 He meaſured then the gate from the roofe of a chamber to the top of the *gate*: the breadth *vvas* fiue and twentie cubites, doore againſt doore.

14 He made alſo poſtes of threeſcore cubites, and the poſts of the court, *and* of the gate, *had one meaſure* round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within *vvere* fiftie cubits.

16 And *there vvere* narrowe windowes in the chambers, and in their poſts within the gate round about, and likewiſe to the arches: and the windowes *vvent* round about within: and vpon the poſts *vvere* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there vvere* chambers, and a pauement made for the court round about, *and* thirtie chambers *vvere* vpon the pauement.

18 And the pauement *vvas* by the ſide of the gates ouer againſt the length of the gates, *and* the pauement *vvas* beneath.

19 Then hee meaſured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eaſtward and Northward.

20 And the gate of the outward court, that looked toward the North, meaſured hee after the length and breadth thereof.

21 And the chambers thereof *vvere* three on this ſide, and three on that ſide, and the poſtes thereof and the arches thereof were after the meaſure of the firſt gate: the length thereof *vvas* fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *vvere* after the meaſure of the gate that looketh toward the Eaſt, and the going vp vnto it *had* ſeuen ſteps, and the arches thereof *vvere* before them.

23 And the gate of the inner court *ſtood* ouer againſt the gate toward the North, and toward the Eaſt, and hee meaſured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, *there vvas* a gate toward the South, and hee meaſured the poſtes thereof, and the arches thereof according to theſe meaſures.

25 And *there vvere* windowes in it, and in the arches thereof round about, like thoſe windowes: the height *vvas* fiftie cubites, and the breadth fiue and twentie cubits.

26 And there were ſeuen ſteps to goe vp to it, and the arches thereof *vvere* before them, & it had palme trees, one on this ſide, and an other on that ſide vpon the poſte thereof.

27 ¶ And *there vvas* a gate in the inner court toward the South, and he meaſured from gate to gate toward the South an hundred cubits.

Verſ. 11. L M the breadth of the gate and the height A N.

Verſ. 12. The ſpace before the chambers, as a little gallerie O.

Verſe 13. The breadth of the whole porch from the vtmoſt chamber to the gate 25. cubits P Q.

In the 14. verſe he ſpeaketh of the vpper poſtes, or pentiſes which in all were 60 cubits: for euery chamber had ſixe, and the threſhold, and lintel of the doore, either 12 K figures.

Verſ. 15. A D The fiftie cubits.

Verſ. 17. The outward court R ſo called, becauſe it was the outward court in reſpect of the Temple, as appeareth in the great figure N, but it is the inner court in reſpect of the porch which hath beene deſcribed. S The thirtie chambers, fifteene on a ſide. The two little gates 6. which are by the great gate T.

Verſ. 19. The lower gate A which hath ſeuen ſteps, and the gate within eight T, betweene A T were 100 cubits, and had as much from South to North V X.

Verſ. 20. This muſt be conſidered in the great figure. The outward court in reſpect of the Temple M R the North ſide. The porch S. The court without T. The length of the porch with the chambers as in the Eaſt ſide V X. The bredth 25. cubits Y Z.

Verſ. 23. The gate of the inner court B ouer againſt the gate of the outward court R, and toward the Eaſt C an hundred cubites R B.

Verſ. 24. The South gate in the great figure D.

The outward court.

Verſ. 27. The inner court gate.

F An hundred cubites D F, which was the length of a court and his chambers.

28 And he brought me into the inner court by the South gate, and he meaſured the South gate, according to theſe meaſures.

29 And the chambers thereof, and the poſtes thereof, and the arches thereof according to theſe meaſures, and *there vvere* windowes in it, and in the arches thereof round about, *it vvas* fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about *vvere* fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof *vvere* toward the vtter Court, and palme trees *vvere* vpon the poſtes thereof, and the going vp to it *had* eight ſteps.

32 ¶ Againe hee brought mee into the inner court toward the Eaſt, and he meaſured the gate according to theſe meaſures.

33 And the chambers thereof, and the poſtes thereof, and the arches thereof were according to theſe meaſures, and *there vvere* windowes therein, and in the arches thereof round about: *it vvas* fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof *vvere* toward the vtter court, and palme trees *vvere* vpon the poſts thereof, on this ſide and on that ſide, and the going vp to it *had* eight ſteps.

35 ¶ After hee brought mee to the North gate, and meaſured it, according to theſe meaſures.

36 The chambers thereof, the poſtes thereof, and the arches thereof, and *there vvere* windowes therein round about: the height *vvas* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the poſtes thereof *vvere* toward the vtter court, and palme trees *vvere* vpon the poſtes thereof on this ſide, and on that ſide, and the going vp to it *had* eight ſteps.

38 And *euery* chamber, and the entrie thereof *vvas* vnder the poſts of the gates: there they waſhed the burnt offering.

39 And in the porch of the gate *ſtood* two tables on this ſide, and two tables on that ſide, vpon the which they ſlewe the burnt offering, and the ſinne offering, and the treſpaſſe offering.

40 And at the ſide beyond the ſteps, at the entrie of the North gate *ſtood* two tables, and on the other ſide, which was at the porch of the gate *vvere* two tables.

41 Foure tables *vvere* on this ſide, and foure tables on that ſide by the ſide of the gate *euen* eight tables wherevpon they ſlew *their ſacrifice*.

42 And the foure tables *vvere* of hewen ſtone for the burnt offering, of a cubit and an halfe long, and a cubite and a halfe broad, and one cubite high: wherevpon alſo they laide the inſtruments wherewith they ſlew the burnt offering and the ſacrifice.

43 And within *vvere* borders an hand broad, faſtened round about, and vpon the tables *lay* the fleſh of the offering.

44 And without the inner gate *vvere* the chambers of the ſingers in the inner court, which was at the ſide of the North gate: and their proſpect *vvas* toward the South, and one *vvas* at the ſide of the Eaſt gate, hauing the proſpect toward the North.

Verſ. 28. The inner court G. The eight ſteps are hid with the building, but they are like them of the Eaſt gate Q: for all the courts were of one meaſure, quantitie and faſhion.

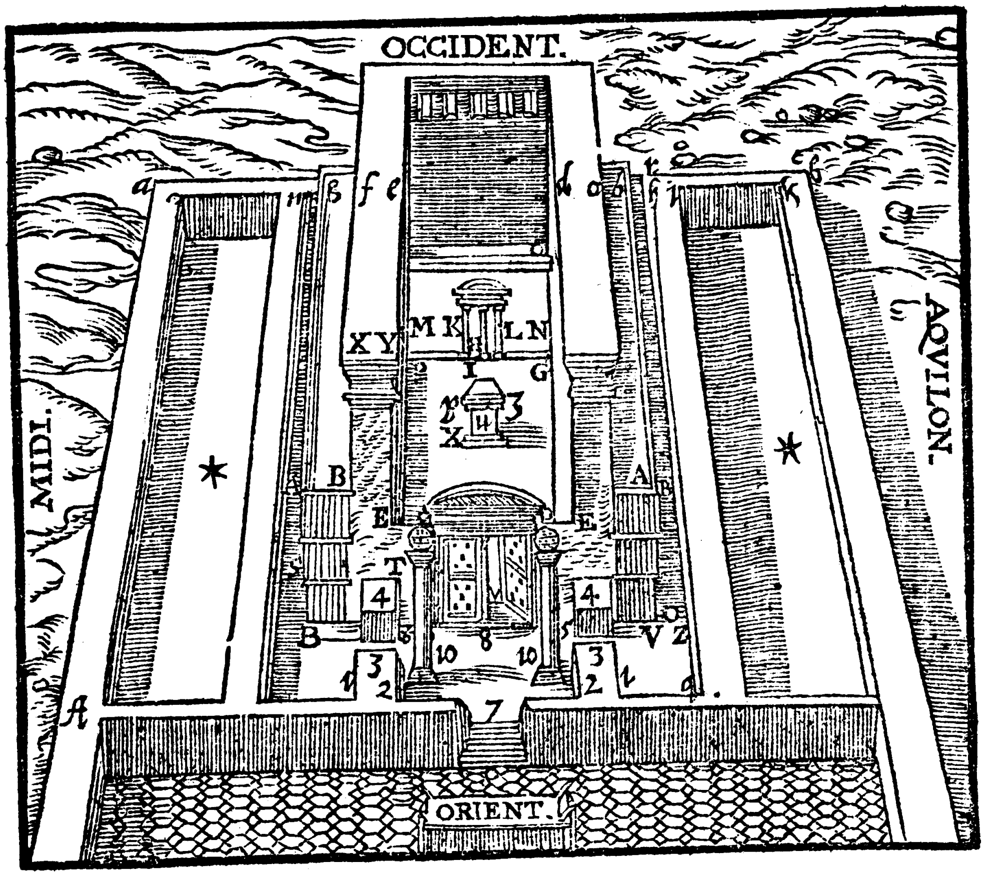
Verſ. 31. The inner court on the Eaſt ſide N, and ſo in all he maketh ſixe courts, two on the Eaſt ſide, two on the North, and two on the South ſide. looke in the great figure.

Verſ. 38. He ſpeaketh of ſixe chambers, which were in the porch of the inner court on the Northſide I. The entry of the chambers, that is, the dores were vnder the opper poſts or pentiſes, which hanged ouer the chambers, as alſo did ouer the gate. Looke in the great figure.

Verſe 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite and an halfe long, and as broad, and one cubite high.

Verſ. 44. The chambers in the inner porch on the North ſide for the ſingers L, but the perſpectiue hindereth the ſight, therefore behold them which are in the Eaſt court, for they are all alike: likewiſe on the South ſide. The Prophet was now in the Eaſt court, where hee ſaw the altar meaſured, and deſcribeth one row of chambers, which was for the prieſts.

THE FIGVRE OF THE TEMPLE.



45 And he ſaid vnto me, This chamber whoſe proſpect is toward the South *is* for the Prieſtes, that haue charge to keepe the houſe.

46 And the chamber whoſe proſpect is toward the North, *is* for the Prieſts that haue the charge to keepe the Altar: theſe are the ſonnes of Zadok among the ſonnes of Leui, which may come nere to the Lord to miniſter vnto him.

47 So he meaſured the court an hundreth cubites long, and an hundreth cubites broad, *euen* foure ſquare: likewiſe the Altar *that vvas* before the houſe.

48 And hee brought mee to the porch of the houſe, and meaſured the poſtes of the porch, fiue cubites on this ſide, and fiue cubites on that ſide: and the breadth of the gate *vvas* three cubites on this ſide, and three cubites on that ſide.

49 The length of the porch *vvas* twentie cubits, and the bredth eleuen cubits, and *hee brought me* by the ſteps whereby they went vp to it, and *there vvere* pillars by the poſtes, one on this ſide and another on that ſide.

*verſ.*45. He ſpeaketh of the two rowes of chambers, which were in the inner court N, whereof they on the North ſide were for Prieſts that ſacrificed O, and they on the South ſide for them that kept the Temple N, which chambers were Eaſt and by South as the other O were Eaſt and by North. Theſe muſt be ſeene in the great figure. *verſ.*47. The Altar P. *verſ.* 48. He entred by the gate Q to come into the porch of the Temple R. The which Temple is here deſcribed more at large, becauſe the things here mentioned, might the better be vnderſtood. *verſ.*48. By the poſts of the porch hee meaneth the wall which was fiue cubites thicke on either ſide of ỹ alley or porch. 1. 2. The two litle gates in ỹ ſide of the porch 34. which were to goe to the Prieſts chambers that were by the Temple A B. *verſ.* 49. The length of the porch 20. cubites 5.6. And the breadth eleuen, 7.8. The ſteppes whereby the Prophet came into the porch of the Temple 9.7. The two pillars 10.

CHAP. XLI.

1 *The diſpoſition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, hee brought mee to the Temple and meaſured the poſtes, ſixe cubites broad on the one ſide, and ſixe cubites broad on ỹ other ſide, *vvhich vvas* the breadth of the Tabernacle.

Verſ. 1. The vpper poſtes or peutiſes, meaning, the tops of the chambers on the ſides of the Temple A B. The ſecond chamber G goeth out more then the firſt R, and the third A more then the ſecond.

2 And the breadth of the entrie *vvas* ten cubites, and the ſides of ỹ entrie *vvere* fiue cubites, on the one ſide, and fiue cubites on the other ſide, and he meaſured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and meaſured the poſtes of the entrie two cubites, and the entrie ſixe cubites, and the breadth of the entrie ſeuen cubites.

4 So he meaſured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he ſaid vnto me, This is the moſt holy place.

5 After, hee meaſured the wall of the houſe, ſixe cubites, and the breadth of *euery* chamber foure cubites round about the houſe, on euery ſide.

6 And the chambers *vvere* chamber vpon chamber, three and thirtie foote *high*, and they entred into the wall made for the chambers which was round about the houſe, that *the poſtes* might be faſtened *therein*, and not be faſtened in the wall of the houſe.

7 And it was large, and went round mounting vpward to the chambers: for the ſtaire of the houſe *vvas* mounting vpward, round about the houſe: therefore the houſe was larger vpward: ſo they went vp from the loweſt *chamber* to the hieſt by the mids.

Verſ. 2. The breadth of the entrie or gate tenne cubites. C D. Fiue cubites from the Temple wall to the gate on either ſide E C D F. The length of fourty cubites from the Temple gate to the moſt holy place 8 1. The breadth of the Temple twentie cubites E F or G P. He ſpeaketh not here of the height: therefore it is made of thirty cubits according to Salomons. *Verſ.* 3. The Angel went into the moſt holy place. The poſt of the entrie, that is, the threſhold, or thickeneſſe of the wall H I. The gate ſixe cubites K L. The breadth on either ſide the gate ſeuen cubits M K and I N, which make in all twentie cubites. *verſ.* 4. The length twentie cubites G O, ſo it was ſquare. * *verſe.* 5. The firſt chamber was foure cubites Q R. The ſecond fiue S T, and the third ſixe A B. There were three heights or ſtages of chambers R S A. The turning ſtaire cannot be ſhewed in the figure, but may eaſily be conceiued.

*Verſ.*8. The foundations of ſixe cubites, meaning, the hie chamber was ſo, and the nether from thence ſeemed ſo likewiſe, by a perpendicular line or plummeth B Z.

*Verſ.*9. The chamber without was the hie chamber, and from that chamber the wall was out fiue cubits thicke, B X Y: for downeward it was ſixe Q 6.

*Verſ.*10. The chambers on the one ſide were diſtant from them on the other ſide twentie cubites, which was the breadth of the Temple.

*Verſ.*11. The doores of the chambers on the North ſide, opened toward the North V, and they on the South ſide toward the South R, for there was an alley of fiue cubits round about the Temple V Z, and was ſo cloſed with a wall 11.

*verſ.*12. The building, or the great place compaſſed with a wall, of fiue cubits thicke, and was further off the Temple then the alley, or ſeparate place *, and this is more plainely ſet forth in the great figure.

*Verſ.*16. He declareth that whatſoeuer was of ſtone worke from the bottome to the top, was couered with wood on the Eaſt, South, and North ſide.

8 I ſaw alſo the houſe high round about: the foundations of the chambers *vvere* a full reede of ſixe great cubits.

9 The thickeneſſe of the wall which was for the chamber without, *vvas* fiue cubites, and that which remained, *vvas* the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubits round about the Houſe on euery ſide.

11 And the doores of the chambers *vvere* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *vvas* fiue cubites round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, *vvas* ſeuentie cubits broad, and the wall of the building was fiue cubits thicke round about, and the length ninetie cubites.

13 So he meaſured the houſe an hundreth cubits long, and the ſeparate place and the building with the walles thereof *vvere* an hundreth cubits long.

14 Alſo the breadth of the forefront of the houſe and of the ſeparate place toward the Eaſt, *vvas* an hundreth cubits.

15 And he meaſured the length of the building ouer againſt the ſeparate place, which was behind it, and the chambers on the one ſide and on the other ſide an hundreth cubites with the Temple within, and the arches of the court.

16 The poſtes and the narrow windowes, and the chambers round about, on three ſides ouer againſt the poſtes, ſieled with *cedar* wood round about, and from the ground vp to the windowes, and the windowes were ſieled.

17 And from aboue the doore, vnto the inner houſe and without, and by all the wall round about within and without it was *ſieled according* to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree *vvas* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *vvas* toward the palme tree on the one ſide, and the face of a lion toward the palme tree on the other ſide: *thus* was it made through all the houſe round about.

20 From the ground vnto aboue the doore *vvere* Cherubims, and palme trees made as in the wall of the Temple.

21 The poſts of the Temple were ſquared, *and* thus to looke vnto *vvas* the ſimilitude *and* forme of the Sanctuarie.

Verſ. 22. The altar V, which was three cubits high Y X. and two cubites long Y Z.

22 The altar of wood *vvas* three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the ſides thereof *vvere* of wood. And he ſaid vnto me, This is the Table that ſhall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there vvere* thicke planks vpon the forefront of the porch without.

26 And *there vvere* narrowe windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and *vpon* the ſides of the houſe, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Prieſts, and the holy things.

*verſ.*1. Hauing deſcribed the length and breadth of the Temple, he commeth to the outward court on the Northſide T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the ſeparate place Weſtward.

*Verſ.*2. He meaneth that the North was an hundreth cubites long X Y, and in breadth fiftie, B X.

Verſ. 4. This gallerie appeareth in the great figure by this number 12.

verſ. 5. Theſe chambers were contrary faſhioned to them of the Temple.

verſ 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

*verſ.*9. Vnder theſe chambers were entries, or doores to paſſe from one place to another, which are noted euery by Z in the great figure.

*verſ.*10.11. The chambers P of the Eaſt court M were like to the chambers of the North court.

*verſ.*13. Which chambers were in the Eaſt gate toward the North and South 3. and toward the ſeparate place or back building 4. which chambers are called holy, becauſe they were by the Temple.

Then brought hee mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer againſt the ſeparate place, and which was before the building toward the North.

2 Before the length of an hundreth cubits, *vvas* the North doore, and *it vvas* fiftie cubits broad.

3 Ouer againſt the twentie *cubites* which were for the inner court, and ouer againſt the pauement, which was for the vtter court, was chamber againſt chamber in three rowes.

4 And before the chambers *vvas* a gallery of ten cubits wide, *and* within *vvas* a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for thoſe chambers *ſeemed* to eate vp theſe, *to vvit,* the lower, and thoſe that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, *euen* from the ground.

7 And the wall that was without ouer againſt the chambers, toward the vtter court on the forefront of the chambers, *vvas* fiftie cubits long.

8 For the length of the chambers that were in the vtter court, *vvas* fiftie cubits, and loe, before the Temple *vvere* an hundreth cubites.

9 And vnder theſe chambers *vvas* the entry, on the Eaſt ſide, as one goeth into them from the outward court.

10 The chambers *vvere* in the thickeneſſe of the wall of the court toward the Eaſt, ouer againſt the ſeparate place, and ouer againſt the building.

11 And the way before them *vvas* after the maner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their faſhions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *vvas* a doore in the corner of the way, *euen* the way directly before the wall toward the Eaſt, as one entreth.

13 Then ſaid he vnto me, The North chambers *and* the South chambers which are before the ſeparate place, they be holy chambers wherein the Prieſts that approach vnto the Lord, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meat offering, and the ſinne offering, and the treſpaſſe offring: for the place *is* holy.

14 When the Prieſts enter therein, they ſhall not go out of the holy place into the vtter court, but there they ſhall lay their garments wherein they miniſter: for they are holy, *and* ſhall put on other garments, and ſo ſhall approach to thoſe things, which are for the people.

15 Now when hee had made an ende of meaſuring the inner houſe, he brought me foorth toward the gate whoſe proſpect is toward the Eaſt, and meaſured it round about.

16 He meaſured the Eaſt ſide with the meaſuring rodde, fiue hundreth reedes *euen* with the meaſuring reede round about.

17 Hee meaſured *alſo* the North ſide, fiue hun-

dreth reeds, *euen* with the meaſuring reede round about.

18 And he meaſured the South ‖ ſide fiue hundreth reedes with the meaſuring reede.

‖ *Or, winde.*

19 He turned about *alſo* to the Weſt ſide, *and* meaſured fiue hundreth reeds with the meaſuring reede.

20 He meaſured it by the foure ſides: it had a wall round about, fiue hundreth *reedes* long, and fiue hundreth broade to make a ſeparation betweene the Sanctuary, and the prophane place.

CHAP. XLIII.

2 He ſeeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Iſrael, for the which they were conſumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate *euen* the gate that turneth toward the Eaſt.

2 And behold, the glory of the God of Iſrael, came from out of the Eaſt, woſe voyce was like a noyſe of great waters, and the earth was made light with his glory.

3 And the viſion which I ſaw *vvas* [*] like the viſion, *euen* as the viſion that I ſaw [a] when I came to deſtroy the citie: and the viſions *vvere* like the viſion that I ſawe by the riuer Chebar, *and* I fell vpon my face.

[*] *Chap.* 9,3.

[a] When I prophecied the deſtruction of the citie of the Caldeans.

4 And the [b] glory of the Lord came into the houſe by the way of the gate, whoſe proſpect is toward the Eaſt.

[b] Which was departed afore, Chap. 10,4. and 11,22.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the houſe.

6 And I heard one ſpeaking vnto mee out of the houſe: and there ſtood a man by me,

7 Which ſaid vnto mee, Sonne of man *this* place is my throne, & the place of the ſoles of my feete, whereas I will dwell among the children of Iſrael for euer, and the houſe of Iſrael ſhal no more [c] defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeyſes of [d] their kings *in* their hie places.

[c] By their idolatries.

[d] He alludeth to Amon and Manaſſeh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their ideles.

8 Albeit they ſet their threſholds by my threſholds, and their poſtes by my poſtes (for there *vvas but* a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue conſumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeiſes of their kings far from me, and I will dwell among them for euer.

10 ¶ Thou ſonne of man, ſhew this Houſe to the houſe of Iſrael, that they may be aſhamed of their wickednes, and let them meaſure the paterne.

11 And if they be aſhamed of all that they haue done, ſhew them the forme of the houſe, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole faſhion therof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their ſight, that they may keepe the whole faſhion therof, and all the ordinances thereof, and do them.

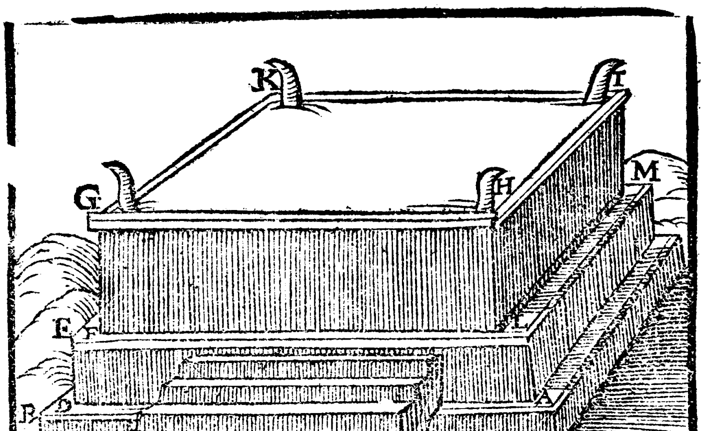
12 This is the [†] deſcription of the houſe, *It ſhallbe* vpon the top of the mount: all the limits thereof round about ſhall be moſt holy. Behold, this is the deſcription of the houſe.

[†] *Ebr. law.*

13 And theſe are the meaſures of the Altar, after the cubites, the cubite *is* a cubite, and a hand breadth, euen the bottome *ſhallbe* a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about *ſhalbe* a ſpan: and this *ſhalbe* the height of the Altar.

Verſ. 13. The mids or bottome A, which was a cubite hie R C. and 1. cubites broad B D.

THE FIGVRE OF THE ALTAR.



14 And from the bottome *vvhich toucheth* the ground to the lower piece *ſhalbe* two cubits, and the breadth one cubite, and from the little piece to the great piece *ſhalbe* foure cubites, and the breadth one cubite.

Ver 14. The lower piece which ſtandeth on the bottome and is the middlemoſt piece and vnder the higheſt is two cubites. D E The breadth one cubite E F. From the litle piece which was the ſecond to the higheſt foure cubites F G.

15 So the altar *ſhalbe* foure cubites, and from the altar vpward *ſhalbe* foure hornes.

Verſ. 15. Foure cubites meaning the higher part of the altar F G.

16 And the altar *ſhalbe* twelue *cubites* long and twelue broad, *and* foure ſquare in the foure corners thereof.

Verſ. 16. Length and breadth G H I K: which note alſo the 4. hornes of the Altar.

17 And the frame *ſhalbe* fourteene *cubits* long, and fourteene broad in the foure ſquare corners thereof, and the border about it *ſhalbe* halfe a cubite, and the bottome thereof *ſhalbe* a cubit about, & the ſteps thereof *ſhalbe* turned toward the Eaſt.

Ver. 17. The frame wherevpon the firſt piece ſtood, is fourteene cubites: for on euery ſide it is longer, by a cubite then the vppermoſt E I L M.

18 ¶ And he ſaid vnto me, Sonne of man, thus ſaith the Lord God, Theſe are the ordinãces of the altar in the day whē they ſhall make it to offer the burnt offring theron, and to ſprinkle blood theron.

19 And thou ſhalt giue to the Prieſtes, *and* to

the Leuites that be of the ſeede of Zadok, which approach vnto mee, to miniſter vnto mee, ſayth the Lord God, a yong bullocke for a ſinne offering.

20 And thou ſhalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus ſhalt thou cleanſe it, and reconcile it.

21 Thou ſhalt take the bullocke alſo of the ſinne offring, and burne it in the appointed place of the houſe without the Sanctuary.

22 But the ſecond day thou ſhalt offer an hee goat without blemiſh for a ſinne offring, and they ſhall cleanſe the altar, as they did cleanſe it with the bullocke.

23 When thou haſt made an end of cleanſing it, thou ſhalt offer a yong bullock without blemiſh, and a ramme out of the flocke without blemiſh.

24 And thou ſhalt offer them before the Lord, and the Prieſts ſhall caſt ſalt vpon them, and they ſhall offer them for a burnt offring vnto the Lord.

25 Seuen dayes ſhalt thou prepare euery day an hee goat for a ſinne offering: they ſhall alſo prepare a yong bullocke and a ramme out of the flocke without blemiſh.

26 Thus ſhall they ſeuen dayes purifie the altar, and cleanſe it, and † conſecrate it.

† Ebr. fill his hand.

27 And when theſe dayes are expired vpon the eight day and ſo forth, the Prieſts ſhall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, ſayth the Lord God.

CHAP. XLIIII.

Hee reprooueth the people for their offence. 7 The vncircumciſed in heart, and in the fleſh. 9 Who are to be admitted to the ſeruice of the Temple, and who to be refuſed.

Verſe 1. The Eaſt gate D; in the great figure.

THen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the Eaſt, and it was ſhut.

2 Then ſayd the Lord vnto me, This gate ſhall be [a] ſhut, *and* ſhall not be opened, and no man ſhall enter by it, becauſe the Lord God of Iſrael hath entred by it, and it ſhall be ſhut.

[a] Meaning, from the common people, but not from the Prieſts, nor the Prince, reade Chap. 46, 8, 9.

3 *It appertaineth* to the Prince: the Prince himſelfe ſhall ſit in it to eat bread before the Lord: hee ſhall enter by the way of the porch of that gate, and ſhall goe out by the way of the ſame.

4 ¶ Then brought hee mee toward the North gate before the houſe: and when I looked, behold, the glory of the Lord, filled the houſe of the Lord, and I fell vpon my face.

5 And the Lord ſayd vnto me, Sonne of man, † marke well & behold with thine eyes, and heare with thine eares, all ẏ I ſay vnto thee, concerning all the ordinances of the houſe of the Lord, and all the lawes therof, & marke well ẏ entring in of the houſe with euery going forth of the Sanctuarie.

† Ebr. ſet thine heart.

6 And thou ſhalt ſay to the rebellious, *euen* to the houſe of Iſrael, Thus ſayth the Lord God, O houſe of Iſrael, yee haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuary [b] ſtrangers vncircumciſed in heart, and vncircumciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, when ye offer my bread, *euen* fat, and blood: and they haue broken my couenant, becauſe of all your abominations.

[b] For they had brought idolaters which were of other countreys, to teach them their idolatry, Chap. 23. 40.

8 For yee haue not kept the [c] ordinances of mine holy things: but you your ſelues haue ſet *other* to take the charge of my Sanctuary.

[c] Ye haue not offered vnto mee according to my Law.

9 Thus ſayth the Lord God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh, ſhall enter into my Sanctuary, of any ſtranger that is among the children of Iſrael,

10 Neither yet the [d] Leuites that are gone backe from me, when Iſrael went aſtray, which went aſtray from mee after their idoles, but they ſhall beare their iniquitie.

11 And they ſhall ſerue in my Sanctuary, and keepe the gates of the Houſe, and miniſter in the Houſe: they ſhall ſlay the burnt offering and the ſacrifice for the people: and they ſhall ſtand before them to ſerue them.

12 Becauſe they ſerued before their idoles, and cauſed ẏ houſe of Iſrael to fall into iniquity, therefore haue I liſt vp mine hand againſt them, ſayth the Lord God, and they ſhall beare their iniquitie.

[d] The Leuites which had committed idolatry, were put from their dignitie and could not be receiued into the Prieſts office, although they had bene of the houſe of Aaron, but muſt ſerue in ẏ inferiour offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

13 And they ſhall not come neere vnto me to doe the office of the Prieſt vnto me, neither ſhall they come neere vnto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the Houſe, for all the ſeruice thereof, and for all that ſhall be done therein.

15 But the Prieſts of the Leuites, the ſonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Iſrael went aſtray from me, they ſhall come neere to mee to ſerue mee, and they ſhall ſtand before me to offer me the fat and the blood, ſayth the Lord God.

[e] Which obſerued the Law of God, and fell not to idolatrie.

16 They ſhall enter into my Sanctuary, and ſhall come neere to my table, to ſerue mee, and they ſhall keepe my charge.

17 And when they ſhall enter in at the gates of the inner court, they ſhall be cloathed with linnen garments, and no wool ſhall come vpon them while they ſerue in the gates of ẏ inner court, & within.

18 They ſhal haue linnen bonets vpō their heads, and ſhall haue linnen breeches vpon their loynes: they ſhall not gird thēſelues in the ſweating *places*.

19 But when they goe foorth into the vtter court, *euen* to the vtter court to the people, they ſhall put off their garments, wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments: for they ſhall not ſanctifie the people with their garments.

20 They ſhall not alſo [f] ſhaue their heads, nor ſuffer their lockes to grow long, *but* round their heads.

[f] As did the infidels and heathen.

21 * Neither ſhall any Prieſts drinke wine when they enter into the inner court.

* *Leuit.* 10. 9.

22 Neither ſhall they take for their * wiues a widow, or her that is diuorced: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that hath bene the widow of a Prieſt.

* *Leuit.* 21. 13, 14.

23 And they ſhall teach my people *the difference* betweene the holy and prophane, and cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtand to iudge, and they ſhall iudge it according to my iudgements: and they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, and they ſhall ſanctifie my Sabbaths.

25 * And they ſhal come at no dead perſon to defile themſelues, except at *their* father or mother, or ſonne or daughter, brother or ſiſter, that hath had yet none husband: *in theſe* may they [g] be defiled.

* *Leuit.* 21. 1. 2. 11.

[g] They may be at their buriall, which was a defiling.

26 And when he is cleanſed, they ſhall reckon vnto him ſeuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to miniſter in the Sanctuary, he ſhall offer his ſinne offering, ſayth the Lord God.

28 *

28 * And the *Prieſthood* ſhall be their inheritance, *yea*, I am their inheritance: therefore ſhall ye giue them no poſſeſsion in Iſrael, *for* I am their poſſeſsion.

* *Deut.* 18,1. *numb.*18.20.

29 They ſhall eate the meate offering, and the ſinne offering, and the treſpaſſe offering, and euery dedicate thing in Iſrael ſhallbe theirs.

30 * And all the firſt of all the firſt borne, and euery oblation, *euen* all of euery ſort of your oblations ſhalbe the Prieſts. Ye ſhall alſo giue vnto the Prieſt the firſt of your dough, that hee may cauſe the bleſsing to reſt in thine houſe.

* *Exod.*13,2.*and* 22.29.*and* 34,19. *numb.*3.13.

31 The Prieſts ſhall not eat of any thing that is * dead, or torne, whether it be foule or beaſt.

* *Exod.*22,31. *leuit.*22.8.

CHAP. XLV.

1 Out of the land of promiſe are there ſeparate foure portions, of which the firſt is giuen to the Prieſtes and to the Temple, the ſecond to the Leuites, the third to the city, the fourth to the prince 9 An exhortation vnto the heads of Iſrael. 10 Of iuſt weights and meaſures. 14 Of the firſt fruits, &c.

MOreouer, when yee ſhall diuide the land for inheritance, yee ſhall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thouſand reeds long, and ten thouſand broad: this ſhalbe holy in all the borders thereof round about.

[a] Of all the land of Iſrael the Lord onely requireth this portion for the Temple and for the Prieſts, for the citie and for the Prince.

2 Of this there ſhall be for the Sanctuary fiue hundreth *in length*, with fiue hundreth *in breadth*, all ſquare round about, and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of fiue and twenty thouſand, and the bredth of ten thouſand: and in it ſhalbe the Sanctuary, *and* the moſt holy place.

4 The holy portion of the land ſhall be the Prieſtes, which miniſter in the Sanctuary, which come neere to ſerue the Lord: and it ſhall be a place for their houſes, and an holy place for the Sanctuary.

5 And *in* the fiue & twenty thouſand of length, and the ten thouſand of breadth ſhall the Leuites that miniſter in the houſe, haue their poſſeſsion for twenty chambers.

6 Alſo ye ſhall appoint the poſſeſsion of y citie, fiue thouſand broad, and fiue and twenty thouſand long ouer againſt the oblation of the holy portion: it ſhalbe for the whole houſe of Iſrael.

7 And *a portion ſhall be* for the prince of the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſsion of the citie, *euen* before the oblation of the holy portion, and before the poſſeſsion of the citie from the Weſt corner Weſtward, and from the Eaſt corner Eaſtward, and the length *ſhalbe* by one of the portions from the Weſt border vnto the Eaſt border.

8 In this land ſhall be his poſſeſsion in Iſrael: and my princes ſhall no more oppreſſe my people, and *the reſt* of the land ſhall they giue to the houſe of Iſrael, according to their tribes.

9 Thus ſayeth the Lord God, Let it [b] ſuffice you, O princes of Iſrael: leaue off crueltie and oppreſsion, and execute iudgement and iuſtice: take away your exactions from my people, ſayeth the Lord God.

[b] The Prophet ſheweth that the heads muſt be firſt reformed afore any good order can be ſtabliſhed among the people.

10 Ye ſhall haue iuſt balances, and a true [c] Ephah, and a true Bath.

[c] Ephah and Bath were both of one quantitie, ſaue that Ephah conteined in drie things that which Bath did in licour, Leuit. 5,11. 1 kings 5.11.

11 The Ephah and the Bath ſhall be equall: a Bath ſhall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof ſhall be after the Homer.

12 * And the ſhekel *ſhall be* twentie Gerahs, *and* twentie ſhekels, and [d] fiue and twentie ſhekels and fifteene ſhekels ſhalbe your Maneh.

* *Exod.* 30,13. *leuit.*27.25. *numb.*3,47.

[d] That is, threeſcore ſhekels make a weight called Mina, for he ioyneth theſe three parts to a Mina.

13 ¶ This is the oblation that yee ſhall offer, the ſixt part of an Ephah of an Homer of wheate, and ye ſhall giue the ſixt part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, *euen* of the Bath of oyle, *ye ſhall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one Lambe of two hundreth ſheepe out of the fat paſtures of Iſrael for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, ſaith the Lord God.

16 All the people of the lande ſhall *giue* this oblation for the prince in Iſrael.

17 And it ſhalbe the princes part to giue burnt offrings, and meate offrings, and drinke offerings in the ſolemne feaſts and in the new moones, and in the Sabbaths, *and* in all the hie feaſtes of the houſe of Iſrael: he ſhall prepare the ſinne offring, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the houſe of Iſrael.

18 ¶ Thus ſaith the Lord God, In the firſt *moneth*, in the firſt *day* of the [e] moneth, thou ſhalt take a yong bullocke without blemiſh and cleanſe the Sanctuary.

[e] Which was Niſan, conteining part of March and part of April.

19 And the Prieſt ſhall take of the blood of the ſinne offering, and put it vpon the poſtes of the houſe, and vpon the foure ‖ corners of the frame of the altar, and vpon the poſtes of the gate of the inner court.

‖ *Or, courts.*

20 And ſo ſhalt thou doe the ſeuenth *day* of the moneth, for euery one that hath erred, and for him that is deceiued: ſo ſhall you reconcile the houſe.

21 * In the firſt *moneth* in the fourteenth day of the moneth, ye ſhall haue the Paſſeouer, a feaſt of ſeuen dayes, *and* yee ſhall eate vnleauened bread.

* *Exod.*22. *leuit.* 23,5.

22 And vpon that day, ſhall the prince prepare for himſelfe and for all the people of the land, a bullocke for a ſinne offering.

23 And in the ſeuen dayes of the feaſt he ſhall make a burnt offering to the Lord, *euen* of ſeuen bullockes, and ſeuen rammes without blemiſh dayly for ſeuen dayes, and an hee goate dayly for a ſinne offering.

24 And he ſhall prepare a meat offring of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

[f] Reade exod.29, 40.

25 In the ſeuenth *moneth*, in the fifteenth day of the moneth, ſhall he doe the like in the feaſt for ſeuen dayes, according to the ſinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The ſacrifices of the Sabbath and of the new moone. 8 Thorow which doores they muſt goe in, or come out of the Temple, &c.

THus ſayth the Lord God, The gate of the inner court, that turneth toward the Eaſt, ſhall be ſhut the ſixe working dayes: but on the Sabbath it ſhalbe opened, and in the day of the new moone it ſhall be opened.

Verſe 1. The inner court gate Q whereunto they went vp by eight ſteps, as appeareth in the great figure.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſte of the gate, and the Prieſts ſhall make his burnt offering, and his peace offerings, and he

ſhall worſhip at the threſhold of the gate : after he ſhall go forth, but the gate ſhall not be ſhut till the euening.

3 Likewiſe the people of the land ſhall worſhip at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offring that the prince ſhall offer vnto the Lord on the Sabbath day, *ſhall be* ſixe lambes without blemiſh, and a ram without blemiſh.

5 And the meat offring *ſhall be* an Ephah for a ram : and the meat offering for the lambs [a] a gift of his hand, and an Hin of oyle to an Ephah.

[a] That is,as much as he will.

6 And in the day of the new moone *it ſhall be* a yong bullocke without blemiſh, and ſixe lambs and a ram : they ſhall be without blemiſh.

7 And he ſhall prepare a meat offring, *euen* an Ephah for a bullock, and an Ephah for a ram, and for the lambs [b] according as his hand ſhall bring, and an Hin of oyle to an Ephah.

[b] Meaning, as he ſhall thinke good.

8 And when the prince ſhall enter,he ſhall goe in by the way of the porch of that gate, and hee ſhall go forth by the way thereof.

9 But when the people of the land ſhall come before the Lord in the ſolemne feaſts,he yͭ entreth in by the way of the North gate to worſhip, ſhall go out by the way of the South gate : and he that entreth by the way of the South gate,ſhall go forth by the way of the North gate : he ſhall not returne by the way of the gate whereby he came in, but they ſhall go forth ouer againſt it.

Verſe 9. He that entreth in by the North gate R, ſhall go out by the South gate D, and contrary, and in going forward they worſhipped in the mids M.

10 And the prince ſhalbe in the mids of them : he ſhall go in when they go in, and when they go forth,they ſhall go forth *together*.

11 And in the feaſtes, and in the ſolemnities the meate offering ſhall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince ſhall make a free burnt offering, or peace offerings freely vnto the Lord, one ſhall then open him the gate yͭ turneth toward the Eaſt, and he ſhall make his burnt offring and his peace offrings, as he did on the Sabbath day : after he ſhall go forth, and when he is gone forth, one ſhall ſhut the gate.

13 Thou ſhalt daily make a burnt offring vnto the Lord of a lambe of one yeere, without blemiſh : thou ſhalt doe it euery morning.

14 And thou ſhalt prepare a meat offring for it euery morning, the ſixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre : *this* meat offring ſhalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus ſhall they prepare the lambe, and the meate offring, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus ſaieth the Lord God, If the prince giue a gift of his inheritance vnto any of his ſonnes, it ſhalbe his ſonnes,*and* it ſhalbe their poſſeſſion by inheritance.

17 But if he giue a gift of his inheritance to one of his ſeruants, then it ſhalbe his to the [c] yeere of liberty : after, it ſhall returne to the Prince, but his inheritance ſhall remaine to his ſonnes for them.

[c] Which was at the Iubile, Leuit. 25,9.

18 Moreouer the prince ſhall not [d] take of the peoples inheritance, nor thruſt them out of their poſſeſſion : *but* he ſhall cauſe his ſonnes to inherite of his owne poſſeſſion, that my people be not ſcattered euery man from his poſſeſſion.

[d] But be content with that portion that God hath aſſigned him, as Chap. 45,8.

19 ¶ After hee brought mee through the entry, which was at the ſide of the gate, into the holy chambers of the Prieſts which ſtood toward the North : and behold, there was a place at the Weſt ſide of them.

Verſe 19. He deſcribeth the Prieſts chambers, which were at the ſide of the Temple toward the North : and ſo commeth to the place which was on the Weſt ſide S, which verſe 21. is calleth yͤ vtter court in reſpect of the inner court,as alſo where the people were, was the vtter court in reſpect of this inner.

20 Then ſayd hee vnto me, This is the place where the Prieſts ſhall ſeeth the treſpaſſe offring and the ſinne offering, where they ſhall bake the meat offring, that they ſhould not beare them into the vtter court, [e] to ſanctifie the people.

[e] That the people ſhould not haue to doe with thoſe things which appertaine to the Lord, & thinke it lawfull for them to eate them.

21 Then he brought mee foorth into the vtter court, and cauſed me to goe by the foure corners of the court : and beholde, in euery corner of the court there *vvas* a court.

22 In the foure corners of the court there were courts ioyned of fourtie *cubits* long, and thirtie broad : theſe foure corners were of one meaſure.

Verſe 22. the litle court in euery corner, was fourty cubites long 7, 8. and thirty broad 8,9. and 7,9.

23 And there *vvent* a wall about them, *euen* about thoſe foure, and kitchins were made vnder the walles round about.

Verſe 23. About the walles of theſe little courts, which were little chambers for the cookes, 10.

24 Then ſayd he vnto mee, This is the kitchin where the miniſters of the houſe ſhall ſeethe the ſacrifice of the people.

CHAP. XLVII.

1 The viſion of the waters that came out of the Temple. 13 The coaſts of the land of promiſe, and the diuiſion thereof by tribes.

AFterward hee brought me vnto the doore of the houſe : and beholde, [a] waters iſſued out from vnder the threſhold of the houſe Eaſtward : for the forefront of the houſe *ſtoode* toward the Eaſt, and the waters ranne downe from vnder the right ſide of the houſe, at the Southſide of the altar.

Verſe 1. The doore of the Temple K, and from vnder the threſhold iſſued out waters, which came out of the South ſide, and ranne toward the Eaſt. Looke in the great figure 11.

[a] Whereby are meant the ſpirituall graces that ſhould be giuen to the Church vnder the kingdome of Chriſt.

2 Then brought he me out toward the North gate, and led mee about by the way without vnto the vtter gate by the way that turneth Eaſtward : and behold, there came forth waters on the right ſide.

3 And when the man that had the line in his hand, went foorth Eaſtward, he meaſured a thouſand cubits,and he brought me thorow the waters : the waters *vvere* to the ancles.

4 Againe he meaſured a thouſand and brought mee through the waters : the waters *vvere* to the knees : againe he meaſured a thouſand,& brought me through : the waters *vvere* to the loynes.

5 Afterward he meaſured a thouſand,*and it vvas* a [b] riuer, that I could not paſſe ouer : for the waters were riſen, *and* the waters did flow, *as* a riuer that could not be paſſed ouer.

[b] Signifying that the graces of God ſhould neuer decreaſe,but euer abound in his Church.

6 And hee ſayd vnto mee, Sonne of man, haſt thou ſeene this? Then he brought me, and cauſed me to returne to the brinke of the riuer :

7 Now when I turned, behold, at the brinke of the riuer *vvere* very many [c] trees on the one ſide and on the other.

[c] Meaning, the multitude of them that ſhould be refreſhed by the ſpirituall waters,

8 Then ſayd hee vnto me, Theſe waters iſſue out toward the Eaſt countrey, and runne downe into the plaine, and ſhall goe into *one* [d] ſea : they ſhall runne into *another* ſea, and the waters ſhall be wholeſome.

[d] Shewing that the abundance of theſe graces ſhould be ſo great, that all the world ſhould be full thereof, which is here meant by the Perſian ſea, or Genezareth,and the ſea called Mediterraneum, Zach. 14.8.

9 And euery thing that liueth, which moueth, whereſoeuer the riuers ſhall come, ſhall liue, and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither : for they ſhall be wholeſome, and euery thing ſhall liue whither the riuer commeth.

[e] The waters which of nature are ſalt,& vnwholſome ſhalbe made ſweet and comfortable.

10 And then the [f] fiſhers ſhall ſtand vpon it, *and* from En-gedi euen vnto [g] En-eglaim, they ſhall ſpread out their nets: *for* their fiſh ſhalbe according to their kindes, as the fiſh of [h] the maine ſea, exceeding many.

[f] Signifying, that when God beſtoweth his mercies in ſuch abundance, the miniſters ſhall by their preaching winne many.

[g] Which were cities at the corners of the ſalt or dead ſea.

[h] They ſhall be here of all ſorts, and in as great abundance as in the great Ocean where they are bred.

11 But [i] the myrie places thereof, and the mariſes thereof ſhall not be wholeſome, they ſhalbe made ſalt pits.

[i] That is, the wicked and reprobate.

12 And by this riuer vpon the brinke thereof, on this ſide, and on that ſide ſhall grow all ‖ fruitfull trees, whoſe leafe ſhall not fade, neither ſhall the fruite thereof faile: it ſhall bring foorth new fruit according to his moneths, becauſe their waters run out of the Sanctuary: and the fruit thereof ſhall be meate, and the leafe thereof ſhall be for ‖ medicine.

‖ *Or, tree for meate.*

‖ *Or, for bruiſes and ſores.*

13 ¶ Thus ſaith the Lord God, This ſhalbe the border, whereby ye ſhall inhertie the land according to the twelue tribes * of Iſrael: Ioſeph ſhall haue *tvvo* portions.

* *Gen.48,22.*

14 And ye ſhall inherit it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land ſhall fall vnto you for inheritance.

* *Gen.12,7. and 13,15. and 15.18. & 26,4. deut.34,4.*

15 And this ſhall be the border [k] of the land toward the North ſide, from the maine ſea toward Hethlon, as men goe to Zedadah:

[k] By the land of promiſe he ſignifieth the ſpirituall land whereof this was a figure,

16 Hamath, Berothah, Sibraim, which is betweene the border of Damaſcus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coaſt of Hauran.

17 And the border from the ſea ſhalbe Hazar, Enan, *and* the border of Damaſcus, and the reſidue of the North Northward, and the border of Hamath: ſo *ſhalbe* the North part.

18 But the Eaſt ſide ſhall yee meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael by Iorden, *and* from the border vnto the Eaſt ſea: and ſo *ſhall be* the Eaſt part.

19 And the South ſide *ſhalbe* toward Teman, from Tamar to the waters of ‖ Meriboth *in* Kadeſh, *and* the riuer to the maine ſea: ſo *ſhalbe* the South part toward Teman.

‖ *Or, ſtriſe.*

20 The Weſt part alſo *ſhalbe* the great ſea from the border, till a man come ouer againſt Hamath: this ſhall be the weſt part.

21 So ſhall ye diuide this land vnto you, according to the tribes of Iſrael.

22 And you ſhall diuide it by lot for an inheritance vnto you, and to the ſtrangers that dwell among you, which ſhall beget children among you, and they ſhall be vnto you, as borne in the countrey among the children of Iſrael, [l] they ſhall part inheritance with you in the middes of the tribes of Iſrael.

[l] Meaning, that in this ſpirituall kingdome there ſhould be no difference betweene Iew nor Gentile, but that all ſhould be partakers of this inheritance in their head Chriſt.

23 And in what tribe the ſtranger dwelleth, there ſhall ye giue him his inheritance, ſayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the poſſeſsion of the Prieſts, of the Temple, of the Leuites, of the citie, and of the Prince are rehearſed.

NOw theſe are the names of the [a] tribes. From the Northſide, to the coaſt toward Hethlon as one goeth to Hamath, Hazar, Enan, *and* the border of Damaſcus Northward the coaſt of Hamath, euen *from* the Eaſt ſide to the Weſt ſhall be a *portion* for Dan.

[a] The tribes after that they entred into the land vnder Ioſhua, diuided the land ſomewhat otherwiſe then is here ſet forth by this viſion.

2 And by the border of Dan from the Eaſt ſide vnto the Weſt ſide, a *portion* for Aſher.

3 And by the border of Aſher from the Eaſt part euen vnto the Weſt part, a *portion* for Naphtali.

4 And by the border of Naphtali from the Eaſt quarter vnto the Weſt ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the Eaſt ſide vnto the Weſt ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the Eaſt part euen vnto the Weſt part, a *portion* for Reuben.

7 And by the border of Reuben, from the Eaſt quarter vnto the Weſt quarter, a *portion* for Iudah.

8 And by the border of Iudah from the Eaſt part vnto the Weſt part [b] ſhalbe the offring which they ſhall offer of fiue and twentie thouſande *reedes* broade, and of length as one of the *other* parts, from the Eaſt ſide vnto the Weſt ſide, and the Sanctuary ſhalbe in the middes of it.

[b] That *is*, the portion of the ground which they ſhall ſeparate and appoynt to the Lord, which ſhall be diuided into three parts, for the Prieſts, for the Prince. and for the citie.

9 The oblation that yee ſhall offer vnto the Lord, *ſhalbe* of fiue and twentie thouſand long, and of ten thouſand the breadth.

10 And for them, *euen* for the Prieſts ſhall be this holy oblation, toward the North fiue and twentie thouſand *long*, and toward the Weſt, ten thouſand broad, and toward the Eaſt ten thouſand broad, and toward the South fiue and twentie thouſand long, and the Sanctuary of the Lord ſhalbe in the mids thereof.

11 *It ſhalbe* for the Prieſtes that are ſanctified of the ſonnes of * Zadok, which haue kept my charge, which went not aſtray, when the children of Iſrael went aſtray, as the Leuites went aſtray.

* Chap. 44,5.

12 Therefore *this* oblation of the land that is offered ſhall be theirs, *as* a thing moſt holy by the border of the Leuites.

13 And ouer aginſt the border of the Prieſts the Leuites *ſhall haue* fiue and twentie thouſand long, and then thouſand broad: all the length *ſhall be* fiue and twentie thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither change it, nor abalienate the firſt fruites of the land: for it is holy vnto the Lord.

15 And the fiue thouſand that are left in the breadth ouer againſt the fiue and twentie thouſand, ſhall be a prophane place for the citie, for houſing, and for ſuburbs, and the citie ſhall be in the mids thereof.

16 And theſe ſhall be the meaſures thereof, the North part fiue hundreth and foure thouſand, and the South part [c] fiue hundreth and foure thouſand, and the Eaſt part fiue hundreth and foure thouſand, and the Weſt part fiue hundreth and foure thouſand.

[c] Meaning, that it ſhould be ſquare.

17 And the ſuburbs of the city ſhalbe toward the North two hundreth and fiftie, and toward the South two hundreth and fifty, and toward the Eaſt two hundreth and fifty, and toward the Weſt two hundreth and fiftie.

18 And the reſidue in length ouer againſt the oblation of the holy portion *ſhallbe* ten thouſand Eaſtward, and tenne thouſand Weſtward: and it ſhalbe ouer againſt the oblation of the holy portion, and the increaſe thereof ſhall be for foode unto them that ſerve in the city.

19 And they that ſerve in the citie, *ſhall be* of all the tribes of Iſrael that ſhall ſerve therein.

20 All the oblation *ſhall be* fiue and twentie thouſand with[d] fiue and twentie thouſand: you ſhall offer this oblation foureſquare for the Sanctuary, and for the poſſeſſion of the citie.

21 And the reſidue *ſhalbe* for the prince on the one ſide and on the other of the oblation of the Sanctuary, and of the poſſeſſion of the citie, ouer againſt the fiue and twenty thouſand of the oblation toward the Eaſt border, and Weſtward ouer againſt the fiue and twentie thouſand toward the Weſt border, ouer againſt *ſhalbe* for the portion of the prince: this ſhalbe the holy oblation, and the houſe of the Sanctuary *ſhalbe* in the middes thereof.

22 Moreouer, from the poſſeſſion of the Leuites, and from the poſſeſſion of the citie, that which is in the mids ſhalbe the princes: betweene the border[e] of Iudah, and betweene the border of Beniamin ſhalbe the Princes.

23 And the reſt of the tribes *ſhalbe thus*: from the Eaſt part vnto the Weſt part, Beniamin *ſhalbe a portion.*

24 And by the border of Beniamin, from the Eaſt ſide vnto the Weſt ſide, Simeon *a portion.*

25 And by the border of Simeon from the Eaſt part vnto the Weſt part, Iſſhachar *a portion.*

26 And by the border of Iſſhachar, from the Eaſt ſide vnto the Weſt, Zebulun *a portion.*

27 And by the border of Zebulun, from the Eaſt part vnto the Weſt part, Gad *a portion.*

28 And by the border of Gad at the Southſide, toward[f] Temath, the border ſhall be euen from[g] Tamar, *vnto* the waters of Meribath *in* Kadeſh, *and* to the[h] riuer, *that runneth* into the maine ſea.

29 This is the land, which yee ſhall diſtribute vnto the tribes of Iſrael for inheritance, and theſe are their portions, ſayth the Lord God.

30 And theſe are the boundes of the city, on the North ſide fiue hundreth, and foure thouſand meaſures.

31 And the gates of the citie *ſhalbe* after the names of the tribes of Iſrael, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Leui.

32 And at the Eaſt ſide fiue hundreth and foure thouſand, and three gates, and one gate of Ioſeph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South ſide, fiue hundreth and foure thouſand meaſures, and three portes, one gate of Simeon, one gate of Iſſhachar, *and* one gate of Zebulun.

34 At the Weſt ſide, fiue hundreth and foure thouſand, *vvith* their three gates, one gate of Gad, one gate of Aſher, *and* one gate of Naphtali.

35 *It vvas* round about eighteene thouſand *meaſures*, and the name of the citie from that day *ſhalbe*, † The Lord is there.

[d] Euery way it ſhalbe fiue and twenty thouſand.

[e] So that Iudah was on the Northſide of the Princes and Leuites portions, and Beniamin on the Southſide.

[f] Which is here taken for Idumea.

[g] Which was Iericho the citie of palme trees.

[h] Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. *Iehouah ſhammah.*

DANIEL.

THE ARGVMENT.

THE great prouidence of God, and his ſingular mercie tovvarde his Church are moſt liuely here ſet forth, vvho neuer leaued his deſtitute, but novv in their greateſt miſeries and afflictions giueth them Prophets, as Ezekiel, and Daniel, vvhom he adorned vvith ſuch graces of his holy Spirit, that Daniel aboue all other had moſt ſpeciall reuelations of ſuch things as ſhould come to the Church, euen from the time that they vvere in captiuitie, to the laſt ende of the vvorld, and to the generall reſurrection, as of the foure Monarchies and Empires of all the vvorld, to vvit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo of the certaine number of the times euen vnto Chriſt, vvhen all ceremonies and ſacrifices ſhould ceaſe, becauſe hee ſhould be the accompliſhment thereof: moreouer hee ſhevveth Chriſts office and the cauſe of his death, vvhich vvas by his ſacrifice to take avvay ſinnes, and to bring euerlaſting life. And as from the beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, he vvill ſtill leaue this exerciſe to his Church, vntill the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chuſeth certaine yong men of the Iewes to learne his law. 5 They haue the kings ordinary appointed, 8 but they abſteine from it.

IN the[a] third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel vnto Ieruſalem and beſieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the veſſels of the houſe of God, which he caried into the land of[b] Shinar, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

3 And the King ſpake vnto[c] Aſhpenaz the maſter of his[d] Eunuches, that hee ſhould bring *certaine* of the children of Iſrael, of the[e] Kings ſeede, and of the princes:

4 Children in whom was no blemiſh, but well[f] fauoured, and inſtruct in all wiſedome, and well ſeene in knowledge, and able to vtter knowledge, and ſuch as were able to ſtand in the kings palace, and whom they might teach the learning, and tongue of the Caldeans.

5 And the king appointed them prouiſion euery day of a[h] portion of the kings meate, and of the wine, which hee dranke, for nouriſhing them[i] three yeere, that at the end thereof, they might ſtand[k] before the king.

6 Now among theſe were *certaine* of the children of Iudah, Daniel, Hananiah, Miſhael and Azariah.

[a] Reade 2.King. 24.1. and Iere.25.1.

[b] Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

[c] Who was as maſter of the wardes.

[d] He calleth them Eunuches whom the King nouriſhed and brought vp to be rulers of other countreys afterward.

[e] His purpoſe was to keepe them as hoſtages, and that hee might ſhew himſelfe victorious, and alſo by their good intreaty and learning of his religion, they might fauour rather him then the Iewes, and ſo to be able to ſerue him as gouernours in their land: moreouer by this meanes the Iewes might be better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

[f] The King required three things, that they ſhould be of noble birth, that they ſhould be wittie and learned, and that they ſhould be of a ſtrong and comely nature, that they might doe him better ſeruice: this he did for his owne commodity, therefore it is not to prayſe his liberalitie: yet in this he is worthy prayſe, that hee eſteemed learning, and knew that it was a neceſſary meane to gouerne by.

[g] That they might forget their owne religion, and countrey faſhions to ſerue him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points hee refuſed the abuſe of things and ſuperſtition, inſomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

[h] That by their good entertainement they might learne to forget the mediocritie of their owne people.

[i] To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue.

[k] Aſwell to ſerue at the table, as in other offices.

7 Vnto whom the chiefe of the Eunuches [l] gaue *other* names: for hee called Daniel, Belteſhazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himſelfe with the portion of the Kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himſelfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches ſayd vnto Daniel, [n] I feare my lord the King, who hath appointed your meat and your drinke: therefore if he ſee your faces worſe liking then the *other* children which are of your ſort, then ſhall you make me loſe mine head vnto the King.

11 Then ſayd Daniel to Melzar, whom the chiefe of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael, and Azariah,

12 Prooue thy ſeruants, I beſeech thee, [o] ten dayes, and let them giue vs [p] pulſe to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou ſeeſt, deale with thy ſeruants.

14 So he conſented to them in this matter, and prooued them ten dayes.

15 And at the end of ten dayes, their [q] countenances appeared fairer, and in † better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meat, and the wine that they ſhould drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge, and vnderſtanding in all learning [r] and wiſedome: alſo he gaue Daniel vnderſtanding of all [s] viſions and dreames.

18 Now when the time [t] was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtoode they before the king.

20 And in all matters of wiſedome, *and* vnderſtanding that the king enquired of them, hee found them tenne times better then all the inchaunters *and* aſtrologians that were in all his realme.

21 And Daniel was vnto [u] the firſt yeere of king Cyrus.

[l] That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of religion: therefore this was a great tentation and a ſigne of ſeruitude, which they were not able to reſiſt.

[m] Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but becauſe the king ſhould not entiſe him by this ſweet poyſon to forget his religion and accuſtomed ſobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a Prophet.

[n] He ſuppoſed they did this for their religion, which was contrary to the Babylonians, and therefore herein he repreſenteth them, which are of no religion: for neither he would condemne theirs, nor maintaine his owne.

[o] Meaning, that within this ſpace hee might haue the triall, and that no man ſhould be able to diſcerne it: and thus he ſpake, being mooued by the Spirit of God.

[p] Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did, but if they ſhould haue hereby bene wonne to the King, and haue refuſed their owne religion, that meate and drinke had bene accurſed.

[q] This bare feeding and that alſo of Moſes, when he fled from the court of Egypt, declareth that we muſt liue in ſuch ſobrietie as God doeth call vs vnto, ſeeing hee will make it more profitable vnto vs then all dainties: for his bleſſing onely ſufficeth.

† *Ebr. fatter in fleſh.*

[r] Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut 18.11.

[s] So that hee onely was a Prophet and none of the other: for by dreames and viſions God appeared to his Prophets, Num. 12.6.

[t] Of the three yeeres aboue mentioned, verſe 5.

[u] That is, he was eſteemed in Babylon as a Prophet ſo long as that common-wealth ſtoode.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The king commandeth all the wiſe men of Babylon to be ſlaine, becauſe they could not interprete his dreame. 16 Daniel requireth time to ſolute the queſtion. 24 Daniel is brought vnto the king, and ſheweth him his dreame, and the interpretation thereof. 44 Of the euerlaſting kingdome of Chriſt.

AND in the [a] ſecond yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his ſpirit was [c] troubled, and his [d] ſleepe was vpon him.

2 Then the king commanded to call the inchanters, and the aſtrologians, and the ſorcerers, and the [e] Caldeans for to ſhew the king his dreames: ſo they came and ſtoode before the King.

3 And the king ſayd vnto them, I haue dreamed a dreame, and my ſpirit was troubled to know the dreame.

4 Then ſpake the Caldeans to the king in the [f] Aramites language, O king, liue for euer: ſhew thy ſeruants thy dreame, and wee ſhall ſhew the interpretation.

5 *And* the king anſwered and ſayd to the Caldeans, The thing is gone from me. If yee will not make mee vnderſtand the dreame with the interpretation thereof, yee [g] ſhall be drawen in pieces, and your houſes ſhall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye ſhall receiue of me gifts and rewards, and great honour: therefore ſhew mee the dreame and the interpretation of it.

7 They anſwered againe, and ſayd, Let the king ſhew [h] his ſeruants the dreame, and we will declare the interpretation thereof.

8 *Then* the king anſwered and ſayd, I know certainely that ye † would gaine the time, becauſe ye ſee the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to ſpeake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans anſwered before the king, and ſayd, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor Prince nor lord that asked ſuch things at an inchanter, or aſtrologian, or Caldean.

11 For it is a reare thing that the king requireth, and there is none other that can declare it before the king, except the gods whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and in great furie, and commaunded to deſtroy all the wiſe men of Babel.

13 ¶ And when ſentence was giuen, the wiſe men were ſlaine: and they [i] ſought Daniel and his fellowes to be put to death.

14 Then Daniel anſwered with counſell and wiſedome to Arioch the kings ‖ chiefe ſteward, which was gone forth to put to death the wiſe men of Babel.

15 *Yea*, hee anſwered and ſayd vnto Arioch the kings captaine, Why is the ſentence ſo haſtie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and deſired the king that hee would giue him leiſure, and that hee would ſhew the king the interpretation thereof.

[a] The father and the ſonne were both called by this name, ſo that this is meant of the ſonne, when hee reigned alone: for he reigned alſo after a ſort with his father.

[b] Not that he had many dreames, but becauſe many matters were conteined in this dreame.

[c] Becauſe it was ſo rare and ſtrange a dreame: that he had not had the like.

[d] He was ſo heauy with ſleepe, that he began to ſleepe againe. Some reade, and his ſleepe was broken from him.

[e] For all theſe Aſtrologers & ſorcerers called themſelues by this name of honor, as though all the wiſedome and knowledge of the countreye depended vpon them, and that all other countreys were voide of the ſame.

[f] That is, in the Syrian tongue which differed not much from the Caldeans, ſaue it ſeemed to be more eloquent, and therefore the learned vſed to ſpeake it, as the Iewiſh writers doe to this day.

[g] This is a iuſt reward of their arrogancie (which vaunted of themſelues that they had the knowledge of all things) that they ſhould be prooued fooles, and that to their perpetuall ſhame and confuſion.

[h] Herein appeared their ignorance, that notwithſtanding their brags, yet were they not able to tell the dreame, except hee entred them into the matter; and therefore they would pretend knowledge where was but meere ignorance, and ſo as deluders of the people, they were worthy to die.

† *Ebr. redeeme the time.*

[i] Which declareth that God would not haue his ſeruant ioyned in the company of theſe ſorcerers and Aſtrologers, whoſe artes were wicked, and therefore iuſtly ought to die; though the king did it vpon a rage and no zeale.

‖ *Or, the captaine of the guards.*

17 ¶ Then Daniel went to his houſe, and ſhewed the matter to Hananiah, Miſhael, and Azariah his companions.

18 That they ſhould beſeech the God of heauen for grace in this ſecret, that Daniel and his fellowes ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret reuealed vnto Daniel in a viſion by night: therefore Daniel praiſed the God of heauen.

20 And Daniel anſwered and ſayd,* The Name of God be praiſed for euer and euer: for wiſedome and ſtrength are his.

21 And he changeth the times and ſeaſons: he taketh away kings: he ſetteth vp kings: he giueth wiſedome vnto the wiſe, and vnderſtanding to thoſe that vnderſtand.

22 He diſcouereth the deepe and ſecret things: he knoweth what is in the darknes, and the [k] light dwelleth with him.

23 I thanke thee and praiſe thee, O thou God of my [l] fathers, that thou haſt giuen me wiſedome and [m] ſtrength, and haſt ſhewed mee now the thing that wee deſired of thee: for thou haſt declared vnto us the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to deſtroy the wiſe men of Babel: hee went and ſayd thus vnto him, Deſtroy not [n] the wiſe men of Babel, *but* bring mee before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haſte, and ſayd thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then anſwered the king, and ſayd vnto Daniel, whoſe name was Belteſhazzar, Art thou able to ſhew mee the dreame which I haue ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſayd, The ſecret which the king hath demanded, can neither the wiſe, the aſtrologians, the inchanters, *nor* the ſoothſayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth ſecrets, and ſheweth the king Nebuchad-nezzar what ſhall be in the latter dayes. Thy dreame, and the things which thou haſt ſeene in thine head vpon thy bed, is this:

29 O king, when thou waſt in thy bed, thoughts came into thy *minde*, what ſhould come to paſſe hereafter, and hee that reuealeth ſecrets, telleth thee what ſhall come.

30 As [p] for mee, this ſecret is not ſhewed mee for any wiſedome that I haue more then any other liuing, but onely to ſhew the king the interpretation, and that thou mighteſt knowe the thoughts of thine heart.

31 O king, thou ſaweſt, and behold, there *vvas* a great image: this great image whoſe glory was ſo excellent, ſtood before thee, and the forme therefore *vvas* terrible.

32 This images head was of fine [q] golde, his breaſt, and his armes of ſiluer, his belly and his thighes of braſſe.

33 His legs of yron, *and* his feete *vvere* part of yron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without hands, which ſmote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braſſe, the ſiluer and the golde broken all together, and became like the chaffe of the ſummer floures, and the winde caried them away, that no place was found for them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glory.

38 And in all *places* where the children of men dwell, the beaſts of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee ſhall riſe another kingdome [s] inferiour to thee, *of ſiluer*, and another [t] third kingdome *ſhalbe* of braſſe, which ſhall beare rule ouer all the earth.

40 And the fourth kingdome ſhall be ſtrong as yron: for as yron breaketh in pieces, and ſubdueth all things, and as yron bruiſeth all theſe things, *ſo* ſhall it breake in [u] pieces, and bruiſe *all*.

41 Whereas thou ſaweſt the feet and toes, part of potters clay, and part of yron: the kingdome ſhall be [x] diuided, but there ſhall be in it of the ſtrength of the yron, as thou ſaweſt the yron mixt with the clay, *and* earth.

42 And *as* the toes of the feete *vvere* part of yron, and part of clay, *ſo* ſhall the kingdome be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt yron mixt with clay, *and* earth, they ſhall mingle themſelues with [y] the ſeede of men: but they ſhall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of theſe kings, ſhall the God of heauen ſet vp a kingdome, which [z] ſhall neuer be deſtroyed: and this kingdome ſhall not be giuen to another people, but it ſhall breake, and deſtroy all theſe kingdomes, and it ſhall ſtand for euer.

45 Whereas thou ſaweſt, that the [a] ſtone was cut off the mountaine without hands, and that it brake in pieces the yron, the braſſe, the clay, the ſiluer, and the golde: *ſo* the great God hath ſhewed the king, what ſhall come to paſſe hereafter, and the dreame *is* true, and the interpretation thereof *is* ſure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himſelfe vnto Daniel, and commanded that they ſhould offer meate offrings, and ſweete odours vnto him.

47 *Alſo* the king anſwered vnto Daniel, and

ſayd,

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* *Pſal.* 113.2. *and* 115,18.

[k] He ſheweth that man hath neither wiſedome nor knowledge, but very darke blindnes and ignorance of himſelfe: for it commeth onely of God, that man vnderſtandeth any thing.

[l] To whom thou madeſt thy promiſe, and who liued in thy feare: whereby he excludeth all other gods.

[m] Meaning, power to interprete it.

[n] Whereby appeareth that many were ſlaine, as verſ. 13. and the reſt at Daniels offer were preſerued on condition: not that Daniel favoured their wicked profeſſion, but that hee had reſpect to equitie, becauſe the King proceeded according to his wicked affection, and not conſidering if their ſcience were lawfull or no.

[o] He affirmeth that man by reaſon and arte is not able to attaine to the cauſe of Gods ſecrets, but the vnderſtanding onely thereof muſt come of God: whereby he ſmiteth the king with a certaine feare and reuerence of God, that hee might be the more apt to receiue the hie myſteries, that ſhould be reuealed.

[p] Becauſe he had ſayd that God onely muſt reueale the ſignification of this dreame, the King might haue asked, why Daniel did enterpriſe to interpret it, and therefore he ſheweth that he was but Gods miniſter and had no gifts, but ſuch as God had giuen him to ſet forth his glory.

[q] By gold, ſiluer, braſſe and yron, are meant the Caldean, Perſian, Macedonian and Romane kingdome, which ſhould ſucceſſiuely rule all the world till Chriſt (which is here called the ſtone) come himſelfe, and deſtroy the laſt: and this was to aſſure the Iewes, that their affliction ſhould not end with ÿ empire of the Caldeans, but that they ſhould patiently abide the comming of Meſſiah, which ſhould be at the end of this fourth monarchy.

[r] Daniel leaueth out the kingdome of the Aſſyrians, which was before the Babylonian, both becauſe it was not a Monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the comming of Chriſt, for the comfort of the elect among theſe wonderfull alterations, and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, it was the beſt, and yet it was of it ſelfe wicked and cruell.

[s] Meaning, the Perſians which were not inferiour in dignity, power, and riches, but were worſe touching ambition, cruelty, and all kinde of vice, ſhewing that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

[t] That is, of the Macedonians ſhall be of braſſe, not alluding to the hardneſſe thereof, but to the vileneſſe in reſpect of ſiluer.

[u] That is, the Romane empire ſhall ſubdue all theſe other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

[x] They ſhall haue ciuill wars, and continuall diſcords among themſelues.

[y] They ſhall by mariages and affinities thinke to make themſelues ſtrong: yet ſhall they neuer be ioyned in hearts.

[z] His purpoſe is to ſhew, that all the kingdomes of the world are tranſitory, and that the kingdome of Chriſt ſhall onely remaine for euer.

[a] Meaning Chriſt, who was ſent of God, and not ſet vp by man, whoſe kingdome at the beginning ſhould be ſmal and without beautie to mans iudgement, but ſhould at length grow and fill ÿ whole earth, which he calleth a great mountaine, as verſ. 35. And this kingdome which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to euery member thereof, ſhalbe eternall: for the ſpirit that is in them is life eternall, Rom. 8. 10.

[b] Though this humbling of the king ſeemed to deſerue commendation, yet becauſe he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred, if he ſuffred it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

ſaid, *I knovv* of a truth that your [c] God is a God of gods, and the Lord of kings, and the reuealer of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gaue him many and great [d] gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, *and* aboue all the wiſe men of Babel.

49 Then Daniel [e] made requeſt to the King, and he ſet Shadrach, Meſhach, and Abednego ouer the charge of the prouince of Babel: but Daniel *ſate* in the [f] gate of the king.

CHAP. III.

1 The king ſetteth vp a golden image. 8 Certaine are accuſed becauſe they deſpiſed the kings commandement, and are put into a burning ouen. 15 By beliefe in God they are deliuered from the fire. 25 Nebuchad-nezzar confeſſeth the power of God after the ſight of the miracle.

NEbuchad-nezzar the king made [a] an image of gold, whoſe height *vvas* threeſcore cubits, *and* the bredth thereof ſixe cubits: he ſet it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king ſent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the prouinces, that they ſhould come to the [b] dedication of the image, which Nebuchad-nezzar the [c] King had ſet vp.

3 So the nobles, princes, and dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the prouinces were aſſembled vnto the dedicating of the image that Nebuchad-nezzar the King had ſet vp, and they ſtood before the image which Nebuchad-nezzar had ſet vp.

4 Then an herald cried aloud, Be it knowen to you, O people, [d] nations and languages,

5 That when yee heare the ſound of the cornet, trumpet, harpe, ſackbut, pſaltery, dulcimer, and all inſtruments of muſicke, ye fall downe, and worſhip the golden image, that Nebuchad-nezzar the king hath ſet vp.

6 And whoſoeuer falleth not downe, and worſhippeth, ſhall the ſame houre be caſt into the mids of an hote fiery fornace.

7 Therefore as ſoone as all the people heard the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and all inſtruments of muſicke, all the people, nations, and languages fell downe, and worſhipped the golden image, that Nebuchad-nezzar the king had ſet vp.

8 ¶ By reaſon whereof at that ſame time came men of the Caldeans, and grieuouſly accuſed the Iewes.

9 *For* they ſpake and ſayd to the king Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, haſt made a decree, that euery man that ſhall heare the ſound of the cornet, trumpet, harpe, ſackebut, pſaltery, and dulcimer, and all inſtruments of muſick, ſhall fall downe, and worſhip the golden image.

11 And whoſoeuer falleth not downe, and worſhippeth, that he ſhould be caſt into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou haſt ſet ouer the charge of the prouince of Babel, [e] Shadrach, Meſhach, and Abednego: theſe men, O King, haue not regarded thy commandement, neither will they ſerue thy gods, nor worſhip the golden image that thou haſt ſet vp.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they ſhould bring Shadrach, Meſhach, and Abednego, ſo theſe men were brought before the king.

14 *And* Nebuchad-nezzar ſpake and ſaid vnto them, What diſorder? will not you, Shadrach, Meſhach, and Abednego, ſerue my god, nor worſhip the golden image that I haue ſet vp?

15 [f] Now therefore are ye ready when ye heare the ſound of the cornet, trumpet, harpe, ſackebut, pſaltery and dulcimer, and all inſtruments of muſicke, to fall downe, and worſhip the image which I haue made? for if yee worſhip it not, ye ſhalbe caſt immediatly into the mids of an hot fiery fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered and ſayde to the King, O Nebuchad-nezzar, wee [g] are not carefull to anſwere thee in this matter.

17 Behold, our God whom we ſerue, is [h] able to deliuer vs from the hote fiery fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen vnto thee, O king, that we will not ſerue thy gods, nor worſhip the golden image which thou haſt ſet vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his viſage was changed againſt Shadrach, Meſhach, and Abednego: *therefore* he charged and commanded that they ſhould heate the fornace at once ſeuen [i] times more then it was wont to be heat.

20 And hee charged the moſt valiant men of warre that were in his army, to binde Shadrach, Meſhach, and Abednego, *and* to caſt them into the hote fiery fornace.

21 So theſe men were bound in their coates, their hoſen, and their clokes, with their *other* garments, and caſt into the middes of the hote fiery fornace.

22 Therefore becauſe the kings commaundement was ſtraite, that the fornace ſhould be exceeding hoate, the flame of the fire ſlew thoſe men that brought forth Shadrach, Meſhach, and Abednego.

23 And theſe three men, Shadrach, Meſhach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was aſtonied, & roſe vp in haſte, *and* ſpake, and ſaid vnto his counſellers, Did not we caſt three men bound into the mids of the fire? Who anſwered, and ſaid vnto him, It is true, O king.

25 *And* he anſwered, and ſaid, Loe, I ſee foure men looſe, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the [k] ſonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hot fiery fornace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abednego,

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[c] This confeſſion was but a ſudden motion, as it was alſo in Pharaoh, Exod. 9, 28. but his heart was not touched, as appeared ſoone afterward.

[d] Not that the Prophet was deſirous of gifts or honour, but becauſe by this meanes he might relieue his poore brethren, which were grieuouſly oppreſſed in this their captiuity, and alſo he receiued them, leaſt he ſhould offend this cruel king, which willingly gaue them.

[e] He did not this for their priuate profit: but that the whole Church, which was then there in affliction, might haue ſome releaſe and eaſe by this benefit.

[f] Meaning, that either he was a iudge, or that hee had the whole authority, ſo that none could be admitted to the kings preſence, but by him.

[a] Vnder pretence of religion, and holineſſe in making an image to his idole Bel, hee ſought his owne ambition and vaine glory: and this declareth that he was not toucheth with the true feare of God before but that he confeſſed him on a ſudden motion as the wicked when they are ouercome with the greatneſſe of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as may appeare, the King feared leaſt the Iewes by their religion, ſhould haue altered the ſtate of his common wealth, and therefore he meant to bring all to one kinde of religion, and ſo rather ſought his owne quietneſſe then Gods glory.

[b] Shewing that the idole is not knowen for an idole ſo long as he is with workman: but when the ceremonies and cuſtomes are recited and vſed, and the conſent of the people is there, then of a blocke they thinke they haue made a god.

[c] This was ſufficient with the wicked at all times to approoue their religion, if the kings authority were alleadged for the eſtabliſhment thereof, not conſidering in the meane ſeaſon what Gods word did permit.

[d] Theſe are the two dangerous weapons, wherewith Satan vſed to fight againſt the children of God, the conſent of the multitude, and the crueltie of the puniſhment: for though ſome feared God, yet the multitude, which conſented to the wickedneſſe, aſtonied them: and heere the King required, not an inward conſent, but an outward geſture, that the Iewes might by little and little learne to forget their true religion.

[e] It ſeemeth that they named not Daniel, becauſe he was greatly in the kings fauour, thinking if theſe three had bin deſtroyed, they might haue had better occaſion to accuſe Daniel: and this declareth that this policy of erecting this image was inuented by the malicious flatterers which ſought nothing but the deſtruction of the Iewes, whom they accuſed of rebellion and ingratitude.

[f] Signifying that he would receiue them to grace if they would now at the length obey his decree.

[g] For they ſhould haue done iniury to God, if they ſhould haue doubted in this holy cauſe, and therefore they ſay, that they are reſolued to die for Gods cauſe.

[h] They ground on two points, firſt on the power and prouidence of God ouer them, and ſecondly on their cauſe, which was Gods glory, and the teſtifying of his true religion with their blood, and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

[i] This declareth that the more that tyrants rage, and the more witty they ſhew themſelues inuenting ſtrange and cruell puniſhments, the more is God glorified by his ſeruants to whom he giueth patience and conſtancy to abide the cruelty of their puniſhment: for either he deliuereth them from death, or elſe for this life giueth them a better.

[k] For the Angels were called the ſonnes of God, becauſe of their excellency: therefore the king called this Angel whom God ſent to comfort his in theſe great torments, the ſonne of God.

the ſeruants of the hie God, goe foorth and come *hither*: ſo Shadrach, Meſhach, and Abednego [l] came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counſellers came together to ſee theſe men, becauſe the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any ſmell of fire came vpon them.

28 *Wherefore* Nebuchad-nezzar ſpake and ſayd, [m] Bleſſed *be* the God of Shadrach, Meſhach, and Abednego, who hath ſent his Angel, and deliuered his ſeruants, that put their truſt in him, and haue changed the kings commandement, and yeelded their bodies rather then they would ſerue or worſhip any God ſaue their owne God.

29 Therefore I make a decree that euery people, nation, and language, which ſpeake any [n] blaſphemy againſt the God of Shadrach, Meſhach, and Abednego, ſhalbe drawen in pieces, and their houſes ſhall be made a iakes, becauſe there is no god that can deliuer after this ſort.

30 Then the King promoted Shadrach, Meſhach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the [o] world, Peace be multiplied vnto you:

32 I throught it good to declare the ſignes and wonders, that the hie God hath wrought toward mee.

33 How great are his ſignes, and how mighty are his wonders! [p] his kingdome *is* an euerlaſting kingdome, and his dominion *is* from generation to generation.

CHAP. IV.

1 Another dreame of Nebuchad-nezzer, which Daniel declareth. 29 The Prophet declareth how of a proud king, he ſhould become as a beaſt. 31 After he confeſſeth the power of God, and is reſtored to his former dignity.

I Nebuchad-nezzar being at [a] reſt in mine houſe, and flouriſhing in my palace,

2 Saw a [b] dreame, which made me afraid, and the thoughts vpon my bedde, and the viſions of mine head troubled me.

3 Therefore made I a decree, that they ſhould bring all the wiſe men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the aſtrologians, the Caldeans and the ſoothſayers, to whom I told the dreame, but [c] they could not ſhew me the interpretation thereof,

5 Till at the laſt Daniel came before mee, (whoſe name *vvas* [d] Belteſhazzar, according to the name of my god, which hath the ſpirit of the holy Gods in him) and before him I tolde the dreame, *ſaying*,

6 O Belteſhazzar, [e] chiefe of the inchanters, becauſe I know, that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dreame, that I haue ſeene, and the interpretation thereof.

7 Thus *vvere* the viſions of my head in my bed, and behold, I ſaw a [f] tree in the mids of the earth, and the height thereof *vvas* great.

8 A great tree and ſtrong, and the height thereof reached vnto heauen, and the ſight thereof to the ends of all the earth.

9 The boughes thereof *vvere* faire, and the fruit thereof much, and in it was meat for all: it made a ſhadow vnder it for the beaſts of the field, and the foules of the heauen dwelt in the boughes thereof, and all fleſh fed of it.

10 I ſaw in the viſions of mine head vpon my bed, and behold, a [g] watchman and on holy one came downe from heauen,

11 And cried aloud, and ſaid thus, Hew downe the tree, and breake of his branches: ſhake off his leaues, and ſcatter his fruite, that the beaſtes may flee from vnder it, and the foules from his branches.

12 Neuertheleſſe, leaue the ſtumpe of his rootes in the earth, and with a band of yron and braſſe *binde it* among the graſſe of the fielde, and let it be wet with the dew of heauen, and let his portion *be* with the beaſtes among the graſſe of the field.

13 [h] Let his heart be changed from mans *nature*, and let a beaſts heart be giuen vnto him, and let ſeuen times be paſſed ouer him.

14 [i] The ſentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demaund *vvas anſvvered*, to the intent that liuing men may knowe, that the moſt High hath power ouer the kingdome of men, and giueth it to whomſoeuer he will, and appointeth ouer it the moſt abiect among men.

15 This is the dreame, *that* I king Nebuchad-nezzar haue ſeene: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhew me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whoſe name *vvas* Belteſhazzar) helde his [k] peace by the ſpace of one houre, and his thoughts troubled him, *and* the King ſpake and ſaid, Belteſhazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mighty, whoſe height reached vnto the heauen, and the ſight thereof through all the world,

18 Whoſe leaues *vvere* faire, and the fruite thereof much, and in it was meat for all, vnder the which the beaſtes of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, O king, that art great and mighty: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King ſawe a watchman, and an holy one that came downe from heauen, and ſayd, Hew downe the tree, and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a band of yron and braſſe *binde it* among the graſſe of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beaſtes of the fielde, [l] till ſeuen times paſſe ouer him,

21 This *is* the interpretation, O king, and it is the decree of the moſt High, which is come vpon my lord the king.

22 That

[l] This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the arke, till the Lord called him forth.

[m] He was mooued by the greatnes of the miracle to prayſe God but his heart was not touched. And here we ſee that miracles are not ſufficient to conuert men to God, but that doctrine moſt chiefly be adioyned, without the which there can be no faith.

[n] If this heathen king mooued by Gods ſpirit would not ſee blaſphemy vnpuniſhed, but made a law and ſet a puniſhment to ſuch tranſgreſſors, much more ought all they that profeſſe religion, take order that ſuch impietie reigne not, leaſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment.

[o] Meaning, ſo far as his dominion extended.

[p] Reade Chap. 2.44.

[a] There was no trouble that might cauſe mee to dreame, and therefore it came only of God.

[b] This was another dreame beſides that which he ſaw of the foure Empires, for Daniel both declared what that dreame was, and what it meant, and here he onely expoundeth the dreame.

[c] In that that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer ſeeke to the ſeruants of God, but for very neceſſity, and then they ſpare no flatterings.

[d] This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

[e] Which alſo was a great griefe to the Prophet to be numbred among the ſorcerers and men whoſe practiſes were wicked and contrary to Gods word.

[f] By the tree is ſignified the dignity of a king whom God ordeineth to be a defence for all kind of men, and whoſe ſtate is profitable for mankind.

[g] Meaning the Angel of God, which neither eateth nor ſleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it ſhould not be cut downe by man, but by God.

[h] Hereby he meaneth that Nebuchadnezzar ſhould not only for a time looſe his kingdom, but be like a beaſt.

[i] God hath decreed this iudgement and the whole army of heauen haue as it were ſubſcribed vnto it, like as alſo they deſire the execution of his decree againſt all them that lift vp themſelues againſt God.

[k] He was troubled for the great iudgement of God, which he ſaw ordeined againſt the king, & ſo the Prophets vſed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compaſſion vpon man, and alſo to conſider that they ſhould be ſubiect to Gods iudgements, if he did not regard them with pity.

[l] Whereby hee meaneth a long ſpace, as ſeuen yeeres. Some interprete ſeuen moneths, and others ſeuen weeks, but it ſeemeth he meant of yeeres.

22 That they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe as the [m] oxen, and they ſhall wet thee with the dew of heauen: and ſeuen times ſhall paſſe ouer thee, till thou know, that [n] the moſt High beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

23 Whereas they ſayd, that one ſhould leaue the ſtumpe of the tree rootes, thy kingdome ſhall remaine vnto thee: after that, thou ſhalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counſell be acceptable vnto thee, and [o] breake off thy ſinnes by righteouſneſſe, and thine iniquities by mercie towards the poore: loe, let there be a [p] healing of thine errour.

25 All theſe things ſhall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall palace of Babel.

27 *And* the king ſpake, and ſayd, Is not this great Babel that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſtie?

28 While the word *vvas* in the kings mouth, a voyce came downe from heauen, *ſaying*, O king Nebuchad-nezzar, to thee be it ſpoken, Thy kingdome is departed from thee.

29 And they ſhall driue thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eate graſſe, as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt High beareth rule ouer the kingdome of men, and giueth it vnto whomſoeuer he will.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate graſſe as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Eagles *feathers*, and his nailes like birds *clavves*.

31 And at the end of *theſe* [r] dayes, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto mee, and I gaue thanks vnto the moſt High, and I prayſed and honoured him, that liueth for euer, * whoſe power *is* an euerlaſting power, and his kingdome *is* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [ſ] will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto mee, and *I returned* to the honour of my kingdome: my glory and my beautie was reſtored vnto mee, and my counſellers and [t] my princes ſought vnto me, and I was eſtabliſhed in my kingdome, and my glory was augmented toward me.

34 Now *therefore* I Nebuchad-nezzar [u] praiſe, and extoll and magnifie the king of heauen, whoſe works are all trueth, and his wayes iudgement: and thoſe that walke in pride, hee is able to abaſe.

CHAP. V.

5 Belſhazzar king of Babylon ſeeth an handwriting on the wall. 8 The ſoothſayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The king is ſlaine. 31 Darius enioyeth the kingdome.

King [a] Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine [b] before the thouſand.

2 *And* Belſhazzar ‖ whiles hee taſted the wine, commanded to bring him the golden and ſiluer veſſels, with his [c] father Nebuchad-nezzar had brought from the Temple in Ieruſalem, that the king and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Ieruſalem, and the king and his princes, his wiues and his concubines drunke in them.

4 They dranke wine, and praiſed the [d] gods of gold, and of ſiluer, of braſſe, of yron, of wood, and of ſtone.

5 At the ſame houre appeared fingers of a mans hand, which wrote ouer [e] againſt the candleſtick vpon the plaſter of the wall of the kings palace, and the king ſaw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his [f] knees ſmote one againſt the other.

7 *Wherefore* the king cryed lowde, that they ſhould bring [g] the aſtrologians, the Caldeans and the ſoothſayers. And the king ſpake, and ſayd to the wiſe men of Babel, Whoſoeuer can reade this writing, and declare me the interpretation thereof, ſhall be cloathed with purple, and *ſhall haue* a chaine of gold about his necke, and ſhall be the third ruler in the kingdome.

8 Then came all the kings wiſe men, but they could neither reade the writing, nor ſhewe the king the interpretation.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtonied.

10 *Novv* the [h] Queene by reaſon of the talke of the King and the princes, came into the banquet houſe, *and* the Queene ſpake, and ſayd, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the ſpirit of the holy Gods, and in the dayes of thy father, light and vnderſtanding and wiſedome like the wiſedome of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, *I ſay*, thy father, made chiefe of the [i] enchanters, aſtrologians, Caldeans, *and* ſoothſayers,

12 Becauſe a more excellent ſpirit, and knowledge, and vnderſtanding (*for* hee did expound dreames, and declare hard ſentences, and diſſolued doubts) were found in him, *euen* in Daniel, whom the king named Belteſhazzar: now let Daniel be called, and hee will declare the interpretation.

13 ¶ Then was Daniel brought before the king, *and* the king ſpake and ſaid vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewrie?

14 Now I haue heard of thee, that [k] the ſpirit of the holy gods *is* in thee, and that light and vn-

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[m] Not that his ſhape or forme was changed into a beaſt, but that he was either ſtricken mad, and ſo auoyded mans company, or was caſt out for his tyranny, and ſo wandered among the beaſts, and ate herbes and graſſe.

[n] Daniel ſheweth the cauſe why God thus puniſhed him.

[o] Ceaſe from prouoking God to anger any longer by thy ſinnes, that he may mitigate his puniſhment, if thou ſhew by thine vpright life that thou haſt true faith and repentance.

[p] Suffer the errors of thy former life to be redreſſed.

[q] After that Daniel had declared this viſion: and this his pride declareth that it is not in man to conuert to God, except his Spirit mooue him: ſeeing that theſe terrible threatnings could not mooue him to repent.

[r] When the terme of theſe ſeuen yeeres was accompliſhed.

* *Chap. 7, 14. mich. 4, 17. luke 1, 33.*

[ſ] He confeſſeth Gods will to be the rule of all iuſtice, and a moſt perfect law, wherby he gouerneth both man and Angels and deuils, ſo that none ought to murmure or aske a reaſon of his doings, but onely to ſtand content therewith and giue him the glory.

[t] By whom it ſeemeth that he had bene put from his kingdome before.

[u] He doeth not onely praiſe God for his deliuerance, but alſo confeſſeth his fault that God may onely haue the glory, and man the ſhame, and that he may be exalted and man caſt downe.

[a] Daniel reciteth this hiſtorie of king Belſhazzar Euilmerodachs ſonne, to ſhew Gods iudgements againſt the wicked for the deliuerance of his Church: and how the prophecy of Ieremiah was true, that they ſhould be deliuered after ſeuentie yeeres.

[b] The kings of the Eaſt parts then vſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power, and how little he ſet by his enemie, which then beſieged Babylon, hee made a ſolemne banket, and vſed exceſſe in their company, which is meant here by drinking wine: thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

‖ *Or, ouercome with wine.*

[c] Meaning, his grandfather.

[d] In contempt of the true God, they praiſe their idols, not that they thought that the gold or ſiluer were gods, but that there was a certaine vertue and power in them to doe them good, which is alſo the opinion of all idolaters.

[e] That it might the better be ſeene.

[f] So he that before contemned God, was mooued by this ſight to tremble for feare of Gods iudgements.

[g] Thus the wicked in their troubles ſeeke many meanes, who draw them from God, becauſe they ſeeke not to him who is the onely comfort in all afflictions.

[h] To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange newes.

[i] Reade Chap. 4, 6. and this declareth that both this name was odious vnto him, and alſo he did not vſe theſe vile practiſes, becauſe he was not among them when all were called.

[k] For the idolaters thought that the Angels had power as God, and therefore had them in like eſtimation, as they had God, thinking that the ſpirit of prophecie and vnderſtanding came of them.

derſtanding, and excellent wiſedome is found in thee.

15 Now therefore wiſe men *and* Aſtrologians haue bene brought before mee, that they ſhould reade this writing, and ſhew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldeſt ſhew interpretations, and diſſolue doubts: now if thou canſt reade the writing, and ſhew me the interpretation thereof, thou ſhalt be cloathed with purple, and *ſhall haue* a chaine of gold about thy necke, and ſhalt be the third ruler in the kingdome.

17 Then Daniel anſwered, and ſaid before the king, Keepe thy rewards to thy ſelfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and ſhew him the interpretation.

18 O king, *heare* thou, The moſt high God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maieſtie, and honour, and glory.

19 And for the maieſtie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whom he would: he ſmote whom he would: whom hee would hee ſet vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was depoſed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the ſonnes of men, and his heart was made like the beaſts, and his dwelling was with the wilde aſſes: they fed him with graſſe like oxen, and his body was wet with the dewe of the heauen, till hee knewe that the moſt high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomſoeuer he pleaſeth.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all theſe things,

23 But haſt lift thy ſelfe vp againſt the Lord of heauen, and they haue brought the veſſels of his Houſe before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou haſt praiſed the gods of ſiluer and gold, of braſſe, yron, wood and ſtone, which neither ſee, neither heare, nor vnderſtand: and the God in whoſe hand thy breath is and all thy wayes, him haſt thou not glorified.

24 [m] Then was the palme of the hand ſent from him, and hath written this writing.

25 And this is the writing that he had written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finiſhed it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Perſians.

29 Then at the commandement of Belſhazzar they cloathed Daniel with purple, and *put* a chaine of gold about his neck, and made proclamation concerning him that he ſhould be the third ruler in the kingdome.

30 The ſame night was Belſhazzar the king of the Caldeans ſlaine.

31 And Darius [o] of the Medes tooke the kingdome, being threeſcore and two yeeres old.

[l] Before he read the writing, hee declareth to the King his great ingratitude toward God, who could not be mooued to giue him the glory, conſidering his wonderfull worke toward his grandfather, and ſo ſheweth that he doeth not ſinne of ignorance but of malice.

[m] After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

[n] This word is twiſe written for the certaintie of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo that God hath appointed a terme for all kingdomes, and that a miſerable end ſhall come on all that raiſe themſelues againſt him.

‖ *Or, wanting.*

[c] Cyrus his ſonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An acte againſt Daniel. 16 He is put into a denne of lyons by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accuſers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

IT pleaſed Darius to ſet ouer the kingdome [a] an hundreth and twenty gouernours, which ſhould be ouer the whole kingdome.

2 And ouer theſe three rulers, (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king ‖ ſhould haue no damage.

3 Now this Daniel [b] was preferred aboue the rulers, and gouernours, becauſe the ſpirit was excellent in him, and the king thought to ſet him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours [c] ſought an occaſion againſt Daniel concerning the kingdome: but they could find none occaſion nor fault: for hee was ſo faithfull that there was no blame nor fault found in him.

5 Then ſaid theſe men, We ſhall not finde an occaſion againſt this Daniel, except we finde it againſt him concerning the Law of his God.

6 Therefore the rulers and theſe gouernours went together to the king, and ſaid thus vnto him, King Darius, liue for euer.

7 And the rulers of thy kingdome, the officers and gouernours, the counſellers and dukes haue conſulted together to make a decree for the king, and to eſtabliſh a ſtatute, that whoſoeuer ſhall aske a petition of any god or man for thirtie daies ſaue of thee, O king, he ſhallbe caſt into the den of lions.

8 Now, O king, confirme the decree, and ſeale the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius [d] ſealed the writing and the decree.

10 ¶ Now when Daniel vnderſtood that hee had ſealed the writing, hee went into his houſe, and his [e] window being open in his chamber toward Ieruſalem, he kneeled vpon his knees three times a day, and prayed and praiſed his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication vnto his God.

12 So they came and ſpake vnto the king concerning the kings decree, Haſt thou not ſealed the decree, that euery man that ſhall make requeſt to any God or man within thirtie dayes, ſaue to thee, O King, ſhallbe caſt into the denne of lions? The king anſwered, and ſaid, The thing is true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they, and ſayde vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree that thou haſt ſealed, but maketh his petition three times a day.

14 When the King heard theſe words, he was ſore diſpleaſed with himſelfe, and ſet his heart on Daniel, to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then theſe men aſſembled vnto the king, and ſaid vnto the King, Vnderſtand, O King, that the lawe of the Medes and Perſians *is*, that no decree nor ſtatute which the king confirmeth,

[a] Reade Eſter, Chap. 1, 1.

‖ *Or, not be troubled.*

[b] This heathen king preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him then in others.

[c] Thus the wicked cannot abide the graces of God in others, but ſeeke by all occaſions to deface them, therefore againſt ſuch aſſaults there is no better remedie then to walke vpright in the feare of God, and to haue a good conſcience.

[d] Herein is condemned the wickedneſſe of the king, who would be ſet vp as a god, and paſſed not what wicked lawes he approoued for the maintenance of the ſame.

[e] Becauſe hee would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windowes toward Ieruſalem, when he prayed: both to ſtirre vp himſelfe with the remembrance of Gods promiſes to his people, when they ſhould pray toward that Temple, and alſo that other might ſee, that he would neither conſent in heart nor deed for theſe few dayes to any thing that was contrary to Gods glory.

may be [f] altered.

16 ¶ Then the king commanded, and they brought Daniel, and caſt him into the denne of lions: *novv* the king ſpake, and ſaid vnto Daniel, Thy God, whom thou alway ſerueſt, *euen* he will deliuer thee.

17 And a ſtone was brought, and layd vpon the mouth of the denne, and the King ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained faſting, neither were the inſtruments of muſicke brought before him, and his ſleepe went from him.

19 ¶ Then the king aroſe early in the morning, and went in all haſte vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king ſpake, and ſaid to Daniel, O Daniel the ſeruant of the liuing God, is not thy God (whom thou alway ſerueſt) [g] able to deliuer thee from the lions?

21 Then ſaid Daniel vnto the King, O king, liue for euer.

22 My God hath ſent his Angel and hath ſhut the lions mouthes, and they haue not hurt me: for [h] my iuſtice was found out before him: and vnto thee, O king, I haue done [i] no hurt.

23 Then was the King exceeding glad for him, and commanded that they ſhould take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurt was found vpon him, becauſe he [k] beleeued in his God.

24 And by the commaundement of the King theſe men which had accuſed Daniel, were brought, and were [l] caſt into the denne of lions, *euen* they, their children, and their wiues: and the lions had the maſtery of them, and brake all their bones apieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion *ſhallbe* euerlaſting.

27 He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of Cyrus of Perſia.

[f] Thus the wicked maintaine euill lawes by conſtancie and authority, which is oftimes either lightneſſe, or ſtubburnneſſe, when as the innocents thereby periſh, and therefore gouernours neither ought to feare, nor be aſhamed so breake ſuch.

[h] This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

[h] My iuſt cauſe and vprightnes in this thing wherein I was charged, is approoued of God.

[i] For he did diſobey the kings wicked commandement to obey God, and ſo did no iniurie to the king, who ought to command nothing whereby God ſhould be diſhonoured.

[k] Becauſe he committed himſelfe wholly vnto God whoſe cauſe he did defend, he was aſſured that nothing, but good could come vnto him: wherein we ſee the power of faith, as Hebr. 11,33.

[l] This is a terrible example againſt all the wicked which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puniſh ſuch when their wickednes is come to light: though not in euery point, or with like circumſtances, yet to execute true iuſtice vpon them.

[m] This proueth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroyed all ſuperſtition and idolatry: and not onely giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

[n] Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickeneth all things, ſo that without him there is no life.

CHAP. VII.

3 *A viſion of foure beaſts is ſhewed vnto Daniel.* 8 *The tenne hornes of the fourth beaſt.* 27 *Of the euerlaſting kingdome of Chriſt.*

IN the firſt yeere of Belſhazzar King of Babel, Daniel ſaw a dreame, and there *vvere* viſions in his head, vpon his bedde: [a] then he wrote the dreame, and declared the ſumme of the matter.

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and behold, the foure windes of the heauen ſtroue vpon [b] the great ſea:

3 And foure great beaſtes came vp from the ſea one diuers from another.

4 The firſt *vvas* as a [c] lion, and had eagles wings: I beheld till the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon *his* feet as a man, and a mans heart was giuen him.

5 And behold, another beaſt *vvhich vvas* the ſecond, was like a [d] beare, and ſtood vpon the [e] one ſide: and he had three ribs in his [f] mouth betweene his teeth, [g] and they ſaid thus vnto him, Ariſe, *and* deuoure much fleſh.

6 After this, I beheld, and loe, there *vvas* another like a [h] leopard, which had vpon his backe [i] foure wings of a foule: the beaſt had alſo foure heads, and [k] dominion was giuen him.

7 After this, I ſaw in the viſions by night, and behold, the [l] fourth beaſt *vvas* fearefull and terrible and very ſtrong. It had great [m] yron teeth: it deuoured and brake in pieces, and ſtamped [n] the reſidue vnder his feet: and it was vnlike to the beaſts that were before it: for it had [o] ten hornes.

8 As I conſidered the hornes, beholde, there came vp among them another little [p] horne, before whom there were [q] three of the firſt hornes pluckt away: and behold, in his horne *vvere* [r] eyes like the eyes of man, and a mouth ſpeaking preſumptuous things.

9 I beheld till the [ſ] thrones were ſet vp, and the [t] Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll: his throne *vvas like* the fiery flame, *and* his wheeles, *as* burning fire.

10 A fierie ſtreame iſſued, and came foorth from before him: thouſand thouſands miniſtred vnto him, and ten thouſand [u] thouſands ſtood before him: the iudgement was ſet, and the [x] bookes opened.

[a] Whereas the people of Iſrael looked for a continuall quietneſſe after their ſeventie yeeres, as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles, but a beginning, and therefore encourageth them to looke for a continuall affliction, till the Meſſiah be vttered and reuealed, by whom they ſhould haue a ſpirituall deliuerance, and all the promiſes be fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome.

[b] Which ſignified that there ſhould be horrible troubles and afflictions in the world in all corners of the world, and at ſundry times.

[c] Meaning, the Aſſyrian and Caldean empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authority, as though they had wings to flie: yet their wings were pulled by the Perſians, and they went on their feete, and were made like other men, which is here meant by mans heart.

[d] Meaning, the Perſians which were barbarous and cruell.

[e] They were ſmall in the beginning and were ſhut vp in the mountaines and had no bruit.

[f] That is, deſtroyed many kingdomes, and was inſatiable.

[g] To wit, the Angels by Gods commandement, who by this means puniſhed the ingratitude of the world.

[k] Meaning, Alexander the king of Macedonia.

[i] That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was king of Macedonia, and Ptolemeus had Egypt.

[k] It was not of himſelfe nor of his owne power that he gate all theſe countreyes: for his armie conteined but thirty thouſand men, and he ouercame in one battell Darius, which had ten hundreth thouſand, when he was ſo heauie with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was giuen him of God.

[l] That is, the Romane Empire which was a monſter, and could not be compared to any beaſts, becauſe the nature of none was able to expreſſe it.

[m] Signifying, the tyranny and greedineſſe of the Romanes.

[n] That which the Romanes could not quietly enioy in other countreys, they would give it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete.

[o] That is, ſundry and diuers prouinces which were gouerned by the deputies and proconſuls, whereof euery one might be compared to a King.

[p] Which is meant of Iulius Cæſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and alſo in this prophecie the Prophets purpoſe is chiefly to comfort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt.

[q] Meaning, a certaine portion of the tenne hornes: that is, a part from the whole eſtate was taken away. For Auguſtus tooke from the Senate the libertie of chuſing the deputies to ſend into the prouinces, and tooke the gouernement of certaine countreys to himſelfe.

[r] Theſe Romane Emperours at the firſt vſed a certaine humanitie and gentleneſſe, and were content that others, as the Conſuls, and Senate, ſhould beare the names of dignity, ſo that they might haue the profite, and therefore in election and counſels would behaue themſelues according as did other Senatours: yet againſt their enemies and thoſe that would reſiſt them, they were fierce and cruell, which is here meant by the proud mouth.

[ſ] Meaning, the places where God and his Angels ſhould come to iudge theſe Monarchies, which iudgement ſhould begin at the firſt comming of Chriſt.

[t] That is, God which was before all times, and is here deſcribed as mans nature is able to comprehend ſome portion of his glory.

[u] That is, an infinite number of Angels, which were ready to execute his commandement.

[x] This is meant of the firſt comming of Chriſt, when as the will of God was plainely reuealed by his Goſpel.

11 Then I beheld, [y] becauſe of the voyce of the preſumptuous words which the horne ſpake: I beheld, euen till the beaſt was ſlaine, and his body deſtroyed, and giuen to the burning fire.

12 As [z] concerning the other beaſts, they had taken away their dominion: yet their liues were prolonged for a certaine time and ſeaſon.

13 ¶ As I beheld in viſions by night, behold, [a] one like the ſonne of man came in the cloudes of heauen, and [b] approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him [c] dominion, and honour, and a kingdome, that all people, nations and languages ſhould ſerue him: his dominion *is* an euerlaſting dominion, which ſhall neuer be taken away: and his dominion ſhall neuer be deſtroyed.

15 ¶ I Daniel was [d] troubled in my ſpirit, in the middes of my body, and the viſions of mine head made me afraid.

16 Therefore I came vnto [e] one of them that ſtood by, and asked him the trueth of all this: ſo he told me, and ſhewed me the interpretation of theſe things.

17 Theſe great beaſts which are foure, *are* foure kings, which ſhall ariſe out of the earth,

18 And they ſhall take the [f] kingdome of the Saints of the [g] moſt High, which ſhall poſſeſſe the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would *knovv* the trueth of the fourth beaſt, which was [h] ſo vnlike to all the others, very fearefull, whoſe teeth were of yron, and his nailes of braſſe: *vvhich* deuoured brake in pieces, and ſtamped the [i] reſidue vnder his feet.

20 Alſo *to knovv* of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that ſpake preſumptuous things, whoſe [k] looke was more ſtout then his fellowes.

21 I beheld, and the ſame [l] horne made battell againſt the Saints, yea, and preuailed againſt them.

22 Vntill [m] the Ancient of dayes came, and iudgement was giuen to the Saints of the moſt High: and the time approached, that the Saints poſſeſſed the kingdome.

23 Then he ſaid, The fourth beaſt ſhall be the fourth kingdome in the earth, which ſhall be vnlike to all the kingdomes, and ſhall deuoure the whole earth, and ſhall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome *are* ten Kings that ſhall riſe: and another ſhall riſe after them, and ſhe ſhall be vnlike to the firſt, and he ſhall ſubdue [n] three Kings,

25 And ſhall ſpeake words againſt [o] the moſt High, and ſhall conſume the Saints of the moſt High, and thinke that he may [p] change times and lawes, and they ſhall be giuen into his hand vntill a [q] time, and times, and the diuiding of time.

26 But the [r] iudgement ſhall ſit, and they ſhall take away his dominion to conſume and deſtroy it vnto the end.

27 And the [s] kingdome, and dominion, and the greatneſſe of the kingdome vnder the whole heauen ſhalbe giuen to the holy people of the moſt High, whoſe kingdome *is* an euerlaſting kingdome, and all [t] powers ſhall ſerue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations *vvhich* troubled mee, and my countenance changed in mee: but I kept the matter in mine heart.

CHAP. VIII.

A viſion of a battell betweene a ramme and a goate: 20 The vnderſtanding of the viſion.

IN the third yeere of the reigne of king Belſhazzar, a viſion appeared vnto mee, *euen* vnto mee Daniel, [a] after that *vvhich* appeared vnto mee at the firſt.

2 And I ſaw in a viſion, and when I ſaw it, I was in the palace of Shuſhan, which is the prouince [b] of Elam, and in a viſion me thought I was by the riuer of Vlai.

3 Then I looked vp and ſaw, and behold, there ſtood before the riuer a [c] ramme which had two hornes, and theſe two hornes *vvere* high: but one was [d] higher then another, and the higheſt came vp laſt.

4 I ſaw the ramme puſhing againſt the Weſt, and againſt the North, and againſt the South: ſo that no [e] beaſts might ſtand before him, nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, [f] a goat came from the Weſt ouer the whole earth, and touched not the ground: and this goate *had* an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had ſeene ſtanding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ramme, and being mooued againſt him, he [k] ſmote the ramme, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great [i] horne was broken: and for it came vp foure that

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[y] Meaning, that he was aſtonied when he ſaw theſe Emperours in ſuch dignitie and pride, and ſo ſuddenly deſtroyed at the comming of Chriſt, when this fourth Monarchie was ſubiect to men of other nations.

[z] As the three former Monarchies had an end at the time that God appointed, although they flouriſhed for a time, ſo ſhall this fourth haue, and they that patiently abide Gods appointment, ſhall enioy the promiſes.

[a] Which is meant of Chriſt, who had not yet taken vpon him mans nature, neither was the ſonne of Dauid according to the fleſh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being ſeparate from the common ſort of men by maniſeſt ſignes of his diuinity.

[b] To wit, when he aſcend into the heauens, and his diuine maieſty appeared, and all power was giuen vnto him, in reſpect of that that he was our Mediatour.

[c] This is meant of the beginning of Chriſts kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he ſhould gouerne here his Church in earth continually, till the time that he brought them to eternall life.

[d] Through the ſtrangeneſſe of the viſion.

[e] Meaning, of the Angels, as verſe 10.

[f] Becauſe Abraham was appointed heire of all the world, Rom 4,13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which theſe foure beaſtes or tyrants ſhould inuade, and vſurpe vntill the world were reſtored by Chriſt: and this was to confirme them that were in troubles, that their afflictions ſhould haue an end at length.

[g] That is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould looke vp to the heauens, whereon all their hope dependeth.

[h] For the other three Monarchies were gouerned by a King, and the Romane Empire by Conſuls: the Romans changed their gouernours yeerely, and the other Monarchies reteined them for terme of life: alſo the Romanes were the ſtrongeſt of all the other, and were neuer quiet among themſelues.

[i] Reade verſe 7.

[k] This is meant of the fourth beaſt, which was more terrible then the other.

[l] Meaning the Romane Emperours, who were moſt cruell againſt the Church of God both of the Iewes and of the Gentiles.

[m] Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the Goſpel gaue vnto his ſome reſt, and ſo obtained a famous Name in the world, and were called the Church of God, or the kingdome of God.

[n] Reade the expoſition hereof, verſe 8.

[o] That is, ſhall made wicked decrees and proclamations againſt Gods word, and ſend throughout all their dominion, to deſtroy all that did profeſſe it.

[p] Theſe Emperors ſhall not conſider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Calligula, Nero, Domitianus, &c.

[q] God ſhall ſuffer them thus to rage againſt his Saints for a long time, which is meant by the time and times, but at length he will aſſwage theſe troubles, and ſhorten the time for his elect ſake, Matth. 24,22. which is here meant by the diuiding of time:

[r] God by his power ſhall reſtore things that were out of order, and ſo deſtroy this little horne, that it ſhall neuer riſe vp againe.

[s] He ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his Church might haue reſt and quietnes, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Goſpel enioy the beginning thereof, which is meant by theſe wordes: *Vnder the heauen:* and therefore hee here ſpeaketh of the beginning of Chriſts kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Chriſt their head.

[t] That is, ſome of euery ſort that beare rule.

[u] Though he had many motions in his heart which mooued him to and fro to ſeeke out this matter curiouſly, yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vſe of the Church.

[a] After the generall viſion, he commeth to certaine particular viſions as touching the deſtruction of the Monarchie of the Perſians, and Macedonians: for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

[b] That is, of Perſia.

[c] Which repreſented the kingdome of the Perſians and Medes, which were ioyned together.

[d] Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

[e] That is, no kings or nations.

[f] Meaning, Alexander that came from Grecia with gread ſpeed and expedition.

[g] Though he came in the name of all Grecia, yet hee bare the title and dignity of the generall captaine, ſo that the ſtrength was attributed to him, which is meant by this horne.

[k] Alexander overcame Darius in two ſundry battels, and ſo had the two kingdomes of the Medes and Perſians.

[i] Alexanders great power was broken: for when he had ouercome all the Eaſt, hee thought to returne toward Grecia to ſubdue them that had rebelled, and ſo died by the way.

[k] appeared toward the foure winds of the heauen.

9 And out of one of them came forth a [l] little horne, which waxed very great toward the [m] South, and toward the [n] Eaſt, and toward the [o] pleaſant *land*.

10 Yea, it grew vp vnto the [p] hoaſte of heauen, and it caſt downe *ſome* of the hoaſte, and of the ſtarres to the ground, and trode vpon them,

11 And extolled himſelfe againſt the [q] prince of the hoaſte, from whom the [r] dayly *ſacrifice* was taken away, and the place of his Sanctuarie was caſt downe.

12 And [ſ] a time ſhall be giuen *him* ouer the dayly *ſacrifice* for the iniquitie: and it ſhall [t] caſt downe the trueth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the [u] Saints ſpeaking, and one of the Saints ſpake vnto a certaine one, ſaying, How long *ſhall endure* the viſion of the dayly *ſacrifice*, and the iniquitie of the [x] deſolation to tread both the Sanctuary and the [y] armie vnder foote?

14 And [z] he anſwered me, Vnto the [a] euening *and* the morning, two thouſand and three hundreth: then ſhall the Sanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtood before me [b] like the ſimilitude of a man.

16 And I heard a mans voyce betweene *the banks* of Vlai, which called, and ſaide, Gabriel, [c] make this man to vnderſtand the viſion.

17 So he came where I ſtood: and when hee came, I was afraid, and fell vpon my face: but he ſaid vnto me, Vnderſtand, O ſonne of man: for [d] in the laſt time *ſhallbe* the viſion.

18 Now as he was ſpeaking vnto me, I being a ſleepe *fell* on my face to the ground: but he touched me, and ſet me vp in my place.

19 And he ſaid, Behold, I will ſhew thee what ſhallbe in the laſt [e] wrath: for in the ende of the time appointed *it ſhallcome.*

20 The ramme which thou ſaweſt hauing two hornes, *are* the Kings of the Medes and Perſians.

21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood vp for it, *are* foure kingdomes, which ſhall ſtand vp [f] of that nation, but not [g] in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhall be conſumed, a King of [h] fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhallbe mightie, but not [i] in his ſtrength: and hee ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the [k] mightie, and the holy people.

25 And through his [l] policie alſo he ſhall cauſe craft to proſper in his hand, and hee ſhall extoll himſelfe in his heart, and by [m] peace ſhall deſtroy many: hee ſhall alſo ſtand vp againſt the [n] prince of princes, but he ſhall be broken downe [o] without hand.

26 And the viſion of the [p] euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it *ſhallbe* after many dayes.

27 And I Daniel was ſtricken and ſicke [q] *certaine* dayes: but when I roſe vp, I did the kings buſineſſe, and I was aſtoniſhed at the viſion, but none vnderſtood it.

CHAP. IX.

3 Daniel deſireth to haue that performed of God, which hee had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the viſion of the ſeuentie weekes. 24 The anoynting of Chriſt. 25 The building againe of Ieruſalem. 26 The death of Chriſt.

IN the firſt yeere of Darius the ſonne of [a] Ahaſhueroſh, of the ſeede of the Medes, which was made king ouer the [b] realme of the Caldeans.

2 *Euen* in the firſt yeere of his reigne, I Daniel vnderſtood by [c] bookes the number of the yeeres, whereof the Lord had ſpoken vnto Ieremiah the Prophet, that he would accompliſh ſeuentie yeeres in the deſolation of Ieruſalem.

3 And I turned my face vnto the Lord God, and [d] ſought by prayer and ſupplications with faſting and ſackcloath and aſhes.

4 And I prayed vnto the Lord my God, and made my confeſſion, ſaying, O Lord God *which art* [e] great and fearefull, and keepeſt couenant and mercie toward them which loue † thee, and towarde them that keepe thy commandements,

5 Wee haue ſinned and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy ſeruants the Prophets, which ſpake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, [f] righteouſnes *belongeth* vnto thee, and vnto vs † open ſhame, as *appeareth* this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem, yea, vnto all Iſrael, *both* neere and farre off, through all the countrey, whither thou haſt driuen them, becauſe of their offences, that they haue committed againſt thee.

8 O Lord, vnto vs *apperteineth* open ſhame, to our [g] Kings, to our princes, and to our fathers, becauſe we haue ſinned againſt thee.

9 *Yet* compaſſion and forgiueneſſe *is* in the Lord our God, albeit wee haue rebelled againſt him.

10 For we haue not obeyed the [h] voyce of the Lord our God, to walke in his lawes, which hee hath laid before vs by the miniſtery of his ſeruants the Prophets,

11 Yea, all Iſrael haue tranſgreſſed thy Law, and are turned backe, and haue not heard thy voyce: therefore the [i] curſe is powred vpon vs, and the oathe that is written in the Law of Moſes

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[k] That is, which were famous: for almoſt in the ſpace of fifteene yeere there were fifteene diuers ſucceſſours before this monarchie was diuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, and Ptolemeus Egypt.

[l] Which was Antiochus Epiphanes, who was of a ſeruile and flattering nature, and alſo there were other betweene him and the kingdome, and therefore is here called the little horne, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtaine this kingdome.

[m] That is, toward Egypt.

[n] Whereby he meaneth Ptolemais.

[o] That is, Iudea.

[p] Antiochus raged againſt the elect of God, and trode his precious ſtarres vnder feet, which are ſo called, becauſe they are ſeparated from the world.

[q] That is, God, who gouerneth and maintaineth his Church.

[r] He laboured to aboliſh all religion, and therefore caſt Gods ſeruice out of his Temple, which God had choſen as a little corner from all the reſt of the world to haue his Name there truely called vpon.

[ſ] He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer vtterly to aboliſh his religion.

[t] This horne ſhall aboliſh for a time the true doctrine, and ſo corrupt Gods ſeruice.

[u] Meaning, that he heard one of the Angels asking this queſtion of Chriſt, whom he called a certaine one, or a ſecret one, or a marueilous one.

[x] That is, the Iewes ſinnes, which were cauſe of his deſtruction.

[y] That is, which ſuppreſſeth Gods religion, and his people.

[z] Chriſt anſwered me for the comfort of the Church.

[a] That is, vntill ſo many naturall dayes be paſt, which make 6. yeeres 3. moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned.

[b] Which was Chriſt who in this maner declared himſelfe to the olde fathers, how he would be God manifeſt in fleſh.

[c] This power to command the Angel, declared that he was God.

[d] The effect of this viſion ſhall not yet appeare, but a long time after.

[e] Meaning, that great rage which Antiochus ſhould ſhew againſt the Church.

[f] That is, out of Grecia.

[g] They ſhall not haue like power as had Alexander.

[h] Noting that this Antiochus was impudent and cruell, and alſo craftie that hee could not be deceiued.

[i] That is, not like Alexanders ſtrength.

[k] Both the Gentiles that dwelt about him, and alſo the Iewes.

[l] Whatſoeuer he goeth about by his craft, he ſhall bring it to paſſe.

[m] That is, vnder pretence of peace, or as it were in ſport.

[n] Meaning, againſt God.

[o] For God would deſtroy him with a notable plague, and ſo comfort his Church. 2. Mac. 9. 5.

[p] Reade verſ. 14.

[q] For feare and aſtoniſhment.

[a] Who was alſo called Aſtyages.

[b] For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

[c] For though he was an excellent Prophet, yet he dayly increaſed in knowledge by reading of the Scriptures.

[d] He ſpeaketh not of that ordinary prayer, which hee vſed in his houſe thrice a day, but of a rare and vehement prayer, leaſt their ſinnes ſhould cauſe God to delay the time of their deliuerance prophecied by Ieremiah.

[e] That is, haſt all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

† *Ebr. him.*

[f] He ſheweth that whenſoeuer God puniſheth, he doth it for iuſt cauſe: and thus the godly neuer accuſe him of rigour as the wicked doe, but acknowledge that in themſelues there is iuſt cauſe why he ſhould ſo intreat them.

† *Ebr. confuſion of face.*

[g] He doeth not excuſe the kings becauſe of their authoritie, but prayeth chiefly for them as the chiefe occaſions of theſe great plagues.

[h] Hee ſheweth that they rebell againſt God, which ſerue him not according to his commandement and worde.

[i] As Deut. 27. 15. or the curſe confirmed by an oathe.

the ſeruant of God, becauſe wee haue ſinned againſt him.

12 And he hath confirmed his words, which he ſpake againſt vs, and againſt our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the Law of Moſes: yet made wee not our prayer before the Lord our God, that wee might turne from our iniquities and vnderſtand thy trueth.

14 Therefore hath the Lord † made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voyce.

15 * And now, O Lord our God, that haſt brought thy people out of the lande of Egypt with a mightie hand, and haſt gotten thee renowme, as *appeareth* this day, we haue ſinned, wee haue done wickedly.

16 O Lord, according to all thy [k] righteouſnes, I beſeech thee, let thine anger and thy wrath be turned away from the citie Ieruſalem thine holy Mountaine: becauſe of our ſinnes, and for the iniquities of our fathers, Ieruſalem and thy people *are* a reproach to all *that are* about vs.

17 Now therefore, O our God, heare the prayer of thy ſeruant, and his ſupplications, and cauſe thy face to [l] ſhine vpon thy Sanctuarie, that lieth waſte for the [m] Lords ſake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our deſolations, and the citie wherevpon thy Name is called: for wee do not preſent our ſupplications before thee for our owne [n] righteouſnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord [o] conſider, and do it: deferre not, for thine owne ſake, O my God: for thy Name is called vpon thy citie, and thy people.

20 ¶ And whiles I was ſpeaking and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in prayer, euen the man * Gabriel, whom I had ſeene before in the viſion, came flying, and touched me about the time of the euening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to giue thee knowledge *and* vnderſtanding.

23 At the beginning of thy ſupplications the commandement came forth, and I am come to ſhew *thee*, for thou art greatly beloued: therefore vnderſtand the matter and conſider the viſion.

24 Seuentie [p] weekes are determined vpon [q] thy people, and vpon thine holy citie, to finiſh the wickedneſſe, and to ſeale vp the [r] ſinnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſnes, and to ſeale vp the viſion and prophecie, and to anoint the moſt Holy.

25 Know therefore and vnderſtand that from [ſ] the going foorth of the commaundement to bring againe *the people*, and to builde Ieruſalem, vnto Meſſiah the Prince, *ſhallbe* ſeuen [t] weekes and [u] threeſcore and two weekes, *and* the ſtreete ſhallbe built againe, and the wall euen in a † troublous time.

26 And after threeſcore and two [x] weekes, ſhall Meſſiah be ſlaine, and ſhall [y] haue nothing, and the people of the [z] prince that ſhall come, ſhall deſtroy the citie and the Sanctuary, and the ende thereof *ſhallbe* with a flood: and vnto the ende of the battell it ſhall be deſtroyed by deſolations.

27 And he [a] ſhall confirme the couenant with many for one weeke: and in the mids of the weeke hee ſhall cauſe the ſacrifice and the oblation to [b] ceaſe, [c] and for the ouerſpreading of the abominations he ſhall make it deſolate, euen vntill the conſumation determined ſhall be powred vpon the deſolate.

‖ Or, gouerned vs.

† Ebr. watched vpon the euill.

* Exod. 14, 28. baruch. 2, 11.

[k] That is, according to all thy mercifull promiſes and the performance thereof.

[l] Shew thy ſelfe fauourable.

[m] That is, for thy Chriſts ſake in whom thou wilt accept all our prayers.

[n] Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes, when they ſeeke for remiſſion of their ſinnes.

[o] Thus he could not content himſelfe with any vehemencie of words: for he was ſo led with a feruent zeale conſidering Gods promiſe made to the citie in reſpect of his Church, and for the aduancement of Gods glory.

* Chap. 8, 16.

[p] He alludeth to Ieremiahs prophecie: who propheſied that their captiuitie ſhould be ſeuentie yeeres: but now Gods mercy ſhould ſeuen fold exceed his iudgement, which ſhould be foure hundred and ninetie yeeres, euen to the comming of Chriſt, and ſo then it ſhould continue for euer.

[q] Meaning, Daniels nation, ouer whom he was carefull.

[r] To ſhew mercie and to put ſinne out of remembrance.

[ſ] That is, from the time that Cyrus gaue them leaue to depart.

[t] Theſe weekes make fourtie nine yeeres, whereof 46 are referred to the time of the building of the Temple, and three to the laying of the foundation.

[u] Counting from the ſixt yeere of Darius, who gaue the ſecond commandement for the building of the Temple are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple vnto the baptiſme of Chriſt.

† Ebr. in ſtreits of time.

[x] In this laſt weeke of the ſeuentie, ſhall Chriſt come and preach and ſuffer death.

[y] He ſhall ſeeme to haue no beautie, nor to be of any eſtimation, as Iſa. 53, 2.

[z] Meaning Titus, Veſpaſians ſonne, who ſhould come and deſtroy both the Temple and the people without all hope of recouerie.

[a] By the preaching of the Goſpel hee confirmed his promiſe, firſt to the Iewes, and after to the Gentiles.

[b] Chriſt accompliſhed this by his death and reſurrection.

[c] Meaning, that Ieruſalem and the Sanctuarie ſhould be vtterly deſtroyed for their rebellion againſt God, and their idolatrie: or as ſome reade, that the plague ſhallbe ſo great, that they ſhallbe all aſtonied at them.

CHAP. X.

1 There appeareth vnto Daniel a man cloathed in linnen,
11 which ſheweth him wherefore he is ſent.

IN the [a] third yeere of Cyrus King of Perſia, a thing was reuealed vnto Daniel (whoſe name was called Belteſhazzar) and the word *vvas* true, but the time appoynted *vvas* [b] long, and he vnderſtood the thing, and had vnderſtanding of the viſion.

2 At the ſame time I Daniel was in heauines for three weeks of dayes.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint my ſelfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the [c] firſt moneth, as I [d] was by the ſide of that great riuer, euen Hiddekel,

5 And I lift mine eyes, and looked, and beholde, there *vvas* a man [e] cloathed in linnen, whoſe loynes were girded with fine gold of * Vphaz.

6 His body alſo *vvas* like the Chryſolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete *vvere* like in colour to poliſhed braſſe, and the voyce of his wordes *vvas* like the voyce of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me, ſaw not the viſion: but a great feare fell vpon them, ſo that they fled away and hid themſelues.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for [f] my ſtrength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I ſlept on my face, and my face *vvas* toward the ground.

10 And behold, an [g] hand touched me, which ſet me vp vpon my knees, and vpon the palmes of mine hands,

11 And he ſaid vnto mee, O Daniel, a man greatly beloued, vnderſtand the words that I ſpeake vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſaid this word vnto me, I ſtood trembling.

12 Then ſaid he vnto me, Feare not, Daniel: for from the firſt day that thou diddeſt ſet thine heart to vnderſtand, and to humble thy ſelfe before thy God, thy words were heard, and I am come for thy words.

[a] He noteth this third yeere, becauſe at this time th building of the Temple began to be hindered by Cambyſes Cyrus ſonne, when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to Daniel.

[b] Which is to declare that the godly ſhould not haſten too much, but patiently to abide the iſſue of Gods promiſe.

[c] Called Abib, which conteineth part of March, and part of Aprill.

[d] Being caried by the Spirit of prophecie to haue the ſight of this riuer Tygris.

[e] This was the Angel of God, which was ſent to aſſure Daniel in this prophecie that followeth.

* Iere. 10, 9.

[f] The word alſo ſignifieth comelines, or beautie, ſo that for feare he was like a dead man for deformitie.

[g] Which declareth that when we are ſtriken downe with the maieſty of God, we cannot riſe, except he alſo lift vs vp with his hand, which is his power.

13 But the [h] prince of the kingdome of Perſia withſtood mee one and twentie dayes: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained here by the Kings of Perſia.

14 Now I am come to ſhew thee what ſhall come to thy people in the latter dayes: for yet the [k] viſion *is* for *many* dayes.

15 And when he ſpake theſe words vnto me, I ſet my face toward the ground, and held my tongue.

16 And behold, [l] one like the ſimilitude of the ſons of man touched my lips: then I opened my mouth, and ſpake, and ſayd vnto him that ſtood before mee, O my Lord, [m] by the viſion my ſorrowes are returned vpon me, and I haue retained no ſtrength.

17 For how can the ſeruant of this my Lord talke with my Lord *being* ſuch one? for as for me, ſtraightway there remained no ſtrength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and he ſtrengthened me,

19 And ſayd, O man, greatly beloued, feare not: [n] peace *be* vnto thee: be ſtrong and of good courage. And when hee had ſpoken vnto mee, I [o] was ſtrengthened, and ſayd, Let my Lord ſpeake: for thou haſt ſtrengthened me.

20 Then ſayd he, Knoweſt thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Perſia: and when I am gone forth, loe, the [p] Prince of Grecia ſhall come.

21 But I will ſhew thee that which is decreed in the Scripture of truth: [q] and there is none that holdeth with mee in theſe things, but Michael your prince.

[h] Meaning, Cambyſes who reigned in his fathers abſence, and did not onely for this ſpace hinder the building of the Temple, but would haue farther raged, if God had not ſent me to reſiſt him, and therefore haue I ſtayed for the profit of the Church.

[i] Though God could by one Angel deſtroy all the world, yet to aſſure his children of his loue, he ſendeth foorth double power, euen Michael, that is, Chriſt Ieſus the head of Angels.

[k] For though the Prophet Daniel ſhould ende and ceaſe, yet his doctrine ſhould continue till the comming of Chriſt, for the comfort of his Church.

[l] This was the ſame Angel that ſpake with him before in the ſimilitude of a man.

[m] I was ouercome with feare and ſorrow, when I ſaw the viſion.

[n] He declareth hereby that God would be mercifull to the people of Iſrael.

[o] Which declareth that when God ſmiteth downe his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twiſe) but by little and little.

[p] Meaning, that hee would not onely himſelfe bridle the rage of Cambyſes, but alſo the other Kings of Perſia by Alexander the King of Macedonia.

[q] For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

CHAP. XI.

A prophecie of the kingdomes, which ſhould bee enemies to the Church of God, as of Perſia, 3 Of Greece, 5 of Egypt, 28 of Syria, 36 and of the Romanes.

ALſo I, in the firſt yere of Darius of the Medes, *euen* I [a] ſtood to incourage and to ſtrengthen him.

2 And now will I ſhew thee the trueth. Behold, there ſhall ſtand vp yet [b] three kings in Perſia, and the fourth ſhall be farre richer then they all: and by his ſtrength, *and* by his riches he ſhall ſtirre vp [c] all againſt the realme of Grecia.

3 But a [d] mighty King ſhall ſtand vp, that ſhall rule with great dominion, and doe according to his pleaſure.

4 And when he ſhall ſtand vp, [e] his kingdome ſhalbe broken, [f] and ſhall be diuided toward the [g] foure windes of heauen: and not to his [h] poſteritie, nor according to [i] his dominion, which he ruled: for his kingdome ſhall be pluckt up euen *to be* for others beſides [k] thoſe.

5 And the [l] king of the South ſhalbe mighty, and *one* of [m] his princes, and ſhall preuaile againſt him, and beare rule: his dominion *ſhalbe* a great dominion.

6 And in the end of yeeres they ſhalbe ioyned together: for the Kings [n] daughter of the South ſhall come to the King of the North to make an agreement, but he ſhall not retaine the power of the [o] arme, neither ſhall [p] hee continue, nor his [q] arme: but ſhe ſhall be deliuered *to death*, and they that brought her, and hee [r] that begate her, and hee that comforted her, in theſe times.

7 But out of the bud of her [ſ] rootes ſhall one ſtand vp in his ſtead, [t] which ſhall come with an armie, and ſhall enter into the fortreſſe of the King of the North, and doe with them *as hee liſt*, and ſhall preuaile,

8 And ſhall alſo cary captiues into Egypt their gods: with their molten images, *and* with their precious veſſels of ſiluer and of gold, and he ſhall continue [u] moe yeres then the king of the North.

9 So the king of the South ſhall come into *his* kingdome, and ſhall returne into his owne land.

10 Wherefore his [x] ſonnes ſhall be ſtirred vp, and ſhall aſſemble a mightie great armie: and *one* [y] ſhall come, & ouerflow, and paſſe through: then ſhall he [z] returne, and be ſtirred vp at his fortreſſe.

11 And the King of the South ſhall be angry, and ſhall come foorth, and fight with him, *euen* with the king of the North: for he ſhall ſet forth a great [a] multitude, and the multitude ſhall be giuen into his hand.

12 Then the multitude ſhall be proude, and their heart ſhall be lift vp: for hee ſhall caſt downe thouſands: but he ſhall not *ſtill* preuaile,

13 For the king of the North [b] ſhall returne, and ſhall ſet forth a greater multitude then afore, and ſhall come forth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the ſame time there ſhall [c] many ſtand vp againſt the king of the South: alſo the rebellious children of thy [d] people ſhall exalt themſelues to eſtabliſh the viſion, but they ſhall fall.

15 So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong citie: and the armes of the South ſhall [e] not reſiſt, neither his choſen people, neither *ſhall* there *be* any ſtrength to withſtand.

16 But hee that ſhall come, ſhall doe vnto him as he liſt, and none ſhall ſtand againſt him: and he ſhall ſtand in the [f] pleaſant land, which by his hand ſhalbe conſumed.

17 Againe he ſhall [g] ſet his face to enter with the power of his whole kingdome, and his confederates with him: thus ſhall he do, & he ſhall giue him the [h] daughter of women to deſtroy [i] her: but

[a] The Angel aſſureth Daniel that God hath given him power to performe theſe things, ſeeing he appointed him to aſſiſt Darius when he overcame the Caldeans.

[b] Whereof Cambyſes that now reigned, was the firſt, the ſecond Smerdes, the third Darius the ſonne of Hyſtaſpis, and the fourth Xerxes, which all were enemies to the people of God, and ſtood againſt them.

[c] For he raiſed up all the Eaſt countryes to fight againſt the Grecians, and albeit hee had in his army nine hundreth thouſand men, yet in foure battels hee was diſcomfited and fled away with ſhame.

[d] That is, Alexander the great.

[e] For when his eſtate was moſt flouriſhing, hee overcame himſelfe with drinke, and ſo fell into a diſeaſe: or as ſome write, was poyſoned by Caſſander.

[f] For his twelve chief Princes firſt divided his kingdome among themſelves.

[g] After this his Monarchy was divided into foure: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolomeus Egypt.

[h] Thus God revenged Alexanders ambition and cruelty in cauſing his poſterity to be murthered, partly of the fathers chiefe friends, and partly one of another.

[i] None of theſe foure ſhalbe able to be compared to the power of Alexander.

[k] That is, his poſterity having no part thereof.

[l] To wit, Ptolemeus king of Egypt.

[m] That is, Antiochus the ſonne of Seleucus, and one of Alexanders princes ſhall be more mighty: for he ſhould have both Aſia & Syria.

[n] That is, Berenice the daughter of Ptolemeus Philadelphus ſhalbe given in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt ſhould have a continuall peace together.

[o] That force and ſtrength ſhall not continue: for ſoone after Berenice and her yong ſonne after her husbands death, was ſlaine of her ſtepſonne Seleucus Calinicus the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake.

[p] Neither Ptolemeus nor Antiochus.

[q] Some reade, ſeede, meaning the childe begotten of Berenice.

[r] Some reade, ſhe that begate her, and thereby underſtand her nurſe, which brought her up: ſo that all they that were occaſion of this mariage, were deſtroyed.

[ſ] Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus ſhould ſucceede in the kingdome being of the ſame ſtocke that Berenice was.

[t] To revenge the ſiſters death againſt Antiochus Calinicus king of Syria.

[u] For this Ptolemeus reigned ſixe and fourtie yeeres.

[x] Meaning, Seleucus and Antiochus the great, the ſons of Calinicus ſhall make warre againſt Ptolemeus Philopater the ſon of Philadelphus.

[y] For his elder brother Seleucus died, or was ſlaine while the warres were preparing.

[z] That is, Philopater when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo readie to inuade Egypt.

[a] For Antiochus had ſixe thouſand horſemen, and threeſcore thouſand footemen.

[b] After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

[c] For not onely Antiochus came againſt him but alſo Philip King of Macedonia, and theſe two brought great power with them.

[d] For vnder Onias which falſely alledged that place of Iſa. 19, 19. certaine of the Iewes retired with him into Egypt to fulfill this prophecie: alſo the Angel ſheweth that all theſe troubles which are in the Church, are by the prouidence and counſell of God.

[e] The Egyptians where not able to reſiſt Scopas Antiochus captaine.

[f] Hee ſheweth that he ſhall not onely afflict the Egyptians, but alſo the Iewes, and ſhall enter into their countrey, whereof hee admoniſheth them before, that they may know that all theſe things came by Gods prouidence.

[g] This was the ſecond battell that Antiochus fought againſt Ptolemeus Epiphanes.

[h] To wit, a beautifull woman which was Cleopatra Antiochus daughter.

[i] For hee regarded not the life of his daughter in reſpect of the kingdome of Egypt.

ſhe

[k] ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turne his face vnto the [l] yles, & ſhall take many, but a prince [m] ſhall cauſe his ſhame to light vpon him, beſides that he ſhall cauſe his owne ſhame to turne vpon [n] himſelfe.

19 For hee ſhall turne his face towardes the fortes of [o] his owne land: but hee ſhall be ouerthrowen and fall, and be no more [p] found.

20 [q] Then ſhall ſtand vp in his place in the glory of the kingdome, one that ſhall raiſe taxes: but after few dayes he ſhall be deſtroyed, neither in [r] wrath, nor in battell.

21 And in his place ſhall ſtand vp a [ſ] vile perſon, to whom they ſhall not giue the honour of the kingdome: but hee ſhall come in peaceably and obteine the kingdome by flatteries.

22 And the [t] armes ſhalbe ouerthrowen with a flood before him, and ſhall be broken: and alſo the prince of the [u] couenant.

23 And after [x] the league *made* with him, hee ſhall worke deceitfully: for he ſhall come vp, and ouercome with a [y] ſmall people.

24 He ſhall enter into the quiet and plentifull prouince, and he ſhall doe that which his fathers [z] haue not done, nor his fathers fathers: he ſhall diuide among them the pray and the ſpoyle, and the ſubſtance, yea, and he ſhall forecaſt his deuiſes againſt the ſtrong holds, euen for a [a] time.

25 Alſo he ſhall ſtirre vp his power, and his courage againſt the King of the South, with a great armie, and the King of the South ſhall be ſtirred vp to battell with a very great and mighty army: but he ſhall not [b] ſtand: for they ſhall forecaſt and practiſe againſt him.

26 Yea, they that feede of the portion of [c] his meate, ſhall deſtroy him: and his armie [d] ſhall ouerflow: and many ſhall fall, and be ſlaine.

27 And both theſe Kings hearts *ſhalbe* to doe [e] miſchiefe, and they ſhall talke of deceit at one table: but it ſhall not auaile: for [f] yet the ende *ſhalbe* at the time appointed.

28 Then ſhall hee returne into his land with great [g] ſubſtance: for his heart ſhalbe againſt the holy couenant: ſo ſhall he doe and returne to his owne land.

29 At the time appointed hee ſhall returne, and come toward the South: but the laſt ſhall not be as the firſt.

30 For the ſhippes [h] of Chittim ſhall come againſt him: therefore he ſhalbe ſorie and returne and fret againſt the holy couenant: ſo ſhall hee doe, he ſhall euen returne [i] and haue intelligence with them that forſake the holy couenant.

31 And armes [k] ſhall ſtand on his part, and they ſhall pollute the Sanctuary [l] of ſtrenght, and ſhall take away the dayly *ſacrifice*, and they ſhall ſet vp the abominable deſolation.

32 And ſuch as wickedly [m] breake the couenant, ſhall he cauſe to ſinne by flatterie: but the people that doe know their God, ſhall preuaile and proſper.

33 And they that vnderſtand among the [n] people, ſhall inſtruct many: [o] yet they ſhall fall by ſword, and by flame, by captiuitie and by ſpoyle many dayes.

34 Now when they ſhall fall, they ſhalbe holpen with a [p] little helpe: but many ſhall cleave vnto them [q] fainedly.

35 And ſome of them [r] of vnderſtãding ſhall fall to try them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the [ſ] king ſhall doe what him liſt: he ſhall exalt himſelfe, and magnifie himſelfe againſt all, *that is* God, and ſhall ſpeake marueilous things againſt the God of gods, and ſhall proſper, till the wrath [t] be accompliſhed: for the determination is made.

37 Neither ſhall he regard the [u] God of his fathers, nor the deſires [x] of women, nor care for any God: for he ſhall magnifie himſelfe aboue all.

38 But in his place ſhall he honour the [y] god Mauzzim, and the god whom his fathers knew not, ſhall he honour with [z] gold and with ſiluer, and with precious ſtones, and pleaſant things.

39 Thus ſhall he doe in [a] the holdes of Mauzzim with a ſtrange God whom he ſhall acknowledge: he ſhall increaſe *his* glory, and ſhall cauſe them to rule ouer many, and ſhall diuide the land for gaine.

40 And at the ende of time ſhall the king of the [b] South puſh at him, and the king of the North ſhall come againſt him like a whirlewinde with charets, and with horſemen, and with many ſhips, and hee ſhall enter into the countreyes, and ſhall ouerflow and paſſe through.

41 He ſhall enter alſo into the [c] pleaſant land, and many *countreyes* ſhalbe ouerflowen: but theſe ſhall eſcape out of his hand, *euen* Edom and Moab, and the chiefe of the children of Ammon.

42 He ſhall ſtretch forth his hands alſo vpon the countreys, and the land of Egypt ſhall not eſcape.

43 But he ſhall haue power ouer the treaſures of gold and of ſiluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he ſhall paſſe.

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k She ſhall not agree to his wicked counſell, but ſhall loue her huſband, as her duety requireth, and not ſeeke his deſtruction.

l That is, toward Aſia, Grecia, and thoſe yles which are in the Sea called Mediterraneum: for the Iewes called all countreyes yles which were diuided from them by ſea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambaſſadours to ſhame in all places, Attilius the Conſull, or Lucius Scipio put him to flight, and cauſed his ſhame to turne on his owne head.

n By his wicked life, and obeying of fooliſh counſel.

o For feare of the Romanes hee ſhall flee to his holds.

p For when as vnder the pretence of pouertie he would have robbed the Temple of Iupiter Dodoneus, the countrey men ſlew him.

q That is, Seleucus ſhall ſucceede his father Antiochus.

r Not by forren enemies, or battel, but by treaſon.

ſ Which was Antiochus Epiphanes, who as is thought was the occaſion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers ſonne of the kingdome, and vſurped the kingdom without the conſent of the people.

t He ſheweth that great forreine powers ſhall come to helpe the yong ſonne of Seleucus againſt his vncle Antiochus: and yet ſhall be ouerthrowen. u Meaning, Petolemeus Philopaters ſonne who was this childes coſin germane, and is here called the prince of the couenant, becauſe he was the chiefe, and all other followed his conduct. x For after the battel Philometor and his vncle Antiochus made a league. y For he came vpon him at vnawares, and when he ſuſpected his vncle Antiochus nothing. z Meaning, in Egypt. a Hee will content himſelfe with the ſmall holds for a time, but euer labour by craft to attaine to the chiefeſt. b He ſhall be ouercome with treaſon. c Signifying his princes and the chiefe about him. d Declaring that his ſouldiers ſhall braſt out and venture their life to ſlay and to be ſlaine for the ſafegard of their prince. e The vncle and he nephew ſhall take truce, and banket together, yet in their hearts they ſhall imagine miſchiefe one againſt the other. f Signifying, that it ſtandeth not in the counſell of men to bring things to paſſe, but in the prouidence of God, who ruleth the Kings by a ſecret bridle, that they cannot doe what they liſt themſelues. g Which he ſhall take of the Iewes in ſpoyling Ieruſalem and the Temple, and this is told them before to mooue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power ſhall come againſt him: for P. Popilius the Ambaſſadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came againſt the people of God the ſecond time. i With the Iewes which ſhall forſake the couenant of the Lord: for firſt he was called againſt the Iewes by Iaſon the hie Prieſt, and this ſecond time by Menelaus.

k A great faction of the wicked Iewes ſhall hold with Antiochus.

l So called becauſe the power of God was nothing diminiſhed, although this tyrant ſet up in the Temple the image of Iupiter Olympius, and ſo began to corrupt the pure ſervice of God.

m Meaning, ſuch as bare the name of Iewes, but indeed were nothing leſſe, for they ſolde their ſoules, and betreyed their brethren for gaine.

n They that remaine conſtant among the people ſhall teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to conſtancie, although they ſhould periſh a thouſand times, and though their miſeries endure never ſo long.

p As God will not leave his Church deſtitute, yet will he not deliver it all at once, but ſo helpe, as they may ſtill ſeeme to fight vnder the croſſe, as hee did in the time of the Maccabees, whereof he here propheciеth.

q That is, there ſhall be even of this ſmall number many hypocrites.

r To wit, of them that feare God and will loſe their life for the defence of true religion. Signifying alſo that the Church muſt continually be tried and purged, and ought to looke for one perſecution after another: for God hath appointed the time: therefore we muſt obey. ſ Becauſe the Angels purpoſe is to ſhew the whole courſe of the perſecutions of the Iewes unto the comming of Chriſt, he now ſpeaketh of the Monarchy of the Romanes which he noteth by the name of a King, who were without religion and condemned the true God. t So long the tyrants ſhall preuaile as God hath appointed to puniſh his people: but he ſheweth that it is but for a time. u The Romans ſhall obſerve no certaine forme of religion as other nations, but ſhall change their gods at their pleaſures, yea, contemne them and preferre themſelues to their gods. x Signifying that they ſhould be without all humanitie: for the loue of women is taken for ſingular or great loue, as 2. Sam. 1, 26. y That is, the god of power and riches, they ſhall eſteeme their owne power aboue all their gods and worſhip it. z Vnder pretence of worſhipping the gods, they ſhall enrich their city with the moſt precious iewels of all the world, becauſe that hereby all men ſhould have them in admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worſhipped them in their temples, leaſt they ſhould haue bene deſpiſed as Atheiſts: but this was to increaſe their fame and riches: and when they gate any countrey, they ſo made others the rulers thereof, that the profit ever came to the Romanes. b That is, both the Egyptians and the Syrians ſhall at length fight againſt the Romanes, but they ſhall be ouercome. c The Angel forewarneth the Iewes that when they ſhould ſee the Romanes invade them, and that the wicked ſhould eſcape their hands, that then they ſhould not thinke but that all this was done by Gods prouidence, foraſmuch as hee warned them of it ſo long afore, and therefore he would ſtill preſerue them.

44 But the tidings out of the Eaſt and the North ſhall [d] trouble him: therefore hee ſhall goe forth [e] with great wrath to deſtroy and roote out many.

45 And he ſhall plant the tabernacles [f] of his palace betweene the ſeas in the glorious *and* holy mountaine, yet he ſhall come to his end, and none ſhall helpe him.

[d] Hearing that Craſſus was ſlaine, and Antonius diſcomfited.

[e] For Auguſtus ouercame the Parthians, and recouered that which Antonius had loſt.

[f] The Romanes after this reigned quietly throughout all countreyes, and from ſea to ſea, and in Iudea: but at length for their cruelty God ſhall deſtroy them.

CHAP. XII.

1 *Of the deliuerance of the Church by Chriſt.*

ANd at that [a] time ſhall Michael ſtand vp, the great prince, which ſtandeth for the children of thy people, and there ſhallbe a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time: and at that time thy people ſhall be deliuered, euery one that ſhall be found written in the booke.

2 And many [b] of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt.

3 And they that be [c] wiſe, ſhall ſhine, as the brightnes of the firmament: and they that [d] turne many to righteouſneſſe, *ſhall ſhine* as the ſtarres, for euer and euer.

4 But thou, O Daniel, [e] ſhut vp the words, and ſeale the booke [f] till the end of the time: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the brinke of the [g] riuer, and the other on that ſide of the brinke of the riuer.

6 And *one* ſayd vnto the man cloathed in linen, which was vpon the waters of the riuer, When *ſhallbe* the end of theſe wonders?

7 And I heard the man cloathed in linen which was vpon the waters of the riuer, when hee held vp his [h] right hand and his left hand vnto heauen, and ſware by him that liueth for euer, that *it ſhall tary* for a [i] time two times and an halfe: and when he ſhall haue accompliſhed [k] to ſcatter the power of the holy people, all theſe things ſhallbe finiſhed.

8 Then I heard it, but I vnderſtood it not: thē ſaid I, O my Lord, what ſhallbe the end of theſe things?

9 And he ſayd, Go thy way Daniel: for the words are cloſed vp, and ſealed, till the end of the time.

10 Many ſhallbe purified, made white, and tried: but the wicked ſhall doe wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the [l] daily *ſacrifice* ſhallbe taken away, and the abominable deſolation ſet vp, there [m] *ſhallbe* a thouſand, two hundred and ninety dayes.

12 Bleſſed *is he* that waiteth and commeth to the thouſand, three hundreth and [n] fiue and thirty daies.

13 But goe [o] thou thy way till the end *be*: for thou ſhalt reſt and ſtand vp in thy lot, at the end of the dayes.

[a] The Angel here noteth two things: firſt that the Church ſhallbe in great affliction and trouble at Chriſts comming, and next that God will ſend his Angel to deliuer it, whom here hee calleth Michael, meaning Chriſt, which is publiſhed by the preaching of the Goſpel.

[b] Meaning, all ſhall riſe at the generall reſurrection, which thing he here nameth becauſe the faithfull ſhould haue euer reſpect to that: for in the earth there ſhall be no ſure comfort.

[c] Who haue kept the true feare of God and his religion.

[d] He chiefly meaneth the miniſters of Gods word, and next all the faithfull which inſtruct the ignorant, and bring them to the true knowledge of God.

[e] Though the moſt part deſpiſe this prophecie, yet keepe thou it ſure and eſteeme it as a treaſure.

[f] Till the time that God hath appointed for the full reuelation of theſe things: and then many ſhall runne to and fro to ſearch the knowledge of theſe myſteries which things they obtaine now by the light of the Goſpel.

[g] Which was Tygris.

[h] Which was as were a double oath, and did the more confirme the thing.

[i] Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an end.

[k] When the Church ſhallbe ſcattered and diminiſhed in ſuch ſort as it ſhall ſeeme to haue no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Law.

[m] Signifying that the time ſhall be long of Chriſts ſecond comming, and yet the children of God ought not to be diſcouraged, though it be deferred.

[n] In this number he addeth a moneth and an halfe to the former number, ſignifying that it is not in man to appoint the time of Chriſts comming, but that they are bleſſed that patiently abide his appearing.

[o] The Angel warneth the Prophet patiently to abide, till the time appointed come, ſignifying that hee ſhould depart this life, and riſe againe with the elect, when God had ſufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

AFter that the ten tribes had fallen avvay from God by the vvicked and ſubtill counſell of Ieroboam the ſonne of Nebat, and in ſtead of his true ſeruice commanded by his vvord, vvorſhipping him according to their ovvne fantaſies and traditions of men, giuing themſelues to moſt vile idolatry and ſuperſtition, the Lord from time to time ſent them Prophets to call them to repentance: but they grevv euen vvorſe and vvorſe, and ſtill abuſed Gods benefits. Therefore novv vvhen their proſperitie vvas at the higheſt vnder Ieroboam, the ſonne of Ioaſh, God ſent Hoſea and Amos to the Iſraelites (as hee did at the ſame time Iſaiah and Micah to them of Iudah) to condemne them of their ingratitude: and vvhereas they thought themſelues to be greatly in the fauour of God, and to be his people, the Prophet calleth them baſtards and children borne in adulterie: and therefore ſhevveth them that God vvould take avvay their kingdom, and giue them to the Aſſyrians to be led avvay captiues. Thus Hoſea faithfully executed his office for the ſpace of ſeuenty yeeres, though they remained ſtill in their vices and vvickedneſſe and derided the Prophets, and contemned Gods iudgements. And becauſe they ſhould neither be diſcouraged vvith threatning onely, nor yet flatter themſelues by the ſvveetnes of Gods promiſes, he ſetteth before them the tvvo principall parts of the Lavv, vvhich are the promiſe of ſaluation, and the doctrine of life: for the firſt part he directeth the faithfull to Meſſiah, by vvhom only they ſhould haue true deliuerance: and for the ſecond, he vſeth threatnings and menaces to bring them from their vvicked maners and vices, and this is the chiefe ſcope of all the Prophets, either by Gods promiſes to allure them to be godly, or elſe by threatnings of his iudgements to feare them from vice: and albeit that the vvhole Lavv conteine theſe tvvo points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time wherein Hoſea prophecied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Chriſt is the head of all people.*

THe word of the Lord that came vnto Hoſea the ſonne of Beeri, in the dayes [a] of Vzziah, Iotham, Ahaz, *and* Hezekiah, [b] kings of Iudah, and in the daies of Ieroboam the ſonne of Ioaſh king of Iſrael.

2 At the beginning the Lord ſpake by Hoſea, and the Lord ſaid vnto Hoſea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredome, *departing* from the Lord.

3 So he went, and tooke [d] Gomer the daughter of Diblaim, which conceiued and bare him a ſonne.

4 And the Lord ſaid vnto him, Call his name [e] Izreel: for yet a little, and I will viſit the blood of Izreel vpon the houſe of [f] Iehu, and will cauſe to ceaſe the kingdome of the houſe of Iſrael.

[a] Called alſo Azariah, who being a leper was deſpoſed from his kingdom.

[b] So that it may be gathered by the reigne of theſe foure kings, that he preached aboue threeſcore yeeres.

[c] That is, one that of long time hath accuſtomed to play the harlot: not that the Prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God to ſet foorth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

[d] Gomer ſignifieth a conſumption or corruption, and Diblaim cluſters of figs, declaring that they were all corrupt like rotten figs.

[e] Meaning, that they ſhould be no more called Iſraelites of thē which name they boaſted becauſe Iſrael did preuaile with God: but that they were as baſtards, and therefore ſhould be called Izreelites, that is ſcattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab where Iehu ſhed ſo much blood, 1. King. 10, 8.

[f] I will be reuenged vpon Iehu for the blood that he ſhed in Izreel: for albeit God ſtirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God as the end declared: for he built vp that idolatrie which he had deſtroyed,

5 And at that [g] day will I alſo breake the bow of Iſrael in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and *God* ſayd vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the houſe of Iſrael, but I will vtterly [i] take them away.

7 Yet I will haue mercy vpon the houſe of Iudah, and will [k] ſaue them by the Lord their God, and will not ſaue them by bowe, nor by ſword, nor by battell, by horſes, nor by horſemen.

8 Now when ſhee had wained Lo-ruhamah, ſhe conceiued, and bare a ſonne.

9 Then ſaid *God*, Call his name [l] Lo-ammi: for ye are not my people, therfore wil I not be yours.

10 Yet the number of the [m] children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor told: and in the place where it was ſayd vnto them, Ye are not my people, it ſhall be ſaid vnto them, *Ye are* the ſonnes of ye liuing God.

11 Then ſhall the children of Iudah, and the children of Iſrael be [n] gathered together, and appoint themſelues one head, and they ſhall come vp out of the land: for great *is* the [o] day of Izreel.

[g] When the meaſure of their iniquitie is full, and I ſhall take vengeance and deſtroy all their policie and force.

[h] That is, not obtaining mercie: whereby he ſignifieth, that Gods fauour was departed from them.

[i] For the Iſraelites neuer returned after that they were taken captiues by the Aſſyrians.

[k] For after their captiuity he reſtored him miraculouſly by the meanes of Cyrus, Ezra.1.1.

[l] That is, not my people.

[m] Becauſe they thought that God could not haue bene true in his promiſe except he had preſerued them, he declareth though they were deſtroyed, yet the true Iſraelites which are the ſonnes of the promiſe, ſhould be without number, which ſtand both of the Iewes and the Gentiles, Rom.9,26.

[n] To wit, after the captiuitie of Babylon when the Iewes were reſtored, but chiefly this is referred to the time of Chriſt, who ſhould be the head both of the Iewes and Gentiles.

[o] The calamitie and deſtruction of Izreel ſhall be ſo great, that to reſtore them ſhalbe as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *Hee ſheweth their idolatry and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your ſiſters, Ruhamah,

2 Plead with your [b] mother: plead *vvith her:* for ſhe is not my wife, neither am I her husband: but let her take away her fornications out of her ſight, & her adulteries [c] frõ betweene her breaſts.

3 Leaſt I ſtrip her naked, and [d] ſet her as in the day that ſhee was [e] borne, and make her as a wildernes, and leaue her like a dry land, and ſlay her for thirſt.

4 And I will haue no pitie vpon her children: for they be the [f] children of fornication.

5 For their mother hath played the harlot: ſhe that conceiued them, hath done ſhamefully: for ſhe ſayd, I will go after thy [g] louers that giue mee my bread and my water, my wooll, and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will ſtoppe [h] thy way with thornes, and make an hedge, that ſhee ſhall not finde her paths.

7 Though ſhee follow after louers, yet ſhall ſhe not come at them: though ſhee ſeeke them, yet ſhall ſhe not finde *them*: then ſhall ſhe ſay, [i] I will goe and returne to my firſt husband: for at that time was I better then now.

8 Now ſhee did not know that I [k] gaue her corne, and wine, and oyle, and multiplied her ſiluer and golde, *vvhich* they beſtowed vpon Baal.

9 Therefore will I returne, and take away [l] my corne in the time thereof, and my wine in the ſeaſon thereof, and will recouer my wooll and my flaxe *lent*: to couer her ſhame.

10 And now will I diſcouer her [m] lewdneſſe in the ſight of her louers, and no man ſhall deliuer her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her new moones, and her Sabbaths, and all her ſolemne feaſts.

12 And I will deſtroy her vines and her figtrees, whereof ſhee hath ſayd, Theſe are my rewards that my louers haue giuen mee: and I will make them as a foreſt, and the wilde beaſtes ſhall eate them.

13 And I will viſit vpon her the dayes of [n] Baalim, wherein ſhe burnt incenſe to them: and ſhe decked her ſelfe with her [o] earerings and her iewels, and ſhe followed her louers, and forgate mee, ſaith the Lord.

14 Therefore behold, I will [p] allure her, and bring her into the wilderneſſe, and ſpeake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley [q] of Achor for the doore of hope, and ſhee ſhall [r] ſing there as in the dayes of her youth, and as in the day when ſhe came vp out of the land of Egypt.

16 And at that day, ſaith the Lord, thou ſhalt call me [ſ] Iſhi, and ſhalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their [u] names.

18 And in that day will I make a couenant for them with the [x] wilde beaſts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bow, and the ſword and the battell out of the earth: and will make them to ſleepe ſafely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteouſnes, and in iudgement, and in mercy, and in compaſſion.

20 I will euen marry thee vnto me in [y] faithfulneſſe, and thou ſhalt know the Lord.

21 And in that day I will heare, ſaith the Lord, I will *euen* heare [z] the heauens, & they ſhall heare the earth.

22 And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Izreel.

23 And I will ſowe her vnto me in the earth, and I will haue mercy vpon her, that was not pitied, and I will ſay to them which were not my people, Thou art my people. And they ſhall ſay, *Thou art* my God.

[a] Seeing that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering that ye are my people on whom I will have mercy.

[b] God ſheweth that the fault was not in him, but in their Synagogue, and their idolatries, that hee forſooke them, Iſa.50,1.

[c] Meaning, that their idolatry was ſo great, that they were not aſhamed, but boaſted of it, Ezek.16,25.

[d] For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie and certaine ſignes of his favour, but if they continued ſtill, he would utterly deſtroy them.

[e] When I brought her out of Egypt, Ezek.16,4.

[f] That is, baſtards and begotten in adulterie.

[g] Meaning, the idole which they ſerved, & by whom they thought they had wealth and abundance.

[k] I will puniſh thee that then thou mayeſt try whether thine idoles can helpe thee, and bring thee into ſuch ſtreightneſſe that thou ſhalt have no luſt to play the wanton.

[i] This hee ſpeaketh of the faithfull, which are truely converted, and alſo ſheweth the uſe and profit of Gods rods.

[k] This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles.

[l] Signifying, that God will take away his benefits when man by his ingratitude doeth abuſe them.

[m] That is, all her ſervice, ceremonies and inventions whereby ſhee worſhipped her idoles.

[n] I will puniſh her for her idolatrie.

[o] By ſhewing how harlots trim themſelues to pleaſe others, he declareth how that ſuperſtitious idolaters ſet a great part of their religion, in decking themſelues on their holy dayes.

[p] By my benefits in offring her grace and mercy, euen in that place where ſhe ſhall thinke her ſelfe deſtitute of all helpe and comfort.

[q] Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Ioſh.7.26. and is called the doore of hope, becauſe it was a departing from death and an entrie into life.

[r] Shee ſhall then prayſe God as ſhe did when ſhe was deliuered out of Egypt.

[ſ] That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

[t] That is, my maſter: which name was applied to their idoles.

[u] No idolatry ſhall once come into their mouth, but they ſhall ſerue me purely according to my word.

[x] Meaning, that hee will ſo bleſſe them that all creatures ſhall fauour them.

[y] With a couenant that neuer ſhall be broken.

[z] Then ſhall the heauen deſire raine for the earth which ſhall bring foorth for the vſe of man.

* *Rom.9,25. 1.Pet.2,10.*

CHAP. III.

1 *The Iewes ſhall be caſt off for their idolatrie.* 5 *Afterward they ſhall returne to the Lord.*

THen ſayd the Lord to me, [a] Goe yet, *and* love a woman (beloved of *her* husband, and was an harlot) according to the love of the Lord toward the children of Iſrael: yet they looked to other gods, and [b] loved the wine bottels.

2 So [c] I bought her to mee for fifteene *pieces* of ſilver, and for an homer of barley, and an halfe *homer* of barley.

3 And I ſayd unto her, Thou ſhall abide with [d] me many dayes: thou ſhalt not play the harlot, and thou ſhalt be to none *other* man, and I will be ſo unto thee.

4 For the children of Iſrael ſhall [e] remaine

[a] Herein the Prophet repreſenteth the perſon of God which loved his Church before he called her, and did not withdraw the ſame when ſhee gave her ſelfe to idoles.

[b] That is, gave themſelves wholly to pleaſure, and could not take up, as they that are given to drunkenneſſe.

[c] Yet I loved her and payed a ſmall portion for her, leaſt ſhee perceiving the greatneſſe of my love, ſhould have abuſed mee, and not bene under duetie: for fifteene pieces of ſilver were but halfe the price of a ſlave, Exod.21.32.

[d] I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.

[e] Meaning, not onely all the time of their captivitie, but alſo unto Chriſt.

many dayes without a king & without a [f] prince, and without an offring, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael conuert and ſeeke the Lord their God, and [g] Dauid their king, and ſhall feare the Lord and his goodneſſe in the latter dayes.

f That is, they ſhould neither haue policie nor religion, and their idoles alſo wherein they put their confidence, ſhould be deſtroyed.

g This is meant of Chriſts kingdome, which was promiſed vnto Dauid to be eternall, Pſal.72, 17.

CHAP. IIII.

A complaint againſt the people and the prieſts of Iſrael.

HEare the word of the Lord, yee children of Iſrael: for the Lord [a] hath a controuerſie with the inhabitants of the land, becauſe there is no trueth, nor mercie, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore ſhall the land mourne, and euery one that dwelleth therein ſhalbe cut off, with the beaſts of the field, and with the foules of the heauen, and alſo the fiſhes of the ſea ſhalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people *are* as they that rebuke the Prieſt.

5 Therefore ſhalt thou fall in the [d] day, and the Prophet ſhall fall with thee in the night, and I will deſtroy thy [e] mother.

6 My people are deſtroyed for lacke of knowledge: becauſe [f] thou haſt refuſed knowledge, I will alſo refuſe thee that thou ſhalt be no Prieſt to me: and ſeeing [g] thou haſt forgotten the Law of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 [i] They eate vp the ſinnes of my people, and lift vp their mindes in their iniquitie.

9 And there ſhalbe like people like [k] prieſt: for I will viſit their wayes vpon them, and reward them their deedes.

10 For they ſhall eat, and not haue enough, they ſhall [l] commit adultery, and ſhall not increaſe, becauſe they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and new wine take away *their* heart.

12 My [n] people aske counſell at their ſtockes, and their ſtaffe teacheth them: for the [o] ſpitit of fornications hath cauſed *them* to erre, and they haue gone a whoring from vnder their God.

13 They ſacrifice vpon the tops of the mountaines, and burne incenſe vpon the hils vnder the okes, and the poplar tree, and the elme, becauſe the ſhadow therof is good: therefore your daughters ſhall be [p] harlots, and your ſpouſes ſhall be whores.

14 I will not [q] viſit your daughters when they are harlots, nor your ſpouſes, when they are whores: for they themſelues are ſeparated with harlots, and ſacrifice with whores: therefore the people that doeth not vnderſtand, ſhall fall.

a Becauſe the people would not obey the admonitions of the Prophet, he citeth them before the iudgement ſeat of God, againſt whom they chiefly offended, Iſa.7,13. zech. 12,10. mich. 6, 1,2.

b In euery place appeareth a libertie to moſt hainous vices, ſo that one followeth in the necke of another.

c As though he would ſay that it were in vaine to rebuke them: for no man can abide it: yea, they will ſpeake againſt the prophets and prieſts whoſe office it is chiefly to rebuke them.

d Ye ſhall periſh all together the one becauſe hee would not obey, and the other, becauſe he would not admoniſh.

e That is, the Synagogue wherein thou boaſteſt.

f That is, the Prieſts ſhall be caſt off, becauſe that for lacke of knowledge, they are not able to execute their charge, and inſtruct others, Deut.33.3. Mal.2.7.

g Meaning, the whole body of the people, which were wearie with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Prieſts ſeeke to eate the peoples offrings, and flatter them in their ſinnes.

k Signifying, that as they haue ſinned together, ſo ſhall they be puniſh together.

l Shewing that their wickedneſſe ſhalbe puniſhed on all ſorts: for though they thinke by the multitude of wiues to haue many children, yet they ſhalbe deceiued of their hope.

m In giuing themſelues to pleaſures, they become like bruit beaſtes.

n Thus he ſpeaketh by deriſion in calling them his people, which now for their ſinnes they were not: for they ſought helpe of ſtockes and ſtickes.

o They are caried away with a rage.

p Becauſe they take away Gods honour, and giue it to idoles: therefore he will giue them vp to their luſts, that they ſhall diſhonour their owne bodies, Rom. 1. 28.

q I will not correct your ſhame to bring you to amendement, but let you runne headlong to your owne damnation.

15 Though thou Iſrael, play the harlot, *yet* [r] let not Iudah ſinne: come not ye vnto [ſ] Gilgal, neither goe ye vp to [t] Beth-auen, nor ſweare, The Lord liueth.

16 For Iſrael is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him alone.

18 Their drunkenneſſe ſtinketh: they haue committed whoredome: their rulers loue *to ſay* with ſhame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they ſhalbe aſhamed of their ſacrifices.

r God complaineth that Iudah is infected, and willeth them to learne to returne in time.

ſ For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatrie, hee would not that his people ſhould reſort thither.

t He calleth Bethel, that is, the houſe of God, Beth-auen, that is, the houſe of iniquitie, becauſe of their abominations ſet vp there, ſignifying that no place is holy, where God is not purely worſhipped.

u God will ſo diſperſe them, that they ſhall not remaine in any certaine place.

x They are ſo impudent in receiuing bribes, that they will command men to bring them vnto them.

y To cary them ſuddenly away.

CHAP. V.

1 Againſt the Prieſts and rulers of Iſrael. 13 The helpe of man is in vaine.

O Yee Prieſts, heare this, and hearken yee, O houſe of Iſrael, and giue ye eare, O houſe of the King: for iudgement is toward you, becauſe you haue beene a [a] ſnare on Mizpah, and a net ſpred vpon Tabor.

2 Yet they were profound to decline to [b] ſlaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou art become an harlot, *and* Iſrael is defiled.

4 They will not giue their minds to turne vnto their God: for the ſpirit of fornication is in the mids of them, & they haue not knowen the Lord.

5 And the [e] pride of Iſrael doeth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquitie: Iudah alſo ſhall fall with them.

6 They ſhall goe with their ſheepe, and with their bullockes, to ſeeke the Lord: but they ſhall not finde him: *for* he hath withdrawen himſelfe from them.

7 They haue tranſgreſſed againſt the Lord: for they haue begotten [f] ſtrange children: now ſhall [g] a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, *and* the ſhaume in Ramah: cry out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael haue I cauſed to [i] know the trueth.

10 The princes of Iudah were like them that [k] remooue the bound: *therefore* will I power out my wrath vpon them like water.

11 Ephraim is oppreſſed *and* broken in iudgement, becauſe he willingly walked after the [l] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the houſe of Iudah as a rottenneſſe.

13 When Ephraim ſaw his ſickeneſſe, and Iudah his wound, then went Ephraim vnto [m] Aſſhur, and ſent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wound:

14 For I will be vnto Ephraim as a lion, and as a lions whelpe, to the houſe of Iudah: I, *euen* I will ſpoyle and goe away: I will take away, and none ſhall reſcue it.

15 I will go, *and* returne to my place, till they acknowledge their fault, and ſeeke mee: in their affliction, they will ſeeke me diligently.

a The Prieſts and Princes catched the poore people in their ſnares, as the foulers did the birds, in theſe two high mountaines.

b Notwithſtanding they ſeemed to be giuen altogether to holines, and to ſacrifices which here hee calleth ſlaughter in contempt.

c Though I had admoniſhed them continually by my Prophets.

d They boaſted themſelues not onely to be Iſraelites, but alſo Ephramites, becauſe their king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are degenerate, ſo that there is no hope in them.

g Their deſtruction is not far off.

h That is, all Iſrael comprehended vnder this part, ſignifying that the Lordes plagues ſhould purſue them from place to place till they were deſtroyed.

i By the ſucceſſe they ſhall know that I haue ſurely determined this.

k They haue turned vpſide down all politicall order and all maner of religion.

l To wit, after king Ieroboams commandement, and did not rather follow God.

m In ſtead of ſeeking for remedie at Gods hand.

n Who was king of the Aſſyrians.

CHAP. VI.

1 *Affliction cauſeth a man to turne to God.* 9 *The wickedneſſe of the Prieſts.*

COme, and let [a] vs returne to the Lord: for he hath ſpoyled, and hee will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two dayes will [b] hee reuiue vs, *and* in the third day he will raiſe vs vp, and we ſhall liue in his ſight.

3 Then ſhall we haue knowledge, and indeuour our ſelues to know the Lord: his going forth is prepared as the morning, and he ſhal come vnto vs as the raine, *and* as the latter raine vnto the earth.

4 O Ephraim, what ſhall I doe vnto thee? O Iudah, how ſhall I intreat thee? for [c] your goodneſſe *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue ſlaine them by the words of my mouth, and thy [e] iudgements *vvere as* the light that goeth foorth.

6 For I deſired [f] mercy, and not ſacrifice, and the knowledge of God more then burnt offrings.

7 But they [g] like men haue tranſgreſſed the couenant: there haue they treſpaſſed againſt me.

8 [h] Gilead *is* a city of them that worke iniquitie, *and is* polluted with blood.

9 And as theeues wait for a man, *ſo* the company of Prieſts murther in the way by conſent: for they worke miſchiefe.

10 I haue ſeene villenie in the houſe of Iſrael: there *is* the whoredome of Ephraim, Iſrael is defiled.

11 Yea, Iudah hath ſet a [i] plant for thee, whiles I would returne the captiuitie of my people.

[a] Hee ſheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

[b] Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

[c] You ſeeme to haue a certain holineſſe and repentance, but it is vpon the ſudden, and as a morning cloud.

[d] I haue ſtill laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not food to feed them, but a ſword to ſlay them.

[e] My doctrine which I taught thee, was moſt euident.

[f] He ſheweth to what ſcope his doctrine tended, that they ſhould ioyne the obedience of God, and the loue of their neighbour with outward ſacrifices.

[g] That is, like light and weake perſons. [h] Which was the place where the Prieſts dwelt, and which ſhould haue beene beſt inſtructed in my word. [i] That is, doeth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonneſſe of the people.* 12 *Of their puniſhment.*

WHen I would haue healed Iſrael, then the iniquitie of Ephraim was diſcouered, and the wickedneſſe of Samaria: for they haue dealt falſly: and [a] the thiefe commeth in, and the robber ſpoyleth without.

2 And they conſider not in their hearts, *that* I remember all their wickedneſſe: now their own inuentions haue beſet them about: they are in my ſight.

3 They make the [b] king glad with their wickedneſſe, and the princes with their lies.

4 They are all adulterers, *and* as a very [c] ouen heated by the baker, which ceaſeth from raiſing vp, *and* from kneading the dough vntill it be leauened.

5 *This is* the [d] day of our king: the princes haue made him ſicke with flagons of wine: hee ſtretcheth out his hand to ſcorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker ſleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himſelfe among the people: Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his ſtrength, and he knoweth it not: yea, [g] gray haires are here, and there vpon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face, and they doe not returne to the Lord their God, nor ſeeke him for all this.

11 Ephraim alſo is like a doue deceiued without [h] heart: they call to Egypt: they go to Aſſhur.

12 *But* when they ſhall goe, I will ſpred my net vpon them, *and* drawe them downe as the foules of the heauen: I will chaſtiſe them as their [i] Congregation hath heard.

13 Woe vnto them: for they haue fled away from me: deſtruction *ſhalbe* vnto them, becauſe they haue tranſgreſſed againſt me: though I haue [k] redeemed them, yet they haue ſpoken lies againſt me.

14 And they haue not cryed vnto mee with their hearts, [l] when they houled vpon their beds: [m] they aſſemble themſelues for corne, and wine, *and* they rebell againſt me.

15 Though I haue bound *and* ſtrengthened their arme, yet doe they imagine miſchiefe againſt me.

16 They returne, *but* not to the moſt hie: they are like a deceitfull bow: their princes ſhall fall by the ſword, for the rage [n] of their tongues: this ſhall be their deriſion in the land of Egypt.

[a] Meaning, that there was no one kind of vice among them, but that they were ſubiect to all wickedneſſe, both ſecret and open.

[b] They eſteeme their wicked king Ieroboam aboue God, and ſeeke but how to flatter and pleaſe him.

[c] He compareth the rage of the people to a burning ouen which the baker heateth, ſtill till his dough be leauened and raiſed.

[d] They vſed all riot and exceſſe in their feaſts, and ſolemnities whereby their king was ouercome with ſurfet, and brought into diſeaſes, and delighted in flatteries.

[e] By their occaſion God hath depriued them of all good rulers. [f] That is, hee counterfeited the religion of the Gentiles, yet is but as a cake baked on the one ſide, and raw on the other, that is, neither thorow hote, nor thorow colde, but partly a Iew, and partly a Gentile.

[g] Which are a token of his manifold afflictions.

[h] That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to ſeeke the helpe of man.

[i] According to my curſes made to the whole Congregation of Iſrael.

[k] That is, diuers times redeemed them, and deliuered them from death.

[l] When they were in affliction, and cried out for paine, they ſought not vnto me for helpe.

[m] They onely ſeeke their owne commoditie and wealth, and paſſe not for me their God.

[n] Becauſe they boaſt of their owne ſtrength, and paſſe not what they ſpeak againſt me and my ſeruants, Pſal. 73. 9.

CHAP. VIII.

1 *The deſtruction of Iudah and Iſrael, becauſe of their idolatrie.*

SEt the trumpet to thy [a] mouth, *he ſhall come* as an eagle againſt the Houſe of the Lord, becauſe they haue tranſgreſſed my couenant, and treſpaſſed againſt my Law.

2 Iſrael ſhall [b] cry vnto mee, My God, wee know thee.

3 Iſrael hath caſt off the thing that is good: the enemie ſhall purſue him.

4 They haue ſet vp a [c] king, but not by mee: they have made princes, and I knew it not: of their ſiluer and their gold haue they made them idols: therefore ſhall they be deſtroyed.

5 Thy calfe, O Samaria, hath caſt thee off: mine anger is kindled againſt them: how long will they be without [d] innocencie!

6 [e] For it came euen from Iſrael, the workeman made it, therefore it is not God: but the calfe of Samaria ſhall be *broken* in pieces.

7 For they haue [f] ſowen the winde, and they ſhall reape the wirlewind: it hath no ſtalke: the bud ſhall bring forth no meale: if ſo be it bring forth, the ſtrangers ſhall deuoure it.

8 Iſrael is deuoured, now ſhall they be among the Gentiles as a veſſell wherein *is* no pleaſure.

9 For they are gone vp to Aſſhur: *they are as* a [g] wilde aſſe alone by himſelfe: Ephraim hath hired louers,

10 Yet though they haue hired among the nations, now will I gather them and they ſhall ſorow a litle for the [h] burden of the king *and* the princes.

11 Becauſe Ephraim hath made many altars to ſinne, his altars *ſhalbe* to ſinne.

12 I haue written to them the great things of my Law: but they were counted as a [i] ſtrange thing.

13 They ſacrifice fleſh for the ſacrifices of mine offrings, and eat it: *but* the [k] Lord accepteth them not: now will he remember their iniquitie, and viſite their ſinnes: they ſhall returne to Egypt.

[a] God encourageth the Prophet to ſignifie the ſpeedie comming of the enemy againſt Iſrael, which was once the people of God.

[b] They ſhall cry like hypocrites, but not from the heart, as their deeds declare.

[c] That is, Ieroboam by whom they ſought their owne libertie, and not to obey my will.

[d] That is, vpright iudgement and godly life.

[e] Meaning, the calfe was inuented by themſelues, and of their fathers in the wilderneſſe.

[f] Shewing that their religion hath but a ſhow, and in it ſelfe is but vanitie.

[g] They neuer ceaſe, but runne to and fro to ſeeke helpe.

[h] That is, for the king and the princes ſhall lay vpon them: which meanes the Lord vſeth to bring them to repentance.

[i] Thus the idolaters count the word of God as ſtrange in reſpect of their owne inuentions.

[k] Saying that they offer it to the Lord, but he accepteth no ſeruice, which he himſelfe hath not appointed.

14 For Iſrael hath forgotten his maker, and buildeth Temples, and Iudah hath increaſed ſtrong cities: but I will ſend a fire vpon his cities, and it ſhall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuity of Iſrael.

Reioyce not, O Iſrael for ioy [a] as *other* people: for thou haſt gone a whoring from thy God: thou haſt loued [b] a reward vpon euery corne floore.

2 [c] The floore, and the wine preſſe ſhall not feed them, and the new wine ſhall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Aſſhur.

4 They ſhall not offer [d] wine to the Lord, neither ſhall their ſacrifices be pleaſant vnto him: *but they ſhall be* vnto them as the bread of mourners: all that eate thereof ſhall be polluted: for their bread [e] for their ſoules ſhall not come into the houſe of the Lord.

5 What will ye doe [f] then in the ſolemne day, and in the day of the feaſt of the Lord?

6 For loe, they are gone from [g] deſtruction: *but* Egypt ſhall gather them vp, and Memphis ſhall bury them: the nettle ſhall poſſeſſe the pleaſant *places* of their ſiluer, *and* the throne *ſhallbe* in their tabernacles.

7 The dayes of viſitation are come: the dayes of recompenſe are come: Iſrael ſhall know it: [h] the Prophet *is* a foole: the ſpirituall man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim [i] *ſhould be* with my God: *but* the Prophet *is* the ſnare of a fouler in all his waies, *and* hatred in the houſe of his God.

9 They [k] are deepely ſet: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſinnes.

10 I found Iſrael like [l] grapes in the wilderneſſe: I ſaw your fathers as the firſt ripe in the figge tree at her firſt time: *but* they went to Baal-Peor, and ſeparated themſelues vnto that ſhame, and *their* abominations were according to [m] their louers.

11 Ephraim their glory ſhall flee away like a bird: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I ſaw, *is as a tree* [o] in Tyrus planted in a cottage: but Ephraim ſhall bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breaſts.

15 All their wickedneſſe *is* in [q] Gilgal; for there doe I hate them: for the wickedneſſe of their inuentions, I will caſt them out of mine Houſe: I will loue them no more: all their princes are rebels.

16 Ephraim is ſmitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I ſlay euen the deareſt of their body.

17 My God will caſt them away, becauſe they did not obey him: and they ſhall wander among the nations.

CHAP. X.

1 Againſt Iſrael and his idoles. 14 His deſtruction for the ſame.

Iſrael *is* an [a] emptie vine, *yet* hath it brought foorth fruit vnto it ſelfe, *and* according to the multitude of the fruit thereof hee hath increaſed the altars: according to the [b] goodneſſe of their land they haue made faire images.

2 Their heart is [c] diuided: now ſhall they be found faulty: he ſhall breake downe their altars; he ſhall deſtroy their images.

3 For now they ſhall ſay, We haue no [d] King becauſe we feared not the Lord: and what ſhould a King doe to vs?

4 They haue ſpoken words, ſwearing falſly in making [e] a couenant: thus [f] iudgement groweth as wormewood in the furrowes of the fielde.

5 The inhabitants of Samaria ſhall [g] feare becauſe of the calfe of Beth-auen; for the people thereof ſhall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo brought to Aſſhur, for a preſent vnto king Iareb: Ephraim ſhall receiue ſhame, and Iſrael ſhall be aſhamed of his owne counſell.

7 Of Samaria, the king thereof is deſtroyed, as the fome vpon the water.

8 The high places alſo of [i] Auen ſhall be deſtroyed, *euen* the ſinne of Iſrael: the thorne and the thiſtle ſhall grow vpon their altars, and they ſhall ſay to the mountaines, * Couer vs, and to the hils, Fall vpon vs.

9 O Iſrael, thou haſt [k] ſinned from the dayes of Gibeah: there they [l] ſtood: the battell in Gibeah againſt the children of iniquitie did not [m] touch them.

10 It is my deſire [n] that I ſhould chaſtiſe them, and the people ſhall be gathered againſt them, when they ſhall gather themſelues in their two [o] furrowes.

11 And Ephraim *is as* an heifer vſed to delight in [p] threſhing: but I will paſſe by her [q] faire neck: I will make Ephraim to ride: Iudah ſhall plowe, *and* Iaakob ſhall breake his clods.

12 Sowe to your ſelues in righteouſneſſe: reape after the meaſure of mercy: [r] breake vp your fallow ground: for *it is* time to ſeeke the Lord, till he come and raine righteouſneſſe vpon you.

13 *But* you haue plowed wickednes: ye haue reaped iniquity: you haue eaten the fruit of lies: becauſe thou didſt truſt in thine owne wayes, *and* in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people, and all thy munitions ſhall be deſtroyed, as [ſ] Shalman deſtroyed Beth-arbel in the day

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[a] For though all other people ſhould eſcape, yet thou ſhalt be puniſhed.

[b] Thou haſt committed idolatry in hope of reward, and to haue thy barnes filled, Iere. 44,17. as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.

[c] Theſe outward things that thou ſeekeſt, ſhallbe taken from thee.

[d] All their doings both touching policy and religion, ſhallbe reiected as things polluted.

[e] The meat offring which they offred for themſelues.

[f] When the Lord ſhall take away all the occaſions of ſeruing him, which ſhall be the moſt grieuous point of your captiuitie, when ye ſhall ſee your ſelues cut off from God.

[g] Though they thinke to eſcape by fleeing the deſtruction that is at hand, yet ſhall they be deſtroyed in the place whither they flee for ſuccour.

[h] Then they ſhall know that they were deluded by them, who challenged to themſelues to be their prophets and ſpirituall men.

[i] The Prophets duety is to bring men to God, and not to be a ſnare to pull them from God.

[k] This people is ſo rooted in their wickedneſſe, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19, 22.

[l] Meaning, that he ſo eſteemed them and delited in them.

[m] They were as abominable vnto me, as their louers the idoles.

[n] Signifying, that God would deſtroy their children by theſe ſundry means, and ſo conſume them by little and little.

[o] As they kept tender plants in their houſes in Tyrus to preſerue them from the cold ayre of the ſea, ſo was Ephraim at the firſt vnto mee, but now I will giue him to the ſlaughter.

[p] The Prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great ſlaughter ſhould come vpon their children.

[q] The chiefe cauſe of their deſtruction is, that they commit idolatry, and corrupt my Religion in Gilgal.

[a] Whereof though the grapes were gathered, yet euer as it gathered newe ſtrength, it increaſed new wickedneſſe, ſo that the correction which ſhould haue brought them to obedience, did but vtter their ſtubburneſſe.

[b] As they were rich and had abundance.

[c] To wit, from God.

[d] The day ſhall come that God ſhall take away their king, and then they ſhall feele the fruit of their ſinnes, and how they truſted in him in vaine, 2. King. 17, 6, 7.

[e] In promiſing to be faithfull toward God.

[f] Thus their integrity and fidelity which they pretended, was nothing but bitterneſſe and griefe.

[g] When the calfe ſhall be caried away.

[h] Chemarims were certaine idolatrous prieſts, which did weare blacke apparell in their ſacrifices, and cryed with a loude voyce: which ſuperſtition Eliiah derided, 1. King. 18. 27. reade 2. King. 23, 5.

[i] This he ſpeaketh in contempt of Beth el, reade Chap. 4, 15.

* *Iſa.* 2, 19. *Luke* 23, 30. *Reuel.* 6, 16. *and* 9, 6.

[k] In thoſe dayes waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, ſeeing thine owne deedes were as wicked as theirs.

[l] To wit, to fight, or the Iſraelites remayned in that ſtubburnneſſe from that time.

[m] The Iſraelites were not mooued by their example to ceaſe from their ſinnes.

[n] Becauſe they are ſo deſperate, I will delight to deſtroy them.

[o] That is, when they haue gathered all their ſtrength together.

[p] Wherein is pleaſure, as in plowing is labour and paine.

[q] I will lay my yoke vpon her fatte necke.

[r] Reade Ierem. 4, 4.

[ſ] That is, Shalmanazzar in the deſtruction of that citie ſpared neither kinde nor age.

of battell: the mother with the children was daſhed in pieces.

15 So ſhall Beth-el doe vnto you, becauſe of your malicious wickednes: in a morning ſhall the king of Iſrael be deſtroyed.

CHAP. XI.

1 The benefits of the Lord toward Iſrael. 5 Their ingratitude againſt him.

WHen Iſrael [a] *vvas* a child, then I loued him, and called my ſonne out of Egypt.

2 They called them, *but* they [b] went thus from them: they ſacrificed vnto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, *as one* ſhould beare them in his armes: but they knew not that I healed them.

4 I ledde them with coards [c] of a man, *euen* with bands of loue, and I was to them, as he was taketh off the yoke from their iawes, and I layde the meat vnto them.

5 He ſhall no more returne into the land of Egypt: but Aſſhur ſhall be his [d] King, becauſe they refuſed to conuert.

6 And the ſword ſhall fall on his cities, and ſhall conſume his barres, and deuoure them, becauſe of their owne counſels.

7 And my people are bent to rebellion againſt me: though [e] they called them to the moſt hie, *yet* none at all would exalt *him*.

8 [f] How ſhall I giue thee vp, Ephraim? *hovv* ſhall I deliuer thee, Iſrael? how ſhall I make thee, as [g] Admah? *hovv* ſhall I ſet thee, as Zeboim? mine heart is turned within mee: [h] my repentings are rouled together.

9 I will not execute the fierceneſſe of my wrath: I will not returne to deſtroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not [i] enter into the city.

10 They ſhall walke after the Lord: he ſhall roare like a lion: when hee ſhall roare, then the children of the Weſt ſhall feare.

11 [k] They ſhall feare as a ſparow out of Egypt, and as a doue out of the land of Aſſhur, and I will place them in their houſes, ſayth the Lord.

12 Ephraim compaſſeth mee about with lies, and the houſe of Iſrael with deceit: but Iudah yet ruleth with [l] God, and is faithfull with the Saints.

[a] Whiles the Iſraelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.

[b] They rebelled and went a contrary way when the Prophets called them to repentance.

[c] That is, friendly: and not as beaſts or ſlaues.

[d] Seeing they contemne all this kindneſſe, they ſhallbe led captiue into Aſſyria.

[e] To wit, the Prophets.

[f] God conſidereth with himſelfe, and that with a certaine griefe, how to puniſh them.

[g] Which were two of the cities that were deſtroyed with Sodom, Deut. 29, 23.

[h] Meaning, that his loue wherewith he firſt loued them, made him betweene doubt and aſſurance what to do: and herein appeareth his Fatherly affection; that his mercy toward his ſhall ouercome his iudgements, as he declareth in the next verſe.

[i] To conſume thee, but will cauſe thee to yeeld, and ſo receiue thee to mercy: and this is meant of the ſmall number who ſhall walke after the Lord.

[k] The Egyptians, and the Aſſyrians ſhallbe afraid when the Lord maintaineth his people.

[l] Gouerneth their ſtate according to Gods word, and doeth not degenerate.

CHAP. XII.

Hee admoniſheth by Iaakobs example to truſt in God, and not in

EPhraim is fed [a] with the wind, and followeth after the Eaſt winde: he increaſeth dayly lies and deſtruction, and they doe make a couenant with Aſſhur, and [b] oyle is caried into Egypt.

2 The Lord hath alſo a controuerſie with [c] Iudah, and will viſite Iaakob, according to his wayes: according to his workes, will he recompenſe him.

3 Hee tooke his brother by the heele in the wombe, and by his ſtrength he had [d] power with God,

4 And had [e] power ouer the Angel, and preuailed: he wept and prayed vnto him: [f] he found him in Beth-el, and there he ſpake with vs.

5 Yea the Lord God of hoaſtes, the Lord *is* himſelfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope ſtill in thy God.

7 *Hee is* [g] Canaan: the balances of decree *are* in his hand: he loueth to oppreſſe.

8 And Ephraim ſayd, Notwithſtanding I am rich, I haue found mee out riches in all my labours: they ſhall find none iniquitie in me, [h] that were wickedneſſe.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the ſolemne feaſt.

10 I haue alſo ſpoken by the Prophets, and I haue multiplied viſions, and vſed ſimilitudes by the miniſtery of the Prophets.

11 Is there [k] iniquitie in Gilead? ſurely they are vanity: they ſacrifice bullocks in Gilgal, and their altars *are* as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Iſrael ſerued for a wife, and for a wife he kept *ſheepe*.

13 And by a [m] Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was hee reſerued.

14 *But* Ephraim prouoked him with high places: therefore ſhall his blood be powred vpon him, and his reproach ſhall his Lord reward him.

[a] That is, flattereth himſelfe with vaine confidence.

[b] Meaning, preſents to get friendſhip.

[c] Which in thoſe points was like to Ephraim, but not in idolatries.

[d] Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

[e] Reade Gen. 32, 31.

[f] God found Iaakob as hee lay ſleeping in Bethel, Gen. 28, 12. and ſo ſpake with him there, that the fruite of that ſpeach appperteined to the whole body of the people, whereof we are.

[g] As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iaakob.

[h] Thus the wicked meaſure Gods fauour by outward proſperiti and like hypocrites cannot abide that any ſhould reprooue their doings.

[i] Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the feaſt of the Tabernacles, which thou doſt now contemne.

[k] The people thought that no man durſt haue ſpoken againſt Gilead, that holy place, and yet the Prophet ſayeth, that all their religion was but vanitie.

[l] If you boaſt of your riches and nobilitie, yee ſeeme to reproach your father, who was a poore fugitiue and ſeruant.

[m] Meaning, Moſes, whereby appeareth, that whatſoeuer they haue, it commeth of Gods free goodneſſe.

CHAP. XIII.

1 The abomination of Iſrael, 9 and cauſe of their deſtruction.

WHen Ephraim ſpake, there *vvas* [a] trembling: hee [b] exalted himſelfe in Iſrael, but he hath ſinned in Baal, [c] and is dead.

2 And now they ſinne more and more, and haue made them molten images of their ſiluer, *and* idoles according to their owne vnderſtanding: they were all the worke of the craftesmen: they ſay one to another whiles they ſacrifice a [d] man, Let them kiſſe the calues.

3 Therefore they ſhall be as the morning cloud, and as the morning dew that paſſeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the ſmoake that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou ſhalt know no God but mee: for there is no Sauiour beſide me.

5 I did know thee in the wilderneſſe, in the land of drought.

6 As in their paſtures, ſo were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, *and* as a leopard in the way of Aſſhur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beaſts ſhall teare them.

9 O Iſrael, one [f] hath deſtroyed thee, but in me *is* thine helpe.

10 [g] I am: where is thy king that ſhould helpe thee in all thy cities? and thy iudges, of whom thou ſaydeſt, Giue me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The

[a] Hee ſheweth the excellencie and authoritie that this tribe had aboue all the reſt.

[b] He made a king of his tribe.

[c] The Ephraimites are not farre from deſtruction, and haue loſt their authoritie.

[d] The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſſe and worſhip theſe calues which were their idoles.

[e] He calleth them to repentance, and reproueth their ingratitude.

[f] Thy deſtruction is certaine, and my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men muſt needs be the cauſe thereof.

[g] I am all one, Iames 1, 17.

12 The iniquity of Ephraim *is* [h] bound vp: his ſinne *is* hid.

13 The ſorowes of a trauailing woman ſhall come vpon him: he is an vnwiſe ſonne, els would he not ſtand ſtill at the time, *euen* at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will be thy death: O graue, I will be thy deſtruction: [l] repentance is hid from mine eyes.

15 Though hee grow vp among *his* brethren, an Eaſt wind ſhall come, *euen* the winde of the Lord ſhall come vp from the wilderneſſe, and dry vp his veine, and his fountaine ſhall be dried vp: he ſhall ſpoyle the treaſure of all pleaſant veſſels.

CHAP. XIV.

1 The deſtruction of Samaria. 2 He exhorteth Iſrael to turne to God, who requireth praiſe and thanks.

SAmaria ſhallbe deſolate: for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhallbe daſhed in pieces, and their women with child ſhallbe ript.

2 O Iſrael, [a] returne vnto the Lord thy God: for thou haſt fallen by thine iniquity.

3 Take vnto you words, and turne to the Lord, and ſay vnto him, [b] Take away all iniquitie, and receiue *vs* graciouſly, ſo will we render the calues of our [c] lips.

4 Aſſhur ſhall [d] not ſaue vs, neither will wee ride vpon horſes, neither will we ſay any more to the worke of our hands, *Ye are* our gods: for in thee the fatherleſſe findeth mercy.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Iſrael: he ſhall grow as the lilie and faſten his rootes, as *the trees* of Lebanon.

7 His branches ſhall ſpread, and his beauty ſhall be as the oliue-tree, and his ſmell as Lebanon.

8 They that dwell vnder his [l] ſhadow, ſhall returne: they ſhall reuiue *as* the corne, and flouriſh as the vine: the ſent thereof *ſhall be* as the wine of Lebanon.

9 Ephraim *ſhall ſay*, What haue I to doe any more with idoles: I [g] haue heard him, and looked vpon him: I am like a greene firre-tree: vpon me is thy fruit found.

10 Who is [h] wiſe, and hee ſhall vnderſtand theſe things? and prudent, and hee ſhall know them? for the wayes of the Lord *are* righteous and the iuſt ſhall walke in them: but the wicked ſhall fall therein.

h It is ſurely layd vp to be puniſhed, as Iere. 17, 1.

i But would come out of the wombe, that is out of this dangers wherein he is and not tarry to be ſtifeled.

k Meaning, that no power ſhall reſiſt God when he will deliuer his, but euen in death will he giue them life.

l Becauſe they will not turne to me, I will change my purpoſe.

a Hee exhorteth them to repentance to auoyd all theſe plagues, willing them to declare by words their obedience and repentance.

b He ſheweth them how they ought to confeſſe their ſinnes.

c Declaring that this is the true ſacrifice, that the faithfull can offer, euen thanks and praiſe, Hebr. 13, 15.

d We will leaue off all vaine confidence and pride.

e He declareth how ready God is to receiue them that do repent.

f Whoſoeuer ioyne themſelues to this people, ſhall be bleſſed.

g God ſheweth how prompt he is to heare his, when they repent, and to offer himſelfe, as a protection and ſafegard vnto them, as a moſt ſufficient fruit and profit.

h Signifying, that the true wiſdome and knowledge conſiſteth in this euen to reſt vpon God.

IOEL.

THE ARGUMENT.

THe Prophet Ioel firſt rebuketh them of Iudah, that being novv puniſhed vvith a great plague of famine, remaine ſtill obſtinate. Secondly, he threatneth greater plagues, becauſe they grovv daily to a more hardneſſe of heart and rebellion againſt God notvvithſtanding his puniſhments. Thirdly, hee exhorteth them to repentance, ſhevving that it muſt be earneſt, and proceed from the heart, becauſe they had grieuouſly offended God. And ſo doing, hee promiſeth that God vvill be mercifull, and not forget his couenant that hee made vvith their fathers, but vvill ſend his Chriſt, vvho ſhall gather the ſcattered ſheepe, and reſtore them to life and libertie, though they ſeemed to be dead.

CHAP. I.

1 A prophecie againſt the Iewes. 2 He exhorteth the people to prayer and faſting for the miſery that was at hand.

THe word of the Lord that came to Ioel the ſonne of Pethuel.

2 Heare yee this, O [a] Elders, and hearken yee all inhabitants of the land, whether [b] ſuch a thing hath beene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *ſhevv* to their children, and their children, to another generation.

4 That which is left of the palmer worme, hath the graſhopper eaten, and the reſidue of the graſhopper hath the canker worme eaten, and the reſidue of the canker worme hath the cater pillar eaten.

5 Awake ye [c] drunkards, and weepe and howle all ye drinkers of wine, becauſe of the new wine, for it ſhall be pulled from your mouth.

6 Yea, [d] a nation commeth vpon my land, mighty and without number, whoſe teeth *are like* the teeth of a lion, and hee hath the iawes of a great lion.

7 Hee maketh my vine waſte, and pilleth off the barke of my figtree: hee maketh it bare, and caſteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with ſackcloath, for the [e] husband of her youth.

9 The meat offring and the drinke offring is [f] cut off from the houſe of the Lord: the Prieſts the Lords miniſters mourne.

10 The fielde is waſted: the land mourneth: for the corne is deſtroyed: [g] the new wine is dried vp, and the oyle is decayed.

11 Be yee aſhamed, O husbandmen: howle, O ye vinedreſſers for the wheate and for the barley, becauſe the harueſt of the field is periſhed.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees of the fielde are withered: ſurely the ioy is withered away from the ſonnes of men.

13 [h] Gird your ſelues and lament ye Prieſtes: howle ye miniſters of the altar: come, *and* lie all night in ſackcloath, yee miniſters of my God: for the meat offering and the drinke offering is taken away from the houſe of your God.

14 Sanctifie you a faſt: call a ſolemne aſſembly: gather the Elders, *and* all the inhabitants of the land into the houſe of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the [i] day of the Lord is at hand, and it commeth as a deſtruction from the Almighty.

16 Is not the meat cut off before our eyes? *and* ioy, and gladnes from the houſe of our God?

17 The ſeede is rotten vnder their clods: the garners are deſtroyed: the barnes are broken downe, for the corne is withered.

18 How did the beaſts mourne! the heards of cattell pine away, becauſe they haue no paſture, and the flocks of ſheepe are deſtroyed.

19 O Lord, to thee will I cry: for the fire hath

a Signifying the Princes, the Prieſts and the gouernours.

b He calleth the Iewes to the conſideration of Gods iudgements, who had now plagued the fruites of the ground for the ſpace of foure yeere, which was for their ſinnes, and to call them to repentance.

c Meaning, that the occaſion of their exceſſe and drunkennes was takē away.

d This was another plague wherewith God had puniſhed them when he ſtirred vp the Aſſyrians againſt them.

e Mourne grieuouſly, as a woman which hath loſt her husband to whom ſhe hath bin maried in her youth.

f The tokens of Gods wrath did appeare in his Temple, in ſo much as Gods ſeruice was left off.

g All comfort and ſubſtance for nouriſhment is taken away.

h He ſheweth that the onely meanes to auoid Gods wrath, and to haue all things reſtored, is vnfained repentance.

i We ſee by theſe great plagues that vtter deſtruction is at hand.

deuoured the paſtures of the wilderneſſe, and the flame hath burnt vp all the trees of the field.

20 The beaſts of the field crie alſo vnto thee: for the riuer of waters are dried vp, and the [k] fire hath deuoured the paſtures of the wildernes.

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[k] That is, drought.

CHAP. II.

Hee prophecieth of the comming and cruelty of their enemies. 13 An exhortation to mooue them to conuert. 18 The loue of God toward his people.

BLow [a] the trumpet in Zion, and ſhout in mine holy mountaine, let all the inhabitants of the land tremble: for the day of the Lord is come: for it *is* at hand.

2 [b] day of darknes, and of blackeneſſe, a day of cloudes and obſcuritie, as the morning ſpread vpon the mountaines, *ſo is* there a [c] great people, and a mighty: there was none like it from the beginning, neither ſhallbe any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land *is* as the garden of [d] Eden before him, and behind him a deſolate wilderneſſe, ſo that nothing ſhall eſcape him.

4 The beholding of him *is* like the ſight of horſes, and like the horſmen, ſo ſhall they runne.

5 Like the noyſe of charets in the tops of the mountaines ſhall they leape, like the noyſe of a flame of fire that deuoureth the ſtubble, *and* as a mighty people prepared to the battell.

6 Before his face ſhall the people tremble: all faces [e] ſhall gather blackeneſſe.

7 They ſhall runne like ſtrong men, and goe vp to the wall like men of warre, and euery man ſhall go forward in his wayes, and they ſhall not ſtay in his paths.

8 Neither ſhall one [f] thruſt another, *but* euery one ſhall walke in his path: and when they fall vpon the ſword, they ſhall not be wounded.

9 They ſhall runne to and fro in the citie: they ſhall run vpon the wall: they ſhall climbe vp vpon the houſes, *and* enter in at the windowes like the thiefe.

10 The earth ſhall tremble before him, the heauens ſhall ſhake, the [g] ſunne and the moone ſhalbe darke, and the ſtarres ſhall withdraw their ſhining.

11 And the Lord ſhall [h] vtter his voyce before his hoaſt: for his hoaſt is very great: for *he is* ſtrong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore alſo now the Lord ſaith, Turne you vnto me with all your heart, and with faſting, and with weeping, and with mourning.

13 And [i] rent your heart, and not your cloathes: and turne vnto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the euill.

14 Who knoweth *if* he will [k] returne and repent and leaue a bleſſing behind him, *euen* a meat offring and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſembly.

16 Gather the people, ſanctifie the congregation: gather the elders: aſſemble the [l] children, and thoſe that ſuck the breſts: let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Prieſtes, the miniſters of the Lord, weepe betweene the porch and the altar, and let them ſay, Spare thy people, O Lord, and giue not thine heritage into reproach, that the heathen ſhould rule ouer them. * Wherefore ſhould they ſay among the people, Where is their God?

18 Then will the Lord be [m] ielous ouer his land, and ſpare his people.

19 Yea, the Lord will anſwere and ſay vnto his people, Beholde, I will ſend you corne and wine, and oyle, and you ſhallbe ſatisfied therewith: and I will no more make you a reproache among the heathen.

20 But I will remooue farre off from you the [n] Northren *army*, and I will driue him into a land, barren and deſolate with his face toward the [o] Eaſt ſea, and his end to the vtmoſt ſea, and his ſtinke ſhall come vp, and his corruption ſhall aſcend, becauſe he hath exalted himſelfe to doe *this*.

21 Feare not, O land, *but* be glad, and reioyce: for the Lord will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſſe are greene for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God, for he hath giuen you the raine of [p] righteouſnes, * and he will cauſe to come downe for you the raine, *euen* the *firſt* raine, and the latter raine in the firſt *moneth*.

24 And the barnes ſhallbe full of wheate, and the preſſes ſhall abound with wine and oyle.

25 And I will render you the yeeres that the graſhopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great hoaſt which I ſent among you.

26 So you ſhall eat and be ſatisfied and praiſe the name of the Lord your God, that hath dealt marueilouſly with you: and my people ſhall neuer be aſhamed.

27 Ye ſhall alſo know that I am in the mids of Iſrael, and that I am the Lord your God and none other, and my people ſhall neuer be aſhamed.

28 And afterward will I powre [q] out my Spirit vpon all fleſh: and your ſonnes and your daughters ſhall prophecie: your old men ſhall dreame [r] dreames, *and* your yong men ſhall ſee viſions.

29 And alſo vpon the ſeruants, and vpon the maids in thoſe dayes will I powre my Spirit.

30 And I will ſhew [ſ] wonders in the heauens & in the earth: blood and fire, and pillars of ſmoake.

31 The [t] ſunne ſhallbe turned into darknes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whoſoeuer ſhall call [u] on the name of the Lord, ſhallbe ſaued: for in mount Zion, and in Ieruſalem ſhalbe deliuerance as the Lord hath ſaid, and in the [x] remnant, whom the Lord ſhall call.

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[a] He ſheweth the great iudgements of God, which are at hand, except they repent.

[b] Of affliction and trouble.

[c] Meaning, the Aſſyrians.

[d] The enemy deſtroyed our plentifull countrey, whereſoeuer he commeth.

[e] They ſhalbe pale and blacke for feare, as Nah. 2,10.

[f] For none ſhalbe able to reſiſt them.

[g] Read verſ. 2,31. and Iſa. 13,10. ezek. 32,7. chap. 3. 15. matt. 24,29.

[h] The Lord ſhall ſtirre vp the Aſſyrians to execute his iudgements.

* Ier. 30,7. amos 5. 18. zeph. 1,15.

[i] Mortifie your affections and ſerue God with purenes of heart, and not with ceremonies.

[k] He ſpeaketh this to ſtirre vp their ſlouthfulneſſe, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ierem. 18,8.

[l] That as all haue ſinned, ſo all may ſhew forth ſignes of their repentance, that men ſeeing the children which are not free from Gods wrath, might be the more liuely touched with the conſideration of their owne ſinnes.

* Pſal. 79,10.

[m] If they repent he ſheweth that God will preſerue and defend them with a moſt ardent affection.

[n] That is, the Aſſyrians your enemies.

[o] Called the ſalt ſea, or Perſian ſea: meaning, that though his army were ſo great that it filled all from this ſea to the ſea called Mediterraneum, yet hee would ſcatter them.

[p] That is, ſuch as ſhould come by iuſt meaſure, and as was went to be ſent when God was reconciled with them.

* Leuit. 26,4. deut. 11,14.

[q] That is, in greater abundance, and more generally then in times paſt: and this was fulfilled vnder Chriſt, when as Gods graces, and his Spirit vnder the Goſpell was abundantly giuen to the Church, Iſa. 44,3. acts. 2,17. Iohn 7,38,39.

[r] As they had viſions and dreames in olde time, ſo ſhall they now haue clearer reuelations.

[ſ] He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not looke for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerue them.

[t] The order of nature ſhall ſeeme to be changed for the horrible afflictions that ſhalbe in the world, Iſa. 13, 10. ezek. 32,7. chap. 3,15. mat. 24,29.

[u] Gods iudgements are for the deſtruction of the infidels, and to mooue the godly to call vpon the Name of God, who will giue them ſaluation.

[x] Meaning hereby the Gentiles, Rom. 10,13.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

FOr behold, in [a] thoſe dayes and in that time, when I ſhall bring againe the captiuity of Iudah and Ieruſalem,

2 I will alſo gather all nations, and will bring them downe into the [b] valley of Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael: whom they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lottes for my people,

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[a] When I ſhall deliuer my Church, which ſtandeth of the Iewes and of the Gentiles.

[b] It appeareth that he alludeth to that great victory of Iehoſhaphat, when as God without mans helpe deſtroyed the enemies, 2. Chron. 20,26. alſo he hath reſpect to this word Iehoſhaphat which ſignifieth pleading or iudgement, becauſe God would iudge the enemies of his Church, as hee did there.

and haue giuen the child for the harlot, and ſold the girle for wine, that they might drinke.

4 Yea, and [d] what haue you to do with me, O Tyrus and Zidon, and all the coaſts of Paleſtina? will ye render mee [e] a recompenſe? and if yee recompenſe mee, ſwiftly *and* ſpeedily will I render your recompenſe vpon your head:

5 For ye haue taken my ſiluer and my gold, and haue caried into your temples my goodly *and* pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where ye haue ſold them, and will render your reward vpon your owne head.

8 And I will ſell your ſonnes and your daughters into the hand of the children of Iudah, and they [f] ſhall ſend them to the Sabeans, to a people farre off, for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draw neere *and* come vp.

10 [g] Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen, and gather your ſelues together round about: there ſhall the Lord caſt downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your [h] ſithes, for the harueſt is ripe, come, get you downe, for the winepreſſe is full: yea, the winepreſſes runne ouer, for their wickedneſſe is great.

14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lord *is* neere in the valley of threſhing.

15 The ſunne and moone ſhallbe darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the [i] hope of his people, and the ſtrength of his children of Iſrael.

17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhall no ſtrangers goe [k] thorow her any more.

18 And in that day ſhall the mountaines [l] drop downe new wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhall runne with waters, and a fountaine ſhall come foorth of the Houſe of the Lord, and ſhall water the valley of Shittim.

19 [m] Egypt ſhallbe waſte, and Edom ſhallbe a deſolate wilderneſſe, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will [n] cleanſe their blood, that I haue not cleanſed, and the Lord will dwell in Zion.

[c] That which the enemie gate for the ſale of my people, he beſtowed vpon harlots and drinke.

[d] He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.

[e] Haue I done you wrong, that ye will render me the like?

[f] For afterward God ſold them by Nebuchad-nezzar and Alexander the great, for the loue he bare to his people, and thereby they were comforted, as though the price had bin theirs.

[g] When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be readie, and to prepare their weapons to deſtroy one another for my Churches ſake.

[h] Thus he ſhall encourage the enemies when their wickednes is full ripe, to deſtroy one another, which hee calleth the valley of Gods iudgement.

[i] God aſſureth his againſt all trouble, that when he deſtroyeth his enemies, his children ſhallbe deliuered.

[k] The ſtrangers ſhall no more deſtroy his Church: which if they doe, it is the people, which by their ſinnes make the breach for y enemie.

[l] He promiſeth to his Church abundance of graces, reade Ezek. 47, 1. which ſhould water and comfort the moſt barren places, Amos 9, 13.

[m] The malicious enemies ſhal haue no part of this graces.

[n] He had ſuffered his Church hitherto to lie in their filthines, but now he promiſeth to cleanſe them and to make them pure vnto him.

A M O S.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their vvickedneſſe and idolatrie, hee ſtirred vp Amos, vvho vvas an heardman or ſhepheard of a poore tovvne, and gaue him both knovvledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhevving them, that if God ſpare not the other nations about them, vvho had liued as it vvere in ignorance of God in reſpect of them, but for their ſinnes vvill puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally, hee comforteth the godly vvith hope of the comming of the Meſſiah, by vvhom they ſhould haue perfect deliueranec and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The word of the Lord againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea, and Ammon.

THe wordes of Amos, who was among the heardmen at [a] Tecoa, which he ſaw vpon Iſrael, in the dayes of Vzziah king of Iudah, and in the dayes of [b] Ieroboam the ſonne of Ioaſh king of Iſrael, two yeeres before the [c] earthquake.

2 And he ſaid, The Lord ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top [d] of Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue [f] threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben-hadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall goe into captiuitie vnto [h] Kir, ſaith the Lord.

6 Thus ſaith the Lord, For three tranſgreſſions of Azzah, and for foure, I will not turne to it, becauſe they [i] caried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore will I ſend a fire vpon the walles of Azzah, and it ſhall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hand to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaieth the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I will not turne to it,

[a] Which was a towne fire miles from Ieruſalem in Iudea, but he propheſied in Iſrael.

[b] In his dayes the kingdome of Iſrael did moſt flouriſh.

[c] Which as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſts office, and therefore was ſmitten with the leproſie.

[d] Whatſoeuer is fruitfull and pleaſant in Iſrael, ſhall ſhortly periſh.

[e] He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifold ſinnes: which are meant by three and foure, which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements toward them.

[f] If the Syrians ſhall not be ſpared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment which hath committed ſo many and grieuous ſinnes againſt God and man.

[g] The antiquitie of their buildings ſhall not auoyde my iudgements, read Iere. 49, 27.

[h] Tiglath Pileſer led the Aſſyrians captiue, and brought them to Cyrene, which he calleth here Kir.

[i] They ioyned themſelues with the Edomites their enemies, which caried them away captiues.

it, becauſe they ſhut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I ſend a fire vpon the walles of Tyrus, and it ſhall deuoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for foure, I will not turne to it, becauſe he did purſue his brother with the ſword, and † did caſt off all pitie, and his anger ſpoyled him euermore, and his wrath watched him [l] away.

12 Therefore will I ſend a fire vpon Teman, and it ſhall deuoure the places of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, and for foure, I will not turne to it, becauſe they [m] haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it ſhall deuoure the palaces thereof, with ſhouting in the day of battell, *and* with a tempeſt in the day of the whirlewind.

15 And their king ſhall goe into captiuitie, he and his princes together, ſaith the Lord.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

THus ſaith the Lord, For three tranſgreſſions of Moab, and for foure, I will not turne to it, becauſe it burnt the [a] bones of the king of Edom into lime.

2 Therefore will I ſend a fire vpon Moab, and it ſhall deuoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will ſlay all the princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three tranſgreſſions of Iudah, and for foure, [b] I will not turne to it, becauſe they haue caſt away the Law of the Lord, and haue not kept his commandements, and their lies cauſed them to erre after the which their fathers haue walked.

5 Therefore will I ſend a fire vpon Iudah, and it ſhall deuoure the palaces of Ieruſalem.

6 ¶ Thus ſaith the Lord, For three tranſgreſſions of [c] Iſrael, and for foure, ~~I will~~ not turne to it, becauſe they ſold the righteous for ſiluer, and the poore for [d] ſhooes.

7 They gape ouer the head of the poore, in the [e] duſt of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayd, to diſhonour mine holy Name.

8 And they lye downe vpon cloathes layde to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the houſe of their God.

9 Yet deſtroyed I the [h] Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the oakes: notwithſtanding I deſtroyed his fruit from aboue, and his roote from beneath.

10 Alſo I brought you vp from the land of Egypt, and led you fourty yeeres thorow the wilderneſſe, to poſſeſſe the land of the Amorite.

11 And I raiſed vp of your ſonnes for Prophets, and of [i] your yong men for Nazarites. Is it not euen thus, O ye children of Iſrael, ſaith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the Prophets, ſaying, Prophecie not.

13 Behold, I am [k] preſſed vnder you as a cart is preſſed that is full of ſheaues.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie ſaue his life.

15 Nor he that handleth the bow ſhall ſtand, and hee that is ſwift of foote, ſhall not eſcape, neither ſhall hee that rideth the horſe, ſaue his life.

16 And he that is of a mightie courage among the ſtrong men, ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

Hee reprooueth the houſe of Iſrael of ingratitude. 11 For the which God will puniſh them.

HEare this word that the Lord pronounceth againſt you, O children of Iſrael, *euen* againſt the whole family which I brought vp from the land of Egypt, ſaying,

2 You [a] onely haue I knowen of all the families of the earth: therefore will I viſit you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lyon roare in the forreſt, when he hath no pray? or will a lyons whelpe cry out of his den, if he hath haue taken nothing?

5 [d] Can a bird fall in a ſnare vpon the earth, where no fowler is? or will he take vp the [e] ſnare from the earth, and haue taken nothing at all?

6 Or [f] ſhall a trumpet be blowen in the citie, and the people be not afraid? or ſhall there [g] be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but hee [h] reuealeth his ſecret to his ſeruants the Prophets.

8 The lyon hath roared: who will not be afraid? the Lord God hath ſpoken, who can but [i] prophecie?

9 Proclaime in the palaces at [k] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelues vpon the mountaines of Samaria: ſo behold the great tumults in the middes thereof, and the oppreſſed in the middes thereof.

10 For they know not to doe right, ſaith the Lord: they ſtore vp violence, and robberie [l] in their palaces.

11 Therefore thus ſaith the Lord God, An aduerſarie *ſhall come* euen round about the countrey, and ſhall bring downe thy ſtrength from thee, and thy palaces ſhallbe ſpoyled.

12 Thus ſaith the Lord, As the ſhepheard taketh [m] out of the mouth of the lyon two legs, or a piece of an eare: ſo ſhall the children of Iſrael be taken out that dwell in Samaria in the corner of a bed; and in [n] Damaſcus *as in* a couch.

13 Heare, and teſtifie in the houſe of Iaakob, ſaith the Lord God, the God of hoaſtes.

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[k] For Eſau (of whom came the Edomites) and Iaakob were brethren, therefore they ought to haue admoniſhed them of their brotherly friendſhip, and not to haue prouoked them to hatred.

† *Ebr. corrupt his compaſſions.*

[l] He was a continuall enemie vnto him.

[m] He noteth the great crueltie of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

[a] For the Moabites were ſo cruell againſt the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, ſeeing they would reuenge themſelues of the dead.

[b] Seeing the Gentiles that had not ſo farre knowledge were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will, might not thinke to eſcape.

[c] If he ſpare not Iudah vnto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.

[d] They eſteemed moſt vile bribes more then mens liues.

[e] When they haue ſpoyled him and throwen him vnto the ground, thy gape for his life.

[f] Thinking by theſe ceremonies, that is, by ſacrificing, and being neere mine altar, they may excuſe all their other wickedneſſe.

[g] They ſpoyle others and offer thereof vnto God, thinking that he will diſpenſe with them, when hee is made partaker of their iniquitie.

[h] The deſtruction of their enemies and his mercie toward them, ſhould haue cauſed their hearts to melt for loue toward him.

[i] Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtoppe the mouthes of my Prophets.

[k] You haue wearied me with your ſinnes, Iſa. 1, 14.

[l] None ſhall be deliuered by any meanes.

[a] I haue onely choſen you to be mine among all other people, and yet you haue forſaken me.

[b] Hereby the Prophet ſignifieth that he ſpeaketh not of himſelfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets.

[c] Will God threaten by his Prophet, except there be ſome great occaſion?

[d] Can any thing come without Gods prouidence?

[e] Shall his threatnings be in vaine?

[f] Shall the Prophets threaten Gods iudgements and the people not be afraid?

[g] Doth any aduerſitie come without Gods appointment? Iſai. 45, 7.

[h] God dealeth not with the Iſraelites, as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

[i] Becauſe the people euer murmured againſt the Prophets, he ſheweth that Gods Spirit mooued them ſo to ſpeake as they did.

[k] He calleth the ſtrangers, as the Philiſtims and Egyptians, to be witneſſe of Gods iudgements againſt the Iſraelites for their crueltie and oppreſſion.

[l] The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houſes.

[m] When the lyon hath ſatiate his hunger, the ſhepheard findeth a legge or a tippe of an eare, to ſhew that the ſheepe haue beene woried.

[n] Where they thought to haue had a ſure hold, and to haue beene in ſafetie.

14 Surely in the day that I ſhall viſit the tranſgreſſions of Iſrael vpon him, I will alſo viſit the altars of Beth-el, and the hornes of the altars ſhall be broken off, and fall to the ground.

15 And I will ſmite the winter houſe with the ſummer houſe, and the houſes of yuorie ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

CHAP. IV.

Againſt the gouernours of Samaria.

HEare this word, yee [a] kine of Baſhan that are in the mountaine of Samaria, which oppreſſe the poore, *and* deſtroy the needie, and they ſay to their maſters, [b] Bring, and let vs drinke.

2 The Lord God hath ſworne by his holines, that loe, the dayes ſhall come vpon you, that hee will take you away with [c] thornes, and your poſterity with fiſh-hookes.

3 And ye ſhall goe out at the breaches euery *kovve* forward: and ye ſhall caſt your ſelues out of the palace, ſaith the Lord.

4 Come to [d] Beth-el, and tranſgreſſe: to Gilgal, and multiplie tranſgreſſion, and bring your ſacrifices in the morning, *and* your riches after three [e] yeeres,

5 And offer a thankeſgiuing [f] of leauen, publiſh *and* proclaime the free offerings: for this [g] liketh you, O ye children of Iſrael, ſaith the Lord God.

6 And therefore haue I giuen you [h] cleanneſſe of teeth in all your cities, and ſcarceneſſe of bread in all your places, yet haue ye not returned vnto me, ſaith the Lord.

7 And alſo I haue withholden the raine from you, when there *vvere* yet three [i] moneths to the harueſt, and I cauſed it to raine vpon one citie, and haue not cauſed it to raine vpon another city: one piece was rained vpon, and the piece wherevpon it rained not, withered.

8 So two *or* three cities wandred vnto one citie to drinke water, but they were [k] not ſatisfied: yet haue ye not returned vnto me, ſaith the Lord.

9 I haue ſmitten you with blaſting and mildew: your great gardens and your vineyards, and your figtrees, and your oliue trees did the palmer worme deuoure: yet haue yee not returned vnto me, ſaith the Lord.

10 Peſtilence haue I ſent among you after the maner of [l] Egypt: your yong men haue I ſlaine with the ſword, and haue taken away your horſes: and I haue made the ſtinke of your tents to come vp euen into your noſtrels, yet haue ye not returned vnto me, ſaith the Lord.

11 I haue ouerthrown you, as God ouerthrew Sodom and Gomorah: and ye were as a [m] firebrand pluckt out of the burning, yet haue ye not returned vnto me, ſaith the Lord.

12 Therefore thus will I doe vnto thee, O Iſrael: and becauſe I will doe thus vnto thee, prepare to [n] meet thy God, O Iſrael.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkeneſſe, and walketh vpon the hie places of the earth, the Lord God of hoaſtes *is* his Name.

CHAP. V.

A lamentation for the captiuitie of Iſrael.

HEare ye this word, which I lift vp vnto you, *euen* a lamentation of the houſe of Iſrael.

2 The [a] virgine Iſrael is fallen, *and* ſhall no more riſe: ſhe is left vpon her land, *and* there *is* none to raiſe her vp.

3 For thus ſaith the Lord God, The city which went out by a thouſand, ſhall leaue [b] an hundreth: and that which went forth by an hundreth, ſhall leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lord vnto the houſe of Iſrael, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-ſheba: for Gilgal ſhall go into captiuity, and Beth-el ſhall come to nought.

6 Seeke the Lord, and yee ſhall liue, leaſt hee breake out like fire in the houſe of Ioſeph and deuoure it, and there *be* none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, and leaue off righteouſnes in the earth.

8 Hee [e] maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 He ſtrengtheneth the deſtroyer againſt the mighty, and the deſtroyer ſhall come againſt the fortreſſe.

10 They haue hated him [f] that rebuked in the gate: and they abhorred him that ſpeaketh vprightly.

11 Foraſmuch then as your treading *is* vpon the poore, and [g] ye take from him burdens of wheat, ye haue built houſes of hewen ſtone, but ye ſhall not dwell in them: ye haue planted pleaſant vineyards, but ye ſhall not drinke wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſinnes: they afflict the iuſt, they take rewards, and they oppreſſe the poore in the gate.

13 Therefore [h] the prudent ſhall keepe ſilence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hoaſtes ſhall be with you, as you haue ſpoken.

15 Hate the euill, and loue the good, and eſtabliſh iudgement in the gate: it may be that the Lord God of hoaſtes will be mercifull vnto the remnant of Ioſeph.

16 Therefore the Lord God of hoaſtes, the Lord ſaith thus, Mourning *ſhallbe* in all ſtreets: and they ſhall ſay in all the hie wayes, Alas, alas: and they ſhall call the [i] husbandman to lamentation, and ſuch as can mourne, to mourning.

17 And in all the vines *ſhallbe* lamentation: for I will paſſe through thee, ſaith the Lord.

18 Woe vnto you, that [k] deſire the day of the Lord: what haue you to doe with it? the day of the Lord *is* darkeneſſe and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shall not the day of the Lord be darkneſſe, and not light, euen darkeneſſe and no light in it?

21 I hate *and* abhorre your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies.

22 Though ye offer me burnt offrings and meat offrings, [l] I will not accept them: neither will I regard the peace offrings of your fat beaſts.

23 Take thou away from mee the multitude of thy ſongs (for I will not heare the melodie of thy violes.)

24 And let iudgement runne downe as [m] waters, and righteouſnes as a mighty riuer.

25 Haue ye offered vnto me ſacrifices and offrings in the wilderneſſe fourtie yeeres, O houſe of Iſrael?

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[a] Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beaſts and not of men.

[b] They encourage ſuch as haue authoritie ouer the people to powle them, ſo that they may haue profite by it.

[c] He alludeth to fiſhers, which catch fih by hookes and thornes.

[d] He ſpeaketh this in contempt of them which reſorted to thoſe places, thinking that their great deuotion and good intention had bene ſufficient to haue bound God vnto them.

[e] Read Deut. 14, 28.

[f] As Leuit. 7, 13.

[g] You onely delight in theſe outward ceremonies and haue none other reſpect.

[h] That is, lacke of bread and meat.

[i] I ſtayed the raine till the fruits of the earth were deſtroyed with drought, and yet you would not conſider it to returne to me by repentance.

[k] They could not find water enough where they had heard ſay it had rained.

[l] As I plagued the Egyptians, Exod. 9, 10.

[m] You were almoſt all conſumed, and a few of you wonderfully preſerued, 2. king 14, 26.

[n] Turne to him by repentance.

[a] He ſo calleth them, becauſe they ſo boaſted of themſelues or becauſe they were giuen to wantonneſſe and daintineſſe.

[b] Meaning, that the tenth part ſhould ſcarcely be ſaued.

[c] In thoſe places they worſhipped new idoles, which a foretime ſerued for the true honour of God: therefore he ſaith that theſe ſhall not ſaue them.

[d] In ſteade of iudgement and equitie they execute crueltie and oppreſſion.

[e] He deſcribeth the power of God. Iob 9, 9.

[f] They hate the Prophets, which reprooue them in the open aſſemblies.

[g] Ye take both his money and alſo his food, wherewith he ſhould liue.

[h] God will ſo plague them that they ſhall not ſuffer the godly once to open their mouths to admoniſh them of their faults.

[i] So that all degrees ſhall haue matter of lamentation for the great plagues.

[k] Thus he ſpeaketh, becauſe the wicked and hypocrites ſaid they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30, 7 Ioel. 2, 2, 11. Zeph. 1, 15.

[l] Becauſe ye haue corrupt my true ſeruice, and remaine obſtinate in your vices, Iſa. 1, 11. Iere. 6, 10.

[m] Do your duety to God, and to your neighbour, and ſo ye ſhall feele his grace plentifully, if you ſhew your abundant affections according to Gods word.

26 But you haue borne [n] Siccuth your king, and Chiun your images, *and* the ſtarre of your gods which you made to your ſelues.

27 Therefore will I cauſe you to go into captiuitie beyond Damaſcus, ſaith the Lord, whoſe Name *is* the God of hoaſts.

CHAP. VI.

Againſt the princes of Iſrael liuing in pleaſure.

WOe to [a] them that are at eaſe in Zion, and truſt in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Goe you vnto Calneh, and ſee: and from thence goe you to Hamath the great: then goe downe to Gath of the Philiſtims: be [c] they better then theſe kingdoms? or the border of their land greater then your border,

3 Yee that put farre away the [d] euill day, and approach to the ſeate of iniquity?

4 They lie vpon beds of yuorie, and ſtretch themſelues vpon their beds, and eate the lambes of the flocke, and the calues out of the ſtall.

5 They ſing to the ſound of the viole: they inuent to themſelues inſtruments of muſicke like [e] Dauid.

6 They drinke wine in bowles, and annoint themſelues with the chiefe oyntments, but no man is [f] ſorie for the affliction of Ioſeph.

7 Therefore now ſhall they goe captiue with the firſt that goe captiue, and [g] the ſorow of them that ſtretched themſelues, is at hand.

8 [h] The Lord God hath ſworne by himſelfe, ſaith the Lord God of hoaſtes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one houſe, they ſhall die.

10 And his vncle [k] ſhall take him vp and burne him, to cary out the bones out of the houſe, and ſhall ſay vnto him, that is by the [l] ſides of the houſe, Is there yet any with thee? And hee ſhall ſay, None. Then ſhall he ſay, [m] Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 Shall horſes [n] runne vpon the rocke? or will one plowe *there* with oxen? for yee haue turned iudgement into gall, and the fruit of righteouſneſſe into [o] wormewood.

13 Yet reioyce in a thing of nought: yee ſay, Haue not wee gotten vs [p] hornes by our owne ſtrength?

14 But behold, I will raiſe vp againſt you a nation, O houſe of Iſrael, ſaith the Lord God of hoaſts: and they ſhall afflict you from the entring in of [q] Hamath vnto the riuer of the wilderneſſe.

CHAP. VII.

God ſheweth certaine viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaziah. 12 His craftie counſell.

THus hath the Lord God ſhewed vnto mee, and behold, hee formed [a] graſhoppers in the beginning of the ſhooting vp of the latter grouth: and loe, *it vvas* in the latter grouth [b] after the Kings mowing.

2 And when they had made an end of eating the graſſe of the land, then I ſaid, O Lord God, ſpare, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

3 *So* the Lord [c] repented for this. It ſhall not be, ſaith the Lord.

4 ¶ Thus *alſo* hath the Lord God ſhewed vnto me, and behold, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eat vp a part.

5 Then ſaid I, O Lord God, ceaſe, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

6 *So* the Lord repented for this. This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus *againe* hee ſhewed mee, and behold, the Lord ſtood vpon a wall made by line [e] with a line in his hand.

8 And the Lord ſaid vnto mee, Amos, what ſeeſt thou? And I ſaid, A line. Then ſaid the Lord, Behold, I will ſet a line in the middes of my people Iſrael, and will paſſe by them no more.

9 And the high places of Iſhaak ſhall be deſolate, and the temples of Iſrael ſhall be deſtroyed: and I will riſe againſt the houſe of Ieroboam with the ſword.

10 ¶ [f] Then Amaziah the Prieſt of Beth-el ſent to Ieroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the mids of the houſe of Iſrael: the land is not able to beare all his wordes.

11 For thus Amos ſaith, Ieroboam ſhall die by the ſword, and Iſrael ſhallbe led away captiue out of their owne land.

12 Alſo [g] Amaziah ſaid vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat *thy* bread, end prophecie there.

13 But prophecie no more at Beth-el: for it is the kings chappell, and it is the kings court.

14 Then anſwered Amos, and ſaid to Amaziah, I was no [h] Prophet, neither was I a Prophets ſonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord ſaid vnto me, Goe prophecie vnto my people Iſrael.

16 Now therefore heare thou the word of the Lord. Thou ſayeſt, Prophecie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhaak.

17 Therefore thus ſaith the Lord, [i] Thy wife ſhall be an harlot in the citie, and thy ſonnes and thy daughters ſhall fall by the ſword, and thy land ſhall be deuiſed by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely goe into captiuitie forth of his land.

CHAP. VIII.

1 *Againſt the rulers of Iſrael.* 7 *The Lord ſweareth.* 11 *The famine of the word of God.*

THus hath the Lord God ſhewed vnto mee, and behold, a basket of ſommer fruit.

2 And he ſaid, Amos, what ſeeſt thou? And I ſayd, A basket of [a] ſommer fruit. Then ſaid the Lord vnto mee, The end is come upon my people of Iſrael, I will paſſe by them no more.

3 And the ſongs of the Temple ſhall be howlings in that day, ſaith the Lord God: many dead

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[n] That idole which you eſteemed as your king, and caried about as you did Chiun, in which images you thought that there was a certaine diuinity.

[a] The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

[b] Theſe two cities were famous by their firſt inhabitants the Canaanites: and ſeeing beforetime they did nothing auaile them that were there borne, why ſhould you looke that they ſhould ſaue you which were brought in to dwell in other mens poſſeſſions?

[c] If God haue deſtroyed theſe excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philiſtims, and hath brought their wide borders into a greater ſtraitneſſe then yours yet are, thinke you to be better, or to eſcape?

[d] Ye that continue ſtill in your wickednes, and thinke that Gods plagues are not at hand, but giue your ſelues to all idleneſſe, wantonneſſe and riot.

[e] As he cauſed diuers kindes of inſtruments to be made to ſerue Gods glory, ſo theſe did contend to inuent as many to ſerue their wanton affections and luſtes.

[f] They pitied not their brethren, whereof now many were ſlaine and caried away captiue.

[g] Some reade, the ioy of them that ſtretch themſelues, ſhall depart.

[h] Reade Ierem. 51, 14.

[i] That is, the riches and pompe.

[k] The deſtruction ſhall be ſo great, that none ſhall almoſt be left to bury the dead: and therefore they ſhall burne them at home, to carie out the burnt aſhes with more eaſe.

[l] That is, to ſome neighbour that dwelleth round about.

[m] They ſhalbe ſo aſtoniſhed at this deſtruction, that they ſhall boaſt no more of the Name of God, and that they are his people: but they ſhall be dumbe when they heare Gods Name, and abhorre it, as they that are deſperate, or reprobate.

[n] Hee compareth them to barren rockes, wherevpon it is in vaine to beſtow labour: ſhewing that Gods benefits can haue no place among them.

[o] Reade Chap. 5, 7.

[p] That is, power and glory.

[q] From one corner of the countrey to another.

[a] To deuoure the land: and he alludeth to the inuading of the enemies.

[b] After the publike commandement for mowing was giuen: or as, ſome reade, when the kings ſheepe were ſhorne.

[c] That is, ſtayed this plague at my prayer.

[d] Meaning, that Gods indignation was inflamed againſt the ſtubburneſſe of this people.

[e] Signifying that this ſhould be the laſt meaſuring of the people, and that he would deferre his iudgement no longer.

[f] That is, when Amos had propheſied that the king ſhould be deſtroyed: for the wicked Prieſt more for hatred he bare to the Prophet then for loue toward the king, thought this accuſation ſufficient to condemne him, whereas none other could take place.

[g] When this inſtrument of Satan was not able to campaſſe his purpoſe by the king, he aſſayed by another practiſe, that was, to feare the Prophet, that he might depart, and not reprooue their idolatry there openly, and ſo hinder his profit.

[h] Thus he ſheweth by his extraordinary vocation, that God had giuen him a charge, which he muſt needs execute.

[i] Thus God vſed to approoue the authority of his Prophets, by his plagues and iudgements againſt them, which were malicious enemies, Iere. 28, 12. and 29, 21, 25, as this day he doeth againſt them that perſecute the miniſters of his Goſpel.

[a] Which ſignified the ripeneſſe of their ſins, and the readines of Gods iudgements.

bodies *ſhall be* in euery place: they ſhall caſt them forth with [b] ſilence.

4 Heare this, O yee that [c] ſwallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the [b] new moneth be gone, that we may ſell corne? and the Sabbath, that wee may ſet foorth wheate, and make [e] the Ephah ſmall and the ſhekell great, and falſifie the weights by deceit?

6 That we may buy the poore for ſiluer, and the needie for ſhooes: yea, and ſell the refuſe of the wheate.

7 The Lord hath ſworne by the excellencie of Iaakob, Surely, I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it ſhall riſe vp wholly as a flood, and it ſhall be caſt out, and [f] drowned, as by the flood of Egypt.

9 And in that day, ſaith the Lord God, I will euen cauſe the [g] Sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feaſtes into mourning: and all your ſongs into lamentation: and I will bring ſackecloath vpon all loynes, and baldneſſe vpon euery head: and I will make it as the mourning of an onely ſonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, ſaith the Lord God, that I will ſend a famine in the Land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North euen vnto the Eaſt ſhall they runne to and fro to ſeeke the [h] word of the Lord, and ſhall not finde it.

13 In that day ſhall the faire virgins and the yong men periſh for thirſt.

14 They that ſweare by the ſinne [i] of Samaria, and that ſay, Thy God, O Dan, liueth, and [k] the maner of Beerſheba liueth, euen they ſhall fall, and neuer riſe vp againe.

[b] There ſhall be none left to mourne for them.

[c] By ſtaying the ſale of food, and neceſſarie things which you haue gotten into your owne hands, and ſo cauſe the poore to ſpend quickely that little that they haue, and at length for neceſſitie to become your ſlaues.

[d] When the dearth was once come they were ſo greedy of gain, that they thought the holy day to be an hinderance vnto them.

[e] That is, the meaſure ſmall, and the price great.

[f] That is, the inhabitants of the land ſhallbe drowned, as Nilus drowneth many when it ouerfloweth.

[g] In the middes of their proſperitie, I will ſend great affliction.

[h] Whereby he ſheweth that they ſhall not onely periſh in body, but alſo in ſoule for lacke of Gods word, which is the food thereof.

[i] For the idolaters did vſe to ſweare by their idoles: which here he calleth their ſinne, as the Papiſts yet doe by theirs.

[k] That is, the common maner of worſhipping, and the ſeruice or religion there vſed.

CHAP. IX.

Threatnings againſt the Temple, 2 *And againſt Iſrael.* 11 *The reſtoring of the Church.*

I Saw the Lord ſtanding vpon the [a] Altar, and he ſaid, Smite the lintel of the doore, that the poſts may ſhake: and cut them in pieces, *euen* the [b] heads of them all, and I will ſlay the laſt of them with the ſword: hee that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be deliuered.

2 Though they digh into the hell, thence ſhall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themſelues in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottome of the ſea, thence will I command the [c] ſerpent, and he ſhall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes vpon them for euill, and not for good.

5 And the Lord God of hoaſts ſhall touch the land, and it ſhall melt away, and all that dwell therein ſhall mourne, and it ſhall riſe vp wholly like a flood, and ſhall be drowned as by the flood of Egypt.

6 He buildeth his [d] ſpheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord *is* his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Iſrael, ſaith the Lord? haue not I brought vp Iſrael out of the land of Egypt? and the Philiſtims from [f] Chaptor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* vpon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. Neuertheleſſe I will not vtterly [g] deſtroy the houſe of Iaakob, ſaith the Lord.

9 For loe, I will command and I will ſift the houſe of Iſrael among all nations, like as *corne* is ſifted in a ſieue: yet ſhall not the [h] leaſt ſtone fall vpon the earth.

10 *But* all the ſinners of my people ſhall die by the ſword, which ſay, The euill ſhall not come, nor haſten for vs.

11 In that day will I raiſe vp the [i] Tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and will raiſe vp his ruines, and I will build it, as in the dayes of old,

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſaith the Lord, that doeth this.

13 Behold, the dayes come, ſaith the Lord, that the plowman ſhall [l] touch the mower, and the treader of grapes him that ſoweth ſeed: and the mountaines ſhall [m] drop ſweet wine, and all the hils ſhall melt.

14 [n] And I will bring againe the captiuitie of my people of Iſrael: and they ſhall builde the waſte cities, and inhabite them, and they ſhall plant vineyards, and drinke the wine thereof: they ſhall alſo make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they ſhall no more be pulled vp againe out of their land which I haue giuen them, ſaith the Lord thy God.

[a] Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael.

[b] Both the chiefe of them and alſo the common people.

[c] He ſheweth that God will declare himſelfe enemie vnto them in all places, and that his elements and all creatures ſhall be enemies to deſtroy them.

[d] He declareth by the wonderfull power of God, by the making of the heauens and the elements, that it is not poſſible for man to eſcape his iudgements when he puniſheth.

[e] Am I more bound to you then to the Ethiopians, or blackmores? yet haue I beſtowed vpon you greater benefits.

[f] Reade Ier. 47, 4.

[g] Though he deſtroy the rebellious multitude, yet he will euer reſerue the remnant his Church to call vpon his Name.

[h] Meaning that none of his ſhould periſh in his wrath.

[i] I will ſend the Meſſiah promiſed, and reſtore by him the ſpiritual Iſrael, Acts 15, 16.

[k] Meaning, that the very enemies as were the Edomites, and others ſhould be ioyned with the Iewes in one ſocietie, and body, whereof Chriſt ſhould be the head.

[l] Signifying, that there ſhall be great plentie of all things, ſo that when one kinde of fruite is ripe, another ſhould follow, and euery one in courſe, Leuit. 26, 5.

[m] Read Ioel 3, 18.

[n] The accompliſhment thereof is vnder Chriſt, when they are planted in this Church, out off the which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans, vvhich came of Eſau, vvere mortall enemies alvvayes to the Iſraelites, vvhich came of Iaakob, and therefore did not onely vexe them continually vvith ſundry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore vvhen they vvere novv in their greateſt proſperitie, and did moſt triumph againſt Iſrael, vvhich vvas in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, for as much as God had novv determined to deſtroy their aduerſaries, vvhich did ſo ſore vexe them, and to ſend them ſuch as ſhould deliuer them, and ſet vp the kingdome of Meſſiah, vvhich he had promiſed.

THe viſion of Obadiah. Thus ſaith the Lord God againſt Edom, [a] Wee haue heard a rumour from the Lord, and an ambaſſadour is ſent among the heathen: ariſe, and [b] let vs riſe vp againſt her to battell.

2 Beholde, I haue made thee ſmall among the heathen: thou art vtterly deſpiſed.

3 The [c] pride of thine heart hath deceiued thee: thou that dwelleſt in the clifts of the rocks, whoſe habitation *is* high, that ſaith in his heart, Who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the eagle, and make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.

5 [d] Came theeues to thee or robbers by night? how waſt thou brought to ſilence? would they not haue ſtollen till they had enough? if the grape gatherers came to thee, would they not leaue *ſome* grapes?

6 How are the things of Eſau ſought vp, *and* his treaſures ſearched?

7 All the men of thy confederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, *and* preuailed againſt thee: *they that eate* thy [f] bread, haue laid a wound vnder thee: there is none vnderſtanding in him.

8 Shall not I in that day, ſaith the Lord, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhall be afraid, becauſe euery one of the mount of Eſau ſhall be cut off by ſlaughter.

10 For thy crueltie againſt thy [g] brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that hee was made [i] a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue laid hands on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou haue ſtood in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord *is* neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

16 For as yee haue [l] drunke vpon mine holy Mountaine, *ſo* ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall be [m] as though they had not bene.

17 But vpon mount Zion ſhallbe deliuerance, and it ſhallbe holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions,

18 And the houſe of Iaakob ſhall be [n] a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau *as* ſtubble, and they ſhall kindle in them and deuoure them: and there ſhallbe no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the [o] mount of Eſau, and the plaine of the Philiſtims: and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Beniamin *ſhall haue* Gilead.

20 And the captiuitie of this hoaſt of the children of Iſrael, which were among the [p] Canaanites, *ſhall poſſeſſe* vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

21 And they [q] that ſhall ſaue, ſhall come vp to mount Zion to iudge the mount of Eſau, and the kingdome ſhall be the Lords.

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[a] God hath certainely reuealed to his prophets, that he will raiſe vp the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Iere. 49, 14.

[b] Thus the heathen encourage themſelues to riſe againſt Edom.

[c] Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art ſhut vp among the hils as ſeparate from the reſt of the world.

[d] God will ſo deſtroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue ſome behinde them, Ier. 49, 9.

[e] They in whom thou diddeſt truſt for to haue helpe and friendſhip of them, ſhall be thine enemies and deſtroy thee.

[f] That is, thy familiar friends and gheſts haue by ſecret practiſes deſtroyed thee.

[g] He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his Church, whom hee now comforteth by puniſhing their enemies.

[h] When Nebuchadnezzar came againſt Ieruſalem, thou ioynedſt with him, and hadſt part of the ſpoile, and ſo diddeſt reioyce when my people, that is, thy brother were afflicted, whereas thou ſhouldeſt haue pitied and holpen thy brother.

[i] When the Lord depriued them of their former dignitie, and gaue them to be caried into captiuitie.

[k] When he will ſummon all the heathen, and ſend them to deſtroy thee.

[l] That is, reioyced and triumphed.

[m] The Edomites ſhall be vtterly deſtroyed, and yet in deſpite of all the enemies I will reſerue my Church and reſtore it.

[n] God attributeth this power, to conſume his enemies, to his Church, which power is onely proper to himſelfe, as Iſa. 10. 17. deut. 4, 24. heb. 12, 29.

[o] He deſcribeth how the Church ſhall be enlarged and haue great poſſeſſions but this chiefly is accompliſhed vnder Chriſt, when as the faithfull are made heires and lords of all things by him which is their head.

[p] By the Canaanites, the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad Spaine.

[q] Meaning that God will raiſe vp in his Church ſuch as ſhall rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here, the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophecied in Iſrael and had little profited, God gaue him expreſſe charge to go and denounce his iudgements againſt Nineueh, the chiefe citie of the Aſſyrians, becauſe hee had appointed, that they vvhich vvere of the heathen, ſhould conuert by the mightie povver of his vvord, and that vvithin three dayes preaching, that Iſrael might ſee hovv horribly they had prouoked Gods vvrath, vvhich for the ſpace of ſo many yeeres, had not conuerted vnto the Lord, for ſo many Prophets and ſo diligent preaching. He prophecied vnder Ioah, and Ieroboam, as 2. King. 14, 25.

CHAP. I.

3 Jonah fled when he was ſent to preach. 4 A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.

THe word of the Lord came [a] alſo vnto Ionah the ſonne of Amittai, ſaying,

2 Ariſe, *and* goe to [b] Nineueh, that [c] great citie, and crie againſt it: for their wickedneſſe is come vp before me.

3 But Ionah roſe vp to [d] flee into Tarſhiſh, from the preſence of the Lord, and went downe to [e] Iapho: and he found a ſhippe going to Tarſhiſh: ſo he paid the fare thereof, and went downe into it, that hee might goe with them vnto Tarſhiſh, from the [f] preſence of the Lord.

4 But the Lord ſent out a great winde into

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[a] After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had prophecied in Iuda, he had viſions in Babylon, Ezek. 1, 1.

[b] For ſeeing the great obſtination of the Iſraelites, he ſent his Prophet to the Gentiles, that they might prouoke them to repentance, or at leaſt make them inexcuſable: for Nineueh was the chiefe citie of the Aſſyrians.

[c] For as authours write, it conteined in circuit about eight and fortie mile, and had a thouſand and fiue hundreth towers, and at this time there were an hundreth and twentie thouſand children therein, Chap. 4, 11.

[d] Whereby he declared his weakneſſe, that would not promptly follow the Lords calling, but gaue place to his owne reaſon, which perſwaded him that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his owne people, Chap. 4, 2.

[e] Which was the hauen, and port to take ſhipping thither, called alſo Ioppe.

[f] From that vocation whereunto God had called him, and wherein he would haue aſſiſted him.

the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his god, and caſt the wares that were in the ſhip, into the ſea, to lighten it of them: but Ionah was gone downe [g] into the ſides of the ſhip, and he lay downe, and was faſt a ſleepe.

6 So the ſhipmaſter came to him, and ſayd vnto him, What meaneſt thou, O ſleeper? Ariſe, call vpon thy [h] God, if ſo be that God will thinke vpon vs, that we periſh not.

7 And they ſayde euery one to his fellow, Come, and let vs caſt [i] lots, that wee may know for whoſe cauſe this euill *is* vpon vs. So they caſt lots, and the lot fell vpon Ionah.

8 Then ſayd they vnto him, Tell vs for whoſe cauſe this euill *is* vpon vs? What is thine occupation? and whence commeſt thou? which is thy countrey? and of what people art thou?

9 And he anſwered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the ſea, and the dry land.

10 Then were the men exceeding afraid, and ſayd vnto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the Lord, becauſe he had told them)

11 Then ſayd they vnto him, What ſhall wee doe vnto thee, that the ſea may be calme vnto vs? (for the ſea wrought, and was troublous)

12 And he ſayd vnto them, Take me, and caſt me into the ſea: ſo ſhall the ſea be calme vnto you: for I know that for my ſake this great tempeſt *is* vpon you.

13 Neuertheleſſe the men rowed to bring it to the land, but they could not: for the ſea wrought, and was troublous againſt them.

14 Wherefore they cryed vnto the Lord, and ſayd, [k] We beſeech thee, O Lord, we beſeech thee, let vs not periſh for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, haſt done as it pleaſed thee.

15 So they tooke vp Ionah, and caſt him into the ſea, and the ſea ceaſed from her raging.

16 Then the men [l] feared the Lord exceedingly, and offered ſacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fiſh to ſwallow vp Ionah: and Ionah was in the [m] belly of the fiſh three dayes and three nights.

[g] As one that would haue caſt off this care and ſollicitude by ſeeking reſt and quietneſſe.

[h] As they had called on their idols, which declareth that idolaters haue no ſtay nor certainty, but in their troubles ſeeke they cannot tell to whom.

[i] Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cauſe: and his may not be done but in matters of great importance.

[k] This declareth that the very wicked in their neceſſities flee vnto God for ſuccour and alſo that they are touched with a certaine feare to ſhed mans blood, whereas they know no manifeſt ſigne of wickedneſſe.

[l] They were touched with a certaine repentance of their life paſt, and beganne to worſhip the true God by whom they ſaw themſelues ſo wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word.

[m] Thus the Lord would chaſtiſe his Prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his fauour and ſupport in this his charge which was enioyned him.

CHAP. II.

1 Jonah is in the fiſhes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lord his God [a] out of the fiſhes belly.

2 And ſayd, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly [b] of hell cryed I, *and* thou heardeſt my voyce.

3 For thou hadſt caſt me into the bottome in the midſt of the ſea, and the floods compaſſed me about: all thy ſurges, and all thy waues paſſed ouer me.

4 Then I ſayd, I am [c] caſt away out of thy ſight: yet will I looke againe toward thine holy Temple.

5 The waters compaſſed mee about vnto the ſoule: the depth cloſed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet haſt thou brought vp my [d] life from the pit, O Lord my God.

7 When my ſoule fainted within mee, I remembred the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying [e] vanities, forſake their owne [f] mercy.

9 But I will ſacrifice vnto thee with the voyce of thankeſgiuing, and will pay that that I haue vowed: ſaluation *is* of the Lord.

10 And the Lord ſpake vnto the fiſh, and it caſt out Ionah vpon the dry land.

[a] Being now ſwallowed vp of death, and ſeeing no remedie to eſcape his faith braſt out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

[b] For he was now in the fiſhes belly as in a graue or place of darkneſſe.

[c] This declared what his prayer was, and how he laboured betweene hope and deſpaire, conſidering the neglect of his vocation, and Gods iudgements for the ſame: but yet in the end faith gate the victory.

[d] Thou haſt deliuered mee from the belly of the fiſh and all theſe dangers, as it were rayſing me from death to life.

[e] They that depend vpon any thing ſaue on God alone.

[f] They refuſe their owne felicity, and that goodneſſe which they ſhould elſe receiue of God.

CHAP. III.

1 Jonah is ſent againe to Nineueh. 5 The repentance of the king of Nineueh.

ANd the word of the Lord came vnto [a] Ionah the ſecond time, ſaying,

2 Ariſe, go vnto Nineueh that great citie, and preach vnto it the preaching which I bid thee.

3 So Ionah aroſe, and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes [c] iourney, and he cryed and ſayd, Yet fourtie dayes, and Nineueh ſhalbe ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaymed a faſt, and put on ſackcloth, from the greateſt of them, euen to the leaſt of them.

6 For word came vnto the king of Nineueh, and hee aroſe from his throne, and he layd his robe from him, and couered him with ſackcloth, and ſate in aſhes.

7 And he proclaymed and ſayd thorow Nineueh, (by the counſell of the king and his nobles) ſaying, Let neither man, nor [e] beaſt, bullocke nor ſheepe taſte any thing, neither feede, nor drinke water.

8 But let man and beaſt put on ſackecloth, and [f] cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickedneſſe that is in their hands.

9 [g] Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we periſh not?

10 And God ſaw their [h] works that they turned from their euill wayes: and [i] God repented of the euill that hee had ſayd that hee would doe vnto them, and he did it not.

[a] This is a great declaration of Gods mercy, that he receiueth him againe, and ſendeth him foorth as his Prophet, which had before ſhewed ſo great infirmity.

[b] Reade Chap. 1. 2.

[c] He went forward one day in the city, and preached, and ſo he continued till the citie was conuerted.

[d] For he declared that he was a Prophet ſent to them from God to denounce his iudgements againſt them.

[e] Not that the dumbe beaſts had ſinned or could repent, but that by their exemple man might be aſtoniſhed, conſidering that for his ſinne the anger of God hanged ouer all creatures.

[f] He willed that the men ſhould earneſtly call vnto God for mercy.

[g] For partly by the threatning of the Prophet, and partly by the motion of his owne conſcience, hee doubted whether God would ſhew them mercie.

[h] That is, the fruits of their repentance, which did proceede of faith, which God had planted by the miniſterie of his Prophet.

[i] Reade Ierem. 18. 8.

CHAP. IIII.

The great goodneſſe of God toward his creatures.

THerefore it diſpleaſed [a] Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and ſayd, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto [b] Tarſhiſh: for I knew, that thou art a gracious God, and mercifull, ſlow to anger, and of great kindneſſe, and repenteſt thee of the euill.

3 Therefore now, O Lord, take, I beſeech thee, my life [c] from me: for it is better for me to die then to liue.

[a] Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the Name of God, which hee preached, ſhould be blaſphemed.

[b] Reade Chap. 1. 3.

[c] Thus he prayed of griefe fearing leaſt Gods Name by this forgiueneſſe might be blaſphemed, as though he ſent his Prophets forth to denounce his iudgments in vaine.

4 Then ſayd the Lord, Doeſt thou well to be [d] angry?

5 So Ionah went out of the city, and ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadow [e] till hee might ſee what ſhould be done in the citie.

6 And the Lord God prepared a [f] gourd, and made it to come vp ouer Ionah, that it might be a ſhadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning roſe the next day, and it ſmote the gourd, that it withered.

8 And when the ſunne did ariſe, God prepared alſo a feruent Eaſt winde: and the ſunne beat vpon the head of Ionah, that he fainted and wiſhed in his heart to die, and ſayd, It is better for me to die then to liue.

9 And God ſayd vnto Ionah, Doeſt thou well to be angry for the gourd? And he ſayd, I doe well to be [g] angry vnto the death.

10 Then ſayd the Lord, Thou haſt had pity on the gourd for the which thou haſt not laboured, neither madeſt it grow, which came vp in a night and periſhed in a night,

11 And ſhould [h] not I ſpare Nineueh that great city, wherein are ſixeſcore thouſand perſons, that [i] cannot diſcerne betweene their right hand and their left hand, and *alſo* much cattell?

[d] Wilt thou be iudge when I doe things for my glory, and when I doe not?

[e] For he doubted as yet whether God would ſhew them mercy or not, and therefore after fortie dayes he departed out of the citie, looking what iſſue God would ſend.

[f] Which was a further meanes, to couer him from the heate of the ſunne, as he remained in his boothe.

[g] This declareth the great inconueniences whereinto Gods ſeruants doe fall when they giue place to their owne affections, and doe not in all things willingly ſubmit themſelues to God.

[h] Thus God mercifully reproueth him which would pitie himſelfe, and this gourd, and yet would reſtraine God to ſhew his compaſſion to ſo many thouſand people.

[i] Meaning, that they were children and infants.

M I C A H.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the vvorke of the Lord concerning Iudah and Iſrael at the leaſt thirtie yeeres: at vvhat time Iſaiah propheecied. He declareth the deſtruction firſt of the one kingdome, and then of the other becauſe of their manifold vvickedneſſe, but chiefly for their idolatry. And to this ende hee noteth the vvickedneſſe of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe prophets, and the delighting in them. Then he ſetteth forth the comming of Chriſt, his kingdome, and the felicity thereof. This Prophet vvas not that Micah vvhich reſiſted Ahab and all his falſe prophets, as 1. King. 22, 8. but another of the ſame name.

CHAP. I.

1 *The deſtruction of Iudah and Ieruſalem becauſe of the idolatry.*

THE word of the Lord, that came vnto Micah the [a] Moraſhite in the dayes of Iothan, Ahaz, *and* Hezekiah kings of Iudah, which he ſaw concerning Samaria, and Ieruſalem.

2 Heare [b] all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, *euen* the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come [c] downe, and tread vpon the high places of the earth.

4 And the mountaines ſhall melt vnder him (ſo ſhall the valleys cleaue) as wax before the fire, *and* as the waters that are powred downeward.

5 For the wickedneſſe of Iaakob *is* all this, and for the ſinnes of the houſe of Iſrael: what is the wickedneſſe of Iaakob? Is not [d] Samaria? and which are the high [e] places of Iudah? Is not Ieruſalem?

6 Therefore I will make Samaria as an heape of the field, *and* for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

7 And all the grauen images thereof ſhall be broken, and all the [f] gifts thereof ſhall be burnt with the fire, and all the idoles thereof will I deſtroy: for ſhe gathered it of the hire of an harlot, and they ſhall returne [g] to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without cloathes, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: *the enemie* is come vnto the gate of my people, vnto Ieruſalem.

10 Declare ye it not at [h] Gath, neither weepe yee: for the houſe of [i] Aphrah roule thy ſelfe in the duſt.

11 Thou that dwelleſt at [k] Shaphir, goe together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come foorth in the mourning of Beth-ezel: *the enemie* ſhall [l] receiue of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the [m] gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the charet to the *beaſts* [n] of price: ſhe [o] is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Moreſheth [p] Gath: the houſes of Achzib *ſhalbe* as a lie to the kings of Iſrael.

15 Yet will I bring an [q] heire vnto thee, O inhabitant of Mareſhah, he ſhall come vnto Adullam [r] the glory of Iſrael.

16 Make thee bald, and ſhaue thee for thy delicate children: inlarge thy baldnes as the eagle, for they are gone into captiuitie from thee.

[a] Borne in Mareſhah a citie of Iudah.

[b] Becauſe of the malice and obſtinacie of the people, whom he had ſo oft exhorted to repentance, hee ſummoneth them to Gods iudgements, taking all creatures, and God himſelfe to witnes, that the preaching of his Prophets, which they haue abuſed, ſhall be reuenged.

[c] Meaning hereby, that God will come to iudgement againſt the ſtrong cities and holdes.

[d] Samaria, which ſhould haue bene an example to all Iſrael of true religion and iuſtice, was the puddle, and ſtewes of all idolatry and corruption, and boaſted themſelues of their father Iaakob.

[e] That is, the idolatrie and infection.

[f] Which they gathered by euill practiſes, and thought that their idoles had enriched them therewith for their ſeruice vnto them.

[g] The gaine that came by their idoles ſhalbe conſumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

[h] Leaſt the Philiſtims our enemies reioyce at our deſtruction.

[i] Which was a citie neere to Ieruſalem, Ioſh. 18, 23. there called Ophrah, and ſignifieth duſt: therefore he willeth them to mourne and roule themſelues in the duſt, for their duſtie citie.

[k] Theſe were cities whereby the enemie ſhould paſſe as he came to Iudah.

[l] Hee ſhall not depart before he hath ouercome you, and ſo you ſhall pay for his tarying.

[m] For Rabſhakeh had ſhut vp Ieruſalem, that they could not ſend to ſuccour them.

[n] To flee away: for Saneherib laid ſiege firſt to that citie, and remained therein when he ſent his captaines and armie againſt Ieruſalem.

[o] Thou firſt receiuedſt the idolatry of Ieroboam, and ſo diddeſt infect Ieruſalem.

[p] Thou ſhalt bribe the Philiſtims thy neighbours, but they ſhall deceiue thee, aſwell as they of Ieruſalem.

[q] He prophecieth againſt his owne citie: and becauſe it ſignified an heritage, he ſaith that God would ſend an heire to poſſeſſe it.

[r] For ſo they thought themſelues for the ſtrength of their citie.

CHAP. II.

1 *Threatnings againſt the wanton and daintie people.* 6 *They would teach the Prophets to preach.*

WOe vnto them that imagine iniquitie, and worke wickedneſſe vpon their beds: [a] when the morning is light they practiſe it, becauſe their hand † hath power.

[a] Aſſoone as they riſe, they execute their wicked deuiſes of the night, and according to their power hurt others.

† *Ebr. is in power.*

2 And they couet fields, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, *euen* man and his heritage.

3 Therefore thus ſayth the Lord, Behold, againſt this familie haue I deuiſed a plague, whereout ye ſhall not plucke your neckes, and yee ſhall not goe *ſo* proudly, for this time is euill.

4 In that day ſhall they take vp a parable againſt you, and lament with a dolefull lamentation, and ſay, [b] We be vtterly waſted: he hath changed the portion of my people: how hath he taken it away to reſtore it vnto mee? hee hath diuided our fields.

5 Therefore thou ſhalt haue none that ſhall caſt a cord by lot in [c] the congregation of the Lord.

6 [d] They that prophecie, Prophecie ye not. [e] They ſhall not prophecie to them, neither ſhall they take ſhame.

7 O thou that art named the houſe of Iaakob, is the Spirit of the Lord ſhortened? [f] are theſe his workes? are not my workes good vnto him [g] that walketh vprightly?

8 But he that was [h] yeſterday my people, is riſen vp on the otherſide, *as* againſt an enemy: they ſpoyle the [i] beautifull garment frõ them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue yee caſt out from their pleaſant houſes, *and* from their children haue ye taken away [k] my glory continually.

10 Ariſe and depart, for this is not *your* [l] reſt: becauſe it is polluted, it ſhall deſtroy *you*, euen with a ſore deſtruction.

11 If a man [m] walke in the ſpirit, and would lie falſly, *ſaying*, [n] I will prophecie vnto thee of wine, and of ſtrong drinke, he ſhall euen be the prophet of this people.

12 I will ſurely gather [o] thee wholly, O Iaakob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſheepe of Bozrah, *euen* as the flocke in the mids of their folde: *the cities* ſhall be full of brute of the men.

13 The [p] breaker vp ſhall come vp before them: they ſhall breake out, and paſſe by the gate, and goe out by it, and their king ſhall goe before them, and the Lord *ſhall be* [q] vpon their heads.

[b] Thus the Iewes lament and ſay that there is no hope of reſtitution, ſeeing their poſſeſſions are diuided among the enemies.

[c] Ye ſhall haue no more lands to diuide as you had in times paſt, and as you vſed to meaſure them in the Iubile.

[d] Thus the people warne the prophets that they ſpeake to them no more, for they cannot abide their threatnings.

[e] God ſayth that they ſhall not prophecie, nor receiue no more of their rebukes nor taunts.

[f] Are theſe your workes according to his Law?

[g] Do not the godly finde my words comfortable?

[h] That is, aforetime.

[i] The poore can haue no commoditie by them, but they ſpoile them, as though they were enemies.

[k] That is, their ſubſtance and liuing, which is Gods bleſſing, and as it were part of his glory.

[l] Ieruſalem ſhall not be your ſafegard: but the cauſe of your deſtruction.

[m] That is, ſhew himſelfe to be a Prophet.

[n] Hee ſheweth what prophets they delite in, that is, in flatterers, which tell them pleaſant tales, and ſpeake of their commodities.

[o] To deſtroy thee.

[p] The enemie ſhall break their gates and walles, and leade them into Caldea.

[q] To driue them forward, and to helpe their enemies.

CHAP. III.

1 Againſt the tyranny of princes and falſe prophets.

AND I ſayd, Heare, I pray you, O heads of Iaakob, and yee princes of the houſe of Iſrael: ſhould not ye know [a] iudgement?

2 *But* they hate the good, and loue the euill: they plucke off their ſkinnes from them, and their fleſh from their bones.

3 And they eate alſo the fleſh of my people, and flay off their skin from them, and they breake their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then [c] ſhall they cry vnto the Lord: but he will not heare them: hee will euen hide his face from them at that time, becauſe they haue done wickedly in their workes.

5 Thus ſaith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and cry, peace, but if a man put not into their mouths, they prepare warre againſt him.

6 Therefore [e] night ſhall be vnto you for a viſion, and darkneſſe *ſhalbe* vnto you for a diuination, and the Sunne ſhall go downe ouer the prophets, and the day ſhall be darke ouer them.

7 Then ſhall the Seers be aſhamed, and the Soothſayers confounded: yea, they ſhall all couer [f] their lippes, for they haue none anſwere of God.

8 Yet notwithſtanding I am full [g] of power by the Spirit of the Lord, and of iudgement, and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heads of the houſe of Iaakob, and princes of the houſe of Iſrael: they abhorre iudgement, and peruert all equity.

10 They build vp Zion with [h] blood, and Ieruſalem with iniquitie,

11 The heads thereof iudge for rewards, and the prieſts thereof teach for hire, and the prophets thereof prophecie for money: yet will they [i] leane vpon the Lord and ſay, Is not the Lord among vs? no evill can come vpon vs.

12 Therefore ſhall Zion for your ſake be [k] plowed *as* a field, and Ieruſalem ſhallbe an heape, and the mountaine of the houſe, as the high places of the foreſt.

[a] That thing which is iuſt and lawfull, both to gouern my people aright, and alſo to diſcharge your owne conſcience.

[b] The Prophet condemneth the wicked gouernours not onely of couetouſneſſe, theft, and murther, but compareth them to wolues, lions, & moſt cruell beaſts.

[c] That is, when I ſhall viſit their wickedneſſe: for though I heare the godly before they cry, Ieſ. 65, 24. yet I will not heare theſe though they cry, Ieſ. 1, 15. and Ezek. 8. 18. Iam. 2, 13. 1. Pet. 3, 11, 12.

[d] They deuoure all their ſubſtance, and then flatter them, promiſing that all ſhall goe well, but if one reſtraine from their bellyes, then they inuent all wayes to miſchiefe.

[e] As you haue loued to walke in darkeneſſe, and to prophecie lyes: ſo God ſhall reward you with groſſe blindneſſe and ignorance, ſo that when all others ſhall ſee the bright beames of Gods graces, yee ſhall as blinde men grope as in the night.

[f] When God ſhall diſcouer them to the world, they ſhalbe afraid to ſpeake: for all ſhall know that they were but falſe prophets, and did belie the word of God.

[g] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelfe alone againſt all the wicked, ſhewing how God both gaue him gifts, abilitie and knowledge, to diſcerne betweene good and evill, and alſo conſtancie to reproove the ſinnes of the people, and not to flatter them.

[h] They build them houſes by briberie, which he calleth blood and iniquitie.

[i] They will ſay, that they are the people of God, and abuſe his Name, as a pretence to cloake their hypocriſie.

[k] Reade Ierem. 26, 18.

CHAP. IIII.

1 Of the kingdome of Chriſt, and felicitie of his Church.

BV[illegible] the [a] laſt dayes it ſhall come to paſſe, that the mountaine of the Houſe of the Lord ſhall be prepared in the top of the mountaines, and it ſhalbe exalted aboue the [b] hilles, and people ſhall flow vnto it.

2 Yea, many nations ſhall come and ſay, Come, and let vs goe vp to the Mountaine of the Lord, and to the Houſe of the God of Iaakob, and hee will [c] teach vs his wayes, and we will walke in his paths: for the Law ſhall goe foorth of Zion, and the word of the Lord from Ieruſalem.

3 And hee ſhall iudge among many people, and [d] rebuke mighty nations afarre off, and they ſhall breake their ſwordes into mattockes, and their ſpeares into [e] ſithes, nation ſhall not lift vp a ſword againſt nation, neither ſhall they [f] learne to fight any more.

4 But they ſhall ſit euery man vnder his vine, and vnder his figge tree, and none ſhall make them afraid: for the mouth of the Lord of hoaſtes hath ſpoken it.

5 For all people will walke [g] euery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the ſame day ſayth the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted.

7 And I will make her that halteth, [h] a remnant, and her that was caſt farre off, a mightie nation, and the Lord ſhall reigne ouer them in

[a] When Chriſt ſhall come, and the Temple ſhall be deſtroyed.

[b] Reade Iſa. 2, 2.

[c] He ſheweth that there is no true Church, but where as the people are taught by Gods pure word.

[d] By his corrections and threatnings he will bring the people into ſubiection which are in the utmoſt corners of the world.

[c] They ſhall abſteine from all evill doing, and exerciſe themſelves in godlineſſe and in well doing to others.

[f] Reade Iſa. 2, 4.

[g] Hee ſheweth that the people of God ought to remaine conſtant in their religion, albeit all the world ſhould giue themſelves to their ſuperſtition and idolatrie.

[h] I will cauſe that Iſrael, which is now as one lame and halting, and ſo almoſt deſtroyed, ſhall liue againe, and grow into a great people.

Mount Zion, from henceforth euen for euer.

8 And thou, O [i] towre of the flocke, the ſtrong hold of the daughter Zion, vnto thee ſhall it come, euen [k] the firſt dominion, *and* kingdome ſhall come to the daughter Ieruſalem.

9 Now why doeſt thou cry out with lamentation? *is* [l] there no king in thee? is thy counſeller periſhed? for ſorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now ſhalt thou go forth of the citie, and dwell in the field, and ſhalt go into Babel, *but* there ſhalt thou be deliuered: there the Lord ſhall redeeme thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee, ſaying, Zion ſhall be condemned, and our eye ſhall looke vpon Zion.

12 But they [m] know not the thoughts of the Lord: they vnderſtand not his counſell, for hee ſhall gather them as the ſheaues in the barne.

13 Ariſe and threſh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues braſſe, and thou ſhalt breake in pieces many people: & I will conſecrate their riches vnto the Lord: and their ſubſtance vnto the ruler of the whole world.

CHAP. V.

1 The deſtruction of Ieruſalem. 2 The excellencie of Beth-leem.

NOw aſſemble thy gariſons; O daughter [a] of gariſons: he hath laid ſiege againſt vs: they ſhall ſmite the iudge of Iſrael with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art [b] little to be among the thouſands of Iudah, *yet* out of thee ſhall he come forth vnto me, that ſhalbe the ruler in Iſrael, whoſe [c] goings foorth *haue bene* from the beginning *and* from euerlaſting.

3 Therefore will he giue them vp, vntill the time that [d] ſhee which ſhall beare, ſhall trauaile: then the remnant of their brethren ſhall returne vnto the children of Iſrael.

4 And he ſhall [e] ſtand, and feed in the ſtrength of the Lord, *and* in the maieſtie of the Name of the Lord his God, and they ſhall dwell ſtill: for now ſhall he be magnified vnto the ends of the world.

5 And he [f] ſhalbe *our* peace when Aſſhur ſhall come into our land: when hee ſhall tread in our palaces, then ſhall we ariſe againſt him ſeuen ſhepheards, and eight principall men.

6 And they ſhall deſtroy [g] Aſſhur with the ſword, and the land of Nimrod with their ſwords: thus ſhall he [p] deliuer *vs* from Aſſhur, when hee commeth into our land, and when he ſhall tread within our borders.

7 And the [i] remnant of Iaakob ſhalbe among many people, as a dew from the Lord, *and* as the ſhowres vpon the graſſe, that waiteth not for man, nor hopeth in the ſonnes of Adam.

8 And the remnant of Iaakob ſhalbe among the Gentiles in the middes of many people, as the Lion among the beaſts of the foreſt, *and* as the Lion whelpe among the flockes of ſheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand ſhall be lift vp vpon thine aduerſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the Lord, that I will cut off thine [k] horſes out of the mids of thee, and I will deſtroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy ſtrong holds.

12 And I will cut off thine enchanters out of thine hand: and thou ſhalt haue no more ſoothſayers.

13 Thine idoles alſo will I cut off, and thine images out of the mids of thee: and thou ſhalt no more worſhip the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in *my* wrath and indignation vpon the heathen, [l] which they haue not heard.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement againſt Iſrael being vnkinde. 6 What maner of ſacrifices doe pleaſe God.

HEarken yee now what the Lord ſayth, Ariſe thou, *and* contend *before* the [a] mountaines, and let the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrell againſt his people, and he will pleade with Iſrael.

13 O my people, what have I done unto thee? or wherein haue I grieued thee? teſtifie againſt mee.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee, Moſes, Aaron and Miriam.

5 O my people, remember now what Balak king of Moab had deuiſed, and what Balaam the ſonne of Beor had anſwered him, from [c] Shittim vnto Gilgal, that yee may know the [d] righteouſneſſe of the Lord.

6 Wherewith [e] ſhall I come before the Lord, *and* bow my ſelfe before the high God? ſhall I come before him with burnt offerings, *and* with calves of a yeere old?

7 Will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyle? ſhall I give my [f] firſt borne for my tranſgreſsion, *euen* the fruit of my body, for the ſinne of my ſoule?

8 Hee hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: [g] ſurely to doe iuſtly, and to love mercy, and to humble thy ſelfe, to walke with thy God.

9 The Lords voyce crieth unto the [h] city, and the man of wiſedome ſhall ſee thy name: Heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickedneſſe in the houſe of the wicked, and the ſcant meaſure, that is abominable?

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[i] Meaning, Ieruſalem, where the Lords flock was gathered.

[k] The floriſhing ſtate of the kingdome, as it was vnder David and Salomon, which thing was accompliſhed to the Church by the comming of Chriſt.

[l] In the meane ſeaſon he ſheweth that they ſhould endure great troubles and tentations when thy ſaw themſelues neither to haue king nor counſell.

[m] He ſheweth that the faithfull ought not to meaſure Gods iudgements by the brags and threatnings of ẏ wicked, but thereby are admoniſhed to lift vp their hearts to God to call for deliuerance.

[n] God giueth his Church this victory, ſo oft as he ouercommeth their enemies: but the accompliſhment thereof ſhall be at the laſt comming of Chriſt.

[a] He forewarneth them of the dangers that ſhall come before they enioy theſe comforts, ſhewing that forasmuch as Ieruſalem was accuſtomed with her gariſons to trouble others, the Lord would now cauſe other gariſons to vexe her, and that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

[b] For ſo the Iewes diuided their countrey that for euery thouſand there was a chiefe captaine: and becauſe Bethleem was not able to make a thouſand, he calleth it litle, but yet God will raiſe vp his captaine and gouernour therein: and thus it is not the leaſt by reaſon of this benefite, as Matt. 2, 6.

[c] He ſheweth that the comming of Chriſt and all his wayes were appointed of God from all eternitie. [d] He compareth the Iewes to women with childe, who for a time ſhould haue great ſorowes, but at length they ſhould haue a comfortable deliuerance, Ioh. 16, 21. [e] That is, Chriſts kingdome ſhalbe ſtable and euerlaſting, and his people aſwell the Gentiles as the Iewes ſhall dwell in ſafety. [f] This Meſſiah ſhall be a ſufficient ſafegarde for vs, and though the enemie inuade vs for a time, yet ſhall God ſtirre vp many which ſhall be able to deliuer vs. [g] Theſe whom God ſhall raiſe vp for the deliuerance of his Church, ſhall deſtroy all the enemies thereof, which are meant here by the Aſſyrians and Babylonians which were the chiefe at that time. [h] By theſe gouernours will God deliuer vs when the enemie commeth into our land. [i] This remnant or Church which God ſhall deliuer ſhall onely depent on Gods power and defence, as doeth the graſſe of the field, and not on the hope of man.

[k] I will deſtroy all things wherein thou putteſt thy confidence, as thy vaine confidence and idolatry, and ſo will helpe thee.

[l] It ſhall be ſo terrible that the like hath not beene heard of.

[a] He taked the high mountaines and hard rockes to witneſſe againſt the obſtinacie of his people.

[b] I haue not hurt thee, but beſtowed infinite benefits vpon thee.

[c] That is, remember my benefits from the beginning how I deliuered you from Baleams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.

[d] That is, the trueth of his promiſe and his manifold benefits toward you.

[e] Thus the people by hypocriſie aſke how to pleaſe God and are content to offer ſacrifices, but will not change their liues.

[f] There is nothing ſo deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to avoyde his anger: but they will neuer be brought to mortifie their owne affections, and to giue themſelues willingly to ſerue God as he commandeth.

[g] The Prophet in few words calleth them to the obſeruation of the ſecond Table, to know if they will obey God aright or no, ſaying that God hath preſcribed them to doe this. [h] Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his maieſtie & conſider not the mortall man that bringeth ẏ threatning, but God that ſendeth it.

11 Shall I iuſtifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof [i] are full of cruelty, and the inhabitants thereof haue ſpoken lies, and their tongue *is* deceitfull in their mouth.

13 Therefore alſo will I make thee ſicke in ſmiting thee, *and* in making *thee* deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate and not be ſatisfied, and [k] thy caſting downe *ſhalbe* in the middes of thee, and thou [l] ſhalt take hold, but ſhalt not deliuer, and that which thou deliuereſt, will I giue vp to the ſword.

15 Thou ſhalt ſow, but not reape: Thou ſhalt tread the oliues, but thou ſhalt not anoynt thee with oyle, and *make* ſweet wine, but ſhall not drinke wine.

16 For the [m] ſtatutes of Omri are kept, and all the maner of the houſe of Ahab, and ye walke in their counſels, that I ſhould make thee waſte, and the inhabitants thereof an hiſſing: therefore yee ſhall beare the reproach of my people.

CHAP. VII.

1 A complaint for the ſmall number of the righteous. 4 The wickedneſſe of thoſe times. 14 The proſperitie of the Church.

WOe is mee, for I am as the [a] Summer gatherings, *and* as the grapes of the vintage: there *is* no cluſter to eate: my ſoule deſired the firſt ripe fruits.

2 The good man is periſhed out of the earth, and there *is* none righteous among men: [b] they all lie in wait for blood: euery man hunteth his brother with a net.

3 To make good for the euill of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore the [c] great man he ſpeaketh out the corruption of his ſoule: ſo [d] they wrapt it vp.

4 The beſt of them *is* as [e] a briar, and the moſt righteous of them *is ſharper* then a thorne hedge: the day of [f] thy watchmen *and* thy viſitation commeth: then ſhall be their confuſion.

5 Truſt ye not in a friend, neither put ye confidence in a counſeller: keepe the doores of thy mouth from her that lieth in thy boſome.

6 For the ſonne reuileth the father: the daughter riſeth vp againſt her mother, the daughter in law againſt her mother in law, *and* a mans enemies *are* the men of his owne houſe.

7 Therefore [g] I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.

8 Reioyce not againſt mee, [h] O mine enemie: though I fall, I ſhall ariſe when I ſhall ſit in darkneſſe, the Lord *ſhalbe* a light vnto me.

9 I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, vntill hee pleade my cauſe, and execute iudgement for me: *then* will he bring mee foorth to the light, *and* I ſhall ſee his righteouſneſſe.

10 Then ſhee that is mine enemie, ſhall looke vpon it, and ſhame ſhall couer her, which ſaid vnto me, Where is the Lord thy God? Mine eyes ſhall behold her: now ſhall ſhe be troden downe as the myre of the ſtreetes.

11 *This is* [i] the day that thy walles ſhall be built: this day ſhall driue farre away [k] the decree.

12 In this day alſo they ſhall come vnto thee from [l] Aſſhur, and *from* the ſtrong cities, and from the ſtrong holdes euen vnto the riuer, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithſtanding the land ſhalbe deſolate becauſe of them that dwell therein, *and* for the fruits of [m] their inuentions.

14 [n] Feed thy people with thy rod, the flocke of thine heritage (which dwell ſolitarie in the wood) *as* in the mids of Carmel: let them feed in Baſhan and Gilead, as in old time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I ſhew vnto him marueilous things.

16 The nations ſhall ſee, and be confounded for all their power: they ſhall [p] lay their hand vpon their mouth: [q] their eares ſhall bee deafe.

17 They ſhall [r] licke the duſt like a ſerpent: they ſhall mooue out of their holes like wormes: they ſhalbe afraid of the Lord our God, and ſhall feare becauſe of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] paſſeth by the tranſgreſſion of the remnant of his heritage! Hee retaineth not his wrath for euer, becauſe mercie pleaſeth him.

19 He will turne againe, *and* haue compaſſion vpon vs: he will ſubdue our iniquities, and caſt all [t] their ſinnes into the bottome of the ſea.

20 Thou wilt performe *thy* [u] trueth to Iaakob, *and* mercy to Abraham, as thou haſt ſworne vnto our fathers in old time.

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[i] That is of Ieruſalem.

[k] Thou ſhalt be conſumed with inward griefe and euils.

[l] Meaning, that the citie ſhould goe about to ſaue her men, as they that lay hold on that which they would preſerue.

[m] You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his ſonne: and to excuſe your doings, you alledge the Kings authoritie by his ſtatutes, and alſo wiſedome and policie in ſo doing, but you ſhall not eſcape puniſhment: but as I haue ſhewed you great fauour, and taken you for my people, ſo ſhall your plagues be accordingly, Luke 12, 47.

[a] The Prophet taketh vpon him the perſon of the earth, which complaineth that all her fruits are gone, ſo that none is left: that is, that there is no godly man remayning: for all are giuen to crueltie and deceit, ſo that none ſpareth his owne brother.

[b] He ſheweth that the prince, the iudge, and the rich man are linked together all to doe euill, and to cloke the doings one of another.

[c] That is, the rich man that is able to giue money, abſtaineth from no wickedneſſe nor iniurie.

[d] Theſe men agree among themſelues and conſpire with one conſent to doe euill.

[e] They that are of moſt eſtimation and are counted moſt honeſt among them, are but thornes and briers to pricke.

[f] Meaning of the Prophets and gouernours.

[g] The Prophet ſheweth that the onely remedie for the godly in deſperate evils, is to flee vnto God for ſuccour.

[h] This is ſpoken in the perſon of the Church which calleth the malignant Church her enemie.

[i] To wit, when God ſhall ſhew himſelfe a deliuerer of his Church, and a deſtroyer of his enemies.

[k] Meaning, the cruell empire of the Babylonians.

[l] When the Church ſhalbe reſtored, they that were enemies afore, ſhall come out of all the corners of the world vnto her, ſo that neither holds, riuers, ſeas, nor mountaines ſhalbe able to let them.

[m] Afore this grace appeare, he ſheweth how grieuouſly the hypocrites themſelues ſhall be puniſhed, ſeeing that the earth it ſelfe, which cannot ſinne ſhalbe made waſte becauſe of their wickedneſſe.

[n] The Prophet prayeth to God to be mercifull vnto his Church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficiall vnto them as in times paſt.

[o] God promiſeth to be fauourable to his people, as he had beene afore time.

[p] They ſhall be as dumme men and dare bragge no more.

[q] They ſhalbe aſtoniſhed and afraid to heare men ſpeake, leaſt they ſhould heare of their deſtruction.

[r] They ſhal fall flat on the ground for feare.

[s] As though he would not ſee it, but winke at it.

[t] Meaning of his elect.

[u] The Church is aſſured, that God will declare in effect the trueth of his mercifull promiſe, which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh ſhevved themſelues prompt and ready to receiue the vvord of God, at Ionahs preaching, and ſo turned to the Lord by repentance: ſo after a certaine time rather giuing themſelues to vvorldly meanes to increaſe their dominion, then ſeeking to continue in the feare of God, and trade vvherein they had begun; they caſt off the care of religion, and ſo returned to their vomite and prouoked Gods iuſt iudgement againſt them, in afflicting his people. Therefore their citie Nineueh vvas deſtroyed, and Meroch-baladan king of Babel (or as ſome thinke Nebucad-nezzar) enioyed the empire of the Aſſyrians. But becauſe God hath a continuall care of his Church, hee ſtirreth vp his Prophet to comfort the godly, ſhevving that the deſtruction of their enemies ſhould be for their conſolation: And as it ſeemeth, he prophecied about the time of Hezekiah, and not in the time of Manaſſeh his ſonne, as the Ievves vvrite.

CHAP. I.

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

THE [a] burden of Nineueh. [b] The booke of the viſion of Nahum the [c] Elkeſhite.

2 God *is* [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord [e] of anger, the Lord will take vengeance on his aduerſaries, and he reſerueth *vvrath* for his enemies.

3 The [f] Lord *is* ſlow to anger, but *he is* great in power, and will not ſurely cleare *the vvicked*: the Lord *hath* his way in the whirlewinde, and in the ſtorme, and the cloudes *are* the duſt of his feete.

4 He rebuketh the ſea, and drieth it, and hee drieth vp all the riuers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his ſight, yea the world, and all that dwell therein.

6 [g] Who can ſtand before his wrath? or who can abide in the fierceneſſe of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] *and* as a ſtrong hold in the day of trouble, and hee knoweth them that truſt in him.

8 But paſſing ouer *as* with a flood, he will vtterly deſtroy the [i] place thereof, and darkeneſſe ſhall purſue his enemies.

9 What doe ye [k] imagine againſt the Lord? he will make an vtter deſtruction: affliction ſhall not riſe vp the ſecond time.

10 For *he ſhall come as* vnto [l] thornes folden one in another, and as vnto drunkards in their drunkenneſſe: they ſhall be deuoured as ſtubble fully dryed.

11 There [m] commeth one out of thee that imagineth euill againſt the Lord, *euen* a wicked counſeller.

12 Thus ſayth the Lord, Though they be [n] quiet, and alſo many, yet thus ſhall they be cut off when hee ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burſt thy bonds in ſunder.

14 And the Lord hath giuen a commandement concerning thee that no more of thy name be [o] ſowen: out of the houſe of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15 * Behold vpon the mountaines the feete of him that declareth, and publiſheth [p] peace: O Iudah, keep thy ſolemne feaſts, performe thy vowes, for the wicked ſhall no more paſſe through thee: he is vtterly cut off.

[a] Reade Ieſ. 13. 1.

[b] The viſion or reuelation, which God commanded Nahum to write concerning the Nineuites.

[c] That is, borne in a poore village in the tribe of Simeon.

[d] Meaning, of his glory.

[e] With his he is but angry for a time, but his anger neuer aſſwageth toward the reprobate, though for a time he deferre it.

[f] Thus the wicked would make Gods mercy an occaſion to ſinne, but the Prophet willeth them to conſider his force and iuſtice.

[g] If all creatures be at Gods commandement, and none is able to reſiſt his wrath, ſhall man flatter himſelfe, and thinke by any meanes to eſcape, when he prouoketh his God to anger?

[h] Leaſt the faithfull ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercie appertaine vnto them, and that he hath care ouer them.

[i] Signifying, that God will ſuddenly deſtroy Nineueh, and the Aſſyrians, in ſuch ſort as they ſhall lie in perpetuall darkeneſſe, and neuer recouer their ſtrength againe.

[k] He ſheweth that the enterpriſes of the Aſſyrians againſt Iudah and the Church, were againſt God, and therefore hee would ſo deſtroy them at once, that he ſhould not need to returne the ſecond time.

[l] Though the Aſſyrians thinke themſelues like thornes that pricke on all ſides, yet the Lord will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing able to reſiſt him.

[m] Which may be vnderſtood either of Senaherib, or of the whole body of the people of Nineueh.

[n] Though they thinke themſelues in moſt ſafetie, and of greateſt ſtrength, yet when God ſhall paſſe by, hee will deſtroy them: notwithſtanding he comforteth his Church, and promiſeth to make an end of puniſhing them by the Aſſyrians.

[o] Meaning, Saneherib, who ſhould haue no more children, but be ſlaine in the houſe of his gods. 2.King. 19,36.37.

* *Ieſ.* 25. 7. *Rom.* 10. 15.

[p] Which peace the Iewes ſhould enioy by the death of Saneherib.

CHAP. II.

Hee deſcribeth the victories of the Caldeans againſt the Aſſyrians.

THe [a] deſtroyer is come before thy face: keepe the munition: looke to the way: make *thy* loynes ſtrong: increaſe *thy* ſtrength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Iſrael: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The ſhield of his mightie men is made red, [d] the valiant men are in ſcarlet: the charets *ſhall be as* in the fire *and* flames in the day of his preparation, and [e] the firre trees ſhall tremble.

4 The charets ſhall rage in the ſtreetes: they ſhall runne to and fro in the high wayes: they ſhall ſeeme like lampes: they ſhall ſhoot like the lightning.

5 [f] Hee ſhall remember his ſtrong men: they ſhall ſtumble as they goe: they ſhall make haſte to the walles thereof, and the defence ſhall be prepared.

6 The gates of the riuer ſhall be opened, and the palace ſhall melt.

7 And Huzzab *the Queene* ſhall be led away captiue, and her maides ſhall lead *her* as with the voyce of doues, ſmiting vpon their breaſts.

8 But Nineueh is [g] of old like a poole of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*: but none ſhall looke backe.

9 [h] Spoyle ye the ſiluer, ſpoyle the golde: for there is none end of the ſtore *and* glory of all the pleaſant veſſels.

10 [i] Shee is emptie and voide and waſte, and the heart melteth, and the knees ſmite together, and ſorow is in all loines, and the faces [k] of them all gather blackeneſſe.

11 Where is the [l] dwelling of the lions, and the paſture of the lions whelpes? where the lion *and* the lyoneſſe waked, *and* the lions whelpe, and none made them afraid.

12 The lion did teare in pieces inough for his whelpes, and woried for his lyoneſſe, and filled his holes with pray, and his dennes with ſpoyle.

13 Behold, I *come* vnto thee ſaith the Lord of hoſts, and I will burne her charets in the [m] ſmoke, and the ſword ſhall deuoure the yong lions, and I will cut off thy ſpoyle from the earth, and the voyce of thy [n] meſſengers ſhall no more be heard.

[a] That is, Nebuchad-nezzar is in a readineſſe to deſtroy the Aſſyrians: and the Prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.

[b] Seeing God hath puniſhed his owne people Iudah and Iſrael, he will now puniſh the enemies by whom he ſcourged them, reade Iſa. 10. 12.

[c] Signifying, that the Iſraelites were vtterly deſtroyed.

[d] Both to feare the enemy, and alſo that they themſelues ſhould not ſo ſoone eſpie blood one of another to diſcourage them.

[e] Meaning, their ſpeares ſhould ſhake and craſh together.

[f] Then the Aſſyrians ſhall ſeeke by all meanes to gather their power, but all things ſhall faile them.

[g] The Aſſyrians will flatter themſelues and ſay, that Nineueh is ſo ancient that it can neuer periſh, and is as a fiſhpoole, whoſe waters they that walke on the bankes cannot touch, but they ſhall be ſcattered, and ſhall not looke backe though men would call them.

[h] God commandeth the enemies to ſpoyle Nineueh, and promiſeth them infinite riches and treaſures.

[i] That is, Nineueh, and the men thereof ſhall be after this ſort.

[k] Reade Ioel 2. 6.

[l] Meaning, Nineueh, whoſe inhabitants were cruell like the Lions, and giuen to all oppreſſion, and ſpared no violence or tyrannie to prouide for their wiues and children.

[m] That is, aſſoone as my wrath beginneth to kindle.

[n] Signifying the heralds, which were accuſtomed to proclaime warre. Some reade, of thy gumme teeth wherewith Nineueh was woont to bruiſe the bones of the poore.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No povver can eſcape the hand of God.*

O Bloody citie, it is all full of lyes *and* robbery: [a] the pray departeth not.

2 The noyſe of a whip, [b] and the noyſe of the moouing of the wheeles, and the beating of the horſes, and the leaping of the charets.

3 The horſeman lifteth vp both the bright ſword, and the glittering ſpeare, and a multitude *is* ſlaine, and the dead bodies *are* many: there *is* none end of their corpſes, they ſtumble vpon their corpſes.

4 Becauſe of the multitude of the fornications of the [c] harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth yͤ people through

her

[a] It neuer ceaſeth to ſpoyle and robbe.

[b] He ſheweth how the Caldeans ſhall haſte, and how couragious their horſes ſhall be in beating the ground when they come againſt the Aſſyrians.

[c] He compareth Nineueh to an harlot, which by her beauty and ſubtiltie entiſeth yong men, and bringeth them to deſtruction.

her whoredome, and the nations through her witchcrafts.

5 Behold, *I come* vpon thee, ſaith the Lord of hoaſtes, and will diſcouer thy ſkirts vpon thy face, and will ſhew the nations thy filthineſſe, and the kingdomes thy ſhame.

6 And I will caſt filt vpon thee, and make thee vile, and will ſet thee as a gazing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pity vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then [d] No, *vvhich vvas* full of people? that lay in the riuers, and *had* the waters round about it? whoſe ditch was the ſea, *and* her wall *vvas* from the ſea?

9 Ethiopia and Egypt *vvere* her ſtrength, and there *vvas* none ende: Put and Lubim were ‖ her helpers.

10 Yet was ſhee caried away, *and* went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreets: and they caſt lots for her noble men, and all her mighty men wore bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelfe, & ſhalt ſeeke help becauſe of the enemy.

12 All thy ſtrong cities *ſhalbe like* figtrees with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee *are* women: the gates of thy land ſhalbe opened vnto thine enemies, *and* the fire ſhall deuoure thy barres.

14 Draw thee waters for the ſiege: fortifie thy ſtrong holds: goe into the clay, and temper the morter: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the [e] locuſts, *though* thou be multiplied like the locuſts, *and* multiplied like the graſhopper.

16 Thou haſt multiplied thy marchants aboue the ſtarres of heauen: the locuſt ſpoileth and flyeth away.

17 Thy princes *are* as the graſhoppers, and thy captains as the great graſhoppers which remaine in the hedges in the cold day: *but* when the ſunne ariſeth, they flee away, and their place is not knowen where they are.

18 Thy [f] ſhepheards do ſleepe, O king of Aſhur: thy ſtrong men lye downe: thy people is ſcattered vpon the mountaines, and no man gathereth *them*.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee, ſhall clappe the hands ouer thee: for vpon [g] whom hath not thy malice paſſed continually?

[d] Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

‖ *Or, thine.*

[e] Signifying, that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.

[f] Thy princes and conſellers.

[g] Meaning, that there was no people to whom the Aſſyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the vvicked, and the miſerable oppreſſion of the godly, vvhich endure all kinde of affliction and crueltie, and yet can ſee none ende. Therefore hee had this reuelation ſhevved him of God, that the Caldean ſhould come and take them avvay captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubburneſſe and rebellion againſt the Lord. And leaſt the Godly ſhould deſpaire, ſeeing this horrible confuſion, hee comforteth them by this that God vvill puniſh the Caldeans their enemies, vvhen their pride and crueltie ſhall be at height: vvherefore he exhorteth the faithfull to patience by his ovvne example, and ſhevveth them a forme of prayer, vvherevvith they ſhould comfort themſelues.

CHAP. I.

1 A complaint againſt the wicked that perſecute the iuſt.

THe burden, which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not heare! *euen* cry out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doeſt thou ſhew me iniquitie, and cauſe me to behold ſorow? for ſpoyling, and violence *are* before me: and there are that raiſe vp ſtrife and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer go forth: for the wicked doeth [b] compaſſe about the righteous, therefore [c] wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, *and* marueile: for I will worke a worke in your dayes: [d] yee will not beleeue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the bredth of the land to poſſeſſe the dwelling places *that are* not theirs.

7 They are terrible and fearefull: [e] their iudgement, and their dignitie ſhall proceed of themſelues.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the wolues in the * euening: and their horſemen are many: and their horſemen ſhall come from farre. they ſhall flie as the eagle haſting to meate.

9 They come all to ſpoyle: for their faces *ſhalbe* an [f] Eaſt winde, and they ſhall gather the captiuitie [g] as the ſand.

10 And they ſhall mocke the Kings, and the princes *ſhalbe* a ſcorne vnto them: they ſhall deride euery ſtrong hold: for they ſhall gather [h] duſt, and take it.

11 Then ſhall they [i] take a courage, and tranſgreſſe & doe wickedly, *imputing* this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy One? we ſhall not [k] die: O Lord, thou haſt ordeined them for iudgement, and O God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of pure eyes, and canſt not ſee euill: thou canſt not behold wickednes: wherefore doeſt thou looke vpon the tranſgreſſors, *and* holdeſt thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makeſt men as the [l] fiſhes of the ſea, *and* as the creeping things, that haue no ruler ouer them?

15 They

[a] The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie and brotherly loue: but in ſtead hereof reigneth cruelty, theft, contention and ſtrife.

[b] To ſuppreſſe him, if any ſhould ſhew himſelfe zealous of Gods cauſe.

[c] Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

[d] As in times paſt you would not beleeue Gods word, ſo ſhall yee not now beleeue the ſtrange plagues which are at hand.

[e] They themſelues ſhall be your iudges in this cauſe, and none ſhall haue authoritie ouer them to controll them.

* *Zeph.3,3.*

[f] For the Iewes moſt feared this winde, becauſe it deſtroyed their fruits.

[g] They ſhalbe ſo many in number.

[h] They ſhall caſt vp mounts againſt it.

[i] The Prophet comforteth the faithfull that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, and become proud and inſolent, attributing the prayſe hereof to their idoles.

[k] He aſſureth the godly of Gods protection, ſhewing that the enemie can doe no more then God hath appointed, and alſo that their ſinnes required ſuch a ſharpe rod.

[l] So that the great deuoureth the ſmall, and the Caldeans deſtroy all the world.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they ſacrifice vnto their [m] net, and burne incenſe vnto their yarne, becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore ſtretch out their net, and not ſpare continually to ſlay [n] the nations?

CHAP. II.

1 A viſion. 5 Againſt pride, couetouſneſſe, drunkenneſſe, and idolatry.

I Will ſtand vpon my [a] watch, and ſet mee vpon the towre, and will looke and ſee what he would ſay vnto me, and what I ſhall anſwere to him that rebuketh me.

2 And the Lord anſwered me, and ſayd, Write the viſion, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the viſion *is* yet for an appointed time, but at the [c] laſt it ſhall ſpeake and not lie: though it tary, wait: for it ſhall ſurely come, *and* ſhall not ſtay.

4 Beholde, [d] hee that lifteth vp himſelfe, his mind is not vpright in him, but the iuſt ſhall liue by his faith.

5 Yea, indeede the proud man *is as* [e] hee that tranſgreſſeth by wine: therefore ſhall hee not endure, becauſe hee hath enlarged his deſire as the hell, and is as death, and cannot be ſatisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all theſe take vp a parable againſt him, and a taunting prouerbe againſt him, and ſay, Ho, he that increaſeth *that vvhich is* not his? [f] how long? and hee that ladeth himſelfe with thicke clay?

7 Shall [g] they not riſe vp ſuddenly, that ſhall bite thee? and awake, that ſhall ſtirre thee? and thou ſhalt be their pray?

8 Becauſe thou haſt ſpoyled many nations, all the remnant of the people ſhall ſpoyle thee, becauſe of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape from the power of euill.

10 Thou [h] haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule.

11 For the [i] ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, is it not of the [k] Lord of hoaſtes, that the people ſhall labour in the very fire? the people ſhall euen wearie themſelues for very vanitie.

14 For the earth ſhall [l] be filled with the knowledge of the glory of the Lord, as the waters couer the ſea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou ioyneſt thine heate, and makeſt *him* drunken alſo, that thou mayeſt ſee their priuities.

16 Thou art filled with ſhame [n] for glory: drinke thou alſo, and be made naked: the cup of the Lords right hand ſhall be turned vnto thee, and ſhamefull ſpuing *ſhall be* for thy glory.

17 For the [o] crueltie of Lebanon ſhall couer thee: ſo ſhall the ſpoyle of the beaſtes, which made them afraid, becauſe of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker therefore hath made it an image, and a teacher of lies, though he that made it, truſt therein, when he maketh dumbe idoles.

19 Woe vnto him that ſayth to the wood, Awake, *and* to the dumbe ſtone, Riſe vp, it ſhall teach thee: [q] behold, it is layd ouer with gold and ſiluer, and there *is* no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe ſilence before him.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, *and* was afraid: O Lord, reviue thy [c] worke in the mids of the people, in the middes of the yeeres make it knowen: in wrath remember mercy.

3 God commeth from [d] Teman, and the holy One from mount Paran, Selah. His glory couereth the heauens, the earth is full of his prayſe,

4 And *his* brightneſſe was as the light: [e] hee had hornes *comming* out of his hands, *and* there was the hiding of his power.

5 Before him went the peſtilence, and burning coales went forth before his feete.

6 Hee ſtood and meaſured the earth: hee beheld and diſſolued the nations, and the euerlaſting mountaines were broken, *and* the ancient hilles did bow: his [f] wayes *are* euerlaſting.

7 [g] For *his* iniquity I ſaw the tents of Cuſhan, *and* the curtaines of the land of Midian did tremble.

8 Was the Lord angry againſt the [h] riuers? or was thine anger againſt the floods? or was thy wrath againſt the ſea, that thou diddeſt ride [i] vpon thine horſes? thy charets brought ſaluation.

9 Thy [k] bowe was manifeſtly reuealed, *and* the [l] oathes of the tribes *vvere* a ſure word, Selah, thou [m] diddeſt cleaue the earth with riuers.

10 The mountaines ſaw thee, and they trembled: the ſtreame of the water [n] paſſed by: the deepe made a noyſe, and lift vp his hand on high.

11 The [o] ſunne *and* moone ſtood ſtill in *their* habitation: [p] at the light of thine arrowes they went, *and* at the bright ſhining of thy ſpeares.

12 Thou trodeſt downe the lande in anger,

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[m] Meaning, that the enemies flatter themſelves, and glory in their owne force, power and wit.

[n] Meaning, that they ſhould not.

[a] I will renounce mine owne iudgement, and only depend on God to be inſtructed what I ſhall anſwer them that abuſe my preaching, and to be armed againſt all tentations.

[b] Write it in great letters, that he that runneth may reade it.

[c] Which conteined the deſtruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans haſty affections, yet the iſſue of both is certaine at his time appoynted.

[d] To truſt in himſelfe, or in any worldly thing, is neuer to be quiet: for the only reſt is to ſtay vpon God by faith, Rom. 1, 17. Gal. 3, 11. Hebr. 10. 38.

[e] He compareth the proud and couetous man to a drunkard that is without reaſon and ſenſe, whom God will puniſh and make him a laughing ſtocke to all the world: and this he ſpeaketh for the comfort of the godly, and againſt the Chaldeans.

[f] Signifying, that all the world ſhall wiſh the deſtruction of tyrants, and that by their oppreſſion and couetouſnes, they heape but vpon themſelues more heauie burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians?

[h] Signifying, that the couetous man is the ruine of his owne houſe, when as he thinketh to enrich it by cruelty and oppreſſion.

[i] The ſtones of the houſe ſhall cry, and ſay that they are built of blood, and the wood ſhall anſwere and ſay the ſame of it ſelfe.

[k] Meaning, that God will not deferre his vengeance long, but will come and deſtroy all their labours, as though they were conſumed with fire.

[l] In the deſtruction of the Babylonians his glory ſhall appeare through all the world.

[m] Hee reprochem thus the king of Babylon, who as he was drunken with couetouſneſſe and cruelty, ſo hee prouoked others to the ſame, and inflamed them by his rage, and ſo in the ende brought them to ſhame.

[n] Whereas thou thoughteſt to haue glory of theſe thy doings, they ſhall turne to thy ſhame: for thou ſhalt drinke of the ſame cup with others in thy turne.

[o] Becauſe the Babylonians were cruell not onely againſt other nations, but alſo againſt the people of God, which is meant by Lebanon and the beaſts therein, he ſheweth that ye like crueltie ſhallbe executed againſt them.

[p] Hee ſheweth that the Babylonians gods could nothing auaile them, for they were but blockes or ſtones, reade Iere. 10, 8.

[q] If thou wilt conſider what it is, and how that it hath neither breath nor life, but is a dead thing.

[a] The Prophet inſtructeth his people to pray vnto God, not onely for their great ſins but alſo for ſuch as they had committed of ignorance.

[b] Thus the people were afraid when they heard Gods threatnings, and prayed.

[c] That is, the ſtate of thy Church which is now ready to periſh, before it come to halfe a perfect age, which ſhould be under Chriſt.

[d] Teman and Paran were neere Sinai, where the Law was given: whereby is ſignified that his deliverance was as preſent now as it was then.

[e] Whereby is meant a power that was ioyned with his brightneſſe, which was hid to the reſt of the world, but was reuealed in mount Sinai to his people, Pſal. 31, 16.

[f] Signifying, that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

[g] The iniquity of the king of Syria in vexing thy people was made manifeſt by thy iudgement, to the comfort of thy Church, Iudg. 5, 10. and alſo of the Midianites, which deſtroyed themſelues, Iudg. 7, 22.

[h] Meaning, that God was not angry with the waters, but that by this meanes he would deſtroy his enemies, and deliuer his Church.

[i] And ſo diddeſt vſe all the elements as inſtruments for the deſtruction of thine enemies.

[k] That is, thy power.

[l] For hee had not onely made a couenant with Abraham, but renewed it with his poſteritie.

[m] Read Num. 20. 11.

[n] He alludeth to the red ſea and Iorden, which gaue paſſage to Gods people, and ſhewed ſignes of their obedience as it were by the lifting vp their hands.

[o] As appeareth, Ioſh. 10, 11.

[p] According to thy commandement, the ſunne was directed by the weapons of thy people, that fought in thy cauſe, as though it durſt not goe forward.

and diddeſt threſh the heathen in diſpleaſure.

13 Thou wenteſt forth for the ſaluation of thy people, *euen* for ſaluation of thine [q] Anoynted: thou haſt wounded the head of the houſe of the wicked, and diſcoueredſt the foundations vnto the [r] necke, Selah.

14 Thou diddeſt [ſ] ſtrike thorow with his owne ſtaues the heads of his villages: they came out as a whirlewind to ſcatter mee: their reioycing *vvas* as to deuoure the poore ſecretly.

15 Thou diddeſt walke in the ſea with thine horſes vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lips ſhooke at the voyce: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in [u] the day of trouble, *for* when he commeth vp [x] vnto the people, he ſhall deſtroy them.

17 For the fig-tree ſhall not flouriſh, neither ſhall fruit *be* in the vines: the labour of the oliue ſhall faile, and the fields ſhall yeeld no meat: the ſheep ſhallbe cut off from the fold, and there ſhall be no bullocke in the ſtalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my ſaluation.

19 The Lord God *is* my ſtrength: he will make my feete like hindes *feete*, and he will make me to walke vpon mine hie places. [z] To the chiefe ſinger on Neginothai.

[q] Signifying, that there is no ſaluation, but by Chriſt.

[r] From the top to the toe thou haſt deſtroyed the enemies.

[ſ] God deſtroyed his enemies both great and ſmall with their owne weapons, though they were neuer ſo fierce againſt his Church.

[t] He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraid of Gods iudgements.

[u] He ſheweth that the faithfull can neuer haue true reſt, except they feele before the weight of Gods iudgements.

[x] That is, the enemy, but the godly ſhall be quiet, knowing that all things ſhall turne to good vnto them.

[y] He declareth wherein ſtandeth the comfort and ioy of the faithfull, though they ſee neuer ſo great afflictions prepared.

[z] The chiefe ſinger vpon the inſtruments of muſicke, ſhall haue occaſion to praiſe God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there vvas novv no hope of amendment, hee denounceth the great iudgement of God, vvhich vvas at hand, ſhevving that their countrey ſhould be vtterly deſtroyed, and they caried avvay captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance againſt their enemies, as the Philiſtims, Moabites Aſſyrians and others, to aſſure them that God had a continuall care ouer them. And as the vvicked ſhould be puniſhed for their ſinnes and tranſgreſſions: ſo he exhorteth the godly to patience, and to truſt to find mercy by reaſon of the free promiſe of God made vnto Abraham: and therefore quietly to abide till God ſhevv them the effect of that grace, vvhereby in the end they ſhould be gathered vnto him, and counted as his people and children.

CHAP. I.

4 *Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatry.*

THe word of the Lord, which came vnto Zephaniah the ſonne of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the dayes of * Ioſiah, the ſon of * Amon king of Iudah.

2 I will ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] foules of the heauen, and the fiſhes of the ſea, and ruines *ſhallbe* to the wicked, and I will cut off man from oft the land, ſaith the Lord.

4 I will alſo ſtretch out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] Chemarims with the Prieſts,

5 And them that worſhip the hoſte of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lord, and ſweare by [c] Malcham.

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor inquired for him.

7 Be ſtill at the preſence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a ſacrifice, *and* hath ſanctified his gheſts.

8 And it ſhallbe in the day of the Lords ſacrifice, that I will viſit the princes and the kings children, and all ſuch as are cloathed with [d] ſtrange apparell.

9 In the ſame day alſo will I viſit all thoſe that [e] dance vpon the threſhold ſo proudly, which fill their maſters houſes by cruelty and deceit.

10 And in that day, ſaith the Lord, there *ſhallbe* a noiſe, *and* crie from the [f] fiſhgate, and an howling from the ſecond *gate*, and a great deſtruction from the hilles.

11 Howle ye inhabitants of [g] the lowe place: for the company of the merchants is deſtroyed: all they that beare ſiluer, are cut off.

12 And at that time will I ſearch Ieruſalem with [k] lights, and viſit the men that are frozen [i] in their dregs, and ſay in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods ſhall be ſpoyled, and their houſes waſte: * they ſhall alſo build houſes, but not inhabite *them*, and they ſhall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord *is* neere: it *is* neere, and haſteth greatly, *euen* the voyce of the day of the Lord: [k] the ſtrong man ſhall cry there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauineſſe, a day of deſtruction and deſolation, a day of obſcurity and darkeneſſe, a day of clouds and blackeſſe,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the high towers.

17 And I will bring diſtreſſe vpon men, that they ſhall walk like blind men, becauſe they haue ſinned againſt the Lord, and their blood ſhallbe powred out as duſt, and their fleſh as the dung.

18 * Neither their ſiluer nor their gold ſhalbe able to deliuer them in the day of the Lords wrath, but the * whole land ſhalbe deuoured by the fire of his ielouſie: for he ſhall make euen a ſpeedy riddance of all them that dwell in the land.

* 2. *King*.22.1.

* 2. *King*.21.19.

[a] Not that God was angry with theſe dumbe creatures, but becauſe man was ſo wicked for whoſe. cauſe they were created, God maketh them to take part of the puniſhments with him.

[b] Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal, and were as his peculiar chaplens, reade 2.King.23.5. Hoſe.10.5.

[c] He alludeth to their idole Molech which was forbidden Leuit.20.2. yet they called him, their king, and made him as a god: therfore he here noteth them that will both ſay they worſhip God, and yet will ſweare by idols and ſerue them: which halting is here condemned, as Ezek.20.39. 1.King.18.21. 2. King. 17.33.

[d] Meaning, the courtiers, which did imitate the ſtrange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.

[e] He meaneth the ſeruants of the rulers which inuade other mens houſes, and reioyce and leape for ioy, when they can get any pray to pleaſe their maſter withall.

[f] Signifying, that all the corners of the citie of Ieruſalem ſhould be full of trouble.

[g] This is meant of the ſtreet of the merchants which was lower then the reſt of the place about it.

[h] So that nothing ſhall eſcape me.

[i] By their proſperity they are hardened in their wickednes.

* *Deut*.28.30. *amos* 5.11.

[k] They that truſted in their owne ſtrength and contemned the Prophets of God.

* *Iere*.30.7. *ioel*.2.11. *amos*.5.18.

* *Ezek*.7.19.

* *Chap*.3.8.

CHAP. II.

1 *He mooueth to returne to God.* 5 *prophecying deſtruction againſt the Philiſtims, Moabites and others.*

GAther [a] your ſelues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, *and ye be* as

[a] He exhorteth them to repentance, and willeth them to deſcend into themſelues and gather themſelues, leaſt they be ſcattered like chaffe.

chaffe that paſſeth in a day, *and* before the fierce wrath of the Lord come vpon you, *and* before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meek of the earth, which [b] haue wrought his iudgment: ſeeke righteouſnes, ſeeke lowlineſſe, if ſo be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah ſhall be forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhall be rooted vp.

5 Who vnto the inhabitants of the ſea [d] coaſt: the nation of the Cherethims, the word of the Lord is againſt you; O Canaan, the land of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhall be dwellings *and* cottages for ſhepheards and ſheepfolds.

7 And *that* coaſt ſhall be for the [e] remnant of the houſe of Iudah, to feed therevpon: in the houſes of Aſhkelon ſhall they iudge toward night; for the Lord their God ſhall viſit them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themſelues againſt their borders.

9 Therefore as I liue, ſaith the Lord of hoaſts, the God of Iſrael, Surely Moab ſhall be as Sodome, and the children of Ammon as Gomorrah, *euen* the breeding of nettles, and ſalt pittes, and a perpetuall deſolation, the reſidue of my folke ſhall ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoaſts people.

11 The Lord *will be* terrible vnto them: [g] for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, *euen* all the yles of the heathen.

12 Ye Morians alſo ſhall be ſlaine by my ſword with them.

13 And he wil ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, *and* waſte like a wildernes.

14 And flocks ſhall lie in the mids of her, and all the beaſtes of the nations, and the [h] pelicane and the ‖ owle ſhall abide in the vpper poſts of it: the voyce *of birds* ſhall ſing in the windowes, *and* deſolation *ſhall be* vpon the poſtes, for the cedars are vncouered.

15 This is the [i] reioycing city that dwelt careleſſe, that ſaid in her heart, I am, and there *is* none beſides me: how is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her ſhall hiſſe and wag his hand.

[b] That is, which haue liued vprightly and godly according as he preſcribeth by his word.

[c] He comforteth the faithfull in that that God would change his puniſhments from them vnto the Philiſtims their enemies and other nations.

[d] That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Iewes, and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whom the Lord appoynted to be ſlaine.

[e] He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

[f] Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

[g] When he ſhall deliuer his people and deſtroy their enemies and Idols, his glory ſhall ſhine throughout all the world.

[h] Read Iſa.34.11.

‖ *Or, hedgehog.*

[i] Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperity, ſhould be thus made waſte, & Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WO to her that is filthy and polluted, to the robbing [a] citie.

2 She heard not the voyce; ſhee receiued not correction; ſhe truſted not in the Lord; ſhee drew not neere to her God.

3 Her princes within her *are* as roaring * lyons; her iudges *are* as * wolues in the euening, *which* [b] leaue not the bones till the morrow.

[a] That is, Ieruſalem.

* *Ezek.22.25.27. mich.3,11.*

* *Habak.1.8.*

[b] They are ſo greedy that they eate vp bones and all.

4 Her prophets are light, *and* wicked perſons; her prieſts haue polluted the Sanctuary; they haue wreſted the Law.

5 The [c] iuſt Lord *is* in the mids thereof; he will done none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be aſhamed.

6 I haue [d] cut off the nations: their towers are deſolate: I haue made their ſtreets waſte, that none ſhall paſſe by; their cities are deſtroyed without man, *and* without inhabitant.

7 I ſaid, ſurely thou wilt feare me: thou wilt receiue inſtruction; ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but [e] they roſe earely, *and* corrupted all their works.

8 Therefore [f] wait ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the pray; for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath; for all the earth ſhall be deuoured with the fire of my ielouſie.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon the name of the Lord to ſerue him † with one conſent.

10 From beyond the riuers of Ethiopia, the [h] daughter of my diſperſed, praying vnto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for [i] all thy works, wherein thou haſt tranſgreſſed againſt mee: for then will I take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people; and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall do none iniquity, nor ſpeake lies; neither ſhall a deceitfull tongue be found in their mouth; for they ſhall be fed and lie downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Iſrael; be glad and reioyce with all *thine* heart, O daughter Ieruſalem.

15 The Lord hath taken away thy [k] iudgement; he hath caſt out thine [l] enemy; the king of Iſrael, *euen* the Lord *is* in the mids of [m] thee; thou ſhalt ſee no more euill.

16 In that day it ſhallbe ſaid to Ieruſalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee *is* mightie; he will ſaue, he will reioyce ouer thee with ioy; he will quiet himſelfe in [n] his loue; he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, *and* them that bare the reproach for [o] it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will [p] ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the [q] lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuity before your eyes, ſaith the Lord.

[c] The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickedneſſe: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he profited nothing.

[d] By the deſtruction of other nations hee ſheweth that the Iewes ſhould haue learned to feare God.

[e] They were moſt earneſt and ready to do wickedly.

[f] Seeing ye will not repent, you ſhall looke for my vengeance as well as other nations.

[g] Leaſt any ſhould think then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, he ſheweth that he will publiſh his grace through all the world.

† *Eb. with one ſhoulder, as Hoſ.6.9.*

[h] That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpell.

[i] For they ſhall haue full remiſsion of their ſinnes, and the hypocrites which boaſted of the Temple, which was alſo thy pride in times paſt, ſhall be taken from thee.

[k] That is, the puniſhment for thy ſinne.

[l] As the Aſſyriers, Caldeans, Egyptians and other nations.

[m] To defend thee as by thy ſinnes thou haſt put him away, and left thy ſelfe naked, as Exod.32.25.

[n] Signifying, that God delighteth to ſhew his loue and great affection toward his Church.

[o] That is, them that were had in hatred and reuiled for the Church, and becauſe of their religion.

[p] I will deliuer the Church, which now is afflicted, as Mich. 4. 6. [q] As among the Aſſyriers and Caldeans which did mocke them and put them to ſhame.

HAGGAI.

HAGGAI.

THE ARGUMENT.

WHen the time of the ſeuentie yeeres captiuitie prophecied by Ieremiah, vvas expired, God raiſed vp Haggai, Zachariah and Malachi, to comfort the Ievves, and to exhort them to the building of the Temple, vvhich vvas a figure of the ſpirituall Temple and Church of God, vvhoſe perfection and excellencie ſtood in Chriſt. And becauſe that all vvere giuen to their ovvne pleaſures and commodities, hee declareth that that plague of famine, vvhich God ſent then among them, vvas a iuſt revvard of their ingratitude, in that they contemned Gods honour, vvho had deliuered them. Yet hee comforteth them, if they vvill returne to the Lord, vvith the promiſe of great felicitie, foraſmuch as the Lord vvill finiſh the vvorke that he hath begun, and ſend Chriſt vvhom hee had promiſed, and by vvhom they ſhould attaine to perfect ioy and glory.

CHAP. I.

a The time of the Prophecie of Haggai. 8 An exhortation to build the Temple againe.

IN the ſecond yeere of king [a] Darius, in the ſixt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſterie of the Prophet Haggai) vnto [b] Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the heigh Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoaſtes, ſaying, This people ſay, the time is not yet come [c] that the Lords houſe ſhould be builded.

3 Then came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwell in your [d] ſieled houſes, and this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoaſts, Conſider your owne wayes in your hearts.

6 [e] Ye haue ſowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but yee are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lord of hoaſts, Conſider your owne wayes in your hearts.

8 Go [f] vp to the mountaine, and bring wood, and build this Houſe, and [g] I will be fauourable in it, and I will [h] be glorified, ſaith the Lord.

9 Ye looked for much, and lo, *it came* to little: and when ye brought it home, I did blow [i] vpon it. And why, ſaith the Lord of hoaſts? Becauſe of mine Houſe that is waſte, and ye turne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dew, and the earth ſtayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon *all* that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the high Prieſt, with all the remnant of the people, heard the [k] voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp [l] the ſpirit of Zerubbabel the ſonne of Shealtiel, a Prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the Houſe of the Lord of hoaſtes their God.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the firſt.

IN the foure and twentieth day of the ſixt moneth, in the ſecond yeere of king Darius,

2 In the ſeventh *moneth*, in the one and twentieth *day* of the moneth, came the worde of the Lord by the miniſtery of the Propheet Haggai, ſaying,

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, to the reſidue of the people, ſaying,

4 Who is left among you that ſawe this [a] Houſe in her firſt glory, and how doe you ſee it now? is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehoſhua, ſonne of Iehozadak the high Prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and [b] doe it: for I am with you, ſaith the Lord of hoaſtes.

6 *According* to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoaſtes, [c] Yet a little while, and I will ſhake the heauens and the earth, and the ſea, and the dry land:

8 And I will mooue all nations, and [d] the deſire of all nations ſhall come, and I will fill this Houſe with glory, ſaith the Lord of hoaſtes.

9 The [e] ſiluer *is* mine, and the gold *is* mine, ſaith the Lord of hoaſtes.

10 The glory of this laſt Houſe ſhall be greater then the firſt, ſaith the Lord of hoaſtes: and in this place will I giue [f] peace, ſaith the Lord of hoaſtes.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the ſecond yeere of Darius, came the word of the Lord unto the Prophet Haggai, ſaying,

12 Thus ſaith the Lord of hoaſtes, Aske now the Prieſts *concerning* the Law, and ſay,

13 If one beare [g] holy fleſh in the skirt of his garment, and with his skirt do touch the bread or the pottage, or the wine, or oile, or any meat, ſhall it be holy? And the Prieſts anſwered and ſaid, No.

14 Then ſaid Haggai, If a polluted perſon touch any of theſe, ſhall it be vncleane? And the

---

[a] Who was the ſonne of Hiſtaſpis and the third king of the Perſians, as ſome thinke.

[b] Becauſe the building of the Temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had neede to be ſtirred vp and admoniſhed of their dueties, what ſhall wee thinke of other gouernours, whoſe doings are either againſt God, or very cold in his cauſe?

[c] Not that they condemned the building thereof, but they preferred policie and priuate profit to religion, being content with ſmall beginnings.

[d] Shewing that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.

[e] Conſider the plagues of God vpon you for preferring your policies to his religion, and becauſe yee ſeeke not him firſt of all.

[f] Meaning, that they ſhould leaue off their owne commodities, and go forward in the building of Gods Temple, and in the ſetting forth of his religion.

[g] That is, I will heare your prayers according to my promiſe, 1 king. 8.21.29.

[h] That is, my glory ſhall be ſet forth by you.

[i] And ſo bring it to nothing.

[k] This declareth that God was the authour of the doctrine, and that he was but the miniſter, as Exod 14.31. iudg. 7.20. acts 15,28.

[l] Which declareth that men are vnapt and dull to ſerue the Lord, neither can they obey his word or his meſſengers, before God reforme their hearts, and giue them new ſpirits, Iohn 6, 44.

[a] For the people according as Iſa. 30.11. and Eze. 41.2. had prophecied, thought this Temple ſhould haue bene more excellent then Salomons Temple, which was deſtroyed by the Babilonians, but the Prophets meant the ſpirituall Temple, The Church of Chriſt.

[b] That is, goe forward in building the Temple.

[c] He exhorteth them to patience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renued.

[d] Meaning, Chriſt whom all ought to looke for and deſire: or by deſire he may ſignifie all precious things, as riches, & ſuch like.

[e] Therefore when his time commeth he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doth not ſtand in materiall things, neither can be built.

[f] Meaning, all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4.7.

[g] That is, the fleſh of the ſacrifices wherby he ſignifieth that thing which of it ſelfe is good, cannot make another thing ſo: and therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doth corrupt thoſe things and make them deteſtable vnto God, which elſe are good and godly.

Prieſts anſwered and ſaid,It ſhall be vncleane.

15 Then anſwered Haggai, and ſaid,So is this people, and ſo is this nation before me, ſaith the Lord: and ſo *are* all the works of their hands, and that which they offer here,is vncleane.

16 And nowe, I pray you, conſider in your mindes: from this [h] day and afore, *euen* afore a ſtone was layd vpon a ſtone in the Temple of the Lord:

17 [i] Before theſe things were, when one came to an heape of twentie *meaſures*, there were but ten: when one came to the winepreſſe,for to draw out fiftie *veſſels* out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildew, and with haile, in all the laboures of your hands: yet you *turned* not to me,ſaith the Lord.

19 Conſider, I pray you, in your mindes, from [k] this day,and afore,from the foure and twentieth day of the ninth *moneth*, euen from the day that the foundation of the Lords Temple was layde: conſider it in your minds.

20 Is the [l] ſeede yet in the barne? as yet ẏ vine, and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I bleſſe *you*.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth *day* of the moneth,ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth.

23 And I will ouerthrow the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will ouerthrow the charets; and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſword of his brother.

24 In that day, ſaith the Lord of hoſtes, will I take thee, O Zerubbabel my ſeruant, the ſonne of Shealtiel, ſaith the Lord, and will make thee as a [o] ſignet: for I haue choſen thee, ſaith the Lord of hoaſtes.

[h] Conſider how God did plague you with famine afore you began to build the Temple.

[i] That is.before the building was begun.

[k] From the time they began to build the Temple, he promiſeth that God would bleſſe them: and albeit as yet the fruite was not come forth,yet in the gathering they ſhould haue plentie,

[l] He exhorteth them to patience, and to abide till the harueſt came, & then they ſhould ſee Gods bleſſings.

[m] I will make a change,and renue all things in Chriſt, of whom Zerubbabel here is a figure.

[n] Hereby hee ſheweth that there ſhall be no let or hinderance,when God will make this wonderfull reſtitution of his Church,

[o] Signifying that his dignitie ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

TVVo moneths after that Haggai had begun to prophecie,Zechariah vvas alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore, hee putteth them in remembrance for vvhat cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them if they vvill repent vnfainedly,and not abuſe this great benefit of God in their deliuerance vvhich vvas a figure of that true deliuerance, that all the faithfull ſhould haue from death and ſinne,by Chriſt.But becauſe they remained ſtill in their vvickedneſſe,and coldneſſe to ſet foorth Gods glory, and vvere not yet made better by their long baniſhment, hee rebuketh them moſt ſharpely: yet for the comfort of the repentant, hee euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in vvhom all ſhould be ſanctified to the Lord.

CHAP. I.

He exhorteth the people to returne to the Lord, and to eſchew the wickedneſſe of their fathers. 16 Hee ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeere of [a] Darius, came the word of the Lord vnto [b] Zechariah the ſonne of Berechia, the ſon of Iddo the Prophet, ſaying,

2 The Lord hath bene [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou vnto them, Thus ſaith the Lord of hoſtes, [d] Turne ye vnto me, ſaith the Lord of hoſtes, and I will turne vnto you, ſaith the Lord of hoſtes.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cried, ſaying, Thus ſaith the Lord of hoaſtes, Turne yee now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, ſaith the Lord.

5 Your fathers, where [e] are they? and doe the Prophets liue for euer?

6 But did not my words and my ſtatutes, which I commanded by my ſeruants the Prophets, take hold of [f] your fathers? and [g] they returned, and ſaide, As the Lord of hoaſtes hath determined to doe vnto vs according to our owne wayes, and according to our works,ſo hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth,which is the moneth [h] Shebat,in the ſecond yeere of Darius, came the word of the Lord vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

8 I [i] ſaw by night, and behold, [k] a man riding vpon a red horſe, and he ſtood among the myrrhe trees that were in a bottome, and behind him were there [l] red horſes ſpeckled and white.

9 Then ſaid I, O my Lord, what are theſe? And the Angel that talked with me, ſaid vnto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrrhe trees, anſwered and ſaid, Theſe are they whom the Lord hath ſent to goe thorow the world.

11 And they anſwered the Angel of the Lord that ſtood among the myrrhe trees, and ſaid, Wee haue gone thorow the world: and behold, all the world ſitteth ſtill and is at reſt.

12 Then the [m] Angel of the Lord anſwered and ſaid, O Lord of hoaſtes, how long wilt thou be vnmercifull to Ieruſalem, and to the cities of Iudah, with whom thou haſt bene diſpleaſed now theſe threeſcore and ten yeeres?

13 And the Lord anſwered the Angel that talked with mee, with good words *and* comfortable words.

14 So the Angel that communed with me, ſaid vnto mee, Crie thou, and ſpeake, thus ſaith the

Lord

[a] Who was the ſonne of Hiſtaſpis.

[b] This was not that Zechariah, whereof is mention 2 Chron.24. 20. but had the ſame name, and is called the ſonne of Berechiah,as he was, becauſe he came of thoſe progenitours,as of Ioiada or Berechiah,and Iddo.

[c] Hee ſpeaketh this to feare them with Gods iudgements,that they ſhould not prouoke him as their fathers had done, whom he ſo grieuouſly puniſhed.

[d] Let yonr fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for elſe man hath no power to returne to God, but God muſt conuert him,as Ierem. 31,18. lament.5.21.Iſa.21.8. and 31 6. and 45,21. * *Iere*. 3,12. *ezec*. 18 30. *Hoſe*. 14,2. *Ioel*. 2.12..

[e] Though your fathers be dead, yet Gods iudgements in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 2 Pet.1. 15.

[f] Seeing yee ſaw the force of my doctrine in puniſhing your fathers, why doe ye not feare the threatnings conteined in the ſame, and declared by my Prophets?

[g] As men aſtoniſhed with my iudgements, and not that they were touched with true repentance,

[h] Which conteineth part of Ianuary and part of February.

[i] This viſion ſignifieth the reſtauration of the Church: but as yet it ſhould not appeare to mans eyes, which is here meant by the night,by the bottome,and by the myrrhe trees which are blacke, and giue a darke ſhadow,yet hee compareth God to a King,who hath his poſts and meſſengers abroad by whom he ſtill worketh his purpoſe and bringeth his matters to paſſe.

[k] Who was the chiefe among the reſt of the horſemen.

[l] Theſe ſignified the diuers offices of Gods Angels by whom God ſometime puniſheth and ſometime comforteth and bringeth forth his workes in diuers ſorts.

[m] That is, Chriſt the mediatour prayed for the ſaluation of his Church, which was now troubled,when all the countreys about them were at reſt.

Lord of hoaſtes, I am [n] ielous ouer Ieruſalem and Zion with a great zeale.

15 And am greatly angry againſt the careleſſe heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I will returne vnto Ieruſalem with tender mercy; mine houſe ſhall be builded in it, ſaith the Lord of hoaſts, and a line [p] ſhallbe ſtretched vpon Ieruſalem.

17 Crie yet, and ſpeake, Thus ſaith the Lord of hoaſtes, My cities ſhall yet [q] be broken with plenty: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then lift I vp mine eyes and ſaw, and behold [r] foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael and Ieruſalem.

20 And the Lord ſhewed me foure [ſ] carpenters.

21 Then ſaid I, What come theſe to doe? And he anſwered and ſaid, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head; but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to ſcatter it.

[n] Though for a time God deferre his help and comfort from his Church, yet this declareth that he loueth them ſtill moſt dearely, as a moſt mercifull father his children, or an huſband his wife, and when it is expedient for them, his helpe is euer ready.

[o] In deſtroying the reprobate, I ſhewed my ſelfe but a little angry toward my church, but the enemie would haue deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

[p] To meaſure out the buildings.

[q] The abundance ſhalbe ſo great, that the places of ſtore ſhall not be able to containe theſe bleſſings that God will ſend, but ſhall euen breake for fulneſſe.

[r] Which ſignified all the enemies of the Church, Eaſt, Weſt, North South.

[ſ] Theſe Carpenters or Smiths are Gods inſtruments, which with their mallets and hammers breake theſe hard and ſtrong hornes which ſhould ouerthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe, and looked, and behold, a [a] man with a meaſuring line in his hand.

2 Then ſayd I, Whither goeſt thou? And he ſayd vnto mee, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him.

4 And ſayd vnto him, Runne, ſpeake to this [b] yong man, and ſay, [c] Ieruſalem ſhallbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, ſaith the Lord, will be vnto her a wall of [d] fire round about, and will [e] be the glory in the mids of her.

6 Ho, ho, *come* [f] *forth* and flee from the land of the North, ſaith the Lord, for I haue ſcattered you into yͤ foure [g] windes of the heauen, ſaith the Lord.

7 [h] Saue thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoaſts, After *this* [i] glory hath he ſent mee vnto the nations, which ſpoiled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will lift vp mine hand [l] vpon them: and [m] they ſhallbe a ſpoyle to thoſe that ſerued them, and yee ſhall know that the Lord of hoaſts hath [n] ſent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, ſaith the Lord.

11 And many nations ſhall be ioyned to the Lord in that day, and ſhalbe my people: and I will dwell in the mids of thee, and thou ſhalt know that the Lord of hoaſts hath ſent mee vnto thee.

12 And the Lord ſhall inherit Iudah his portion in the holy land, and ſhall chuſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord: for he is raiſed vp out of his holy place.

[a] This is the Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God, and ſo called.

[b] Meaning, himſelfe Zechariah.

[c] Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall walles, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies.

[d] To defend my Church, to feare the enemies and to deſtroy them if they approach neere.

[e] In me they ſhall haue their full felicitie and glory.

[f] He calleth to them, which partly for feare, and partly for their owne caſe, remained ſtill in captiuity, and ſo preferred their owne priuate commodities to the benefits of God promiſed in his Church.

[g] As it was I that ſcattered you, ſo haue I power to reſtore you.

[h] By fleeing from Babylon, and comming to the Church.

[i] Seeing that God had begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

[k] Yee are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye, Pſal. 17, 8.

[l] Vpon the heathen your enemies.

[m] They ſhall be your ſeruants, as you haue bene theirs.

[n] This muſt neceſſarily be vnderſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwell in his Church and to governe them.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

AND he ſhewed mee Iehoſhua the high Prieſt, [a] ſtanding before the Angel of the Lord, and [b] Satan ſtood at his right hand to reſiſt him.

2 And the [c] Lord ſaid vnto Satan, The Lord reproue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reproue thee. Is not this a [d] brand taken out of the fire?

3 Now Iehoſhua was cloathed with [e] filthie garments, and ſtood before the Angel.

4 And he anſwered and ſpake vnto thoſe that ſtood before him, ſaying, Take away the [e] filthy garments from him. And vnto him he ſaid, Behold, I haue [f] cauſed thine iniquity to depart from thee, & I will cloathe thee with change of raiment.

5 And I ſaid, Let them [g] ſet a faire diademe vpon his head. So they ſet a faire diademe vpon his head, and cloathed him with garments, and the Angel of the Lord ſtood by.

6 And the Angel of the Lord teſtified vnto Iehoſhua, ſaying,

7 Thus ſaith the Lord of hoaſtes, If thou wilt walke in my wayes, and keepe my watch, thou ſhalt alſo [h] iudge mine houſe, and ſhalt alſo keepe my [i] courts, and I will giue thee place among [k] theſe that ſtand by.

8 Heare now, O Iehoſhua the hie Prieſt, thou and thy fellowes that ſit before thee: for they [l] are monſtrous perſons: but behold, I will bring forth the [m] Branch my ſeruant.

9 For loe, the [n] ſtone that I haue laid before Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: behold, I [o] will cut out the grauing thereof, ſaith the Lord of hoaſts, and I will take [p] away the iniquitie of this land in one day.

10 In that day, ſaith the Lord of hoaſtes, ſhall ye call euery man his neighbour vnder the [q] vine, and vnder the figtree.

[a] He prayed to Chriſt the Mediatour for the ſtate of the Church.

[b] Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickedneſſe, Epheſ. 6, 12.

[c] That is, Chriſt ſpeaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he ſheweth himſelfe to be the continuall preſeruer of his Church.

[d] Meaning, that Iehoſhua was wonderfully preſerued in the captiuity, and now Satan ſought to afflict and trouble him when he was doing his office.

[e] In reſpect of the glorious garments and precious ſtones that the Prieſtes did weare before the captiuity: and by this contemptible ſtate the Prophet ſignifieth, that theſe ſmall beginnings ſhould be made excellent when Chriſt ſhall make the full reſtitution of his Church.

[f] He ſheweth of what apparell he ſpeaketh, which is, when our filthy ſinnes are taken away, and wee are clad with Gods mercies, which is meant of the ſpirituall reſtitution.

[g] The Prophet prayeth, that beſides the raiment, the Prieſt might alſo haue tyre for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King: and here all ſuch are condemned, that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it.

[h] That is, haue rule and gouernement in my Church, as thy predeceſſors haue had.

[i] Whereby he meaneth to haue the whole charge and miniſtery of the Church.

[k] That is, the Angels, who repreſented the whole number of the faithfull: ſignifying that all the godly ſhould willingly receiue him.

[l] Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters, Iſa. 8, 18.

[m] That is, Chriſt, who did ſo humble himſelfe, that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned, Iſa. 11. 1. iere. 23, 5. and 33, 14. 15.

[n] He ſheweth that the miniſters cannot build, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giueth light vnto all others, and that all ought to ſeeke light at him, Chap. 4, 10.

[o] That is, I will make perfect in all points, as a thing wrought by the hand of GOD.

[p] Though I haue puniſhed this land for a time, yet I will euen now be pacified, and viſit their ſinnes no more.

[q] Ye ſhall then liue in peace and quietneſſe, that is, in the kingdome of Chriſt, Iſa. 2, 2. micah. 4, 4. haggai. 2, 10.

CHAP. IV.

The viſion of the golden candleſticke, and the expoſition thereof.

AND the Angel that talked with mee, came againe and waked me, as a man that is raiſed out of his ſleepe,

2 And ſaid vnto mee, What ſeeſt thou? And I ſaid, I haue looked, and behold, a [a] candleſticke all of gold with a bowle vpon the top of it, and his ſeuen lampes therein, and ſeuen [b] pipes to the lampes which were vpon the top thereof,

3 And two oliue trees ouer it, one vpon the right ſide of the bowle, and the other vpon the left ſide thereof.

4 So I anſwered and ſpake to the Angel that talked with me, ſaying, What are theſe my Lord?

5 Then the Angel that talked with mee, anſwered and ſaid vnto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

6 Then he anſwered and ſpake vnto me, ſaying, This is the word of the Lord vnto [c] Zerubbabel, ſaying, Neither by [d] an army nor ſtrength, but by my Spirit, ſaith the Lord of hoaſts.

7 Who art thou, O [e] great mountaine, before Zerubbabel? *thou ſhallbe* a plaine, and [f] he ſhall bring foorth the head ſtone thereof, with ſhoutings, *crying*, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, ſaying,

9 The hands of Zerubbabel haue layed the foundation of this houſe: his hands ſhall alſo finiſh it, and [g] thou ſhalt know that the Lord of hoaſts hath ſent me vnto you.

10 For who hath deſpiſed the day of the [h] ſmall things? but they ſhall reioyce, and ſhall ſee the ſtone of [i] tinne in the hand of Zerubbabel: [k] theſe ſeuen are the eyes of the Lord, which goe thorow the whole world.

11 Then anſwered I, and ſaid vnto him, What are theſe two oliue trees vpon the right and vpon the left ſide thereof?

12 And I ſpake moreouer, and ſaid vnto him, What be theſe two oliue branches, which thorow the two golden pipes emptie themſelues into the gold?

13 And he anſwered mee, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

14 Then ſaid he, Theſe are the two [l] oliue branches, that ſtand with the ruler of the whole earth.

[a] Which was euer in the mids of the Temple, ſignifying that the graces of Gods ſpirit ſhould ſhine there in moſt abundance, and in all perfection.

[b] Which conueyed the oyle that dropped from the trees into the lamps, ſo that the light neuer failed: and this viſion was to confirme the faithfull that God had ſufficient power in himſelfe to continue his graces, and to bring his promiſe to paſſe though he had no helpe of man.

[c] Who was a figure of Chriſt and therefore this doctrine was directed to all the Church who are his body and members.

[d] He ſheweth that Gods power onely is ſufficient to preſerue his Church, though he vſe not mans helpe thereunto.

[e] He compareth the power of the aduerſaries to a great mountaine, who thought the Iewes nothing in reſpect of them, and would haue hindered Zerubbabel, who repreſented Chriſt, whom the enemies dayly labour to let in the building of his ſpirituall Temple, but all in vaine.

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[f] Though the enemies thinke to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple. [g] Meaning, the Prophet, that I am Chriſt ſent of my Father for the building and preſeruation of my ſpirituall Temple. [h] Signifying, that all were diſcouraged at the ſmall and poore beginnings of the Temple. [i] Whereby he ſignifieth the plummet and line, that is, that Zerubbabel which repreſented Chriſt, ſhould goe forward with his building to the ioy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye.

[k] That is, God hath ſeuen eyes: meaning, a continuall prouidence, ſo that neither Satan nor any power in the world, can goe about to bring any thing to paſſe to hinder his worke, Chap. 5, 9. [l] Which were euer greene and full of oyle, ſo that ſtill they powred foorth oyle into the lampes: ſignifying, that God will continually maintaine and preſerue his Church, and endue it ſtill with abundance and perfection of grace.

CHAP. V.

1 The viſion of the flying booke, ſignifying the curſe of theeues, and ſuch as abuſe the Name of God. 6. By the viſion of the meaſure is ſignified the bringing of Iudahs afflictions into Babylon.

THen I turned me, and lifted vp mine eyes and looked, and behold, a flying booke,

2 And he ſaid vnto me, What ſeeſt thou? And I anſwered, I ſee a flying [a] booke: the length thereof *is* twentie cubits, and the breadth thereof ten cubits.

3 Then ſaid he vnto me, This is the curſe that goeth forth ouer the whole earth: for euery one that [b] ſtealeth, ſhall be cut off, *aſvvell* on this [c] ſide, as on that: and euery one that [d] ſweareth, ſhallbe cut off, *aſvvell* on this ſide, as on that.

4 I will bring it forth, ſaith the Lord of hoaſts, and it ſhall enter into the houſe of the thiefe, and into the houſe of him that falſly ſweareth by my Name: and it ſhall remaine in the middes of his houſe, and ſhall conſume it, with the timber thereof, and ſtones thereof.

5 Then the Angel that talked with me, went foorth, and ſaid vnto me, Lift vp now thine eyes, and ſee what is this that goeth forth.

6 And I ſayd, What is it? And hee ſayd, This is an [e] Ephah that goeth foorth. Hee ſayd moreouer, This is the [f] ſight of them through all the earth.

7 And behold, there was lift vp a [g] talent of lead: and this is a [h] woman that ſitteth in the mids of the Ephah.

8 And he ſaid, This is [i] wickednes, and he caſt it into the middes of the Ephah, and hee caſt the weight of lead vpon the mouth thereof.

9 Then I lift mine eyes, and looked: and beholde, there came out two [k] women, and the wind *vvas* in their wings (for they had wings like the wings of a ſtorke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then ſaid I to the Angel that talked with me, Whither doe theſe beare the Ephah?

11 And he ſayd vnto me, To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed and ſet there vpon her owne place.

[a] Becauſe the Iewes had prouoked Gods plagues by contemning his word, and caſting off all iudgement and equitie, hee ſheweth that Gods curſes written in this booke had iuſtly light both on them and their fathers: but now if they would repent, God would ſend the ſame among the Caldeans their former enemies.

[b] That is, vſeth any iniurie toward his neighbour.

[c] Meaning, whereſoeuer he be in the world.

[d] He that tranſgreſſeth the firſt table, and ſerueth not God aright but abuſeth Gods Name.

[e] Which was a meaſure in drie things, conteining about ten pottels.

[f] That is, all the wickednes of the vngodly is in Gods ſight, which hee keepeth in a meaſure, and can ſhut it or open it at his pleaſure.

[g] To couer the meaſure.

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[h] Which repreſenteth iniquitie, as in the next verſe. [i] Signifying, that Satan ſhould not haue ſuch power againſt the Iewes to tempt them, as hee had in time paſt, but that God would ſhut vp iniquity in a meaſure as in a priſon. [k] Which declared that God would execute his iudgement by the meanes of the weake and infirme meanes. [l] To remooue the iniquity and affliction that came for the ſame from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he deſcribeth the foure Monarchies.

AGaine I turned and lift vp mine eyes, and looked: and behold, there came foure [a] charets out from betweene [b] two mountaines. and the mountaines were mountaines of braſſe.

2 In the firſt charet *vvere* [c] red horſes, and in the ſecond charet [d] blacke horſes,

3 And in the third charet [e] whit horſes, and in the fourth chatet, horſes of [f] diuers colours, and reddiſh.

4 Then I anſwered, and ſayde vnto the Angel that talked with mee, What are theſe, my Lord?

5 And the Angel anſwered, and ſayd vnto mee, Theſe are the foure [g] ſpirits of the heauen, which goe foorth from ſtanding with the Lord of all the earth.

6 That with the blacke horſe went forth into

[a] By charets here, as by horſes afore, he meaneth the ſwift meſſengers of God to execute & declare his will.

[b] By the braſen mountaines he meaneth the externall counſell, and prouidence of God whereby he hath from before all eternitie decreed what ſhall come to paſſe, and that which neither Satan nor all the world can alter.

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[c] Which ſignified the great crueltie and perſecution that the Church had endured vnder diuers enemies. [d] Signifying, that they had endured great afflictions vnder the Babylonians. [e] Theſe repreſented their ſtate vnder the Perſians, which reſtored them to libertie. [f] Which ſignified, that God would ſometime giue his Church reſt, and powre his plagues vpon their enemies, as hee did in deſtroying Nineue, and Babylon, and other their enemies. [g] Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counſell he cauſeth to appeare through all the world.

the land of the North, and the white went out after them, and they of diuers colours went foorth toward the [h] South countrey.

7 And the [i] reddiſh went out, and required to goe, and paſſe thorow the world, and he ſaid, Go, paſſe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and ſpake vnto me, ſaying, Behold, theſe that goe toward the North countrey, haue pacified my [k] ſpirit in the North countrey.

9 And the word of the Lord came vnto mee, ſaying,

10 Take of them of the captiuitie, *euen* of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the ſame day, and goe vnto the houſe of [l] Ioſhiah, the ſonne of Zephaniah.

11 Take euen ſiluer, and golde, and make crownes, and ſet *them* vpon the [m] head of Iehoſhua, the ſonne of Iehozadak the high Prieſt,

12 And ſpeake vnto him, ſaying, Thus ſpeaketh the Lord of hoaſts, and ſaith, Behold, the man whoſe name is the [n] Branch, and he ſhall growe [o] vp out of his place, and he ſhall [p] build the Temple of the Lord.

13 Euen hee ſhall build the Temple of the Lord, and he ſhall beare the [q] glory, and ſhall ſit and rule vpon his throne, and he ſhall be a Prieſt vpon his throne, and the counſell of peace ſhallbe betweene [r] them both.

14 And the crownes ſhall be to [ſ] Helem, and to Tobiiah, and to Iedaiah, and to [t] Hen the ſon of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, ſhall come and builde in the Temple of the Lord, and yee ſhall know, that the Lord of hoaſtes hath ſent mee vnto you. And this ſhall come to paſſe, if ye will [y] obey the voyce of the Lord your God.

[h] That is, toward Egypt, and other countreys there about.

[i] That is, they of diuers colours, which aske [illegible]ue, to ſignifie that Satan hath no power to hurt or afflict, till God giue it him, Iob 1, 12.

[k] By puniſhing the Caldeans mine anger ceaſed, and you were deliuered.

[l] To receiue of him and the other three, money to make the two crownes: which were men of great authority among the Iewes, and doubted of the reſtitution of the kingdome, and of the Prieſthood, and hurt others by their example.

[m] Becauſe this could not be attributed to any one according to the Law, therefore it followeth that Iehoſhua muſt repreſent the Meſſiah, who was both Prieſt and king.

[n] Meaning Chriſt, of whom Iehoſhua was the figure: for in Greek they were both called Ieſus.

[o] That is, of himſelfe without the helpe of man.

[p] Which declareth, that none could build this Temple whereof Haggai ſpeaketh, but onely Chriſt: and therefore it was ſpirituall, and not materiall, Haggai 2, 10.

[q] Whereof Iehoſhua had but a ſhadow.

[r] The two offices of the kingdome, and Prieſthood ſhall be ſo ioyned together, that they ſhall be no more diſſeuered.

[ſ] Who was alſo called Heldai.

[t] He was alſo called Ioſhiah.

[u] That they may knowledge their infirmitie, which looked that all things ſhould haue beene reſtored incontinently: and of this their infidelity theſe two crownes ſhall remaine as tokens, Acts 1, 16.

[x] That is, the Gentiles by the preaching of the Goſpel, ſhall helpe toward the building of the ſpirituall Temple.

[y] If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true faſting. 11 The rebellion of the people is the cauſe of their affliction.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth *day* of the ninth moneth, euen in [a] Chiſleu,

2 For [b] they had ſent vnto the Houſe of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 *And* to ſpeake vnto the Prieſts, which were in the Houſe of the Lord of hoaſtes, and to the Prophets, ſaying, Should I [c] weepe in the fift moneth, and [d] ſeparate my ſelfe as I haue done theſe ſo many [e] yeeres?

4 Then came the word of the Lord of hoaſtes vnto me, ſaying,

5 Speake vnto all the people of the land, and to the [f] Prieſts, and ſay, When ye faſted, and mourned in the fift & ſeuenth moneth, euen theſe ſeuentie yeeres, did ye faſt vnto me? [g] doe I *approoue it*?

6 And when yee did eate, and when yee did drinke, did ye not eat [h] for your ſelues, and drinke for your ſelues?

7 Should yee not *heare* the wordes which the Lord [i] hath cried by the miniſterie of the former Prophets when Ieruſalem was inhabited, and in proſperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, ſaying,

9 Thus ſpeaketh the Lord of hoaſtes, ſaying, [k] Execute true iudgement, and ſhew mercy and compaſſion, euery man to his brother,

10 And oppreſſe not the widow, nor the fatherleſſe, the ſtranger nor the poore, and let none of you imagine euill againſt his brother in your heart.

11 But they refuſed to hearken, and [l] pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare.

12 Yea, they made their hearts as an adamant ſtone, leaſt they ſhould heare the Law and the words which the Lord of hoaſts ſent in his [m] Spirit by the miniſterie of the former Prophets: therefore came a great wrath from the Lord of hoaſts.

13 Therefore it is come to paſſe, that as he cried, and they would not heare, ſo they cried, and I would not heare, ſaith the Lord of hoaſts.

14 But I ſcattered them among all the nations, whom they knew not: thus the land was deſolate [n] after them, that no man paſſed through nor returned: for they laid the pleaſant land [o] waſte.

[a] Which conteined part of Nouember and part of December.

[b] That is, the reſt of the people that remained yet in Caldea, ſent to the Church at Ieruſalem, for the reſolution of theſe queſtions, becauſe theſe feaſts were conſented vpon by the agreement of the whole Church, the one in the moneth that the Temple was deſtroyed, and the other when Gedaliah was ſlaine, Iere. 41, 2.

[c] By weeping and mourning, appeare what exercises they vſed in their faſting.

[d] That is, prepare my ſelfe with all deuotion to his faſt.

[e] Which was now ſince the time the Temple was deſtroyed.

[f] For there were both of the people, and of the Prieſts, which doubted as touching this controuerſie, beſides them which as yet remained in Caldea, and reaſon of it, as of one of the chiefe points of their religion.

[g] For they thought they had deſerued toward God becauſe of this faſt, which they inuented of themſelues: and though faſting of it ſelfe be good, yet becauſe they thought it a ſeruice toward God, and truſted therein, it is here reprooued.

[h] Did ye not eate and drinke for your owne commoditie and neceſſitie, and ſo likewiſe ye did abſtaine according to your owne fantaſies, and not after the preſcript of my Law.

[i] Hereby he condemneth their hypocriſie, which thought by their faſting to pleaſe God and by ſuch things as they inuented, and in the meane ſeaſon would not ſerue him as he had commanded.

[k] He ſheweth that they did not faſt with a ſincere heart, but for hypocriſie, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charitie, which ſhould haue declared that they were godly, Matth. 23, 23.

[l] And would not carie the Lords burthen, which was ſweete and eaſie, but would beare their owne, which was heauie and grieuous to the fleſh, thinking to merit thereby: which ſimilitude is taken of oxen, which ſhrinke at the yoke, Nehe. 9, 29.

[m] Which declareth that they rebelled not onely againſt the Prophets, but againſt the Spirit of God that ſpake in them.

[n] That is, after they were called captiue.

[o] By their ſinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ieruſalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hoaſtes came *to me*, ſaying,

2 Thus ſaith the Lord of hoaſtes, I was [a] iealous for Zion with great iealouſie, and I was iealous for her with great wrath.

3 Thus ſaith the Lord, I will returne vnto Zion, and will dwell in the mids of Ieruſalem: and Ieruſalem ſhall be called a [b] citie of trueth, and the Mountaine of the Lord of hoaſtes, the holy Mountaine.

4 Thus ſaith the Lord of hoaſtes, There ſhall yet old [c] men and old women dwell in the ſtreets of Ieruſalem, and euery man with his ſtaffe in his hand for very age.

5 And the ſtreetes of the citie ſhall be full of boyes and girles, playing in the ſtreetes thereof.

6 Thus ſaith the Lord of hoaſts, Though it be [d] vnpoſſible in the eyes of the remnant of this people in theſe dayes, ſhould it therefore be vnpoſſible in my ſight, ſaith the Lord of hoaſtes?

7 Thus ſaith the Lord of hoaſts, Behold, I will deliuer my people from the Eaſt countrey, and from the Weſt countrey.

[a] I loued my citie with a ſingular loue, ſo that I could not abide that any ſhould doe her any iniury.

[b] Becauſe ſhe ſhall be faithfull and loyall toward me her husband.

[c] Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerue them ſo long as nature would ſuffer them to liue, and increaſe their children in great abundance.

[d] He ſheweth wherein our faith ſtandeth, that is, to beleeue that God can performe that which he hath promiſed, though it ſeeme neuer ſo vnpoſſible to man, Gen. 18, 14. Rom. 4, 20.

8 And I will bring them, and they ſhall [e] dwell in the mids of Ieruſalem, and they ſhallbe my people, & I will be their God in trueth, & in righteouſnes.

9 Thus ſaith the Lord of hoaſtes, Let your [f] hands be ſtrong, yee that heare in theſe dayes theſe words by the mouth of the Prophets, which were in the day, that the foundation of the houſe of the Lord of hoaſtes was laide, that the Temple might be builded.

10 For before theſe dayes there was no hire for [g] man, nor any hire for beaſt, neither was there any peace to him that went out or came in becauſe of the affliction: for I ſet all men, euery one againſt his neighbour.

11 But now, I will not *entreate* the reſidue of this people as aforetime, ſaith the Lord of hoaſtes.

12 For the ſeede *ſhall be* proſperous: the vine ſhall giue her fruit, and the ground ſhall giue her increaſe, and the heauens ſhall giue their dewe; and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, that as ye were a curſe among the heathen, O houſe of Iudah, and houſe of Iſrael, ſo will I deliuer you, and ye ſhallbe a bleſſing: feare not, *but* let your hands be ſtrong.

14 For thus ſaith the Lord of hoaſtes, As I thought to puniſh [h] you, when your fathers prouoked mee vnto wrath, ſaith the Lord of hoaſtes, and repented not,

15 So againe haue I determined in theſe dayes [i] to doe well vnto Ieruſalem, and to the houſe of Iudah: feare ye not.

16 Theſe are the things that ye ſhall do, Speake ye euery man the trueth vnto his neighbour: execute iudgement truely, and vprightly in your gates.

17 And let none of you imagine euill in your hearts againſt his neighbour, and loue no falſe oathe: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of hoaſtes came vnto me, ſaying,

19 Thus ſaith the Lord of hoaſtes, The faſt of the fourth *moneth*, and the faſt of the fift, and the faſt of the ſeuenth, and the faſt of the [k] tenth, ſhall be to the houſe of Iudah ioy and gladneſſe, and proſperous high feaſts: therefore loue the trueth and peace.

20 Thus ſaith the Lord of hoaſtes, That there ſhall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one *citie*, ſhall go to another, ſaying, * Vp, let vs go and pray before the Lord, and ſeeke the Lord of hoaſts: I will goe alſo.

22 Yea great people and mightie nations ſhall come to ſeeke the Lord of hoaſtes in Ieruſalem, and to pray before the Lord.

23 Thus ſaith the Lord of hoaſtes, In thoſe dayes ſhall ten men take hold out of all languages of the nations, *euen* take hold of the skirt of him that is a Iew, and ſay; We will goe with you: for we haue heard that God is with you.

CHAP. IX.

The threatnings of the Gentiles. 9 The comming of Chriſt.

THe burthen of the worde of the Lord in the land of [a] Hadrach: and Damaſcus *ſhallbe* his [b] reſt: when the [c] eyes of man, *euen* of all the tribes of Iſrael *ſhallbe* toward the Lord.

2 And Hamath alſo ſhall border [d] thereby: Tyrus *alſo* and Zidon, though *they be* [e] very wiſe.

3 For Tyrus did build her ſelfe a ſtrong hold, and heaped vp ſiluer as the duſt, and golde as the mire of the ſtreets.

4 Behold, the Lord will ſpoile her, and he will ſmite her [f] power in the ſea, and ſhee ſhall be deuoured with fire.

5 Aſhkelon ſhall ſee it, and feare, and Azzah alſo ſhall be very ſorowfull, and Ekron: for her countenance ſhall be aſhamed; and the king ſhall periſh from Azzah, and Aſhkelon ſhall not be inhabited.

6 And the [g] ſtranger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but he that remaineth, euen he ſhallbe for our God, and he ſhallbe as a prince in Iudah, but [i] Ekron *ſhallbe* as a Iebuſite.

8 And I will campe about [k] mine Houſe againſt the armie, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall come vpon them any more: for now [l] haue I ſeene with mine eyes.

9 Reioyce greatly, O daughter Zion, ſhout for ioy, O daughter Ieruſalem: behold, thy king commeth vnto thee: [m] he is iuſt, and ſaued himſelfe, poore and riding vpon an [n] aſſe, and vpon a colt the foale of an aſſe.

10 And I will cut off the [o] charets from Ephraim, and the horſe from Ieruſalem: the bowe of the battell ſhall be broken, and he ſhall ſpeake peace vnto the heathen, and his dominion *ſhallbe* from [p] ſea vnto ſea, and from the [q] Riuer to the end of the land.

11 [r] Thou alſo *ſhallbe ſaued* through the blood of thy couenant. I haue looſed thy [ſ] priſoners out of the pit wherein *is* no water.

12 Turne you to the [t] ſtrong hold, ye [u] priſoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I bent as a [y] bowe for me: Ephraims hand haue I filled, and I haue raiſed vp thy ſonnes, O Zion, againſt thy ſonnes, O Grecia, and haue made thee as a gyants ſword.

14 And the Lord ſhallbe ſeene ouer them, and his arrow ſhall go forth as the lightning: and the Lord God ſhall blow the trumpet, and ſhall come foorth with the whirlewinds of the South.

15 The Lord of hoaſtes ſhall defend them, and they ſhall deuoure them, [z] and ſubdue them with ſling ſtones, and they ſhall drinke, *and* make a noiſe as through wine, and they ſhallbe filled like bowles, *and* as the hornes of the Altar.

16 And the Lord their God ſhall deliuer them in that day as the flocke of his people: for *they*

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[e] So that their returne ſhall not be in vaine: for God will accompliſh his promiſe, and their proſperitie ſhallbe ſure and ſtable.

[f] Let neither reſpect of your priuate commodities neither counſell of others: nor feare of enemies diſcourage you in the going forward with the building of the Temple, but be conſtant and obey the Prophets, which encourage you therevnto.

[g] For God curſed your worke, ſo that neither man nor beaſt had profit of their labours.

[h] Reade Ezek. 18, 20.

[i] Which declareth that man can not turne to God till he change mans heart by his ſpirit, and ſo begin to do well, which is to pardon his ſinnes and to giue him his graces.

[k] Which faſt was appointed when the city was beſieged, and was the firſt faſt of theſe foure: and here the Prophet ſheweth, that if the Iewes will repent, and turne wholly to God, they ſhall haue no more occaſion to faſt, or to ſhew ſignes of heauines: for God will ſend them ioy and gladneſſe.

[l] He declareth the great zeale that God ſhould giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which ſhould be in the kingdome of Chriſt.

* *Iſa. 2, 2. mich. 4, 1.*

[a] Whereby he meaneth Syria.

[b] Gods anger ſhall abide vpon their chiefe citie, and not ſpare ſo much as that.

[c] When the Iewes ſhall conuert and repent, then God will deſtroy their enemies.

[d] That is, by Damaſcus: meaning, that Hamath or Antiochia ſhould be vnder the ſame rod and plague.

[e] He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceiued all other by their craft and ſubtiltie, which they cloaked with this name of wiſedome.

[f] Though they of Tyrus thinke themſelues inuinſible by reaſon of the ſea that compaſſeth them round about, yet they ſhall not eſcape Gods iudgments.

[g] Meaning, that all ſhould be deſtroyed, ſaue a very few, that ſhould remaine as ſtrangers.

[h] He promiſeth to deliuer the Iewes when he ſhall take vengeance on their enemies for their crueltie and wrongs done to them.

[i] As the Iebuſites had bin deſtroyed, ſo ſhould Ekron and all the Philiſtims.

[k] He ſheweth that Gods power onely ſhallbe ſufficient to defend his Church againſt all aduerſaries be they neuer ſo cruell, or aſſemble their power neuer ſo often.

[l] That is, God hath now ſeene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

[m] That is, he hath righteouſneſſe and ſaluation in himſelfe for the vſe and commoditie of his Church.

[n] Which declareth that they ſhould not looke for ſuch a king as ſhould be glorious in the eies of man, but ſhould be poore, and yet in himſelfe haue all power to deliuer his: and this is meant of Chriſt, as Matt. 21, 5.

[o] No power of man or creature ſhallbe able to let this kingdome of Chriſt, and he ſhall peaceably gouerne them by his word.

[p] That is, from the red ſea, to the ſea, called Syriacum: and by theſe places which the Iewes knew, he meant an infinite ſpace and compaſſe ouer the whole world.

[q] That is, from Euphrates.

[r] Meaning Ieruſalem, or the Church which is ſaued by the blood of Chriſt whereof the blood of the ſacrifices was a figure, and is here called the couenant of the Church, becauſe God made it with his Church: and left it with them for the loue that he bare vnto them.

[ſ] God ſheweth that he will deliuer his Church out of all dangers, ſeeme they neuer ſo great.

[t] That is, into the holy land where the city and the Temple are, where God will defend you.

[u] Meaning the faithfull, which ſeemed to be in danger of their enemies on euery ſide, and yet liued in hope that God would reſtore them to libertie.

[x] That is, double benefits and proſperity, in reſpect of that which your fathers enioyned from Dauids time to the captiuitie.

[y] I will make Iudah and Ephraim, that is, my whole Church, victorious againſt all enemies, which hee here meaneth by the Grecians.

[z] He promiſeth that the Iewes ſhall deſtroy their enemies, and haue abundance and exceſſe of all things, as there is abundance on the altar when the ſacrifice is offered: Which things are not to mooue them to intemperancie, but to ſobriety, and a thankefull remembrance of Gods great liberalitie.

ſhallbe as the [a] ſtones of his crowne lifted vp vpon his land.

17 For how great is his goodneſſe! and how great is his beautie! corne ſhall make the young men cheerefull, and new wine the maydes.

[a] The faithfull ſhallbe preſerued, and reuerenced of all, that the very enemies ſhall be compelled to eſteeme them: for Gods glory ſhall ſhine in them, as Ioſephus declareth of Alexander the great when hee mette Iadi the high Prieſt.

CHAP. X.

1 The vanitie of Idolatrie. 3 The Lord promiſeth to viſite and comfort the houſe of Iſrael.

ASke you of the [a] Lord raine in the time of the latter raine: *ſo* ſhall the Lord make white cloudes, and giue you ſhowres of raine, *and* to euery one graſſe in the field.

2 Surely the [b] idoles haue ſpoken vanitie, and the ſoothſayers haue ſeene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as ſheepe: they were troubled, becauſe there was no ſhepheard.

3 My wrath was kindled againſt the ſhepheards, and I did viſite the [d] goates: but the Lord of hoaſts will viſite his flocke the houſe of Iudah, and will make them as [e] his beautifull horſe in the battell.

4 Out [f] of him ſhall the corner come forth: out of him the nayle, out of him the bow of battell, *and* out of him euery [g] appointer of tribute alſo.

5 And they ſhallbe as the mighty men, which tread downe *their enemies* in the myre of the ſtreetes in the battell, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhallbe confounded.

6 And I will ſtrengthen the houſe of Iudah, and I will preſerue the [h] houſe of Ioſeph, and I will bring them againe, for I pity them: and they ſhall be as though I had not caſt them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim ſhall be as a gyant: and their heart ſhall reioyce as through wine: yea, their children ſhall ſee it, and be glad: *and* their heart ſhall reioyce in the Lord.

8 I will [i] hiſſe for them: and gather them: for I haue redeemed them: and they ſhall increaſe, as they haue increaſed.

9 And I will [k] ſow them among the people, and they ſhall remember me in farre countreyes: and they ſhall liue with their children and [l] turne againe.

10 I will bring them againe alſo out of the land of Egypt, and gather them out of Asſhur: and I will bring them into the land of Gilead, and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall goe into the ſea with affliction, and ſhall ſmite the waues in the ſea, and all the depths of the riuer ſhall drie vp: and the pride of Asſhur ſhallbe caſt downe, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, and they ſhall walke in his Name, ſaith the Lord.

[a] The Prophet reprooueth the Iewes becauſe by their owne infidelitie they put backe Gods graces promiſed, and ſo famine came by Gods iuſt iudgement: therefore to auoid this plague, he willeth them to turne to God, and to pray in faith to him, and ſo he will giue them abundance.

[b] He calleth to remembrance Gods puniſhments in times paſt, becauſe they truſted not in him, but in their idoles and ſorcerers who euer deceiued them.

[c] That is, the Iewes went into captiuitie.

[d] Meaning, the cruell gouernours which did oppreſſe the poore ſheepe, Ezek. 34,16,17.

[e] He will be mercifull to his Church and cheriſh them as a king or prince doth his beſt horſe which ſhallbe for his owne vſe in the warre.

[f] Out of Iudah ſhall the chiefe gouernour proceede, who ſhall be as a corner to vphold the building, and as a nayle to faſten it together.

[g] Ouer their enemies.

[h] That is, the ten tribes, which ſhould be gathered vnder Chriſt to the reſt of the Church.

[i] Whereby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hiſſe hee can call them from all places ſuddenly.

[k] Though they ſhall yet be ſcattered and ſeeme to be loſt, yet it ſhallbe profitable vnto them: for there they ſhall come to the knowledge of my Name, which was accompliſhed vnder the Goſpel, among whom it was firſt preached.

[l] Not that they ſhould returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Goſpel.

[m] Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel ſmote the floods and riuers.

CHAP. XI.

The deſtruction of the Temple. 4 The care of the faithfull is committed to Chriſt. 7 A grieuous viſion againſt Ieruſalem and Iudah.

OPen thy doores, O [a] Lebanon, and the fire ſhall deuoure thy cedars.

2 Howle, [b] firre trees: for the cedar is fallen, becauſe all the mightie are deſtroyed: howle ye, Ookes of Baſhan, for the [c] defenced forreſt is cut downe.

3 There *is* the voyce of the howling of the ſhepheards: for their [d] glory is deſtroyed, the voyce of the roaring of lyons whelpes: for the pride of Iorden is deſtroyed.

4 Thus ſayeth the Lord my God, Feede the ſheepe of the [e] ſlaughter.

5 They that poſſeſſe them, ſlay them [f] and ſinne not: and they that ſell them, ſay, [g] Bleſſed *be* the Lord: for I am rich, and their owne ſhepheards ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſaith the Lord: but loe, [h] I will deliuer the men euery one into his neighbours hand, and into the hand of his [i] king: and they ſhall ſmite the land, and out of their hands I will not deliuer *them*.

7 For I fed the ſheepe of ſlaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two ſtaues: the one I called Beautie, and the other I called Bands, and I fed the ſheepe.

8 [m] Three ſhepheards alſo I cut off in one moneth, and my ſoule loathed [n] them, and their ſoule abhorred me.

9 Then ſayd I, I will not feede you: that that dieth, let it die: and that that periſheth, let it periſh: and let the remnant eate, euery one the fleſh of his neighbour.

10 And I tooke my ſtaffe, *euen* Beautie, and brake it, that I might diſanull my couenant, which I had made with all people.

11 And it was broken in that day: and ſo the [o] poore of the ſheepe that waited vpon me, knew that it was the word of the Lord.

12 And I ſaid vnto them, If ye thinke it good, giue *me* [p] my wages: and if no, leaue off: ſo they weighed for my wages thirtie *pieces* of ſiluer.

13 And the Lord ſayd vnto me, Caſt it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of ſiluer, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaffe: *euen* the Bands, that I might diſſolue the brotherhood betweene Iudah and Iſrael.

15 And the Lord ſayd vnto me, Take to thee yet [r] the inſtruments of a fooliſh ſhepheard.

16 For loe, I will raiſe vp a ſhepheard in the land, which ſhall not looke for the thing that is loſt, nor ſeeke the tender lambes, nor heale that that is hurt, nor feede that that [ſ] ſtandeth vp, but he ſhall eate fleſh of the fat, and teare their clawes in pieces.

17 O idole ſhepheard that leaueth the flocke: the ſword *ſhallbe* vpon his [t] arme, and vpon his

[a] Becauſe the Iewes thought themſelues ſo ſtrong by reaſon of this mountaine, that no enemy could come to hurt them, the Prophet ſheweth that when God ſendeth the enemies, it ſhall ſhew it ſelfe ready to receiue them.

[b] Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

[c] Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not thinke to hold out.

[d] That is, the renoume of Iudah and Iſrael ſhould periſh.

[e] Which being now deſtinate to be ſlaine, where deliuered as out of the lyons mouth.

[f] Their gouernours deſtroy them without any remorſe of conſcience, or yet thinking that they doe euill.

[g] He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods bleſſings, which commeth of the ſpoyle of their brethren.

[h] I will cauſe one to deſtroy another.

[i] Their gouernors ſhall execute crueltie ouer them.

[k] That is, the ſmall remnant, whom he thought worthie to ſhew mercie vnto.

[l] God ſheweth his great benefits, toward his people to conuince them of greater ingratitude, which would neither be ruled by his moſt beautifull order of gouernement, neither continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bands, Deſtroyers, but in the 14. verſe the firſt reading is confirmed.

[m] Whereby hee ſheweth his care and diligence that he would ſuffer them to haue no euill rulers, becauſe they ſhould conſider his great loue.

[n] Meaning, the people, becauſe they would not acknowledge theſe great benefits of God

[o] He ſheweth that the leaſt part euer profit by Gods iudgements.

[p] Beſides their ingratitude God accuſeth them of malice and wickedneſſe, which did not onely forget his benefits, but eſteemed them as things of nought.

[q] Shewing that it was too litle to pay his wages, which could ſcarſe ſuffice to make a few tyles for to couer the Temple.

[r] Signifying that they ſhould haue a certaine kinde of regiment and outward ſhew of gouernement: but in effect it ſhould be nothing: for they ſhould be wolues, and deuouring beaſts in ſtead af ſhepheards.

[ſ] And is in health and ſound.

[t] By the armes he ſignifieth ſtrength, as he doeth wiſedome and iudgements by the eye: that is, the plague of God ſhall take away both thy ſtrength and iudgement.

right eye. His arme ſhall be cleane dried vp, and his right eye ſhalbe vtterly darkened.

CHAP. XII.

Of the deſtruction and building againe of Ieruſalem.

THe burden of the worde of the Lord vpon [a] Iſrael, ſayth the Lord, which ſpred the heauens, and layd the foundation of the earth, and formed the ſpirit of man within him.

2 Behold, I will make Ieruſalem a [b] cup of poyſon vnto all the people round about: and alſo with Iudah will hee be in the ſiege againſt Ieruſalem.

3 And in that day will I make Ieruſalem an heauie ſtone for all people: all that lift it vp, ſhall be torne, though all the people of the earth be gathered together againſt it.

4 In that day, ſayth the Lord, I will ſmite euery horſe with aſtoniſhment, and his rider with madneſſe, and I will open mine eyes vpon the houſe of Iudah, and will ſmite euery horſe of the people with blindneſſe.

5 And the princes of Iudah ſhall ſay in their hearts, The [c] inhabitants of Ieruſalem *ſhalbe* my ſtrength in the Lord of hoaſtes their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the ſheafe, and they ſhall deuoure all the people round about on the right hand, and on the left: and Ieruſalem ſhall be inhabited againe in her owne place, *euen* in Ieruſalem.

7 The Lord alſo ſhall preſerue the [d] tents of Iudah, *as* aforetime: therefore the glorie of the houſe of Dauid ſhall not boaſt, nor the glory of the inhabitants of Ieruſalem againſt Iudah.

8 In that day ſhall the Lord defend the inhabitants of Ieruſalem, and he that is feeble among them, in that day ſhalbe as Dauid: and the houſe of Dauid *ſhalbe* as Gods *houſe*, *and* as the Angel of the Lord before them.

9 And in that day will I ſeeke to deſtroy all the nations that come againſt Ieruſalem.

10 And I will powre vpon the houſe of Dauid, and vpon the inhabitants of Ieruſalem, the Spirit of [e] grace and of compaſſion, and they ſhall looke vpon mee, whom they haue [f] pierced, and they ſhall lament for [g] him as one mourneth for *his* onely *ſonne*, and be ſorie for him as one is ſorie for *his* firſt borne.

11 In that day ſhall there be a great mourning in Ieruſalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land ſhall bewaile euery familie [l] apart, the family of the [m] houſe of Dauid apart, and their wiues apart: the family of the houſe of Nathan apart, and their wiues apart:

13 The family of the houſe of Leui apart, and their wiues apart: the familie of [n] Shemei apart, and their wiues apart:

14 All the families that [o] remaine, euery familie apart, and their wiues apart.

[a] That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home when God called them.

[b] Ieruſalem ſhall be defended againſt all her enemies: ſo ſhall God defend all Iudah alſo, and ſhall deſtroy the enemies.

[c] Euery captaine, that had many vnder him afore, ſhall now thinke that the ſmall power of Ieruſalem ſhalbe ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

[d] The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſſe preſerued by my power, then if they were vnder their kings (which is meant by the houſe of Dauid) or in their defenced cities.

[e] They ſhall haue the feeling of my grace by faith, and know that I haue compaſſion on them.

[f] That is, whom they haue continually vexed with their obſtinacie, and grieued my Spirit, Ioh.19.37 where it is referred to Chriſts body, which here is referred to the Spirit of God.

[g] They ſhall turne to God by true repentance, whom before they had ſo grieuouſly offended by their ingratitude.

[h] They ſhall lament and repent exceedingly for their offences againſt God.

[i] Which was the name of a towne and place neere to Megiddo where Ioſiah was ſlaine, 2.Chron.35,22.

[k] That is, in all places where the Iewes ſhall remaine.

[l] Signifying, that this mourning or repentance ſhould not be a vaine ceremonie: but euery one touched with his owne griefes, ſhall lament.

[m] Vnder theſe certaine families hee containeth all the tribes, and ſheweth that both the Kings and the Prieſtes had by their ſinnes pierced Chriſt.

[n] Called alſo Simeon.

[o] To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatry.* 3 *The zeale of the godly againſt falſe prophets.*

IN that day there [a] ſhall be a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleanneſſe.

2 And in that day, ſayth the Lord of hoaſts, I will cut off the [b] names of the idoles out of the land: and they ſhall no more be remembred: and I will cauſe the [c] prophets, and the vncleane ſpirit to depart out of the land.

3 And when any ſhall yet [d] prophecie, his father and his mother that begate him, ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lyes in the Name of the Lord: and his father and his mother that begate him, [e] ſhall truſt him through, when he prophecieth.

4 And in that day ſhall the prophets [f] be aſhamed euery one of his viſion, when hee hath prophecied: neither ſhall they weare a rough garment to deceiue.

5 But he ſhall ſay, I am no [g] Prophet: I am an husbandman: for man taught me to be an heardman from my youth vp.

6 And one ſhall ſay vnto him, What are theſe [h] wounds in thine hands? Then he ſhall anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe, O ſword, vpon my [i] ſhepheard, and vpon the man, *that is* my fellow, ſayth the Lord of hoaſtes: ſmite the ſhepheard, and the ſheepe ſhall be ſcattered: and I will turne mine hand vpon the little ones.

8 And in all the land, ſayth the Lord, [k] two parts therein ſhalbe cut off, *and* die: but the third ſhalbe left therein.

9 And I will bring that third part through the fire, and will fine them as the ſiluer is fined, and will trie them as gold is tried: they ſhall call on my Name, and I will heare them: I will ſay, It is my people, and they ſhall ſay, The Lord *is* my God.

[a] He ſheweth what ſhalbe the fruit of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhall be a continuall running fountaine, and purge them from all vncleanneſſe.

[b] He promiſeth that God will alſo purge them from all ſuperſtition, and that their religion ſhalbe pure.

[c] Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane ſpirits.

[d] That is, when they ſhall prophecie lyes, and make God, who is the author of truth, a cloake thereunto.

[e] Hee ſheweth what zeale the godly ſhall have under the kingdome of Chriſt. Deute.13.6.9.

[f] God ſhall make them aſhamed of their errours and lyes, and bring them to repentance, and they ſhall no more weare Prophets apparell to make their doctrine ſeeme more holy.

[g] They ſhall confeſſe their former ignorance, and be content to labour for their liuing.

[h] Hereby hee ſheweth that though their parents and friends dealth more gently with them, and put them not to death, yet they would ſo puniſh their children, that became falſe prophets, that the markes and ſignes ſhould remaine for euer.

[i] The Prophet warneth the Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhould be an horrible diſſipation among the people: for their gouernours and paſtours ſhould be deſtroyed, and the people ſhould be as ſcattered ſheepe: and the Euangeliſt applieth this to Chriſt, becauſe he was the head of all Paſtours, Mat.26,31.

[k] The greateſt part ſhall haue no portion of theſe bleſſings, and yet they that ſhall enioy them, ſhalbe tried with great afflictions, ſo that it ſhalbe knowen that onely Gods power and his mercies doe preſerue them.

CHAP. XIIII.

8 *Of the doctrine that ſhall proceede out of the Church, and of the reſtauration thereof.*

BEhold, the day of the Lord commeth, and thy ſpoyle ſhall be [a] diuided in the middes of thee.

2 For I will gather all nations againſt Ieruſalem to battell, and the citie ſhall be taken, and the houſes ſpoyled, and the women defiled, and halfe of the citie ſhall go into captiuity, and the reſidue of the people ſhall not be cut of from the citie.

3 Then the Lord ſhall goe foorth, and fight againſt thoſe nations, as when he [b] fought in the day of battell.

4 And his feete ſhall ſtand in that day vpon the [c] mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the mids thereof: toward the Eaſt and toward the Weſt there *ſhalbe* a very great [d] valley, and halfe

[a] He armeth the godly againſt the great tentations that ſhould come, before they enioyed this proſperous eſtate promiſed vnder Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them afore.

[b] As your fathers and you haue had experience both at the red ſea and at all other times.

[c] By this maner of ſpeech the Prophet ſheweth Gods power and care ouer his Church, and how hee will as it were by miracle ſaue it.

[d] So that out of all the parts of the world, they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this he meaneth of the ſpirituall Ieruſalem the Church.

of the mountaine ſhall remooue toward the North, and halfe the mountaine toward the South.

5 And yee ſhall flee vnto the [e] valley of the mountaines: for the valley of the mountaines ſhall reach vnto Azal: yea, ye ſhall flee like as ye fled from the [f] earthquake, in the dayes of Vzziah king of Iudah: and the Lord [g] my God ſhall come, and all the Saints with thee.

6 And in that day ſhall there be no cleare light but darke.

7 And there ſhall be a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it ſhall be light.

8 And in that day ſhall there [i] waters of life go out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, *and* ſhalbe, both in ſummer and winter.

9 And the Lord ſhall be King ouer all the earth: in that day ſhall there be one [k] Lord, and his Name ſhall be one.

10 All the land ſhall be turned [l] as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel vnto the kings winepreſſes.

11 And men ſhall dwell in it, and there ſhalbe no more deſtruction, but Ieruſalem ſhall be ſafely inhabited.

12 And this ſhalbe the plague wherewith the Lord will ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.

13 But in that day [m] a great tumult of the Lord ſhalbe among them, and euery one ſhall take [n] the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall be gathered round about, with [o] golde and ſiluer, and great abundance of apparell.

15 Yet this ſhall be the plague of the horſe, of the mule, of the camell and of the aſhe, and of all the beaſts that be in theſe tents at this [p] plague.

16 But it ſhall come to paſſe that euery one that is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoaſts, and to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of *all* the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoaſtes, euen vpon them ſhall come no raine.

18 And if the family of [q] Egypt goe not vp, and come not, it ſhall not *raine* upon them. *This* ſhall be the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be *vvritten* vpon the [r] bridles of the horſes, The holineſſe vnto the Lord, and the [ſ] pots in the Lords houſe ſhall be like the bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhall be holy vnto the Lord of hoaſtes, and all they that ſacrifice, ſhall come and take of them, and ſeeth therein: and in that day there ſhalbe no more the Canaanite in the houſe of the Lord of hoaſtes.

[e] He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountaines.

[f] Reade Amos 1, 1.

[g] Becauſe they did not credit the Prophets words, hee turneth to God and comforteth himſelfe in that that hee knew that theſe things ſhould come, and ſayth, Thou, O God, with thine Angels wilt come to performe this great thing.

[h] Signifying, that there ſhould be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is heere meant by the euening) God would ſent comfort.

[i] That is, the ſpirituall graces of God, which ſhould euer continue in moſt abundance.

[k] All idolatry and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith and one religion.

[l] This new Ieruſalem ſhalbe ſeene through all the world, and ſhall excell the firſt in excellencie, wealth and greatneſſe.

[m] God will not onely rayſe vp warre without, but ſedition at home to try them.

[n] To hurt and oppreſſe him.

[o] The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

[p] As the men ſhould be deſtroyed, verſe 12.

[q] By the Egyptians, which were greateſt enemies to true religion, be meaneth all the gentiles.

[r] Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were now holy, becauſe the Lord had ſanctified them.

[ſ] As precious the one as the other, becauſe they ſhall be ſanctified.

[t] But all ſhall be pure and cleane, and there ſhall neither be hypocrite, nor any that ſhall corrupt the true ſeruice of God.

MALACHI.

THE ARGVMENT.

This Prophet vvas one of the three, vvhich God raiſed vp for the comfort of the Church after the captiuitie, and after him there vvas no more vntill Iohn Baptiſt vvas ſent, vvhich vvas either a token of Gods vvrath, or an admonition that they ſhould vvith more feruent deſires looke for the comming of Meſsiah. Hee confirmeth the ſame doctrine, that the tvvo former doe, chiefly hee reproueth the Prieſts for their couetouſneſſe, and for that they ſerued God after their ovvne fantaſies, and not according to the preſcript of his vvord. He alſo noteth certaine peculiar ſinnes, vvhich vvere then among them, as marrying of idolatrous and many vviues; murmurings againſt God, impatiencie, and ſuch like. Notvvithſtanding, for the comfort of the godly hee declareth that God vvould not forgeth his promiſe made vnto their fathers, but vvould ſend Chriſt his meſſenger, in vvhom the couenant ſhould be accompliſhed, vvhoſe comming ſhould be terrible to the vvicked, and bring all conſolation and ioy to the godly.

CHAP. I.

A complaint againſt Iſrael, and chiefly the Prieſts.

THe [a] burden of the worde of the Lord to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſayth the Lord: yet yee ſay, [b] Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith the Lord? yet I loued Iaakob.

3 And I [c] hated Eſau, and made his mountaine waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, Wee are impoueriſhed, but we will returne and build the deſolate places: yet ſayth the Lord of hoaſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people, with whom the Lord is angry for euer.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified vpon the border of Iſrael.

6 A ſonne honoureth *his* father, and a ſeruant his maſter. If then I be a father, where is my honour? and if I be a maſter, where is my feare, ſaith the Lord of hoaſtes vnto you, [d] O Prieſts that deſpiſe my Name? and ye ſay, [e] Wherein haue wee deſpiſed thy Name?

[a] Reade Iſa. 13.1.

[b] Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident, in that he choſe Abraham from out of all the world, and next choſe Iaakob the yonger brother of whom they came, and left Eſau the elder.

[c] For beſide her the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yonger brother being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet euen now before your eyes the ſignes hereof are euident, in that that his countrey lieth waſte and he ſhall neuer returne to inhabite.

[i] Whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you delivered, read Rom. 9.13.

[d] Beſides the reſt of the people hee condemneth the Prieſts chiefly, becauſe they ſhould haue reprooued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.

[e] Hee noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, and ſo were blind guides.

7 Ye offer [f] uncleane bread upon mine altar: and you ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord is not [g] to be regarded.

8 And if ye offer the blind for ſacrifice, it is [h] not euill: and if ye offer the lame and ſicke, it is not euill: offer it now vnto thy princes: will he be content with thee, or accept thy perſon, ſaith the Lord of hoaſtes?

9 And now I pray you, [i] pray before God that he may haue mercy vpon vs: this hath bene by your meanes: will hee regard [k] your perſons, ſayth the Lord of hoſtes?

10 Who is there euen among you [l] that would ſhut the doores, and kindle not *fire* on mine altar in vaine? I haue no pleaſure in you, ſayth the Lord of hoaſtes, neither will I accept an offering at your hand.

11 For from the riſing of the ſunne vnto the going downe of the ſame, my Name is [m] great among the Gentiles, and in euery place incenſe ſhalbe offered vnto my Name, and a pure offring: for my Name is great among the heathen, ſayth the Lord of hoaſtes.

12 But ye haue polluted it, in that ye ſay, [n] The table of the Lord *is* polluted, and the fruit thereof *euen* his meate is not to be regarded.

13 Ye ſaid alſo, Behold, *it is* a [o] wearineſſe, and ye haue ſnuffed at it, ſaith the Lord of hoaſtes, and ye offered that which was torne, and the lame, and the ſicke: thus yee offred an offring: ſhould I accept this of your hand, ſayth the Lord?

14 But curſed be the deceiuer, which hath in his flocke [p] a male, and voweth, and ſacrificeth vnto the Lord a corrupt thing: for I am a great king, ſayth the Lord of hoaſtes, and my Name is terrible among the heathen.

[f] Yee receiue all maner offrings for your owne greedineſſe, and doe not examine whether they be according to my Law, or no.

[g] Not that they ſayd thus, but by their doings they declared no leſſe.

[h] You make it no fault: whereby he condemneth them, that thinke it ſufficient to ſerue God partly as he hath commanded, and partly after mans fantaſie: and ſo come not to the pureneſſe of religion, which he requiereth, and therefore in reproach he ſheweth them that a mortall man would not be content to be ſo ſerued

[i] He derideth the Prieſts who bare the people in hand that they prayed for them, and ſheweth that they were the occaſion, that theſe euils came vpon the people.

[k] Will God conſider your office and ſtate, ſeeing you are ſo couetous and wicked?

[l] Becauſe the Leuites who kept the doores did not trie whether the ſacrifices that came in, were according to the Law, God wiſheth that they would rather ſhut the doores, then to receiue ſuch as were not perfect.

[m] God ſheweth that their ingratitude, and neglect of his true ſeruice ſhall be the cauſe of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacitie of the people, and by the altar and ſacrifice he meaneth the ſpirituall ſeruice of God, which ſhould be vnder the Goſpel, when an end ſhould be made to all theſe legall ceremonies by Chriſtes onely ſacrifice.

[n] Both the Prieſts and the people were infected with this errour, that they paſſed not what was offered: for they thought that God was as well content with the leane, as with the fat: but in the meane ſeaſon they ſhewed not that obedience to God, which he required, and ſo committed both impiety, and alſo ſhewed their contempt of God, and couetouſneſſe.

[o] The Prieſts and people were both weary with ſeruing God, and paſſed not what maner of ſacrifice and ſeruice they gaue to God: for that which was leaſt profitable, was thought good enough for the Lord.

[p] That is, hath abilitie to ſerue the Lord according to his word, and yet will ſerue him according to his couetous mind.

CHAP. II.

1 *Threatnings againſt the Prieſts, being ſeducers of the people.*

AND now, O ye [a] Prieſts, this commandement is for you.

2 If ye will not heare it, nor conſider it in your heart, to giue glory [b] vnto my Name, ſayth the Lord of hoaſtes, I will euen ſend a curſe vpon you, and will curſe your [c] bleſſings: yea, I haue curſed them already, becauſe yee doe not conſider it in *your* heart.

3 Behold, I will corrupt [d] your ſeede, and caſt dung vpon your faces, *euen* the [e] dung of your ſolemne feaſts, and you ſhall be like vnto it.

4 And yee ſhall know, that I haue [f] ſent this commandement vnto you, that my couenant, which I made with Levi, might ſtand, ſayth the Lord of hoaſtes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and hee feared me, and was afraid before [i] my Name.

6 The Law of [k] trueth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.

7 For the Prieſtes [l] lippes ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for hee is the [m] meſſenger of the Lord of hoaſtes.

8 But yee are gone out of the way: yee haue cauſed many to fall by the Law: yee haue broken the couenant of Leui, ſayth the Lord of hoaſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe yee kept not my wayes, but haue beene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe we tranſgreſſe euery one againſt his brother, and breake the couenant of [o] our fathers?

11 Iudah hath tranſgreſſed, and an abomination is committed in Iſrael and in Ieruſalem: for Iſrael hath defiled the holines of the Lord, which hee loued, and hath married the [p] daughter of a ſtrange god.

12 The Lord will cut off the man that doeth this: *both* the maſter and the ſeruant out of the Tabernacle of Iaakob, and him that [q] offereth an offring vnto the Lord of hoaſts.

13 And this haue ye done againe, and [r] couered the altar of the Lord with teares, with weeping and with mourning: becauſe the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee ſay, [ſ] Wherein? Becauſe the Lord hath bene witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed: yet is ſhee thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of ſpirit: and wherefore one? becauſe he ſought a godly [z] ſeed: therefore keepe your ſelues in your [a] ſpirit, and let none treſpaſſe againſt the wife of his youth.

16 If thou hateſt *her*, [b] put her away, ſaith the Lord God of Iſrael, yet he couereth [c] the iniury vnder his garment, ſayth the Lord of hoſts: therefore keepe your ſelues in your ſpirit, and tranſgreſſe not.

17 Yee haue [d] wearied the Lord with your wordes: yet ye ſay wherein haue we wearied him? When ye ſay, Euery one that doeth [e] euill, is good in the ſight of the Lord, and hee deliteth in them. Or where is the God of [f] iudgement?

[a] He ſpeaketh vnto them chiefly, but vnder them he conteineth the people alſo.

[b] To ſerue mee according to my word.

[c] That is, the abundance of Gods benefits.

[d] Your ſeede ſowen ſhall come to no profit

[e] You boaſt of your holineſſe, ſacrifices and feaſts, but they ſhall turne to your ſhame and be as vile as dung.

[f] The Prieſts obiected againſt the Prophet that he could not reprooue them, but he muſt ſpeake againſt the Prieſthood, and the office eſtabliſhed of God by promiſe, but hee ſheweth that the office is nothing ſlaundered, when theſe villaines and doung are called by their owne names.

[g] Hee ſheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that hee would giue them long life and felicitie, and on their part, that they ſhould faithfully ſerue him according to his word.

[h] I preſcribed Leui a certaine Law to ſerue me.

[i] He ſerued mee and ſet foorth my glory with all humilitude and ſubmiſſion.

[k] Hee ſheweth that the Prieſtes ought to haue knowledge to inſtruct other in the word of the Lord.

[l] Hee is as the treaſure houſe of Gods word, and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelue.

[m] Shewing that whoſoeuer doth not declare Gods will, is not his meſſenger, and Prieſt.

[n] The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

[o] Whereby they had bound themſelues to God to be an holy people.

[p] They haue ioyned themſelues in mariage with them that are of another religion.

[q] That is, the Prieſt.

[r] Yet cauſe the people to lament, becauſe that God doeth not regard their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.

[ſ] This is another fault, whereof he accuſeth them, that is, that they brake the lawes of marriage.

[t] As the one halfe of thy ſelfe.

[u] Shee that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods Name.

[x] Did not God make man and woman as one fleſh and not many?

[y] By his power and vertue hee could haue made many women for one man.

[z] Such as ſhould be borne in lawfull and moderate marriage, wherein is no exceſſe of luſtes.

[a] Containe your ſelves within your bounds, and be ſober in minde, and bridle your affections.

[b] Not that hee doeth allow divorcement, but of two faults hee ſheweth, which is the leſſe.

[c] He thinketh it ſufficient to keepe his wife ſtill, albeit hee take others, and ſo as it were couereth his fault.

[d] Yee murmure againſt God, becauſe hee heard not you aſſoone as ye called.

[e] In thinking that God fauoured the wicked, and hath no reſpect to them that ſerue him.

[f] Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

CHAP. III.

1 *Of the meſſenger of the Lord, Iohn Baptiſt, and of Chriſts office.*

BEhold, I will ſend my [a] meſſenger, and he ſhall prepare the way before mee: and the [b] Lord whom ye ſeeke, ſhall ſpeedily come to his Temple: euen the [c] meſſenger of the Couenant, whom ye deſire: behold, hee ſhall come, ſayth the Lord of hoaſtes.

2 But who [d] may abide the day of his comming? and who ſhall endure, when he appeareth? for he is like a purging fire, and like fullers ſope.

3 And he ſhall ſit downe to trie and fine the ſiluer: he ſhall euen fine the ſonnes of [e] Leui and purifie them as golde and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe.

4 Then ſhall the offerings of Iudah and Ieruſalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a ſwift witnes againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, *and vexe* the widow, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſayth the Lord of hoaſtes.

6 For I am the Lord: I change not, and yee ſonnes of Iaakob [f] are not conſumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept *them*: [g] returne vnto me, and I will returne vnto you, ſayth the Lord of hoſts: but ye ſayd, Wherein ſhall we returne?

8 Will a [h] man ſpoyle *his* gods; yet haue yee ſpoyled me: but ye ſay, Wherein haue we ſpoyled thee? In [i] tithes and offerings.

9 Ye are curſed with a curſe: for ye haue ſpoyled me: euen this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meate in my houſe, and proue me now herewith, ſayth the Lord of hoaſtes, if I will not open the windowes of heauen vnto you, and powre you out a bleſſing [k] without meaſure.

11 And I will rebuke the [l] deuourer for your ſakes, and hee ſhall not deſtroy the fruite of your ground, neither ſhall your vine be barren in the field, ſayth the Lord of hoaſtes.

12 And all nations ſhall call you bleſſed: for ye ſhallbe a pleaſant land, ſayth the Lord of hoſts,

13 Your words haue bene ſtout [m] againſt me, ſayth the Lord: yet ye ſay, What haue we ſpoken againſt thee?

14 Yee haue ſayd, *It is* in vaine to ſerue God: and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hoaſtes?

15 Therefore we count the proude bleſſed: euen they that worke wickedneſſe, are ſet vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they ſhall be to mee, ſaith the Lord of hoſts, in that day [q] that I ſhall do *this*, for a flock, and I will [r] ſpare them, as a man ſpareth his owne ſonne that ſerueth him.

18 Then ſhall you returne, and diſcerne betweene the righteous and wicked, betweene him that ſerueth God, and him that ſerueth him not.

[a] This is meant of Iohn Baptiſt, as Chriſt expoundeth it, Luke 7, 27.

[b] Meaning, Meſsias, Pſal.40.17. Dan.9, 17. 25.

[c] That is, Chriſt by whom the couenant was made and ratified, who is called the Angel or meſſenger of the couenant, becauſe he reconcileth vs to his father and is Lord or king, becauſe hee hath the gouernement of his Church.

[d] He ſheweth that the hypocrites which wiſh ſo much for the Lords comming will not abide when hee draweth neere: for he will conſume them, and purge his and make them cleane.

[e] He beginneth at the Prieſts that they might be lights, and ſhine unto others.

[f] They murmured againſt God, becauſe they ſaw not his helpe ever preſent to defend them: and therefore he accuſeth them of ingratitude, and ſheweth that in that they are not dayly conſumed, it is a token, that he doeth ſtill defend them, and ſo his mercy toward them never changeth.

[g] Reade Zech. 1.3.

[h] There are none of the heathen ſo barbarous, that will defraud their gods of their honour, or deale deceitfully with them.

[i] Whereby the ſeruice of God ſhould haue beene maintained, and the Prieſts and the poore relieved.

[k] Not hauing reſpect how much yee need, but I will giue you in all abundance: ſo that ye ſhall lacke place to put my bleſſings in.

[l] Meaning, the caterpiller, and whatſoeuer deſtroyeth corne and fruites.

[m] The Prophet condemneth them of double blaſphemie againſt God: firſt, in that they ſayd that God had no reſpect to them that ſerued him, and next, that the wicked were more in his fauour then the godly.

[n] They are not onely preferred to honour, but alſo delivered from dangers.

[o] After theſe admonitions of the Prophet, ſome were lively touched, and encouraged others to feare God.

[p] Both becauſe the thing was ſtrange that ſome turned to God in that great and univerſall corruption, and alſo that this might be an example of Gods mercies to all penitent ſinners.

[q] When I ſhall reſtore my Church according to my promiſe, they ſhall be as mine owne proper goods.

[r] That is, forgiue their ſinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Elyah ſhould come.

FOr behold, the day commeth that ſhall [a] burne as an ouen, and all the proud, yea, and all that doe wickedly, ſhall be ſtubble, and the day that commeth, ſhall burne them vp, ſayth the Lord of hoaſtes, and ſhall leaue them neither roote nor branch.

2 But vnto you that feare my name, ſhall the [b] ſunne of righteouſneſſe ariſe, and health *ſhall be* vnder his wings, and ye ſhall go [c] forth and grow vp as fat calues.

3 And ye ſhall tread downe the wicked: for they ſhall be duſt vnder the ſoales of your feete in the day that I ſhall doe *this*, ſayth the Lord of hoaſtes.

4 [d] Remember the Law of Moſes my ſeruant, which I commaunded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I will ſend you [e] Eliiah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And he ſhall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, leaſt I come and [h] ſmite the earth with curſing.

[a] He prophecieth of Gods iudgements againſt the wicked, who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

[b] Meaning, Chriſt, who with his wings or beames of his grace ſhould lighten and comfort his Church. Epheſ.5.14. and he is called the ſunne of righteouſneſſe, becauſe in himſelfe he hath all perfection and alſo the iuſtice of the Father dwelleth in him: whereby he regenerateth vs vnto righteouſneſſe, cleanſeth vs from the filth of this world, and reformeth vs to the image of God.

[c] Yee ſhall be ſet at libertie, and increaſe in the ioy of the Spirit. 2. Cor.3.17.

[d] Becauſe the time was come that the Iewes ſhould be deſtitute of Prophets vntill the time of Chriſt, becauſe they ſhould with more feruent minds deſire his comming, the Prophet exhorteth them to exerciſe themſelues diligently in ſtudying the Law of Moſes in the meane ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.

[e] This Chriſt expoundeth of Iohn Baptiſt, Matth.11. 13. 14. who both for his zeale, and reſtoring of religion, is aptly compared to Eliah.

[f] Which as it is true for the wicked, ſo doeth it waken the godly, and call them to repentance.

[g] He ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: ſo that the father ſhall turne to the religion of his ſonne which is conuerted to Chriſt, and the ſonne ſhall embrace the faith of the true fathers Abraham, Izkah, and Iaakob.

[h] The ſecond point of his office was to denounce Gods iudgments againſt them that would not receiue Chriſt.

The end of the Prophets.

THE NEW TESTAMENT of our Lord IESVS CHRIST, Tranſlated out of Greeke by *Theod. Beza*:

With briefe Summaries and expoſitions vpon the
hard places by the ſaid Authour, *Ioac. Camer.*
and *P. Loſeler. Villerius.*
Engliſhed by L. TOMSON.
*Together with the Annotations of Fr. Iunius vpon
the Reuelation of* S. IOHN.

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Excellent Maieſtie.
1599.

LEVI.
SIMEON.
RVBEN
PETER.
ANDREWE
IAMES.
MATHEW.
MARC.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI
BARTHOLO.
GAD.
MATHEWE
Verbum Dei
Manet in æternum
LVKE
IOHN
ASHER.
THOMAS.
ISACAR.
IAMES.
IOSEPH.
BENIAMIN.
MATTHIAS.
IVDE.
ZABVLON.
SIMON.

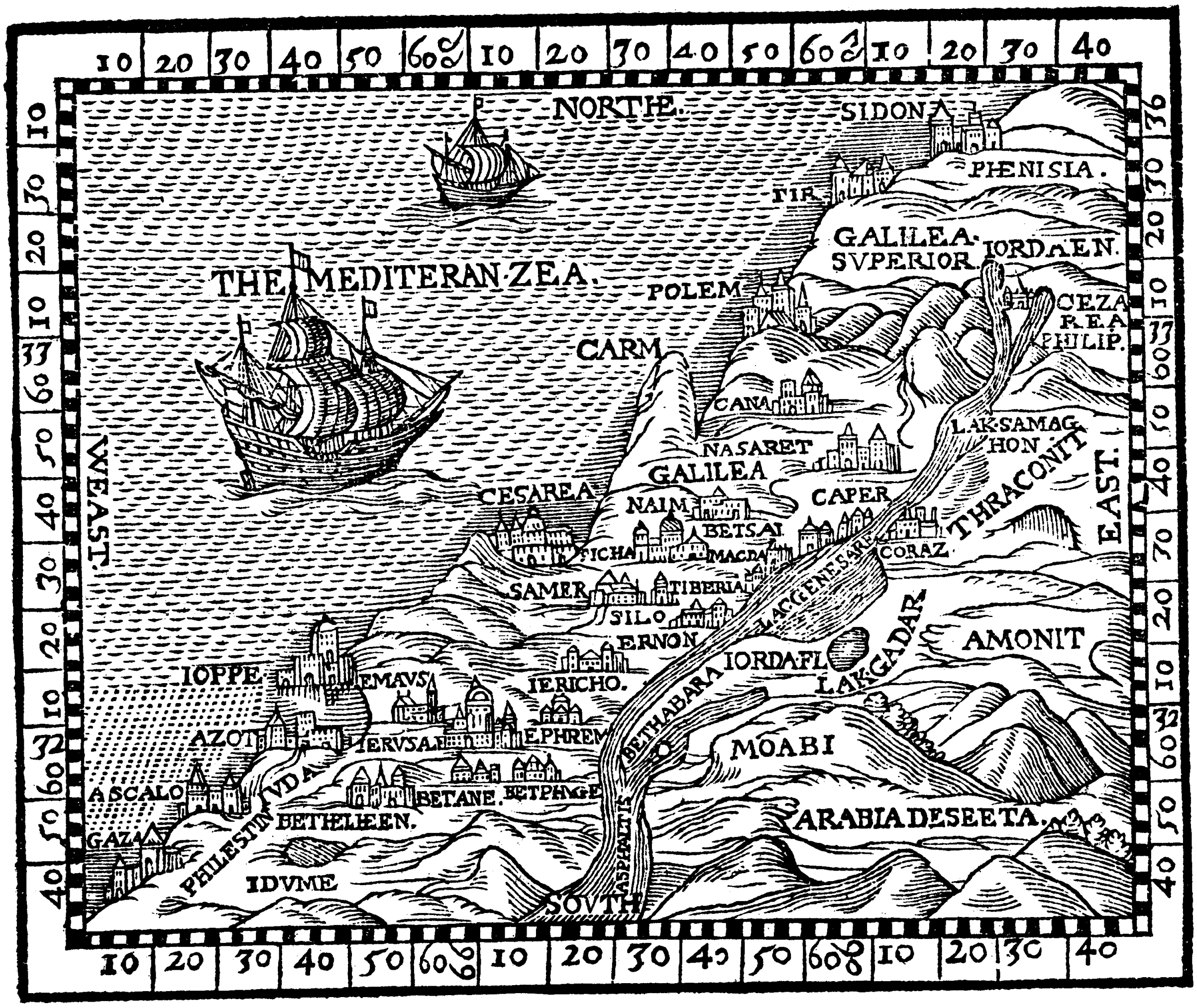
THE PRINTER to the diligent Reader.

Deare Chriſtian Reader, to the intent that thou mighteſt the better enioy the benefit of theſe notes or expoſitions vpon the New Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt, foraſmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phraſe or ſence, haue bene ſo placed, that none without great labour could finde out the text alledged, I haue made theſe ſixe ſeuerall figures or marks, ✢ ✣ ∵ ⁎ ✱ *, and haue ſet them aſwel in the margent as in the text, ſo that thou mayeſt eaſily finde that which thou deſireſt. For example, in the firſt worde of the firſt Chapter of Matthew is placed this firſt marke ✢: looke out the like marke in the margent, and there thou ſhalt finde *Luke* 3.23. which place agreeth to this of Matthew: and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place, word, or ſentence, the firſt is onely marked, and thoſe that follow vnmarked, appertaine to the ſame. And if it fall out that there be more then ſixe directions in one columne, then is the firſt repeated againe, and the reſidue following in order as at the beginning: as it appeareth in the firſt calumne of Matthew, where both in the text and margent alſo, they are all two times ſet downe, and the foure firſt repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1.2.3.4.&c. thorowout the Euangeliſts and Acts, declare the effect or ſumme of the doctrine conteined betweene one of the ſayd figures, and the next that followeth: as for example, from the figure 1. in the firſt line and firſt worde of Matthew vnto the figure 2 in the 18 ℣. of the ſame chapter, the doctrine there gathered is ſet downe in the margent in this ſort: 1 *Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.* And in the Epiſtles in like ſort they declare the methode and arte which the Apoſtles vſe, and how euery argument or reaſon dependeth one vpon another: theſe figures are begunne againe at the beginning of euery Chapter.

Laſtly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like anſwering vnto them in the margent, ſerue to expound and lighten the darke wordes and phraſes immediatly following them. As in the firſt line and ſecond worde, the letter, *a*, being referred vnto *a*, directly againſt him in the margent, ſheweth that this word, Booke, ſignifieth *A rehearſall as the Hebrewes vſe to ſpeake*: as Geneſ. 5. 1. *The booke of the generations.* Theſe letters beginne at the beginning of euery Chapter, continuing vnto *z*. and ſo beginning againe with *a*, if there be ſo many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayſe to God.

The deſcription of the holy Land conteining the places mentioned in the foure Euangeliſts, with other places about the ſea coaſts, wherein may be ſeene the wayes and iourneyes of Chriſt and his Apoſtles in Iudea, Samaria, and Galile: for into theſe three parts this Land is diuided.


NORTHE
SIDON
PHENISIA
TIR
GALILEA SVPERIOR
IORDAEN
THE MEDITERAN ZEA
POLEM
CEZAREA PHILIP
CARM
CANA
LAKSAMAGHON
NASARET
GALILEA
THRACONIT
EAST
WEAST
CESAREA
NAIM
CAPER
BETSAI
PICHA
MAGDA
CORAZ
SAMER
TIBERIA
LACGENESARE
SILO
ERNON
AMONIT
IOPPE
EMAVS
IERICHO
IORDAFL
LAKGADAR
BETHABARA
AZOT
IERVSA
EPHREM
MOABI
ASCALO
IVDA
BETANE
BETPHAGE
BETHLEEN
ARABIA DESEETA
GAZA
PHILESTIN
IDVME
SOVTH

The places ſpecified in the Mappe, with their ſituation by the obſeruation of the degrees concerning their length and breadth.

Aſcalon	65,24:31,32
Azor	65,35:32
Bethlehem	65,55,31.51
Bethphage	66,31.58
Bethſaida	66.51.32,29
Bethabara	66,34,32.1
Bethania	66,31.58
Cana of Galile	65.52:32 48
Capernaum	66.53:32.39
Carmel mount	66.31.32.50
Ceſarea Straton	66.16.32.25
Ceſarea Philippi	67.39.33.5
Coraſim	66.53.32.29
Dan, one of the Fountaines whence Iordan ſpringeth	67,25.33.8
Ennon	66.40.32.18
Emmaus	65,34.31.59
Ephen	66.8.32.
Gadara or Garaza	66.48.32.29
Gaza	65.10:31.40
Iericho	66:10.32.1
Ieruſalem	66.31.55.
Ioppe	65.40.32.5
Ior, the other fountaine whence Iordan ſpringeth	67.31.33.7
Magdalon, called alſo Dalmanutha	66.48.32:28
Naim	66.35.32.33
Nazareth	66.56.32,42
Ptolemais	66,50.32.58
Samaria the city	66.22.32.58
Sidon	67,15.33.30
Silo	66.27.32.19
Tyrus	67,33.20
Tiberias	66.44.32.26

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Ieſus is that Meſſias, the Sauiour promiſed to the Fathers. 18 The natiuitie of Chriſt.

The ✤ [1] [a] booke of the [b] generation of Ieſus Chriſt the ſonne of Dauid, the [c] ſonne of Abraham.

2 ✤ Abraham begate Iſaac. ∵ And Iſaac begate Iacob. And ✤ Iacob begate Iudas and his brethren.

3 ✱ And Iudas begate Phares, and Zara of Thamar. And Phares begate Eſrom. And Eſrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naaſſon. And Naaſſon begate Salmon.

5 And Salmon begate Booz of Rachab. And ✤ Booz begate Obed of Ruth. And Obed begate Ieſſe.

6 And ✤ Ieſſe begate Dauid the King. And Dauid the King begate Salomon of her that was ∵ *the vvife* of Urias.

7 And ✱ Salomon begate Roboam. And Roboam begate Abia. And Abia begate Aſa.

8 And Aſa begate Ioſaphat. And Ioſaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ✱ Ezekias begate Manaſſes. And Manaſſes begate Amon. And Amon begate Ioſias.

11 And ✱ Ioſias begate Iakim. And Iakim [d] begat Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ✤ Iechonias begate Salathiel. And ✤ Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioſeph the huſband of Mary, of whom was borne Ieſus, yͭ is called Chriſt.

17 So [e] all the generations from Abraham to Dauid, *are* fourteene generations. And from Dauid vntill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Chriſt, fourteene generations.

18 ¶ Now the birth of [2] Ieſus Chriſt was thus, When as his mother Mary was ∵ betrothed to Ioſeph, before they came together, ſhe was found with child of the holy Ghoſt.

19 Then Ioſeph her huſband being a iuſt man, and not willing to ✱ make her a publike example, was minded to put her away ſecretly.

20 But whiles he thought theſe things, behold, the Angel of the Lord appeared vnto him in a dreame, ſaying, Ioſeph, the ſonne of Dauid, feare not to [f] take Mary thy [g] wife: for that which is [h] conceiued in her, is of the holy Ghoſt.

21 And ſhee ſhall bring [3] foorth a ſonne, and thou ſhalt ✤ call his name IESUS: for hee ſhall ✤ [i] ſaue his people from their ſinnes.

22 And all this was done yͭ it might be fulfilled, which is ſpoken of the Lord by yͤ Prophet, ſaying,

23 ✤ Behold, a [k] virgine ſhall be with childe, and ſhall beare a ſonne, and they ſhall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioſeph being raiſed from ſleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, [l] till ſhe had brought foorth her firſt borne ſonne, and hee called his name IESVS.

✤ Luke 3, 23.

1 Ieſus Chriſt came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.

a *Rehearſal: As the Hebrewes vſe to ſpeake: as Gen. 5.1. The booke of the generations.*

b *Of the anceſters of whom Chriſt came.*

c *Which Chriſt is alſo the ſonne of Abraham.*

✤ *Gen. 21.2.*

∵ *Gen. 25,24.*

✤ *Gen. 29,35.*

✱ *Gen. 38,27. 1. Chron. 2,5. ruth 4,18,19.*

✤ *Ruth 4, 21.*

✤ *1. Sam. 16, 1. and 17, 12.*

∵ *2. Sam. 12,24.*

✱ *1. kings 11, 43. 2. Chron. 3,10, 11.*

✱ *2. king. 20, 21. and 28. 11, 1. chron. 3,13. 14,15.*

✱ *2. king. 23,34. and 24,1,6. 2. chr. 36,4,9.*

d *That is, the captiuity fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuity.*

✤ *1. Chron. 3, 16.*

✤ *1. Chron. 3,17. ezra. 3,2. and 5,2.*

e *All theſe which are reckoned vp in this pedegree of Dauids ſtocke, as they begate one another orderly in their degrees.*

2 Chriſt is the true Emmanuel, and therefore, Ieſus (that is, Sauiour) is conceiued in the Virgine by the holy Ghoſt, as it was foretold by the Prophets.

∵ *Luke 1, 72.*

✱ *Deut. 14, 1.*

f *Receiue her at her parents and kindsfolks hands.*

g *Which was promiſed, and made ſure to thee to be thy wife.*

h *Of the mothers ſubſtance by the holy Ghoſt.*

3 Chriſt is borne of the ſame Virgine which neuer knew man: and is called Ieſus of God himſelfe, by the Angel. ✤ *Luke 1,31.*

✤ *Acts 4, 12.*

i *Deliuer, and this ſheweth vs the meaning of this name Ieſus.*

✤ *Eſa. 7,14.*

k *There is in the Hebrew and Greeke text, an article added, to point out the woman, and ſet her foorth plainely: as you would ſay, that Virgine, or a certaine virgine.*

l *This little word Till, in the Hebrew tongue, giueth vs to vnderſtand alſo, that a thing ſhall not come to paſſe in time to come: as Michol had no children Till her death day, 2 Sam. 6, 23. And in the laſt Chapter of this Euangeliſt: Behold, I am with you till the end of the world.*

CHAP. II.

The wiſe men, who are the firſt fruits of the Gentiles, worſhip Chriſt. 14 Ioſeph fleed into Egypt with Ieſus and his mother. 16 Herod ſlayeth the children.

When ∵ [1] Ieſus then was borne at Bethlehem in [a] Iudea, in the dayes of Herod the king, behold, there came [b] Wiſe men from the Eaſt to Hieruſalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue ſeene his ſtarre in the Eaſt, and are come to worſhip him.

3 When king Herod heard *this*, he was [c] troubled, and all Hieruſalem with him.

4 And gathering together all the [d] chiefe Prieſtes and [e] Scribes of the people, hee aſked of them, where Chriſt ſhould be borne.

5 And they ſayd vnto him, At Bethlehem in Iudea: for ſo it is written by the Prophet,

6 ✱ And thou Bethlehem in the land of Iuda, art not the [f] leaſt among the Princes of Iuda: for out of thee ſhall come the gouernour that [g] ſhall feede my people Iſrael.

7 Then Herod priuily called the Wiſe men, *and* diligently inquired of them the time of the ſtarre that appeared,

8 And ſent them to Bethlehem, ſaying, Goe, and ſearch diligently for the babe: and when yee haue found him, bring me word againe, that I may come alſo, and worſhip him.

9 ¶ So when they had heard the king, they departed: and loe, the ſtarre which they had ſeene in the Eaſt, went before them, till it came and ſtood ouer *the place* where the babe was.

10 And when they ſaw the ſtarre, they reioyced with an exceeding great ioy,

11 And went into the houſe, and found the babe with Mary his mother, and [h] fell downe, and worſhipped him, and opened their [i] treaſures, and preſented vnto him gifts, *euen* gold, and frankincenſe, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they ſhould not go againe to Herod, they returned into their countrey another way.

∵ *Luke 2,6.*

1 Chriſt a poore child, layd downe in a crib, and nothing ſet by of his owne people, receiueth notwithſtanding a noble witneſſe of his diuinity from heauen, and of his kingly eſtate of ſtrangers: which his owne alſo vnwittingly allowe of, although they doe not acknowledge him.

a *For there was another in the tribe of Zabulon.*

b *Wiſe and learned men: It is a Perſian word which they vſe in good part.*

c *Was much moued, for hee was a ſtranger, and came to the kingdome by force: and the Iewes were troubled: for wickedneſſe is mad and raging.*

d *The chief prieſts, that is, ſuch as were of Aarons family, which were diuided into foure and twenty orders, 1. Chron. 14,5. and 2. Chron. 36,14.*

e *They that expound the Law to the people, for the Hebrewe take this word of another, which ſignifieth as much as to expound and declare.*

✱ *Micha. 5, 2. iohn 7, 42.*

f *Though thou be a ſmall towne, yet ſhalt thou be very famous and notable through the birth of the Meſſias, who ſhall be borne in thee.* g *That ſhall rule and gouerne: for Kings are fitly called feeders and ſhepheards of the people.* h *A kind of humble and lowely reuerence.* i *The rich and coſtly preſents, which they brought him.* k *God warned and told them of it, when as they asked it not.*

2 Chriſt being yet ſcarce borne, beginneth to be crucified for vs, both in him ſelfe, and alſo in his members.

13 ¶ [2] After their departure, behold, the Angel of the Lord appeareth to Ioſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word, for Herod will ſeeke the babe to deſtroy him.

14 So he aroſe and tooke the babe and his mother by night, and departed into Egypt.

✣ Hoſ.11.1.

15 And was there vnto the death of Herod, that that might be fulfilled, which is ſpoken of the Lord by the ✣ Prophet, ſaying, Out of Egypt haue I called my ſonne.

16 ¶ Then Herod, ſeeing that he was mocked of the Wiſe men, was exceeding wroth, & ſent forth, and ſlew all the male children that were in Bethleem, and in all the coaſtes thereof from two yeere old and vnder, according to the time which he had diligently ſearched out of the Wiſe men.

l For God ſpeaketh by the mouth of the Prophets.

♣ Ier.31.15.

m A voyce of lamenting, weeping, and howling.

n That is to ſay, All that compaſſe about Bethlehem: for Rachel Iacobs wife, who died in childebed, was buried in the way that leadeth to this towne, which is alſo called Ephrata, becauſe of the fruitfulneſſe of the ſoile, and plenty of corne.

17 Then was that fulfilled which is ſpoken [l] by the Prophet Ieremias, ſaying,

18 ♣ In Rhama was [m] a voyce heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, becauſe they were not.

19 [3] And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioſeph in Egypt,

3 Chriſt is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

20 Saying, Ariſe, and take the babe and his mother, and go into the land of Iſrael: for they are dead which ſought the babes life.

21 Then he aroſe vp, and tooke the babe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reigne in Iudea inſtead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aſide into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, **vvhich vvas**, That he ſhould be called a Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the roote of the trees. 12 The fanne and the chaffe. 13 Chriſt is baptized.

✣ Mar.1.4. luk.3.3.

a Not when Ioſeph went to dwell at Nazareth, but a great while after, about the ſpace of 15 yeeres: for in the 30 yeere of his age was Ieſus baptized of Iohn: therefore by thoſe daies is meant, at that time that Ieſus remained as yet an inhabitant of the towne of Nazareth.

AND ✣ in [a] thoſe daies, [1] Iohn the Baptiſt came and preached in the [b] wildernes of Iudea,

2 And ſaid, [c] Repent: for the [d] kingdome of heauen is at hand.

3 For this is he of whom it is ſpoken by the Prophet Eſaias, ſaying, * The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: [e] make his pathes ſtreight.

4 ✣ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was alſo [f] locuſts and wild hony.

1 Iohn, who through his ſingular holineſſe and rare auſtereneſſe of life cauſed all mẽ to caſt their eyes vpon him, prepareth the way for Chriſt following faſt on his heeles, as the Prophet Eſai foretold, and deliuereth the ſumme of the Goſpel, which in ſhort ſpace after ſhould be deliuered more fully.

5 * Then went out to him [g] Ieruſalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, [h] confeſſing their ſinnes.

7 [2] Now when he ſaw many of the Phariſes, and of the Sadduces come to his baptiſme, he ſaid vnto them, ✣ O generation of vipers, who hath forewarned you to flee from the anger to come?

✣ Chap.12.34.

3 True repentance is an inward thing which hath it ſeate in the mind & heart.

8 [3] Bring forth therefore fruit worthy amendment of life,

4 The faith of the fathers auaileth ỹ vnbeleeuing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.

i Thinke not that you haue any cauſe to be proud of Abraham.

k In your hearts.

♣ Iohn 8,39. Acts 13.26.

9 [4] And [i] thinke not to ſay [k] with your ſelues, ♣ We haue Abraham to *our* father: for I ſay vnto you, that God is able euen of theſe ſtones to raiſe vp children vnto Abraham.

* Chap. 7,19.

10 And now alſo is the axe put to the root of the trees: * therefore euery tree which bringeth not foorth good fruit, is hewen downe, and caſt into the fire.

* Marke 1,8. Luke 5,16. Ioh.1.26. act.1,5. and 2,4. and 8,17. and 19,4.

5 We may neither dwell vpon the ſignes which God hath ordained as meanes to leade vs vnto our ſaluation, neither vpon them: but we muſt clime vp to the matter it ſelfe, that is to ſay, to Chriſt, who inwardly worketh that effectually, which is outwardly ſignified vnto vs.

11 * [5] Indeed I baptize you with water to [l] amendment of life, but he that commeth after me is mightier then I, whoſe ſhooes I am not worthy to beare, he will baptize you with the holy Goſt, and with fire.

12 [6] Which hath his fanne in his hand, and will [m] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ✣ [7] Then came Ieſus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earneſtly put him backe, ſaying, I haue need to be baptized of thee, and commeſt thou to mee?

15 Then Ieſus anſwering, ſaid to him, Let be now: for thus it becommeth vs to fulfill [n] all righteouſneſſe. So he ſuffered him.

16 And Ieſus when he was baptized, came ſtraight out of the water. And lo, the heauens were opened vnto [o] him, and *Iohn* ſaw the Spirit of God deſcending like a doue, and lightning vpon him.

17 [8] And loe, a voyce *came* from heauen, ſaying, * This is my beloued Sonne, in whom I am [p] well pleaſed.

l The outward ſigne putteth vs in minde of this, that we muſt change our liues and become better, aſſuring vs as by a ſeale, that we are ingraffed into Chriſt, whereby our old man dieth and the new man riſeth vp. Rom.6.

6 The triumphs of the wicked ſhall end in euerlaſting torment. *m Will cleanſe it thorowly, and make a full riddance.* ✣ *Mar.1,9. Luke 3,21.* 7 Chriſt ſanctified our baptiſme in himſelfe. n All ſuch things as it hath appointed vs to keepe. o To Iohn. 8 Chriſts full conſecration and authoriſing to the office of the mediatourſhip, is ſhewed by the fathers owne voyce, and a viſible ſigne of the holy Ghoſt. * Col. 1,13. 2. Pet.1,17. *p The Greeke word betokeneth a thing of great account, and ſuch as highly pleaſeth a man. So then the Father ſaith, that Chriſt onely is the man whom when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aſide.*

CHAP. IV.

1 Chriſt is tempted. 4 Hee vanquiſheth the deuill with Scripture. 11 The Angels miniſter vnto him. 12 He preacheth repentance, and that himſelfe is come. 18 The calling of Peter, Andrew. 22 Iames and Iohn. 24 He preacheth the Goſpel, and healeth the diſeaſed.

✣ *Marke 1,12. Luke 4.1.*

1 Chriſt was tempted all maner of wayes & ſtill ouercommeth, that we alſo through his vertue may ouercome.

THen ✣ was [1] Ieſus led aſide of the Spirit into the wilderneſſe, to be tempted of the deuill.

2 And when he had faſted [a] fourty daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and ſaid, If thou be the Sonne of God, commaund that theſe ſtones be made bread.

a Full forty daies.

♣ *Deut.8 3.*

4 But he anſwering, ſaid, It is written, ♣ Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

b The battlement wherewith the flat roofe of the temple was compaſſed about, that no man might fall downe: as was appointed by the Law, Deut.22,8.

♣ *Pſal.9,11.*

✣ *Deut.6,16.*

c Word for word, Thou ſhalt not goe on ſtill in tempting.

5 Then the deuill tooke him vp into the holy city, and ſet him on a [b] pinacle of the Temple.

6 And ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe, for it is written, ♣ that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

7 Ieſus ſaid vnto him, It it written againe, ✣ Thou ſhalt not [c] tempt the Lord thy God.

8 Againe,

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b In an hilly countrey, which was notwithſtanding inhabited, for Zacharie dwelt there, Luke 1.40. and there was Ioabs houſe, 1. Kings 2,34. and beſides theſe, Iehoſhua maketh mention of ſixe townes that were in the wildernes, chap. 15,61. *c The word in the Greeke tongue ſignifieth a changing of our minds and heart from euill to better.* *d The kingdome of Meſſias, whoſe gouernment ſhalbe heauenly, and nothing but heauenly.* * *Eſa 40,3. Mar.1.3. Luk. 3.4. Iohn 1.23.* *e Make him a plaine and ſmooth way.* ♣ *Mar. 1. 6.* *f Locuſt were a kind of meate which certaine of the Eaſt people vſe, which were therefore called deuourers of Locuſts. Euſt. in Od. 9.* * *Mar.1,5. Luk.1.7.* *g The people of Ieruſalem.* *h Acknowledging that they were ſaued onely by free remiſſion and forgiueneſſe of their ſinnes.* 2 There is nothing that ſtopped vp the way of mercy and ſaluation againſt vs ſo much as the opinion of our owne righteouſneſſe doeth.

8 Againe the deuill tooke him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glory of them,

9 And ſaid to him, All theſe will I giue thee, if thou wilt fall downe, and worſhip me.

10 Then ſaid Ieſus vnto him, Auoid Satan: for it is written, ✤ Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.

11 ♣ Then the deuill lift him: and behold, the Angels came, and miniſtred vnto him.

12 ¶ ∵ [2] And when Ieſus had heard that Iohn was committed to priſon, he returned into Galile,

13 And leauing Nazareth, went and dwelt in [d] Capernaum, which is neere the ſea in the borders of Zabulon, and Nephthalim,

14 That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

15 ✻ The lande of Zabulon, and the land of Nephthalim *by* the way of the [e] ſea, beyond Iordan, [f] Galile of the Gentiles:

16 The people which ſate in darkeneſſe, ſawe great light: and to them which ſate in the region and ſhadow of death, light is riſen vp.

17 ✻ From that time Ieſus began to preach, and to ſay, Amend your liues: for the kingdome of heauen is at [g] hand.

18 ¶ [3] And Ieſus walking by the ſea of Galile ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19 * And he ſaid vnto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway leauing the nets, followed him.

21 And when he was gone forth from thence, he ſaw other two brethren, Iames *the ſonne* of Zebedeus, and Iohn his brother in a ſhip with Zebedeus their father, mending their nettes, & he called them.

22 And they without tarrying, leauing the ſhip and their father, followed him.

23 So [4] Ieſus went about all Galile, teaching in [h] their [i] Synagogues, and preaching the Goſpel of the [k] kingdome, and healing [l] euery ſickeneſſe, and euery [m] diſeaſe among the people.

24 And his fame ſpread abroad thorow all Syria: and they brought vnto him all ſicke people, that were taken with diuers diſeaſes, & [n] torments, and them that were poſſeſſed with deuils, & thoſe which were [o] lunatike, and thoſe that had the [p] palſie: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hieruſalem, and Iudea, and from beyond Iordan.

✤ Deut. 16,13. and 10. 20.

♣ *Marke 1,13. luke 4.13.*

∵ *Mar. 1,14. Luke 4,14. iohn 4.43.*

[2] When the Heraulds mouth is ſtopped, the Lord reuealeth himſelfe, and bringeth full light into the darkeneſſe of this world, preaching free forgiueneſſe of ſinnes to them that repent.

[d] *Which was a towne a great deale more famous then Nazareth was.*

✻ *Eſai.9,1.*

[e] *Of Tiberias, or becauſe that countrey bended toward Tyrus, which ſtandeth vpon the ſea that cutteth the midſt of the world.*

[f] *So called, becauſe it bordered vpon Tyrus and Sidon, and becauſe Salomon gaue the king of Tyrus twenty cities in that quarter, 1. King. 9,11.*

✤ *Marke 1,15.*

[g] *Is come to you.*

[3] Chriſt thinking by time, that he ſhould at length depart from vs, euen at the beginning of his preaching getteth him diſciples after an heauenly ſort, men indeed poore, and vtterly vnlearned, and therefore ſuch as might be leaſt ſuſpected witneſſes of the trueth of thoſe things which they heard & ſaw.

* *Marke 1, 16. 1. cor. 1, 27.*

[4] Chriſt aſſureth the hearts of the beleeuers of his ſpirituall and ſauing vertue, by healing the diſeaſes of the body.

[h] *Their, that is, the Galileans.*

[i] *Synagogues, the Iewes Churches.* [k] *Of Meſias.* [l] *Diſeaſes of all kindes, but not euery one: that is, as we ſay, ſome of euery one.* [m] *The word ſignifieth properly, the weakeneſſe of the ſtomacke: but here it is taken for thoſe diſeaſes which make men faint, and weare away, that haue them.* [n] *The word ſignifieth properly the ſtone wherewith gold is tried: and by a borrowed kinde of ſpeech is applied to all kinde of examination by torture, when as by rough dealing and torments, wee goe about to drawe out the trueth of men, which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes, which put ſickemen to great woe.* [o] *Which at euery full Moone, or other changes of the Moone, are ſhrewdly troubled & diſeaſed.* [p] *Weake & feeble men, who haue the parts of their body looſed, & ſo weakened, that they are neither able to gather them vp together, nor put them out as they would.*

CHAP. V.

1 *Who are bleſſed.* 13 *The Apoſtles are the ſalt and light of the world.* 14 *The citie ſet on an hill.* 15 *The candle.* 16 *Good workes.* 19 *The fulfilling of Chriſts commandements.* 21 *What killing is.* 23 *Reconciliation is ſet before ſacrifice.* 27 *Adultery.* 29 *The plucking out of the eye.* 30 *Cutting off of the hand.* 31 *The bill of diuorcement.* 33 *Not to ſweare.* 43 *To loue our enemies.* 48 *Perfectneſſe.*

AND when he ſaw the multitude, he went vp into a mountaine: and when he was ſet, his diſciples came to him.

2 [1] And he opened his mouth, & taught them, ſaying,

3 ✤ Bleſſed *are* the [a] poore in [b] ſpirit, for theirs is the kingdome of heauen.

4 ♣ Bleſſed *are* they that mourne: for they ſhallbe comforted.

5 ∵ Bleſſed *are* the meeke: for they ſhall inherite the earth.

6 ✻ Bleſſed *are* they which hunger and thirſt for righteouſneſſe: for they ſhallbe filled.

7 Bleſſed *are* the mercifull: for they ſhall obtaine mercie.

8 Bleſſed *are* the ✻ [c] pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace makers: for they ſhall be called the children of God.

10 Bleſſed *are* they * which ſuffer perſecution for righteouſneſſe ſake; for theirs is the kingdome of heauen.

11 ✤ Bleſſed ſhall ye be when men reuile you, and perſecute *you*, and ſay all maner of euill againſt you for my ſake, falſly.

12 Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.

13 ♣ Ye [2] are the ſalt of the [d] earth: but if the ſalt haue loſt his ſauour, wherewith ſhall it be [e] ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden vnder foot of men.

14 Ye are the [f] light of the world. A citie that is ſet on an hill, cannot be hid.

15 ∵ Neither doe men light a candle, and put it vnder a buſhel, but on a candle ſticke, and it giueth light vnto all that are in the houſe.

16 ✻ Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.

17 [3] Thinke not that I am come to deſtroy the Law, or the Prophets. I am not come to deſtroy them, but to [g] fulfill them.

18 ✻ For truely I ſay vnto you, Till heauen and earth periſh, one iote or one title of the Law ſhall not eſcape, till all things be fulfilled.

19 * [4] Whoſoeuer therefore ſhall breake one of theſe leaſt commandements, and teach men ſo, he ſhallbe called the [h] leaſt in the kingdome of heauen: but whoſoeuer ſhall obſerue and teach *them*, the ſame ſhallbe called great in the kingdome of heauen.

20 For I ſay vnto you, except your righteouſneſſe ✤ exceede the *righteouſneſſe* of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heauen.

21 [5] Yee haue heard that it was ſaid vnto them of the old time, ♣ Thou ſhalt not kill: for whoſoeuer killeth ſhall be culpable of iudgement.

[1] Chriſt teacheth that the greateſt ioy and felicitie is not in the commodities and pleaſures of this life, but is layd vp in heauen for them that willingly reſt in the good will and pleaſure of God, and endeuour to profite all men, although they be cruelly vexed, and troubled of the worldlings, becauſe they will not faſhion themſelues to their maners.

✤ *Luke 6, 20.*

[a] *Vnder the name of pouertie are all ſuch miſeries meant, as are ioyned with pouerty.*

[b] *Whoſe mindes and ſpirits are brought vnder, and tamed, and obey God.*

♣ *Eſai. 61,2,3. luke 6,21.*

∵ *Pſal.37,11.*

✻ *Eſai.65,13.*

✻ *Pſal.24.4.*

[c] *Fitly is this word Pure, ioyned with the heart, for as a bright and ſhining reſemblance or image may be ſeene plainely in a cleare and pure looking glaſſe, euen ſo doeth the face (as it were) of the euerlaſting God, ſhine forth and cleare appeare in a pure heart.*

* *1. cor. 14,33. 1. pet.3.14.*

✤ *Actes 5,41. 1. pet.4,14.*

♣ *Marke 9,50. luke 14,34.*

[2] The miniſters of the word, eſpecially (vnleſſe they will be the moſt caitifes of all) muſt needs lead other both by word and deed to this greateſt ioy and felicitie.

[d] *Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhall be nought ſet by, and caſt away as a thing vnſauorie and vaine.*

[e] *What ſhall you haue to ſalt withal? And ſo are fooles in the Latine tongue called ſaltleſſe, as you would ſay, men that haue no ſalt, or ſauour and taſte in them.* [f] *You ſhine and giue light, by being made partakers of the true light.* ∵ *Marke 4.21. luke 8,16. and 11.33.* ✻ *1. Pet.2.12.* [3] Chriſt came not to bring any new way of righteouſnes & ſaluation into the world, but to fulfill that in deed which was ſhadowed by the figures of the Law, by deliuering men through grace from the curſe of the Law: and moreouer to teach the true vſe of obedience which the Lawe appointed, and to graue in our hearts the force of obedience. [g] *That the prophecies may be accompliſhed.* ♣ *Luke 16. 17.* * Iames 2. 10. [4] He beginneth with the true expounding of the Law, & ſetteth it againſt the olde (but yet falſe) gloſes of the Scribes: So farre is he from aboliſhing the leaſt commandement of his Father. [h] *He ſhall haue no place in the Church.* ✤ *Luke 11.39.* [5] The true meaning of the ſixt commandement. ♣ *Exod. 20. 13. deut. 5.17.*

22 But I ſay vnto you, whoſoeuer is angry with his brother vnaduiſedly, ſhall be [i] culpable [k] of iudgement. And whoſoeuer ſaith vnto his brother, Raca, ſhall be worthy to be puniſhed by the [l] Councill. And whoſoeuer ſhall ſay, Foole, ſhall be worthy to be puniſhed with [m] hell [n] fire.

23 [6] If then thou bring thy gift to the [o] altar, and there remembreſt that thy brother hath ought againſt thee.

24 Leaue there thine offering before the altar, and goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift.

25 ✤ [p] Agree with thine aduerſarie quickly, whiles thou art in the way with him, leaſt thine aduerſarie deliuer thee to the Iudge, and the Iudge deliuer thee to the ſergeant, and thou be caſt into priſon.

26 Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt [q] payed the vtmoſt farthing.

27 ¶ [7] Ye haue heard that it was ſaid to them of old time, ♣ Thou ſhalt not commit adulterie.

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.

29 ∵ Wherefore if thy [r] right eye cauſe thee [ſ] to offend, plucke it out and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

31 It hath beene ſaid alſo, * Whoſoeuer ſhall put away his wife, let him giue her a bill of diuorcement.

32 But I ſay vnto you, whoſoeuer ſhall put away his wife (except it be for fornication) cauſeth her to commit adulterie: and whoſoeuer ſhall marrie her that is diuorced, committeth adulterie.

33 [8] Againe, ye haue heard that it was ſayd to them of old time, ✯ Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes to the Lord.

34 But I ſay vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footſtoole: neither by Hieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or blacke.

37 ✤ But let your communication be [t] Yea, yea: Nay, nay. For whatſoeuer *is* more then theſe, commeth of [u] euill.

38 ¶ [9] Ye haue heard that it hath beene ſayd, An ♣ eye for an eye, and a tooth for a tooth.

39 But I ſay vnto you, ∵ Reſiſt not euill: but whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coate, let him haue thy cloake alſo.

41 And whoſoeuer will compell thee *to goe* a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bin ſaid, ♣ Thou ſhalt loue thy neighbour, and hate thine enemie.

44 But I ſay vnto you, * Loue your enemies: bleſſe them that curſe you: doe good to them that hate you, ✤ and pray for them which hurt you, and perſecute you.

45 [10] ♣ That yee may be the children of your father that is in heauen: for hee maketh his ſunne to ariſe on the euill and the good, and ſendeth raine on the iuſt and vniuſt.

46 For if ye loue them, which loue you, what reward ſhall you haue? Doe not the Publicanes euen the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing doe yee? doe not euen the [x] Publicanes likewiſe?

48 Ye ſhall therefore be perfit, as your Father which is in heauen, is perfit.

[i] *He ſpeaketh of the iudgement of God, and of the difference of ſignes, and therefore applieth his wordes to the forme of ciuill iudgements, which were then vſed.*

[k] *Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and ſuch other ſmall cauſes.*

[l] *By that iudgement which ſtood of 23. Iudges, who had the hearing and deciding of weightie affaires and matters of life and death: as the higheſt Iudges of all, were to the number of 71. which had the hearing of moſt waightie affaires, as the matter of a whole tribe or of an high Prieſt, or of a falſe prophet.*

[m] *Whereas we reade here, Hell, it is in the text it ſelfe, Gehenna, which is an Hebrew word made of two, and is aſmuch to ſay, as the valley of Hinnon, which otherwiſe the Ebrewes called Tophet: it was a place where the Iſraelites were went moſt cruelly to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed to torment the reprobates in Ierem. 7, 31.*

[n] *The Iewes vſed foure kindes of puniſhments, before their gouernement was taken away by Herode, hanging, heading, ſtoning, and burning: this is it that Chriſt ſhot at, becauſe burning was the greateſt puniſhment, therefore in that he maketh mention of a iudgement, a councill, and a fire, he ſheweth that ſome ſinnes are worſe then other ſome, but yet they are all ſuch that wee muſt giue account for them, and ſhall be puniſhed for them.*

[6] The couetous Phariſes taught that God was appeaſed by the ſacrifices appointed in the Law, which they themſelues deuoured. But Chriſt on the contrary ſide denieth that God accepteth any mans offering, vnleſſe he maketh ſatisfaction to his brother whom hee hath offended: and ſayeth moreouer, that theſe ſtubburne and ſtiffe necked deſpiſers of their brethren, ſhall neuer eſcape the wrath and curſe of God, before they haue made full ſatisfaction to their brethren.

[o] *He applieth all this ſpeech to the ſtate of his time, when as there was an altar ſtanding in Hieruſalem, and therefore they are very fooliſh, that gather hereupon, that wee muſt build altars, and vſe ſacrifices: but they are more fooles, which drawe that to purgatorie, which is ſpoken of peace making and atonement one with another.*

✤ *Luke 12, 58.*

[p] *Cut off all cauſe of enimitie.*

[q] *Thou ſhalt be dealt withall to the vtmoſt extremitie.*

[7] Hee is taken for an adulterer before God, whatſoeuer hee be, that coueteth a woman: and therefore we muſt keepe our eyes chaſte, and all the members wee haue, yea, and wee muſt eſchewe all occaſions which might mooue vs to euill, howe deare ſoeuer it coſt vs.

♣ *Exod. 20. 14. rom. 13, 9.*

∵ *Chap. 18, 8, 9 marke 9, 47.*

[r] *Hee nameth the right eye and the right hande, becauſe the partes of the right ſide of our bodie are the chiefeſt, and readieſt to commit any wickedneſſe.*

[ſ] *Word for word, doe cauſe thee to offend: for ſinnes are ſtumbling blockes as it were, that is to ſay, rockes which wee are caſt vpon.*

* *Chap. 19, 7. deut. 24, 1. marke 10, 4. luke 16. 18. 1. cor 7. 10.*

[8] The meaning of the third commandement againſt the froward opinion and iudgement of the Scribes, which excuſed by oathes or indirect formes of ſwearing.

♣ *Exod. 20. 7. Leuit. 19, 12. Deut. 5. 11*

✤ *Iames 5, 12.*

[t] *Whatſoeuer you vouch, vouch it barely, and whatſoeuer you denie, denie it barely without any moe words.*

[u] *From an euill conſcience, or from the deuill.*

[9] Hee ſheweth cleane contrary to the doctrine of the Scribes, that the ſomme of the ſecond table muſt be vnderſtood, that we may in no wiſe render euill for euill, but rather ſuffer double iniurie, and doe well to them that are our deadly enemies.

♣ *Exod. 21. 24. leuit. 24. 20. deut. 19, 21.*

∵ *Luke 6, 29. rom. 12 17. 1. cor. 6. 7.*

* *Deut. 15. 8.*

♣ *Leuit. 19. 18.*

* *Luke 6. 27.*

✤ *Luke 23, 34. actes 7. 60. 1. cor. 4. 13.*

[10] A double reaſon: the one is taken of relatiues, that children muſt be like their father: the other is taken of compariſon, The children of God muſt be better, then the children of this world.

♣ *Luke 6, 35.*

[x] *They that were the tolle maſters, and had the ouerſight of tributes and cuſtomes: a kind of men that the Iewes hated to death, both becauſe they ſerued the Romanes in theſe offices, (whoſe yokefull bondage they could hardly away withall) and alſo becauſe theſe tolle maſters are for the moſt part giuen to couetouſneſſe*

CHAP. VI.

1 *Almes.* 5 *Prayer.* 14 *Forgiuing our brother.* 16 *Faſting.* 19 *Our treaſure.* 20 *Wee muſt ſuccour the poore.* 24 *God and riches.* 25 *Carefull ſeeking for meate and drinke, and apparell, forbidden.* 33 *The kingdome of God and his righteouſneſſe.*

Take heed that ye giue not your [1] almes before men to be ſeene of them, or elſe ye ſhall haue no [a] reward of your Father which is in heauen.

2 ∵ Therefore when thou giueſt thine almes, thou ſhalt not make a trumpet to be blowen before thee, as the [b] hypocrites do in the Synagogues and in the ſtreets, to be praiſed of men. Verely I ſay vnto you, they haue their reward.

3 But when thou doeſt thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in ſecret, and thy Father that ſeeth in ſecret, hee will reward thee openly.

5 [2] And when thou prayeſt, be not as the hypocrites: for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men. Verely I ſay vnto you, they haue their reward.

6 But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy doore, pray vnto thy Father which is in ſecret, & thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when ye pray, vſe no [c] vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Be yee not like them therefore: for your

[1] Ambition maketh almes vaine.

[a] *This word, Reward, is alwayes taken in the Scriptures for a free recompenſe, and therefore the ſchoolemen do fondly ſet it to be anſwerable to a deſeruing, which they call merit.*

∵ *Rom. 2. 8.*

[b] *Counterfeites, for Hypocrites were players that played apart in a play.*

[2] He reprehendeth two foule faults in prayer, ambition, and vaine babling.

[c] *Long prayers are not condemned, but vaine needleſſe, and ſuperſtitious.*

Father knoweth whereof ye haue need, before ye aske of him.

9 [3] After this maner therefore pray ye, ✣ Our father which art in heauen, hallowed be thy name.

10 Thy kingdome come. Thy will be done euen in earth as *it is* in heauen.

11 Giue vs this day our [d] dailie bread.

12 And forgiue vs our debts, as we alſo forgiue our debters.

13 And leade vs not into temptation, but deliuer vs ‡ from [e] euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 ∵ [4] For if ye doe forgiue men their treſpaſſes, your heauenlie Father will alſo forgiue you.

15 But if yee doe not forgiue men their treſpaſſes, no more will your father forgiue *you* your treſpaſſes.

16 [5] Moreouer, when ye faſt, looke not ſowre as the hypocrites: for they [f] disfigure their faces, that they might ſeeme vnto men to faſt. Verely I ſay vnto you that they haue their reward.

17 But when thou faſteſt, anoint thine head, and waſh thy face,

18 That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ [6] Lay not vp treaſures for your ſelues vpon the earth, where the mothe and canker corrupt, and where theeues digge through and ſteale.

20 ✱ But lay vp treaſures for your ſelues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither digge through nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

22 ¶ ‡ [7] The light of the body is the eye: if then thine [g] eye be ſingle, thy whole body ſhalbe light.

23 But if thine eye be wicked, then all thy body ſhalbe darke. Wherfore if the light that is in thee, be darkeneſſe, how great is that darkeneſſe?

24 * [8] No man can ſerue [h] two maſters: for either he ſhall hate the one, and loue the other, or els he ſhall leane to the one, and deſpiſe the other. Yee cannot ſerue God and [i] riches.

25 ✣ [9] Therefore I ſay vnto you, be not carefull for your life, what ye ſhall eate, or what ye ſhall drinke: not yet for your bodie, what ye ſhall put on. Is not the life more worth then meat? and the bodie then raiment?

26 Behold the foules of the [k] heauen: for they ſowe not, neither reape, nor cary into the barnes, yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by [l] taking care is able to adde one cubite vnto his ſtature?

28 And why care ye for raiment? Learne how the Lilies of the field doe growe: they [m] are not wearied, neither ſpin:

29 Yet I ſay vnto you, that euen Salomon in all his glory was not araied like one of theſe.

30 Wherefore if God ſo cloathe the graſſe of the field which is to daie, and to morrow is caſt into the ouen, ſhall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be cloathed?

32 (For after all theſe things ſeeke the Gentiles) for your heauenlie Father knoweth that ye haue need of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhalbe miniſtred vnto you.

34 Care not then for the morrow, for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbours, 6 Nor caſt that which is holy vnto dogges. 13 The broad and ſtraite way. 15 Falſe prophets. 18 The tree and fruit. 24 The houſe built on a rocke, 26 and on the ſand.

IVdge [1] not, that ye be not iudged.

2 For with what ✣ iudgement ye iudge, ye ſhall be iudged, and with what ‡ meaſure ye mete, it ſhalbe meaſured vnto you againe.

3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?

4 ∵ Or how ſaieſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearelie to caſt out the mote out of thy brothers eye.

6 ¶ [2] Giue ye not that which is holy to dogges, neither caſt ye your [a] pearles before ſwine, leſt they tread them vnder their feet, and turning againe, all to rent you.

7 ¶ ✱ [3] Aske, and it ſhalbe giuen you: ſeeke, and ye ſhall find: knocke, and it ſhalbe opened vnto you.

8 For whoſoeuer asketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 For what man is there among you, which if his ſonne aske him bread, would giue him a ſtone?

10 Or if he aske fiſh, will he giue him a ſerpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more ſhall your Father which is in heauen, giuen good things to them that aske him?

12 ‡ [4] Therefore whatſoeuer yee would that men ſhould doe to you: euen ſo doe ye to them: for this is the [b] Law and the Prophets.

13 ¶ * [5] Enter in at the ſtrait gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which goe in thereat.

14 Becauſe [c] the gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ [6] Beware of falſe prophets, which come to you in ſheepes cloathing, but inwardly they are rauening wolues.

16 Ye ſhall know them by their fruits. ✣ Doe men gather grapes of thornes? or figs of thiſtles?

17 So euery good three bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring foorth euill fruit, neither can a corrupt tree bring foorth good fruit.

19 ‡ Euery tree that bringeth not foorth good fruit, is hewen downe, and caſt into the fire.

20 Therefore by their fruits yee ſhall know them.

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3 A true ſumme and forme of all Chriſtian prayers.
✣ Luke 11.2
[d] *That, that is meet for our nature for our daily food, or ſuch, as may ſuffice our nature and complexion.*
‡ *Chap. 13, 19.*
[e] *From the Deuill, or from all aduerſitie.*
∵ *Marke 11, 25.*
4 They that forgiue wrongs, to them ſinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Againſt ſuch as hunt after a name of holineſſe, by faſting.
[f] *They ſuffer not their firſt hue to be ſeene, that is to ſay, they marre the naturall colour of their faces, that they may ſeeme leane and pale faced.*
6 Thoſe mens labours are ſhewed to be vaine which paſſe not for the aſſured treaſure of euerlaſting life, but ſpend their liues in ſcraping together fraile and vaine riches.
✱ *Luke 12. 33. 1. tim. 6. 19.*
‡ *Luke 11, 34.*
7 Men doe maliciouſly and wickedly put out euen the little light of nature that is in them.
[g] *The iudgement of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, that is to ſay, with the ſpirit of God wherewith we are lightened.*
* *Luke 16, 13.*
8 God will be worſhipped of the whole man.
[h] *Which be at iarre together, for if two agree, they are as one.*
[i] *This word is a Syrian word, and ſignifieth all things that belong to money.*
✣ *Luke 12, 22. philip. 4. 6. 1. tim. 6, 8. 1. peter 5, 7. pſal. 55. 23.*
9 The froward carking carefulnes for things of this life is corrected in the children of God by an earneſt thinking vpon the prouidence of God.
[k] *Of the ayre, or that liue in the ayre: for in all tongues almoſt this word Heauen is taken for the ayre.*
[l] *He ſpeaketh of care which is ioyned with thought of mind, and hath for the moſt part diſtruſt yoke with it.*
[m] *By labour.*

1 We ought to find fault one with another, but we muſt beware wee doe it not without cauſe, or to ſeeme holier then they, or in hatred of them.
✣ *Luke 6, 37, 38. rom. 2. 1. 1. cor. 4. 3.*
‡ *Marke 4, 24. luke 6, 38.*
∵ *Luke 6, 41.*
2 The ſtiffenecked and ſtubburne enemies of the Goſpell are vnworthie to haue it preached vnto them.
[a] *A pearle hath his name among the Grecians, for the orient brightneſſe that is in it: and a pearle was in ancient time in great eſtimation among the Latines: for a pearle that Cleopatra had, was valued at two hundreth and fiftie thouſand crownes, and the word is now borowed from that, to ſignifie the moſt precious heauenly doctrine.*
✣ *Chap. 21, 22. marke 11, 24. luke 11, 9. iohn 14, 13. and 16. 23. iames 1. 5.*
3 Prayers are a ſure refuge in all miſeries.
‡ *Luke 6, 31. iob 4. 16.*
4 A rehearſall of the meaning of the ſecond table.
[b] *That is to ſay, the doctrine of the Lawe and Prophets.*
* *Luke 13. 14.*
5 Example of life muſt not be taken from a multitude.
[c] *The way is ſtrait and narrow we muſt paſſe through this rough way, and ſuffer and endure, and be thronged, and to enter into life.*
6 Falſe teachers muſt be taken heede of, and they are knowen by falſe doctrine and euill liuing.
✣ *Luke 6, 44.*
‡ *Chap. 3. 10.*

21 ¶ [7] Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, ✤ but hee that doeth my Fathers will which is in heauen.

22 ‡ Many will ſay to me in that day, Lord, Lord, haue wee not by thy [d] Name prophecied, and by thy name caſt out deuils? and by thy name done many [e] great workes?

23 And then will I profeſſe to them, [f] * I neuer knew you, * depart from me [g] ye that worke iniquitie.

24 [8] Whoſoeuer then heareth of mee theſe words, * and doth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke:

25 And the raine fell, and the floods came, and the winds blewe, and beate vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my wordes, and doeth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſand:

27 And the raine fell, and the floods came, and the winds blewe, and beate vpon that houſe, and it fell, and the fall thereof was great.

28 ¶ * And it came to paſſe, when Ieſus had ended theſe words, the people were aſtonied at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

[7] Euen the beſt gifts that are, are nothing without godlineſſe.
✤ *Rom.2.13.*
‡ *Iames 1.22.*
[d] *By Name here, is meant that mighty working power of God, which euerie man witneſſeth that calleth vpon him.*
[e] *Properly powers: Now theſe excellent workes wrought are called Powers, by occaſion of theſe things which they bring to paſſe, for by them we vnderſtand, how mightie the power of God is.*
* *Luke 13.27.*
[f] *That is not of ignorance, but becauſe he will caſt them away.*
* *Pſal.6.8.*
[g] *You that are giuen to all kind of wickedneſſe, and ſeeme to make an art of ſinne.*
[8] True godlineſſe reſteth onely vpon Chriſt, and therefore alwayes remaineth inuincible.
* *Luce 6, 47, 48.*
* *Mar.4 22. luke 4.32.*

CHAP. VIII.

1 The Leper cleanſed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and caſting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe deſirous to follow Chriſt. 23 The tempeſt on the ſea. 28 Two poſſeſſed with deuils cured. 32 The deuils goe into ſwine.

NOw when he was come down from the mountaine, great multitudes followed him.

2 ✤ [1] And loe, there came a Leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 And Ieſus putting foorth his hand, touched him, ſaying, I will, be thou cleane: and immediatly his leproſie was cleanſed.

4 Then Ieſus ſaid vnto him, See thou tell no man, but goe, *and* ſhew thy ſelfe vnto the Prieſt, and offer the gift that ‡ Moſes commaunded, for a witneſſe to them.

5 ¶ ✤ [2] When Ieſus was entred into Capernaum, there came vnto him a Centurion, beſeeching him.

6 And ſaid, Maſter, my ſeruant lyeth ſicke at home of the palſie, and is grieuouſly pained.

7 And Ieſus ſaid vnto him, I will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, I am not worthie that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhalbe healed.

9 For I am a man alſo vnder the authoritie *of another*, and haue ſouldiers vnder me: and I ſay to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it.

10 When Ieſus heard *that*, hee marueiled, and ſaid to them that followed *him*, Verely I ſay vnto you, I haue not found ſo great faith, euen in Iſrael.

11 But I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall [a] ſit downe with Abraham, and Iſaac, and Iacob, in the kingdome of heauen.

✤ *Mar.1.40. Luke 5.12.*
[1] Chriſt in healing the leprous with the touching of his hand, ſheweth that he abhorreth no ſinners that come vnto him, be they neuer ſo vncleane.
‡ *Leuit.14.3.4.*
✤ *Luke 7, 1.*
[2] Chriſt by ſetting before them the example of the vncircumciſed Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their caſting off, and the calling of the Gentiles.
[a] *A Metaphore taken of banquets, for they that ſit downe together are fellowes in the banquet.*

12 And the children of the kingdome ſhall be caſt out into [b] vtter ✤ darkeneſſe: there ſhall be weeping and gnaſhing of teeth.

13 Then Ieſus ſaid vnto the Centurion, Go thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruant was healed the ſame houre.

14 ¶ ‡ [3] And when Ieſus came to Peters houſe, he ſaw his wiues mother laid downe, and ſicke of a feuer.

15 And he touched her hand, and the feuer left her: ſo ſhe aroſe, and miniſtred vnto them.

16 * When the Euen was come, they brought vnto him many that were poſſeſſed with deuils: and he caſt out the ſpirits with *his* word, and healed [c] all that were ſicke,

17 That it might be fulfilled, which was ſpoken by * Eſaias the Prophet, ſaying, Hee tooke our infirmities, and bare *our* ſickneſſes.

18 ¶ ‡ And when Ieſus ſawe great multitudes of people about him, he commaunded them to goe [d] ouer *the vvater.*

19 [4] Then came there a certaine Scribe, and ſaid vnto him, Maſter, I will follow thee whitherſoeuer thou goeſt.

20 But Ieſus ſaid vnto him, The foxes haue holes, and the birdes of the heauen haue [e] neſtes, but the Sonne of man hath not whereon to reſt his head.

21 ¶ [5] And another of his diſciples ſaid vnto him, Maſter, ſuffer mee firſt to goe, and burie my father.

22 But Ieſus ſaid vnto him, Follow me, and let the dead burie the dead.

23 ¶ * [6] And when he was entred into the ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, ſo that the ſhip was couered with waues: but he was aſleepe.

25 Then his diſciples came, and awoke him, ſaying, Maſter, ſaue vs: we periſh.

26 And hee ſaid vnto them, Why are ye fearefull, O yee of little faith? Then he aroſe, and rebuked the windes and the ſea: and *ſo* there was a great calme.

27 And the men marueiled, ſaying, What man is this, that both the winds and the ſea obey him?

28 ¶ ✤ [7] And when he was come to the other ſide into the countrey of the Gergeſenes, there met him two poſſeſſed with deuils which came out of the graues very fierce, ſo that no man might go by that way.

29 And behold, they cryed out, ſaying, Ieſus the ſonne of God, what haue we to doe with thee? Art thou come hither to torment vs before ỳ time?

30 Now there was [f] afarre off from them, a great herde of ſwine feeding.

31 And the deuils beſought him, ſaying, If thou caſt vs out, ſuffer vs to go into the herde of ſwine.

32 And he ſaid vnto them, Goe. So they went out and departed into the herd of ſwine: and behold, the whole herd of ſwine ran headlong into he ſea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were poſſeſſed with the diuels,

34 And behold, all the citie came out to meet Ieſus: and when they ſaw him, they beſought him to [g] depart out of their coaſts.

CHAP.

[b] *Which are without the kingdome. For in the kingdome is light, and without the kingdome darkeneſſe.*
✤ *Chap. 22 13.*
‡ *Marke 1.29. luke 4. 38.*
[3] Chriſt, in healing diuers diſeaſes, ſheweth that hee was ſent of his Father, that in him only we ſhould ſeeke remedie in all our miſeries.
* *Marke 1, 32. luke 4, 40.*
[c] *Of all ſorts.*
* *Eſa.53, 4. 1.Pet.2, 24.*
‡ *Luke 9, 57, 58.*
[d] *For Capernaum was ſituate vpon the lake of Tiberias.*
[4] The true diſciples of Chriſt muſt prepare themſelues to all kind of miſeries.
[e] *Word for word, ſhades made with boughes.*
[5] When God requireth our labour, we muſt leaue off all duetie to men.
* *Marke 4, 37. luke 8, 23.*
[6] Although Chriſt ſeemeth oftentimes to neglect his, euen in moſt extreame danger, yet in time conuenient he aſſwageth all tempeſts, and bringeth them to the hauen.
✤ *Marke 5, 1, 2. luke 26, 27.*
[7] Chriſt came to deliuer me from the miſerable thraldome of Satan: but the world had rather lacke Chriſt, then the vileſt and leaſt of their commodities.
[f] *Of an hill, as Marke and Luke witneſſe: Now Gadera as Ioſeph recordeth booke 17. chap. 13. liued after the order of the Grecians, and therefore we may not marueile if there were ſwine there.*
[g] *Where men liue as ſwine, there doeth not Chriſt tarie, but deuils.*

CHAP. IX.

1 One ſicke of the palſie, is healed. 5 Remiſſion of ſinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raiſed. 20 A woman healed of a bloody iſſue. 28 Two blind men by faith receiue ſight. 32 A dumbe man poſſeſſed is healed. 37 The harueſt and workemen.

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiueth them if we beleeue.

a *Into Capernaum, for as Theoph. ſaith, Bethlehem brought him foorth, Nazareth brought him vp, and Capernaum was his dwelling place.*

THen he [1] entred into a ſhip, and paſſed ouer, and came into his [a] owne city.

2 And ✤ loe, they brought to him a man ſicke of the palſie layed on a bed. And Ieſus [b] ſeeing their faith, ſaid to the ſicke of the palſie, Sonne be of good comfort: thy ſinnes are forgiuen thee.

✤ *Marke 2, 3. Luke 5, 18.*

b *Knowing by a manifeſt ſigne.*

c *To blaſpheme, ſignifieth amongſt the diuines to ſpeake wickedly: and amongſt the more eloquent Grecians, to ſlander.*

3 And behold, certaine of the Scribes ſaid with themſelues, This man [c] blaſphemeth.

4 But when Ieſus ſaw their thoughts, he ſaid, Wherefore thinke ye euill things in your hearts?

5 For whether is it eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgiue ſinnes (then ſaid he vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and go to thine houſe.

7 And he aroſe, and departed to his owne houſe.

8 So when the multitude ſaw it, they marueiled, and glorified God, which hath giuen ſuch authority to men.

✤ *Marke 2, 14. Luke 5, 27.*

2 Chriſt calleth the humble ſinners vnto him, but he contemneth the proud hypocrites.

d *At the cuſtomers table, where it was receiued.*

e *The cuſtomers fellowes which were placed by the Romans, after that Iudea was brought into the forme of a prouince, to gather the cuſtomes, and therefore of the reſt of the Iewes, they were called ſinners, that is to ſay very vile men.*

9 ¶ ✤ [2] And as Ieſus paſſed foorth from thence, he ſaw a man ſitting at the [d] cuſtome, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in *his* houſe, behold, many Publicanes and [e] ſinners that came *thither*, ſate down at the table with Ieſus and his diſciples.

11 And when the Phariſes ſaw that, they ſaid to his diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid vnto them, The whole need not the Phiſician, but they that are ſicke.

13 But goe ye and learne what this is, ∵ I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the ✱ ſinners to repentance.

∵ *Hoſea 6, 6. Chap. 12, 7.*

✱ *1. Tim. 1, 15.*

✠ *Mar. 2. 18. Luke 5, 33.*

3 Againſt naughty emulation in matters indifferent.

f *An Hebrew kind of ſpeach, for they that are admitted into a mariage chamber are as the neereſt about the bridegrome.*

g *Rawe, which was neuer put to the fuller.*

14 ¶ ✠ [3] Then came the diſciples of Iohn to him, ſaying, Why doe we and the Phariſes faſt oft, and thy diſciples faſt not?

15 And Ieſus ſaid vnto them, Can the [f] children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt.

16 Moreouer, no man pieceth an old garment with a piece of [g] new cloath: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

17 Neither doe they put new wine into old veſſels: for then the veſſels would breake, and the wine would be ſpilt, and the veſſels would periſh: but they put new wine into new veſſels, and *ſo* are both preſerued.

* *Mar. 5, 22. Luke 8, 41.*

4 There is no euill ſo old and incurable, which Chriſt cannot heale by and by, if he be touched with true faith, but lightly as it were with the hand.

18 ¶ * [4] While he thus ſpake vnto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed: but come and lay thine hand on her, and ſhe ſhall liue.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touch but his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

5 Euen death it ſelfe giueth place to the power of Chriſt.

h *It appeareth that they vſed minſtrels at their mournings.*

23 [5] Now when Ieſus came into the rulers houſe, and ſaw the [h] minſtrels and the multitude making noiſe,

24 He ſaid vnto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, he went in and took her by the hand, and the maid aroſe.

26 And this bruit went throughout all that land.

6 By healing theſe two blind, Chriſt ſheweth that he is the light of the world.

27 [6] And as Ieſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of Dauid, haue mercie vpon vs.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſaid vnto them, Beleeue yee that I am able to doe this? And they ſaid vnto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame thorowout all that land.

✤ *Luke 11, 14.*

7 An example of that power that Chriſt hath ouer the deuill.

32 ¶ ✤ [7] And as they went out, behold, they brought to him a dumbe man poſſeſſed with a deuill.

33 And when the deuill was caſt out, the dumbe ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, ✤ He caſteth out deuils, through the prince of deuils.

✤ Chap. 12, 24. Marke 3, 22. Luke 11, 15.

∵ Marke 6, 6. Luke 13, 22.

35 ¶ And ∵ Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the el of the kingdome, and healing euery ſick and euery diſeaſe among the people.

8 Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt off the care of his Church.

✱ Marke 6, 34.

✠ Luke 10, 2. Iohn 4, 35. 36.

i *Word for word, caſt them out: for men are very ſlow in ſo holy a worke.*

36 [8] But ✱ when he ſaw the multitude, he had compaſſion vpon them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſhepheard.

37 Then ſaid he to his diſciples, ✠ Surely the harueſt is great, but the labourers *are* few.

38 Wherefore pray the Lord of the harueſt, that he would [i] ſend forth labourers into his harueſt.

CHAP. X.

1 The gift of healing giuen to the Apoſ[illegible]. 5 They are ſent to preach the Goſpel. 13 Peace. 14 Shaking off the duſt. 18 Affliction. 22 Continuance vnto the end. 23 Flying from perſecution. 28 Feare. 29 Two ſparrows. 30 Haires of our head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 35 Variance. 37 Loue of parents. 38 The croſſe. 39 To loſe the life. 40 To receiue a Preacher.

1 The Apoſtles are ſent to preach the Goſpel in Iſrael.

* *Mar. 3. 13. 14. 15. Luke 9, 1, 2.*

a *Theophilact ſaith that Peter and Andrew are called the firſt, becauſe they were firſt called.*

ANd [1] * he called his twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

2 Now the names of the twelue Apoſtles are theſe. The [a] firſt *is* Simon called Peter, and Andrew his brother, Iames *the ſonne* of Zebedeus, and Iohn his brother,

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames *the ſonne* of Alpheus, and Lebbeus whoſe ſurname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iſcariot, who alſo betrayed him.

5 Theſe twelue did Ieſus ſend forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the loſt ſheepe of the houſe of Iſrael.

7 ‡ [2] And as ye go preach, ſaying, The kingdome of heauen is at hand.

8 [3] Heale the ſicke: cleanſe the lepers: raiſe vp the dead: caſt out the deuils. Freely ye haue receiued, freely giue.

9 ‡ [4] Poſſeſſe [c] not golde, nor ſiluer, nor money in your girdles.

10 Nor a ſcrippe for the iourney, neither two coats, neither ſhooes, nor a ſtaffe: * for the workman is worthy of his [d] meat.

11 [5] And into ✯ whatſoeuer citie or towne yee ſhall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your [e] peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whoſoeuer ſhall not receiue you, nor heare your wordes, when ye depart out of that houſe, or that citie, ✣ ſhake off the duſt of your feete.

15 Truely I ſay vnto you, it ſhall be eaſier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ ‡ [6] Behold, I ſend you as [f] ſheepe in the middes of the wolues: be ye therefore wiſe as ſerpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will ſcourge you in their Synagogues.

18 And ye ſhall be brought to [illegible]ouernours and kings for my ſake, in witneſſe [illegible]em, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye ſhall ſpeake: for it ſhall be giuen you in that houre, what ye ſhall ſay.

20 For it is not ye that ſpeake, but the ſpirit of your Father which ſpeaketh in you.

21 And the ✣ brother ſhall betray the brother to death, and the father the ſonne, and the children ſhall riſe againſt *their* parents, and ſhall cauſe them to die.

22 And y[illegible]ll be hated of all men for my Name: ‡ but h[illegible]t endureth to the end, he ſhall be ſaued.

23 And when they perſecute you in this citie, flee into another: for verely I ſay vnto you, yee ſhall not [i] goe ouer *all* the cities of Iſrael, till the Sonne of man be come.

24 * The diſciple is not aboue his maſter, nor the ſeruant aboue his Lord.

25 It is enough for the diſciple to be as his maſter *is*, and the ſeruant as his Lord. ✣ If they haue called the maſter of the houſe [k] Beel-zebub, how much more them of his houſhold?

26 [l] Feare them not therefore: ✣ for there is nothing couered, that ſhall not be diſcloſed, nor hid, that ſhall not be knowen.

27 What I tell you in darkneſſe, that ſpeake ye in light: and what ye heare in the eare, that preach ye on the [m] houſes.

28 And [n] feare yee not them which kill the bodie, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy both ſoule and body in hell.

29 Are not two ſparrowes ſold for a [o] farthing, and one of them ſhall not fall on the ground without your Father?

30 ‡ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many ſparrowes.

32 [7] * Whoſoeuer therefore ſhall confeſſe mee before men, him will I confeſſe alſo before my Father which is in heauen.

33 But whoſoeuer ſhall denie me before men, him will I alſo denie before my Father which is in heauen.

34 * [8] Thinke not that I am come to ſende peace into the earth, but the ſword.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.

36 ‡ And a mans enemies *ſhall be* they of his owne houſhold.

37 * [9] Hee that loueth father or mother more then me, is not worthie of me. And he that loueth ſonne, or daughter more then me, is not worthie of me.

38 ✣ And he that taketh not his croſſe, and followeth after me, is not worthie of me.

39 ‡ Hee that will find [p] his life, ſhall looſe it: and he that looſeth his life for my ſake, ſhall finde it.

40 [10] Hee that receiueth you, receiueth mee: and hee that receiueth mee, receiueth him that ſent me.

41 * [11] Hee that receiueth a Prophet in [q] the name of a Prophet, ſhall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, ſhall receiue the reward of a righteous man.

42 * And whoſoeuer ſhall giue vnto one of theſe [r] little ones to drinke a cuppe of colde water onely, in the name of a diſciple, verely I ſay vnto you, he ſhall not loſe his reward.

CHAP. XI.

2 Iohn ſendeth his diſciples to Chriſt. 7 Chriſtes teſtimonie of Iohn. 13 The Law and the Prophets. 15 Chriſt and Iohn. 21 Chorazin, Bethſaida. 25 The Goſpel reuealed to children. 28 They that are wearie and laden.

And [1] it came to paſſe that when Ieſus had made an end of [a] commanding his twelue diſciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ ‡ And when Iohn heard in the priſon the workes of Chriſt, he ſent two of his diſciples, and ſayd vnto him,

3 Art thou hee that ſhould come, or ſhall wee looke for another?

4 And Ieſus anſwering, ſayd vnto them, Goe, and ſhew Iohn, what things ye heare and ſee.

5 The blinde receiue ſight, and the halt doe walke: the lepers are cleanſed, and the deafe heare,

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[b] *A man of Keriath Now Kerioth was in the tribe of Iudah, Ioſn. 15, 25.*

✣ *Acts 13, 46.*

‡ *Luke 10, 9, 11.*

[2] The ſumme of the Goſpell; or preaching of the Apoſtles.

[3] Miracles are dependances of the word.

‡ *Mar. 6, 8, 9 luke 9, 3. and 22. 35.*

[4] The miniſters of the word muſt caſt away all cares that might hinder them the leaſt wiſe that might be.

[c] *For this iourney, to wit, both that nothing might hinder them, and alſo that they might feele ſome taſte of Gods prouidence: for at their returne backe, the Lord asketh of them, whether they lacked any thing by the way, Luke 22, 35.*

* *1 Tim. 5, 15.*

[d] *God will prouide you meate.*

[5] Happy are they that receiue the preaching of the Goſpel: and vnhappy are they, that refuſe it.

✯ *Luke 10, 8.*

[e] *It is a maner of ſpeech taken from the Hebrewes, whereby they meant al kind of happines.*

* *Marke 6, 11. luke 9. 5.*

✣ *Actes 13, 51.*

‡ *Luke 10, 3*

[6] Chriſt ſheweth how the miniſters muſt behaue themſelues vnder the croſſe.

[f] *You ſhalbe in great dangers.*

[g] *You ſhall not ſo much as reuenge an iniurie: and by the mixing of theſe beaſts natures together, he will not haue our wiſedome to be malicious, nor our ſimplicitie mad, but a certaine forme of good nature as exquiſitely framed of both them, as may be.*

[h] *For in the cauſe of religion men are wolues one to another.*

* *Marke 13, 11. Luke 12, 11.*

✣ *Luke 21. 16.*

‡ *Marke 13, 13.*

[i] *Being to an end, that is, you ſhall not haue gone thorow all the cities of Iſrael, and preached in them.* * *Luke 6, 40. Iohn. 13, 16. and 15, 20.* ✣ *Chap. 12, 24.*

[k] *It was the idole of the Acronites, which we call the god of flies.*

[l] *Trueth ſhall not alwayes be hid.*

✣ *Marke 4, 22. luke 8, 17. and 12, 2.*

[m] *Openly, and in the higheſt places. For the toppes of their houſes were ſo made, that they might walke vpon them, Acts 10, 9.*

[n] *Though tyrants be neuer ſo raging and cruell, yet we may not feare them.*

[o] *The fourth part of an ounce.*

‡ *1. Sam. 14. 45. 2. Sam. 14, 11. acts 27, 34.*

[7] The neceſſitie and reward of open confeſſing Chriſt.

* *Marke 8, 38. luke 9, 26. and 12. 8. 2. tim. 2, 12.*

* *Luke 12, 51.*

[8] Ciuill diſſentions follow the preaching of the Goſpell.

‡ *Micah 7, 6.*

* *Luke 14, 26.*

[9] Nothing without exception is to be preferred before our duetie to God.

✣ *Chap. 16, 24. mar. 8, 34. luke 9, 23. and 14, 27.*

‡ *Iohn. 14, 25.*

[p] *They are ſaide to find their life, which deliuer it out of danger: and this is ſpoken after the opinion of the people which thinke them cleane loſt that die, becauſe they thinke not of the life to come.*

[10] God is both authour and reuenger of his holy miniſterie.

* *Luke 10, 16. iohn 13, 20.*

[11] We ſhall loſe nothing that we beſtow vpon Chriſt.

[q] *As a Prophet.*

* *Mar. 9, 41.*

[r] *Which in the ſight of the world are vile and abiect.*

[1] Chriſt ſheweth by his works, that he is the promiſed Meſſias.

[a] *Of inſtructing them with precepts.*

[b] *The diſciples cities, that is to ſay, in Galile, where many of them were borne. Acts 2. 7.*

✣ *Luke 7, 18.*

the dead are raiſed vp, * and the poore receiue the Goſpel.

6 And bleſſed is he that ſhall not be offended in me.

7 [2] And as they departed, Ieſus beganne to ſpeake vnto the multitude of Iohn, What went ye out into the wilderneſſe to ſee? a reede ſhaken with the winde?

8 But what went ye out to ſee? A man cloathed in ſoft raiment? Behold they that weare ſoft cloathing, are in kings houſes.

9 But what went yee out to ſee? A Prophet? Yea, I ſay vnto you, and more then a Prophet.

10 For this is he of whom it is written, ✠ Behold, I ſend my meſſenger before thy face which ſhall prepare thy way before thee.

11 Verely I ſay vnto you, Among them which are begotten of women, aroſe there not a greater then Iohn Baptiſt, notwithſtanding, he that is the leaſt in yͤ [c] kingdom of heauen, is greater then he.

12 And from * the time of Iohn Baptiſt hitherto, the kingdome of God ſuffereth violence, and the violent take it by force.

13 For all the Prophets and the Law [d] propheſied vnto Iohn.

14 And if ye will receiue it, this is * that Elias, which was to come.

15 ¶ He that hath eares to heare let him heare.

16 * [3] But whereunto ſhall I liken this generation? [e] It is like vnto little children which ſit in the markets, and call vnto their fellowes,

17 And ſay, We haue piped vnto you, and yee haue not daunced, wee haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they ſay, He hath a deuill.

19 The Sonne of men came eating and drinking, and they ſay, Behold a glutton and a drinker of wine, a friend vnto Publicanes & ſinners: [4] but [f] wiſedome is iuſtified of her children.

20 ¶ [5] * Then began he to vpbraid the cities, wherein moſt of his great workes were done, becauſe they repented not.

21 Woe *be* to thee Chorazin: Woe *be* to thee Bethſaida: for if the great works which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in ſackcloth and aſhes.

22 But I ſay to you, It ſhall be eaſier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, ſhalt be brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodome, they had remained vnto this day.

24 But I ſay vnto you, that it ſhallbe eaſier for them of the land of Sodom in the day of iudgement, then for thee.

25 ✠ At that time Ieſus anſwered and ſayd, I giue thee thankes, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe, and men of vnderſtanding, and haſt [g] opened them vnto babes.

26 It is [h] ſo, O Father, becauſe thy [i] good pleaſure was ſuch.

27 ✠ [6] All things are giuen vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale *him*.

28 Come vnto mee, all ye that are weary and laden, and I will eaſe you.

* Eſ.61.1. luke 4,18.

2 What agreement, and what difference is betwixt the miniſterie of the Prophets, the preaching of Iohn, and the full light of the Goſpel, which Chriſt hath brought.

✠ Malac. 3,1. luke 7,28.

c *In the new ſtate of the Church where the true glory of God ſhineth: the perſons are not compared together, but the kindes of doctrines, the preaching of Iohn with the law & the Prophets, and againe, the moſt cleare preaching of the Goſpel with Iohns.*

* *Luke 16,16.*

d *They prophecied of things to come, which are now preſent and clearely & plainely ſeene.*

* *Malac.4,5.*

* *Luke 7,31.*

3 There are none more ſtout & ſtubburne enemies of the Goſpel, then they to whom it ought to be moſt acceptable.

e *He blameth the frowardneſſe of this age, by a prouerbe, in that they would be moued neither with rough, nor gentle dealing.*

4 That which the moſt part refuſe, the elect and choſen embrace.

f *Wiſemen doe acknowledge the wiſdome of the Goſpel, when they receiue it.*

5 The proud reiect the Goſpel offered vnto them, to their great hurt and ſmart which turneth to the ſaluation of the ſimple.

* *Luke 10,13.*

✠ *Luke 10,21.*

g *Through the miniſterie of Chriſt, who onely ſheweth the trueth of all things pertaining to God.*

h *This word ſheweth, that hee contenteth himſelfe in his fathers counſell.*

i *Gods will is the onely rule of righteouſneſſe.*

✠ *Iohn 3,35.*

6 There is no true knowledge of God, nor quietnes of mind, but onely in Chriſt alone.

* *Iohn 6,46.*

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye ſhall finde * reſt vnto your ſoules.

30 ✠ For my yoke is [k] eaſie, & my burden light.

* *Iere.6,16.*

✠ *1 Iohn 5,3.*

k *May eaſily be borne. For his commandements are not grieuous, for all that is borne of God ouercommeth the world, 1 Iohn 5,4.*

CHAP. XII.

1 The diſciples plucke the eares of corne. 8 Mercie, ſacrifice. 10 The withered hand is healed. 12 We muſt doe good on the Sabbath. 22 The poſſeſſed is holpen. 25 A kingdome diuided. 31 Sinne, blaſphemie. 33 The good or euill tree. 34 Vipers. 38 The Niniuites. 42 The Queene of Saba. 48 The true mother and brethren of Chriſt.

AT [1] ∵ that time Ieſus went on a Sabbath day through the corne, and his diſciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Phariſes ſawe it, they ſayd vnto him, Beholde, thy diſciples doe * that which is not lawfull to doe vpon the Sabbath.

3 But he ſaid vnto them, * Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he went into the houſe of God, and did eate the [a] ſhewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Prieſts?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Prieſtes in the Temple ✠ [b] breake the Sabbath, and are blameleſſe?

6 But I ſay vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, ✠ I will haue mercie and not ſacrifice, ye would not haue condemned the innocents.

8 For the ſonne of man is Lord, *euen* of the Sabbath.

9 * [2] And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dried vp. And they asked him, ſaying, Is it lawfull to heale vpon a Sabbath day? that they might accuſe him.

11 And he ſaid vnto them, What man ſhall there be among you, yͭ hath a ſheep, & if it fall on yͤ Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a ſheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then ſaid he to the man, Stretch foorth thine hand. And he ſtretched it forth, and it was made whole as the other.

14 [3] Then the Phariſes went out, and conſulted againſt him, how they might deſtroy him.

15 But whē Ieſus knew it, he departed thence, & great multitudes folowed him, & he healed thē al,

16 And charged them in threatning wiſe, that they ſhould not make him knowen,

17 That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

18 * Behold my ſeruant whom I haue choſen, my beloued in whom my ſoule delighteth: I will put my Spirit on him, and hee ſhall ſhew [c] iudgement to the Gentiles.

19 He ſhall not ſtriue, nor cry, neither ſhall any man heare his voyce in the ſtreetes.

20 A bruiſed reede ſhall hee not breake, and ſmoking flaxe ſhall he not quench, till he [d] bring forth iudgement vnto victorie.

21 And in his Name ſhall the Gentiles truſt.

22 ¶ ✠ [4] Then was brought to him one poſſeſſed with a deuill, *both* blinde and dumbe, and he healed him, ſo that he *vvhich vvas* blind and dumbe, both ſpake and ſaw.

1 Of the true ſanctifying of the Sabbath, and the abrogating of it.

∵ *Marke 2,23. luke 6,1.*

* *Deut.23,25.*

* *1 Sam.21,6.*

a *The Hebrewes call it bread of faces, becauſe it ſtood before the Lord all the weeke vpon the golden table appointed to that ſeruice, Leuit.24,6.*

* *Exod.20,33. leuit. 8,31. and 24,9.*

✠ *Num.28,9.*

b *When the Prieſts doe Gods ſeruice vpon the Sabbath day, yet they breake not the Law: much leſſe doth the Lord of the Sabbath breake the Sabbath.*

✠ *Hoſe 6,7. chap.9,13.*

* *Marke 3,1. Luke 6,6.*

2 The cermonies of the Law are not againſt the loue of our neighbour.

3 How farre and in what reſpect we may giue place to the vnbridled rage of the wicked.

* *Iſai.42,1.*

c *By iudgement is ment a ſetled ſtate becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition. which thing whereſoeuer it is done, the Lord is ſaid to reigne and iudge there, that is to ſay, to gouerne and rule matters.*

d *Hee ſhall pronounce ſentence and iudgement, maugre the world and Satan, and ſhew himſelfe conquerour ouer all his enemies.*

✠ *Luke 11,14.*

4 A trueth be it neuer ſo manifeſt, is ſubiect to the ſlaunder of the wicked: yet notwithſtanding it ought to be auouched ſtoutly.

23 And all the people were amaſed, and ſayd, Is not this that ſonne of Dauid?

24 But when the Phariſes heard it, they ſayd, ♣ This man caſteth the deuils no otherwiſe out but through Beelzebub the prince of deuils.

♣ Chap. 9,34. Marke 3,22. Luke 11,15.

5 The kingdome of Chriſt and the kingdome of the deuill cannot conſiſt together.

25 5 But Ieſus knew their thoughts, and ſayd to them, Euery kingdome diuided againſt it ſelfe, is brought to nought, and euery citie or houſe diuided againſt it ſelfe ſhall not ſtand.

26 So if Satan caſt out Satan, hee is diuided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I through Beelzebub caſt out deuils, by whom doe your children caſt them out? Therefore they ſhall be your iudges.

28 But if I caſt out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a ſtrong mans houſe and ſpoyle his goods, except he firſt bind the ſtrong man, and then ſpoyle his houſe?

30 He that is not with me, is againſt me: and he that gathered not with me, ſcattereth.

31 ♣ Wherefore I ſay vnto you, Euery ſinne and blaſphemy ſhall be forgiuen vnto men: but the blaſphemie *againſt* the holy Ghoſt ſhall not be forgiuen vnto men.

♣ Marke 3,28, 29. Luke 12,10. 1. Iohn 5. 16.

32 And whoſoeuer ſhall ſpeake a word againſt the ſonne of man, it ſhall be forgiuen him: 6 but whoſoeuer ſhall ſpeake againſt the holy Ghoſt, it ſhall not be forgiuen him, neither in this world, nor in the world to come.

6 Of blaſphemie againſt the holy Ghoſt.

33 Either make the tree good, and his fruite good: or els make the tree euill, & his fruit euill: for the tree is knowen by the fruit.

34 7 O generations of vipers, how can you ſpeake good things, when ye are euill? For of the ❦ abundance of the heart the mouth ſpeaketh.

7 Hypocrites at the length bewray themſelues euen by their owne mouth.

❦ Luke 6,45.

35 A good man out of the good treaſure of his heart bringeth foorth good things: & an euill man out of an euil treaſure, bringeth forth euill things.

36 But I ſay vnto you, that of euery [e] idle worde that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement.

e Vaine and vnprofitable trifles which the moſt part of men ſpend their liues in.

37 For by thy wordes thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.

38 ¶ 8 * Then anſwered certain of the Scribes and of the Phariſes, ſaying, Maſter, we would ſee a ſigne of thee.

8 Againſt froward deſires of miracles.

* Chap. 16,1. Luke 11,29. 1. cor. 1,22.

39 But he anſwered and ſaid vnto them, An euill and [f] adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue that ſigne of the Prophet Ionas.

f Baſtard, which fell from Abrahams faith, or forſooke the true worſhip of God.

40 * For as Ionas was three dayes and three nights in the whales belly: ſo ſhall the ſonne of man be three dayes and three nights in the heart of the earth.

* Ionas 1,17.

9 Chriſt teacheth by the ſorowfull example of the Iewes, that there are none more miſerable then they which put out the light of the Goſpel which was kindled in them.

41 9 The men of Nineue ſhall riſe in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

* Ionas 3,5.

42 ♣ The Queene of the [g] South ſhall riſe in iudgement with this generation, and ſhall condemne it: for ſhe came from the [h] vtmoſt parts of the earth to heare the wiſedome of Salomon: and behold, a greater then Salomon *is* here.

♣ 1. Kings 10,1. 2 chron. 9, 1.

g He meaneth the Queene of Saba: whoſe countrey is South in reſpect of the land of Iſrael, 1. King. 10.

h For Saba is ſituate in the vtmoſt coaſt of happy Arabia vpon the mouth of the Arabian ſea.

43 ¶ ♣ Now when the vncleane ſpirit is gone out of a man, he walketh throughout dry places, ſeeking reſt, and findeth none.

♣ Luke 11,24.

44 Then hee ſayth, I will returne into mine houſe from whence I came: and when he is come, he findeth it emptie, ſwept and garniſhed.

45 ¶ Then he goeth, and taketh vnto him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwell there: ♣ and the end of that man is worſe then the beginning. Euen ſo ſhall it be with this wicked generation.

♣ Heb. 6,4,5. and 10, 26. 2. Pet. 2,20.

46 ¶ 10 ♣ While he yet ſpake to the multitude, behold, his mother, and his brethren ſtood without, deſiring to ſpeake with him.

10 Chriſt teacheth by his owne example, how that all things ought to be ſet apart in reſpect of Gods glory.

♣ Marke 3,31. Luke 8,20.

47 Then one ſayd vnto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

48 But he anſwered, and ſaid to him that told him, Who is my mother, & who are my brethren?

49 11 And he ſtretched forth his hand toward his diſciples & ſaid, Behold my mother, & my brethrē.

11 None are more neere vnto vs, then they that are of the houſhold of faith.

50 For whoſoeuer ſhall doe my Fathers will which is in heauen, the ſame is my brother and ſiſter and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Ieſus ſpake in parables. 18 The expoſition of the parable. 24 The parable of the tares. 31 Of the muſtard ſeed. 33 Of the leauen. 44 Of the hidden treaſure. 45 Of the pearle, 47 Of the draw net caſt into the ſea. 53 Chriſt is not receiued of his countrey men the Nazarites.

THe ❦ ſame day went Ieſus out of the houſe, and ſate by the ſea ſide.

❦ Marke 4,1. Luke 8,4.5.

2 1 And great multitudes reſorted vnto him, ſo that he went into a ſhip, and ſate downe: and the whole multitude ſtood on the ſhore.

1 Chriſt ſheweth in putting foorth this parable of the Sower, that the ſeed of life which is ſowen in the world, commeth not on ſo well in one as in another, and the reaſon is, for that men for the moſt part either doe not receiue it, or ſuffer it not to ripen.

3 Then he ſpake many things to them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And as he ſowed, ſome fell by the way ſide, and the foules came and deuoured them vp.

5 And ſome fell vpon ſtony ground, where they had not much earth, and anon they ſprung vp, becauſe they had no depth of earth.

6 And when the ſunne was vp, they were parched, and for lacke of rooting withered away.

7 And ſome fell among thornes, and the thornes ſprung vp, and choked them.

8 And ſome againe fell in good ground, and brought forth fruit, one *corne* an hundreth fold, ſome ſixtie fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the diſciples came, and ſayd to him, Why ſpeakeſt thou to them in parables?

11 2 And he anſwered and ſayd vnto them, Becauſe it is giuen vnto you to know the ſecrets of the kingdome of heauen, but to thē it is not giuen.

2 The gift of vnderſtanding and of faith is proper to the elect, and all the reſt are blinded through the iuſt iudgement of God.

12 * For whoſoeuer hath, to him ſhalbe giuen, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhalbe takē away euen that he hath.

* Chap. 25,19.

13 Therefore ſpeake I to them in parables, becauſe they ſeeing, doe not ſee: and hearing, they heare not, neither vnderſtand.

14 So in them is fulfilled the prophecie of Eſaias, which *prophecie* ſaith, * By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing yee ſhall ſee, and ſhall not perceiue.

* Eſai. 6,9. marke 4,12. luke 8,10. Iohn 12, 40. acts 28,26. Rom. 11,8.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, leaſt they ſhould ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their hearts, and ſhould returne, that I might heale them.

16 3 But bleſſed *are* your eyes, for they ſee: and your eares, for they heare.

3 The condition of the Church vnder and ſince Chriſt, is better then it was in the time of the Fathers vnder the Law.

17 * For verely I ſay vnto you, that many Prophets, and righteous men haue deſired to ſee thoſe things which yee ſee, and haue not ſeene *them*, and to heare thoſe things which yee heare, and haue not heard *them*.

* Luke 10,24.

* *Mar.4.15. Luke 8.11.*

18 ¶ * Heare ye therefore the parable of the Sower.

19 Whenſoeuer any man heareth the word of that kingdome, and vnderſtandeth it not, that euill one commeth, and catcheth away that which was ſowen in his [a] heart: and this is hee which hath receiued the ſeed by the way ſide.

[a] Though there be mention made of the heart, yet this ſowing is referred to hearing without vnderſtanding. For whether the ſeed be receiued in the heart or no, yet he that ſoweth, ſoweth to the heart.

20 And hee that receiued ſeede in the ſtony ground, is he which heareth the word, and incontinently with ioy receiueth it,

21 Yet hath he no roote in himſelfe, and dureth but a ſeaſon: for aſſoone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.

22 And he that receiued the ſeed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulneſſe of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the ſeed in the good ground, is he that heareth the word, and vnderſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixtie folde, and ſome thirtie fold.

24 ¶ 4 Another parable put hee foorth vnto them, ſaying, The kingdome of heauen is like vnto a man which ſowed good ſeed in his field.

4 Chriſt ſheweth in another parable of the euill ſeed mixt with ẏ good, that the Church ſhall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the reſtoring of all things to come, and therefore the faithfull haue to arme themſelues with patience and conſtancy.

25 But while men ſlept, there came his enemy and ſowed tares among the wheate, and went his way.

26 And when the blade was ſprung vp, and brought forth fruit, then appeared the tares alſo.

27 Then came the ſeruants of the houſholder, and ſayde vnto him, Maſter, ſowedſt thou not good ſeede in thy field? from whence then hath it tares?

28 And he ſayd vnto them, Some enuious man hath done this. Then the ſeruants ſayd vnto him, Wilt thou then that we go and gather them vp?

29 But he ſayd, Nay, leaſt while ye goe about to gather the tares, ye plucke vp alſo with them the wheate.

30 Let both grow together vntill the harueſt, & in time of harueſt I will ſay to the reapers, Gather ye firſt the tares, and bind them in ſheaues to burne them: but gather the wheat into my barne.

31 ¶ ♣ 5 Another parable he put foorth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his field:

♣ *Marke 4.30. Luke 13.19.*

5 God beginneth his kingdome with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth.

32 Which in deed is the leaſt of all ſeeds: but when it is growen, it is the greateſt among herbs, and it is a tree, ſo that the birds of heauen come and build in the branches thereof.

33 ¶ ∵ Another parable ſpake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

∵ *Luke 13.21.*

34 ¶ * All theſe things ſpake Ieſus vnto the multitude in parables, and without parables ſpake he not vnto them,

* *Mar.4.33.34.*

35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, ✻ I will open my mouth in parables, and wil vtter the things which haue bene kept ſecret from the foundation of the world.

✻ *Pſal.78.2.*

36 Then ſent Ieſus the multitude away, and went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of that field.

37 6 Then anſwered he, and ſayd to them, Hee that ſoweth the good ſeed, is the ſonne of man,

6 He expoundeth the former parable of the good and euill ſeed.

38 And the field is the world, and the good ſeed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that ſoweth them, is the deuill, ✤ and the harueſt is the end of the world, and the reapers be the Angels.

✤ *Ioel 3.13. Reuel.14.15.*

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world.

41 The Sonne of man ſhall ſend forth his Angels, and they ſhal gather out of his kingdome all things that offend, and them which doe iniquity,

42 And ſhall caſt them into a fornace of fire. There ſhalbe wailing and gnaſhing of teeth.

43 ♣ Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

♣ *Dan.12.3.*

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and ſelleth all that he hath, and buyeth that field.

7 Few men vnderſtand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that ſeeketh good pearles,

46 Who hauing found a pearle of great price, went and ſold all that he had and bought it.

47 ¶ 8 Againe, the kingdome of heauen is like vnto a draw net caſt into the ſea, that gathereth of all kindes *of things*.

8 They are many in the Church, which notwithſtanding are not of the Church, and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

48 Which, when it is full, men draw to land, and ſit and gather the good into veſſels, and caſt the bad away.

49 So ſhall it be at the end of the world. The Angels ſhall goe foorth, and ſeuer the bad from among the iuſt,

50 And ſhall caſt them into a fornace of fire: there ſhalbe wailing and gnaſhing of teeth.

51 ¶ 9 Ieſus ſayd vnto them, Vnderſtand yee all theſe things? They ſayd vnto him, Yea, Lord.

9 They ought to be diligent, which haue not onely to be wiſe for themſelues, but to diſpenſe the wiſedome of God to others.

52 Then ſayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an houſholder, which bringeth foorth out of his treaſure things both new and old.

53 ¶ And it came to paſſe, that when Ieſus had ended theſe parables, he departed thence,

54 ∵ 10 And came into his owne countrey, and taught them in their Synagogue, ſo that they were aſtonied, and ſayd, Whence commeth this wiſedome and great workes vnto this man?

∵ *Marke 6.1. Luke 4.16.*

10 Men doe not onely ſinne of ignorance, but alſo wittingly and willingly lay ſtumbling blockes in their owne wayes, that when God calleth them, they may not obey, and ſo moſt plainely deſtroy and caſt away themſelues.

55 Is not this the carpenters ſonne? Is not his mother called Marie, * and his brethren Iames and Ioſes, and Simon, and Iudas?

* *Iohn 6.42.*

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him, Then Ieſus ſayd to them, ✻ A Prophet is not without honour, ſaue in his owne countrey, and in his owne houſe.

✻ *Marke 6.4. Luke 4.24. Iohn 4.44.*

58 And he did not many great workes there, for their vnbeliefes ſake.

CHAP. XIIII.

1 Herods iudgement of Chriſt. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Ieſus departeth. 18 Of the fiue loaues, &c. 23 Chriſt prayeth. 24 The Apoſtles toſſed with the waues. 29 Faith. 30 Peter in ieopardie. 36 The hemme of Chriſts garment.

AT * 1 that time Herod the Tetrarch heard of the fame of Ieſus,

* *Marke 6.14. Luke 9.7.*

1 Here is in Iohn an example of an inuincible courage, which all faithfull Miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable ſlauerie which haue once giuen themſelues ouer to pleaſures: in Herodias and her daughter, an example of whorelike wantonneſſe, and womanlike crueltie.

2 And ſayd vnto his ſeruants, This is that Iohn Baptiſt, he is riſen againe from the dead, and therefore great [a] works are wrought by him.

3 ♣ For ~~Herod had~~ taken Iohn, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For Iohn ſayd vnto him, It is not ♣ lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, becauſe they counted him as a ∵ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

7 Wherefore hee promiſed with an oath, that he would giue her whatſoeuer ſhe would aske.

8 And ſhe being before inſtructed of her mother, ſayd, Giue mee here Iohn Baptiſts head in a platter.

9 And the king was ſory: neuertheles, becauſe of the oath, and them that ſate with him at the table, he commanded it to be giuen *her*,

10 And ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a platter, and giuen to the mayd, and ſhee brought it vnto her mother.

12 And his diſciples came, and tooke vp the body, and buried it, and went and told Ieſus.

13 * And when Ieſus heard it, hee departed thence by ſhip into a deſert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 [2] And Ieſus went forth and ſaw a great multitude, and was mooued with compaſſion toward them, and he healed their ſicke.

15 ¶ And when euen was come, ✱ his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Ieſus ſayd to them, They haue no need to goe away: giue ye them to eat.

17 Then ſayd they vnto him, Wee haue here but fiue loaues, and two fiſhes.

18 And he ſayd, Bring them hither to me.

19 And hee commaunded the multitude to ſit downe on the graſſe, and tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and bleſſed, and brake, & gaue the loaues to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thouſand men, beſide women and little children.

22 ¶ And ſtraightway Ieſus compelled his diſciples to enter into a ſhip, and to goe ouer before him, while he ſent the multitude away.

23 And aſſoone as he had ſent the multitude away, he went vp into a mountaine alone to pray: and ✱ when the euening was come, hee was there alone.

24 [3] And the ſhip was now in the mids of the ſea, and was toſſed with waues: for it was a contrary wind.

25 And in the [c] fourth watch of the night, Ieſus went vnto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit, and cried out for feare.

27 But ſtraightway Ieſus ſpake vnto them, ſaying, Be of good comfort, It is I: be not afraid.

28 [4] Then Peter anſwered him, and ſayd, Maſter, if it be thou, bid mee come vnto thee on the water.

29 And he ſayd, Come. And when Peter was come downe out of the ſhip, hee walked on the water to goe to Ieſus.

30 But when he ſaw a mightie winde, he was afraid: and as he began to ſinke, he cried, ſaying, Maſter, ſaue me.

31 So immediatly Ieſus ſtretched foorth his hand, and caught him, and ſayd to him, O thou of little faith, wherefore diddeſt thou doubt.

32 And aſſoone as they were come into the ſhip, the winde ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a trueth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And when the men of that place knew him, they ſent out into all that countrey round about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandements and traditions of men. 12 Offences. 13 The plant which is rooted vp. 14 Blinde leading the blind. 18 The heart. 22 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 32 4000 men fedde. 36 Thankeſgiuing.

THen [1] came to Ieſus the Scribes and Phariſes, which were of Ieruſalem, ſaying,

2 ♣ Why doe thy diſciples tranſgreſſe the tradition of the Elders? for they [a] waſh not their hands when they eate bread.

3 [2] But he anſwered and ſayd vnto them, Why doe yee alſo tranſgreſſe the commaundement of God by your tradition?

4 ∵ For God hath commaunded, ſaying, [b] Honour thy father and mother: * and hee that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoeuer ſhall ſay to father or mother, By the gift that is *offered* by me, thou mayeſt haue profit,

6 Though he honour not his father, or his mother, *ſhalbe free*: thus haue ye made the commandement of God of no [d] authoritie by your tradition.

7 [3] O hypocrites, Eſaias prophecied well of you, ſaying,

8 ✱ This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worſhip me, teaching *for* doctrines, mens precepts.

10 [4] Then hee called the multitude vnto him, and ſaid to them, Heare and vnderſtand.

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[a] *By works he meaneth that force and power, whereby works are wrought and not the works, as is ſeene oft before.*

♣ *Marke 6,17. Luke 3,19.*

♣ *Leuit.18,16. and 20,21.*

∵ *Chap. 21.26.*

[b] *There were three Herods: the firſt of them was Antipaters ſonne, who is alſo called Aſcalonius, in whoſe reigne Chriſt was borne, and hee it was that cauſed the children to be ſlaine. The ſecond was called Antipas, Magnus his ſonne, whoſe mothers name was Malthaca or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion, when Archelaus was baniſhed to Vienna in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and hee it was that ſlew Iames.*

* *Marke 6,32. Luke 9,10.*

[2] Chriſt refreſheth a great multitude with fiue loaues and two little fiſhes, ſhewing thereby, that they ſhall want nothing, which ſay all things aſide & ſeeke the kingdome of heauen.

✱ *Marke 6,35. Luke 9,12. Iohn 6,5.*

✱ *Mar. 6,45,46,47. Iohn 6,16,17.18.*

[3] We muſt ſaile euen thorow mighty tempeſts, and Chriſt will neuer forſake vs, ſo that we goe whither he hath commanded vs.

[c] *By the fourth watch is meant the time neere to day breaking: for in old time they diuided the night into foure watches, in which they ſcouted.*

[d] *A ſpirit, as it is here taken, is that which a man imagineth to himſelfe vainely in his mind, perſwading himſelfe that he ſeeth ſome thing, and ſeeth nothing.*

[4] By faith we tread vnder our feete euen the tempeſts themſelues: but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercy hath giuen.

* *Marke 6.54.*

[e] *This Genezareth was a lake nigh to Capernaum, which is alſo called the ſea of Galile, and Tiberias, ſo that the countrey it ſelfe grew to be called by that name.*

[5] In that that Chriſt healeth the ſicke, we are giuen to vnderſtand that we muſt ſeeke remedy for ſpirituall diſeaſes at his hands: and that we are bound not onely to run our ſelues, but alſo to bring others to him.

[1] None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.

♣ *Marke 7,1.*

[a] *Which they receiued of their anceſtors from hand to hand, or their elders allowed, which were the gouernors of the Church.*

[2] Their wicked boldneſſe, in corrupting the commandements of God, and that vpon pretence of godlineſſe, and vſurping authoritie to make lawes, is here reproued.

∵ *Exod.20.12. deut. 5,16. Epheſ.6.2.*

[b] *By honour is meant all kinde of ductie which children owe to their parents.*

* *Exod.21,17. leu.20,9. pro.20,20.*

[c] *The meaning is this: whatſoeuer I beſtow vpon the Temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Phariſees of our time ſay) it ſhall be meritorious for thee: for vnder this colour of religion, they raked all to themſelues, as though that hee that had giuen any thing to the Temple, had done the ductie of a childe.*

[d] *You made it of no power and authoritie as much as lay in you: for otherwiſe the commaundements of God ſtand faſt in the Church of God, in deſpite of the world and Satan.*

[3] The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things. ✱ *Eſai 29.13.*

[4] Chriſt teacheth vs that hypocriſie of falſe teachers which deceiue our ſoule, is not to be borne withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them.

11 ✤ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth that defileth the man.

12 ¶ Then came his diſciples, and ſayd vnto him, Perceiueſt thou not, that the Phariſes are offended in hearing *this* ſaying?

13 But he anſwered and ſaid, ✤ Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.

14 Let them alone, they be the * blinde leaders of the blind: and if the blind leade the blind, both ſhall fall into the ditch

15 ¶ * Then anſwered Peter, and ſaid to him, Declare vnto vs this parable.

16 Then ſaid Ieſus, Are ye yet without vnderſtanding?

17 Perceiue ye not yet, that whatſoeuer entreth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart ❋ come euill thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlaunders.

20 Theſe are the things which defile ẏ man: but to eat with vnwaſhen hands, defileth not the man.

21 * And Ieſus went thence, and departed into the [e] coaſts of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the ſame coaſtes, & cried, ſaying vnto him, Haue mercy on me, O Lord, the ſonne of Dauid: my daughter is miſerably vexed with a deuil.

23 [5] But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe cryeth after vs.

24 But he anſwered, and ſaid, I am not ſent, but vnto the ✤ loſt ſheepe of the [g] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord helpe me.

26 And he anſwered, and ſaid, It is not good to take the childrens bread, and to caſt it to whelpes.

27 But ſhe ſayd, Trueth, Lord: yet indeede the whelps eate of the crummes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſayd vnto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ [6] So Ieſus ✤ went away from thence, and came neere vnto the ſea of Galile, and went vp in a mountaine and ſate downe there.

30 And great multitudes came vnto him ✤ hauing with them, halt, blinde, dumme, [h] maimed, and many other, and caſt them downe, at Ieſus feet, and he healed them.

31 In ſo much that the multitude wondered, to ſee the dumme ſpeake, the maimed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 * [7] Then Ieſus called his diſciples vnto him, and ſaid, I haue compaſſion on this multitude, becauſe they haue [i] continued with me already three dayes, and haue nothing to eate: and I will not let them depart faſting, leaſt they faint in the way.

33 And his diſciples ſayd vnto him, Whence ſhould wee get ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude!

34 And Ieſus ſaid vnto them, How many loaues haue ye? And they ſaid, Seuen, & a few little fiſhes.

✤ Mark. 7, 18.
✤ Iohn 15, 2.
* Luke 6. 39.
❋ Marke 7, 10.
❋ Gene. 6, 5. and 8, 21. mar. 7, 21.
* Mar. 7, 24.
e *Coaſtes which were neere to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.*
f *Of the flocke of the Canaanites, which dwelled in Phenicia.*
5 In that that Chriſt doth ſometimes as it were ſtoppe his eares againſt the prayers of his Saints, hee doeth it for his glory and our profite.
✤ Chap. 10, 6.
g *Of the people of Iſrael, which people was diuided into tribes, but all thoſe tribes came of one houſe.*
6 Chriſt ceaſeth not to be beneficiall euen there where he is contemned, and in the middeſt of wolues he gathered together and foſtereth his flocke.
✤ Marke 7, 31.
✤ Eſai. 35, 5.
h *Whoſe members were weakened with the palſie, or by nature, for afterward it is ſayd, he healed them. Now Chriſt was wont to heale in this wiſe, that ſuch members as were weaked, he reſtored to health, and yet he could eaſily if he had would, haue giuen them handes and feete and other members which wanted them.*
❋ Marke 8, 1.
7 By doing againe this miracle, Chriſt ſheweth that he will neuer be wanting to them that follow him, no not in the wilderneſſe.
i *Goe not from my ſide.*

35 Then hee commaundeth the multitude [k] to ſit downe on the ground.

36 And tooke the ſeuen loaues, and the fiſhes, and gaue thanks, and brake *them*, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſufficed, & they tooke vp of the fragments that remained, ſeuen [l] baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women, and litle children.

39 Then *Ieſus* ſent away the multitude, and tooke ſhip, and came into the parts of Magdala.

CHAP. XVI.

1 The ſigne of Ionas. 6 The leauen of the Phariſes, 12 for their doctrine. 13 The peoples opinion of Chriſt. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Chriſt foreſheweth his death. 24 The forſaking of our ſelfe, and the croſſe. 25 To loſe the life.

THen [1] ✤ came the Phariſes and Sadduces, and did [a] tempt *him*, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, & ſaid vnto them, When it is euening, ye ſay, Faire weather, for the ſkie is red.

3 ✤ And in the morning, *ye ſay*, To day *ſhall be* a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the [b] face of the ſkie, and can ye not *diſcerne* the ſignes of the times?

4 ❋ The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be giuen it, but [c] that ſigne of the Prophet ✤ Ionas: ſo he left them, and departed.

5 ¶ [2] And when his diſciples were come to the other ſide, they had * forgotten to take bread *vvith them*.

6 Then Ieſus ſayd vnto them, Take heede and beware of the leauen of the Phariſes & Sadduces.

7 And they reaſoned among themſelues, ſaying, *It is* becauſe we haue brought no bread.

8 But Ieſus [d] knowing it, ſayd vnto them, O ye of litle faith, why reaſon yee *thus* among your ſelues, becauſe you haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were * fiue thouſand *men*, and how many baskets tooke ye vp?

10 Neither the ſeuen loaues when there were ✤ foure thouſand *men*, and howe many baſkets tooke ye vp?

11 Why [f] preceiue ye not that I [g] ſayd not vnto you concerning bread, that yee ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtood they that he had not ſayd that they ſhould beware of the leauen of bread, but of the doctrine of the Phariſes, and Sadduces.

13 ¶ ✤ [3] Now when Ieſus came into the coaſtes of [h] Ceſarea Philippi, hee aſked his diſciples, ſaying, Whom doe men ſay that I, the ſonne of man, am?

14 And they ſayd, Some *ſay*, [i] Iohn Baptiſt: and ſome, Elias: and others, Ieremias, or one of the Prophets.

15 He ſayd vnto them, But whom ſay yee that I am?

16 Then Simon Peter anſwered, & ſaid, ❦ Thou art that Chriſt, the ſonne of the liuing God.

17 [4] And Ieſus anſwered, and ſayd to him,

k *Word for word, to lie downe backward, as rowers doe when in rowing they drawe their oares to them.*
l *A kinde of veſſell wrought with twigs.*
1 The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but do what they can, Chriſt beareth away the victorie, and triumpheth ouer them.
✤ Chap. 12, 38. marke 8, 11.
a *To try whether he could doe that which they deſired, but their purpoſe was naught, for they thought to finde ſome thing in him by that meanes wherevpon they might haue iuſt occaſion to reprehend him: or els diſtruſt and curioſitie mooued them ſo to doe, for by ſuch meanes alſo is God ſayd to be tempted, that is to ſay, prouoked to anger, as though men would ſtriue with him.*
✤ Luke 12, 54.
b *The outward ſhew and countenance as it were of all things, is called in the Hebrewes tongue, a face.*
❋ Chap. 12, 39.
c *The article ſheweth the notableneſſe of the deede.*
✤ Ionas 1, 17.
2 Falſe teachers muſt be taken heed of.
* Marke 8, 14. luke 2, 1.
d *Not by others, but by vertue of his diuinitie.*
e *That fiue thouſand men were filled with ſo many loaues?*
* Chap. 14, 17. Iohn. 6. 9.
✤ Chap. 15. 34.
f *A demaund or queſtion ioyned with admiration.*
g *Said, for commaunded.*
✤ Mar. 8. 27. luke 9. 18.
3 There are diuers iudgements and opinions of Chriſt, notwithſtanding hee is knowne of his alone.
h *There were two Ceſareas, the one called Stratonis vpon the ſea Mediterranie, which Herod built ſumptuouſly in the honour of Octauius, Ioſ. lib. 15. the other was Ceſarea Philippi, which Herod the great the Tetrarches ſonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ioſ. l. 15.*
i *As Herod thought.*
❦ *Ioſ. 6. 69.*
4 Faith is of grace, not of nature.

Bleſſed art thou, Simon, the ſonne of Ionas: for [k] fleſh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 [5] And I ſay alſo vnto thee, that thou art ✣ [l] Peter, and vpon this rocke will I build my Church: & the[m] gates of hel ſhall not ouercome it.

19 [6] And I ✣ will giue vnto thee the [n] keyes of the Kingdome of heauen, and whatſoeuer thou ſhalt [o] bind vpon earth, ſhallbe bound in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen.

20 [7] Then he charged his diſciples, that they ſhould tell no man that he was Ieſus that Chriſt.

21 ¶ [8] From that time foorth Ieſus began to ſhew vnto his diſciples, that he muſt go vnto Hieruſalem, and ſuffer many things of the [p] Elders, and of the hie Prieſts, and Scribes, and be ſlaine and be raiſed againe the third day.

22 Then Peter [q] tooke him aſide, and began to rebuke him, ſaying, Maſter, pittie thy ſelfe: this ſhall not be vnto thee.

23 [9] Then he turned backe, and ſayd vnto Peter, Get thee behinde me, [r] Satan: thou art an offence vnto me, becauſe thou [ſ] vnderſtandeſt not the things that are of God, but the things that are of men.

24 [10] Ieſus then ſayd to his diſciples, * If any man will follow me, let him forſake himſelf: and take vp his croſſe, and follow me.

25 For * whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, ſhall [t] finde it.

26 * For what ſhall it profite a man though he ſhould winne the whole world, if he loſe his owne ſoule? or what ſhall a man giue for recompence of his ſoule?

27 For the ſonne of man ſhall come [u] in the glory of his Father with his Angels, & * then ſhall he giue to euery man according to his deeds.

28 ♣ Verely I ſay vnto you, there be ſome of them that ſtand here, which ſhall not taſte of death, till they haue ſeene the Sonne of man come in his [x] kingdome.

[k] *By this kinde of ſpeech is ment mans naturall procreation vpon the earth, the creature not being deſtroyed which was made, but deformed through ſinne: So then this is the meaning: this was not reuealed to thee by any vnderſtanding of man, but God ſhewed it thee from heauen.*

5 That is true faith, which confeſſeth Chriſt, the vertue whereof is inuiſible.

✣ Iohn 1,42.

[l] *Chriſt ſpake in the Syrian tongue, and therefore vſed not this deſcanting betwixt Petros, which ſignifieth Peter, and Petra, which ſignifieth a rocke, but in both places vſed this word Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Chriſt the Petra, that is, the rocke and foundation: or els he gaue his name Peter, becauſe of the confeſſion of his faith, which is the Churches as well as his, as the olde fathers witnes: For ſo ſaith Theoph. That confeſſion which thou haſt made, ſhallbe the foundation of the beleeuers.*

[m] *The enemies of the Church are compared to a ſtrong kingdome, and therefore by Gates, are meant cities which are made ſtrong with counſaile and fortreſſes, and this is the meaning, whatſoeuer Satan can doe by counſell or ſtrength. So doeth Paul, 2. Cor. 10,4. call them ſtrong holds.* 6 The authoritie of the Church is from God. ✣ Iohn 20.21. [n] *A metaphore taken of ſtewards which cary the keyes: and here is ſet foorth the power of the miniſters of the word, as Eſai. 12. 22. and that power is common to all miniſters, as Chap. 18.18 and therefore the miniſters of the Goſpel may rightly be called the key of the kingdome of heauen.* [o] *They are bound whoſe ſinnes are reteyned, heauen is ſhut againſt them, becauſe they receiued not Chriſt by faith: on the other ſide, howe appie are they, to whom heauen is open, which imbrace Chriſt, and are deliuered by him, and become fellow heires with him.* 7 Men muſt firſt learne and then teach. 8 The mindes of men are in time to be prepared and made ready againſt the ſtumbling blocke of perſecution. [p] *It was a name of dignitie and not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim.* [q] *Tooke him by the hand and led him aſide, as they vſe to doe, which meane to talke familiarly with one.* 9 Againſt a prepoſterous zeale. [r] *The Hebrewes call him Satan, that is to ſay, an aduerſarie, whom the Grecians call diabolos, that is to ſay, ſlanderer, or tempter: but it is ſpoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightneſſe and pride reſiſt the will of God.* [ſ] *By this word we are taught that Peter ſinned, through a falſe perſwaſion of himſelfe.* 10 No men prouide worſe for themſelues, then they that loue themſelues more then God. * Chap. 10.38. marke 8.34. luke 9,23. and 14,27. * Chap. 10.39. mar. 8.35. luke 9,24,25,26. and 17,33. [t] Shall gaine himſelfe: And this is his meaning, they that denie Chriſt to ſaue themſelues, doe not onely not gaine that which they looke for, but alſo loſe the thing they would haue kept, that is themſelues, which loſſe is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth farre otherwiſe with them. * Iob 12.25. [u] Like a King, as Chap. 6, 29. * Pſal. 62,12. rom. 2.6. ♣ Mar. 9. 1. luke 9, 27. [x] By his kingdome is vnderſtood the glory of his aſcenſion, and what followeth thereof, Ephe. 4, 10. or the preaching of the Goſpel, Mar. 9, 1.

CHAP. XVII.

1 The transfiguration of Chriſt. 5 Chriſt ought to be heard. 11 Elias. 13 Iohn Baptiſt. 17 The vnbeleefe of the Apoſtles. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt foretelleth his paſſion. 24 He payeth tribute.

ANd ✣ 1 [a] after ſixe dayes, Ieſus tooke Peter and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart.

2 And was [b] transfigured before them: and his face did ſhine as the Sunne, and his cloathes were as white as the light.

3 And behold, there appeared vnto them Moſes, and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Ieſus, Maſter, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloud ſhadowed them: and behold, there *came* a voyce out of the cloud, ſaying, ♣ This is [c] that my beloued Sonne, in whom I am well pleaſed: heare him.

6 And when the diſciples heard that, they [d] fell on their faces, and were ſore afraid.

7 Then Ieſus came and touched them, and ſayd, Ariſe, and be not afraid.

8 And when they lifted vp their eyes, they ſaw no man, ſaue Ieſus onely.

9 ¶ And as they came downe from the mountaine, Ieſus charged them, ſaying, Shew the [e] viſion to no man, vntill the Sonne of man riſe againe from the dead.

10 * And his diſciples asked him, ſaying, Why then ſay the Scribes that * Elias muſt firſt come?

11 And Ieſus anſwered, and ſayd vnto them, Certainly Elias muſt firſt come, and reſtore all things.

12 But I ſay vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatſoeuer they would: likewiſe ſhall alſo the Sonne of man ſuffer of them.

13 Then the diſciples perceiued that he ſpake vnto them of Iohn Baptiſt.

14 ¶ * [2] And when they were come to the multitude, there came to him a certaine man, and [f] fell downe at his feete,

15 And ſayd, Maſter, haue pittie on my ſonne: for hee is [g] lunatike, & is ſore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy diſciples, and they could not heale him.

17 Then Ieſus anſwered, and ſayd, O generation faithleſſe, and crooked, how long now ſhall I be with you! how long now ſhall I ſuffer you! bring him hither to me.

18 And Ieſus rebuked the deuill, and he went out of him: and the childe was healed at that houre.

19 [3] Then came the diſciples to Ieſus apart, and ſayd, Why could not we caſt him out?

20 And Ieſus ſayd vnto them, Becauſe of your vnbeleefe: for * verely I ſay vnto you, if yee haue faith *as much* as *is* a graine of muſtard ſeede, yee ſhall ſay vnto this mountaine, Remooue hence to yonder place, and it ſhall remooue: and nothing ſhallbe vnpoſſible vnto you.

21 [4] Howbeit this kinde goeth not out, but by [h] prayer and faſting.

22 ¶ [5] And they ✣ being in Galile, Ieſus ſayd vnto them, The Sonne of Man ſhallbe deliuered into the handes of men.

23 And they ſhall kill him, but the third day ſhall he riſe againe: and they were very ſory.

✣ Marke 9, 2. Luke 9, 28.

1 Chriſt is in ſuch ſort humble in the Goſpel, that in the meane ſeaſon he is Lord both of heauen and earth.

[a] *Luke reckoneth eight dayes, conteining in that number the firſt and the laſt, and Matthew ſpeaketh but of them that were betwixt them.*

[b] *Changed into another hue.*

♣ Chap. 3,17. 2. petr. 1.17.

[c] *The article or the word, That, ſeuereth Chriſt from other children. For hee is Gods naturall Sonne, wee by adoption, therefore he is called the firſt begotten among the brethren, becauſe that although hee be of right the onely Sonne, yet is he chiefe among many in that he is the fountaine and head of the adoption.*

[d] *Fell downe flat on their faces and worſhipped him, as Chap. 2,11.*

[e] *Which they ſaw: otherwiſe the word, vſed in this place is properly ſpoken of that which is ſeene in a dreame.*

* *Marke 9, 11, 12.*

* *Mala. 4,5. chap. 11, 14.*

* *Mar. 9,14. Luke 9. 38.*

2 Men are vnworthy of Chriſt his goodneſſe, yet notwithſtanding hee regardeth them.

[f] *As men that make ſupplications vſed to doe.*

[g] *They that at certaine times of the moone are troubled with the falling ſicknes, or any other kinde of diſeaſe: but in this place, wee muſt ſo take it, that beſides the naturall diſeaſe, he had a deuiliſh phrenſie.*

3 Incredulitie and diſtruſt hinder and breake the courſe of Gods benefits.

* Luke 17,6.

4 The remedie againſt diſtruſt.

[h] *To giue vs to vnderſtand the watchfulnes and diligence of earneſt prayer, which cannot be without ſobrietie.* 5 Our mindes muſt be prepared more and more againſt the offence of the croſſe. ♣ Chap. 20, 17. Mar. 9,3. Luke 9,44. and 7, 24.

24 ¶6

24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter, and ſaid, Doeth [i] not your Maſter [k] pay [l] polle money?

25 He ſaid, Yes. And when he was come into the houſe, Ieſus preuented him, ſaying, What thinkiſt thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their [m] children, or of ſtrangers?

26 Peter ſaid vnto him, Of ſtrangers. Then ſaid Ieſus vnto him, Then are the children free.

27 Neuertheleſſe, leaſt we ſhould offend them: goe to the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greateſt in the kingdome of God. 5 To receiue a litle child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 11 The loſt ſheepe. 15 The telling of one his fault. 17 Excommunication. 21 Wee muſt alwayes pardon the brother that repenteth. 23 The parable of the king that taketh an account of his ſeruants.

THe ✣ ſame time the diſciples came vnto Ieſus, ſaying, Who is the greateſt in the kingdome of heauen?

2 [1] And Ieſus called a [a] little childe vnto him, and ſet him in the mids of them,

3 And ſaid, Verely I ſay vnto you, except yee be ✣ [b] conuerted, and become as little children, ye ſhall not enter into the kingdome of heauen.

4 Whoſoeuer therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the kingdome of heauen.

5 And whoſoeuer ſhall receiue one ſuch little childe in my Name, receiueth me.

6 ∵ [2] But whoſoeuer ſhall offend one of theſe little ones which beleeue in me, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the depth of the ſea.

7 [3] Woe be vnto the world becauſe of offences, for it muſt needs be that [c] offences ſhall come, but woe *be* to that man by whom the offence commeth.

8 ✱ Wherefore, if thy hand or thy foote cauſe thee to [d] offend, cut them off, and caſt *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be caſt into euerlaſting fire.

9 And if thine eye cauſe thee to offend, plucke it out and caſt it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be caſt into hell fire.

10 [4] See that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their ✣ Angels alwayes beholde the face of my Father which is in heauen.

11 For ✱ the Sonne of man is come to ſaue that which was loſt.

12 How thinke yee? ✣ If a man haue an hundreth ſheep, and one of them be gone aſtray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

13 And if ſo be that he finde it, verely I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray:

14 So is it not yͤ will of your Father which is in heauen, that one of theſe little ones ſhould periſh.

15 ¶ ✣ [5] Moreouer, if thy brother treſpaſſe againſt [e] thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou haſt wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the ✣ [f] mouth of two or three witneſſes, euery word may be [g] confirmed.

17 [6] And if hee [h] refuſe to heare them, tell it vnto the [i] Church: and if hee refuſe to heare the Church alſo, let him be vnto thee as an [k] heathen man, and a Publicane.

18 Verely I ſay vnto you, ✱ Whatſoeuer yee binde on earth, ſhall be bound in heauen: and ✱ whatſoeuer yee looſe on earth, ſhall be looſed in heauen.

19 Againe, verely I ſay vnto you, that if two of you ſhall [l] agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhalbe giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 [7] Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſinne againſt mee, and I ſhall forgiue him? ✱ vnto ſeuen times?

22 Ieſus ſaid vnto him, I ſay not to thee, Vnto ſeuen times, but, Vnto ſeuentie times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would taken an account of his ſeruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him [m] tenne thouſand talents.

25 And becauſe hee had nothing to pay, his lord commanded him to be ſolde, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The ſeruant therefore fell downe, and [n] worſhipped him, ſaying, Lord, [o] refraine thine anger toward me, and I will pay thee all.

27 Then that ſeruants lord had compaſſion, and looſed him, and forgaue him the debt.

28 But when the ſeruant was departed, he found one of his fellow ſeruants which ought him an hundreth pence, and hee layed hands on him, and thratled him, ſaying, Pay me that thou oweſt.

29 Then his fellowe ſeruant fell downe at his feete, and beſought him, ſaying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his *other* fellow ſeruants ſaw what was done, they were very ſory, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and ſaid to him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellow ſeruant, euen as I had pittie on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he ſhould pay all that was due to him.

35 So likewiſe ſhall mine heauenly Father doe

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[6] In that that Chriſt doeth willingly obey Ceſars edicts, he ſheweth that ciuill policie is not taken away by the Goſpel.

[i] *He denieth not, but he asketh.*

[k] *Ought he not to pay?*

[l] *They that were from twenty yeeres of age to fifty, payed halfe a ſicle of the Sanctuary, Exod. 30,13. This was an Attick didrachme which the Romanes exacted, after they had ſubdued Iudea.*

[m] *By children we muſt not vnderſtand ſubiects which pay tribute, but naturall children.*

[n] *The word here vſed, is ſtater, which is in value 4 didrachmes, every drachme is about fiue pence.*

✣ *Mar.9.34. luke 9.46.*

[1] Humbleneſſe of minde is the right way to preeminence.

[a] *A childe in yeeres.*

✣ *Chap.19.14. 1.corint.14.20.*

[b] *A kinde of ſpeech taken from the Hebrewes, and it is as much as, repent.*

∵ Mar.9,42. luke 17.2.

[2] We ought to haue great reſpect to our brethren be they neuer ſo baſe: and he that doeth otherwiſe, ſhallbe ſharpely puniſhed.

[3] A good man cannot but goe through the mids of offences, yet he muſt cut off all occaſion of offences.

[c] *Lets and hinderances which ſtop the courſe of good works. The Greeke word importeth thus much, things which we ſtumble at.*

✱ *Chap. 5,29.30. marke 9,45.*

[d] *Looke afore, chap 5,29.*

[4] The weaker that a man is, the greater care we ought to haue of his ſaluation, as God teacheth vs by his owne example.

✱ *Pſal.34.8.*

✱ *Luke 19,10.*

✣ *Luke 15,4.*

✣ *Leuit.19.7. luke 17.3. iames 5,19.*

[5] We muſt labour for concord, not to reuenge iniuries.

[e] *If his offence be ſuch, that thou onely knoweſt thy brothers offence.*

✣ *Deut.19 15. iohn 8,17. 2.cor.13. 1. Hebr.10.28.*

[f] *That is, by the word and witneſſe the mouth is ſometime taken for the word or ſpeech, Num. 23.16. and alſo for a ſtill witneſſe, to wit, when the matter ſpeaketh of it ſelfe, as beneath, chap.21.16.*

[g] *Sure and certaine.*

[6] He that contemneth the iudgement of the Church, contemneth God.

[h] *Word for word, do not vouchſafe to heare, or make as though he did not heare.*

[i] *He ſpeaketh not of any kinde of policie, but of an Eccleſiaſticall aſſembly, for he ſpeaketh afterward of the power of looſing and binding, which belonged to the Church, and he hath regard to the order vſed in thoſe dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9,22. and 12.42. and 16.2. and vſed caſting out of the Synagogue for a puniſhment, as we doe now excommunication.*

[k] *Prophane, and voyd of religion: ſuch men, the Iewes called Gentiles: whoſe company they ſhunned as they did the Publicanes.*

✱ 1.Cor.5.4. 2.theſſ. 3,14.

✱ iohn 20.24.

[l] *This word is tranſlated from the body to the minde, for it belongeth properly to ſong.*

[7] They ſhall finde God ſeuere and not to be pleaſed, which doe not forgiue their brethren, although they haue beene diuerſly and griuouſly iniured by them.

✱ Luke 17,4.

[m] *Here is ſet downe a very great ſumme of threeſcore hundred thouſand crownes, and a ſmall ſumme of tenne crownes, that the difference may be the greater, for there is no proportion betweene them.*

[n] *This was a ciuill reuerence which was very vſuall in the Eaſt.*

[o] *Yeelde not too much to thine anger againſt me: ſo is God called in the Scripture, ſlowe to anger, that is to ſay, gentle & one that refraineth the ſtorming of his minde, Pſalme 86,5. patient and of great mercie.*

vnto you, except ye forgiue from your heatts, each one to his brother their treſpaſſes.

CHAP. XIX.

2 The ſicke are healed, 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Chriſt. 17 God onely good. The Commandements muſt be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and follow Chriſt.

AND ✠ it came to paſſe, that when Ieſus had finiſhed theſe ſayings, he [a] departed from Galile, and came into the coaſts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to [b] put away his wife vpon euery occaſion?

4 And he anſwered and ſaid vnto them, Haue ye not read, ♣ that he which made *them* at the beginning, made them male and female,

5 And ſaide, * For this cauſe, ſhall a man leaue father and mother, and [c] cleave vnto his wife, and they which were [d] two, ſhallbe one fleſh?

6 Wherefore they are no more twaine, but one fleſh, Let not man therefore put aſunder that, which God hath [e] coupled together.

7 [2] They ſaid to him, Why did then * Moſes command to giue a bill of diuorcement, and to put her away?

8 He ſayd vnto them, Moſes [f] becauſe of the hardneſſe of your heart, [g] ſuffered you to put away your wiues: but from the beginning it was not ſo.

9 I ſay therefore vnto you, * that whoſoeuer ſhall put away his wife, except *it be* [h] for whoredome, and marry another, committeth adulterie: and whoſoeuer marrieth her which is diuorced, doeth commit adulterie.

10 *Then* ſaid his diſciples to him, If the [i] matter be ſo between man & wife, it is not good to marry.

11 [3] But he ſaid vnto them, All men cannot [k] receiue this thing, ſaue they to whom it is giuen.

12 For there are ſome [l] eunuches, which were ſo borne of *their* mothers belly: and there be ſome eunuches, which bee gelded by men: and there be ſome eunuches, which haue [m] gelded themſelues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] * Then were brought vnto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Ieſus ſaid, Suffer little children, and forbid them not to come to mee: for of ſuch is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] ✠ And beholde, one came and ſaid vnto him, Good Maſter, what good thing ſhall I do, that I may haue eternall life?

17 And he ſaid vnto him, Why called thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He ſaid vnto him, Which? And Ieſus ſaid, ♣ Theſe, Thou ſhalt not kill: Thou ſhalt not commit adulterie: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe.

19 Honour thy father, and mother: and, Thou ſhalt loue thy neighbour as thy ſelfe.

20 The yong man ſaid vnto him, I haue obſerued all theſe things from my youth. What lacke I yet?

21 Ieſus ſaid vnto him, If [n] thou wilt be perfite, goe, ſel that thou haſt, and giue it to the poore, and thou ſhalt haue treaſure in heauen, and come, and follow me.

22 And when the yong man heard that ſaying, hee went away ſorowfull: for hee had great poſſeſſions.

23 [6] Then Ieſus ſaid vnto his diſciples, Verely I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of heauen.

24 And againe I ſay vnto you, It is [o] eaſier for a [p] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his diſciples heard it, they were exceedingly amaſed, ſaying, Who then can bee ſaued?

26 And Ieſus beheld them, and ſaid vnto them, With men this is vnpoſſible, but with God all things are poſſible.

27 ¶ ✠ Then anſwered Peter, and ſaid to him, Behold, we haue forſaken all, and followed thee: what therefore ſhall we haue?

28 [7] And Ieſus ſaid vnto them, Verely I ſay to you, that when the Sonne of man ſhall ſit in the throne of his Majeſtie, ye which followed mee in the [q] regeneration, ♣ ſhall ſit alſo vpon twelue thrones, and iudge the twelue tribes of Iſrael.

29 And whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, he ſhall receiue an hundreth folde more, and ſhall inherite euerlaſting life.

30 [8] ∵ But many that are firſt, ſhallbe laſt, and the laſt *ſhall be* firſt.

✠ *Mar. 10. 1.*

[a] *Paſſed ouer the water out of Galile into the borders of Iudea.*

[1] The band of mariage ought not to be broken, vnleſſe it be for fornication.

[b] *To ſend her a booke of diuorcement, afore, cap. 1. 19.*

♣ *Gen. 1. 27.*

* *Gen. 2. 24. 1. cor. 6. 16 Ephe. 5. 31.*

[c] *The Greeke word imported to be glewed vnto, whereby is ſignified that ſtreit knot, which is betweene man and wife, as though they were glowed together.*

[d] *They which were two, become as it were one: and this word fleſh is by a figure taken for the whole man, or the body after the maner of the Hebrues.*

[e] *Hath made them yoke fellowes, as the mariage it ſelfe is by a borowed kinde of ſpeech called a yoke.*

[2] Becauſe politike Lawes are conſtrained to beare with ſome things, it followeth not by and by that God alloweth them.

* *Deut. 24. 1.*

[f] *Being occaſioned by reaſon of the hardneſſe of your hearts,*

[g] *By a politike law, not by the morall law: for this law is a perpetuall law of Gods iuſtice, the other boweth and bendeth as the carpenters Beuel.*

* *Chap. 5. 32. mar. 10. 11. luke 16. 18. 1. cor. 7. 11.*

[h] *Therefore in theſe dayes the Lawes that were made againſt adulterers were not regarded: for they ſhould haue needed no diuorcement, if mariage had bene cut aſunder with puniſhement by death.*

[i] *If the matter ſtand ſo betweene man and wife, or in mariage.*

[3] The gift of continencie is peculiar, and therefore no man can ſet a Law to himſelfe of perpetuall continencie.

[k] *Receiue and admit, as by tranſlation we ſay, that a ſtrait and narrow place is not able to receiue many things.*

[l] *The word Eunuch is a generall word, and hath diuers kinds vnder it, as gelded men and barſten men.*

[m] *Which abſteine from mariage, and liue continently through the gift of God.*

[4] Infants and litle children are contained in the free couenant of God.

* Mar. 10. 13. Luke 18. 15. chap. 18. 2.

[5] They neither know themſelues nor the Law, that ſeeke to be ſaued by the Law.

✠ *Mar. 10. 17. Luke 18, 18.*

♣ *Exod. 20. 13. deut. 5. 16. rom. 13. 9.*

[n] *The yong man did not anſwere truely in ſaying that he had kept all the commandements: and therefore he layeth out an example of true charity before him, to ſhew the diſeaſe that lay lurking in his mind.*

[6] Rich men haue need of a ſingular gift of God, to eſcape out of the ſnares of Satan.

[o] *Word for word, it is of leſſe labour.*

[p] *Theophylact noteth, that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudiſts, that it is a prouerb, and the word Camel, ſignifieth the beaſt it ſelfe.*

✠ *Mar. 10. 28. Luke 18, 28.*

[7] It is not loſt, that is neglected for Gods ſake.

[q] *The regeneration is taken for that day, wherein the elect ſhall begin to liue a new life, that is to ſay, when they ſhall enioy the heauenly inheritance, both in body and ſoule.*

♣ *Luke 22. 29.*

[8] To haue begun well, and not to continue vnto the end, doeth not onely not profite, but alſo hurteth very much.

∵ Chap. 26. 16. mar. 19. 31. luke 13. 30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 Hee foretelleth his paſſion. 20 Zebedeus ſonnes. 22 The cup. 28 Chriſt is our miniſter. 30 Two blinde men.

FOr the kingdome of heauen is like vnto a certaine [1] houſholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a penie a day, and ſent them into his vineyard.

3 And he went out about the third houre, and ſaw other ſtanding idle in the market place,

4 And ſaid vnto them, Goe yee alſo into *my* vineyard, and whatſoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the ſixt and ninth houre, and did likewiſe.

6 And hee went about the [b] eleuenth houre, and found other ſtanding idle, and ſaid vnto them, Why ſtand ye here all the day idle?

7 They ſaid vnto him, Becauſe no man hath hired vs. Hee ſaid to them, Goe yee alſo into *my* vineyard, and whatſoeuer is right, that ſhall yee receiue.

8 ¶ And when euen was come, the maſter of the vineyard ſaid vnto his ſteward, Call the labourers, and giue them their hire, beginning at the laſt, till *thou come* to the firſt.

9 And they *vvhich vvere hired* about the eleuenth houre,

[1] God is bound to no man, and therefore he calleth whomſoeuer and whenſoeuer he liſteth. This onely euery man ought to take heed of, and hereupon beſtow his whole endeuour, that he goe forward and come to the marke without all ſtopping or ſtaggering, and not curiouſly to examine other mens doings, or the iudgements of God.

[a] *Word for word, fell in time: it is a kind of ſpeach taken from ſong.*

[b] *The laſt houre: for the day was twelue houres long, and the firſt houre began at the Sunne riſing.*

houre, came and receiued euery man a penie.

10 Now when the firſt came, they ſuppoſed that they ſhould receiue more, but they likewiſe receiued euery man a peny.

11 And when they had receiued it, they murmured againſt the maſter of the houſe.

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burden and heat of the day.

13 And hee anſwered one of them, ſaying, Friend, I doe thee no wrong: didſt thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this laſt, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye [c] euill, becauſe I am good?

16 ✣ So the laſt ſhall be firſt, and the firſt laſt: for many are called, but few choſen.

17 ♣ [2] And Ieſus went vp to Hieruſalem, and tooke the twelue diſciples apart in the way, and ſayd vnto them,

18 [3] Behold, we goe vp to Hieruſalem, and the Sonne of man ſhall be deliuered vnto the chiefe Prieſts, and vnto the Scribes, and they ſhall condemne him to death,

19 [4] And * ſhall deliuer him to the Gentiles, to mocke, and to ſcourge, and to crucifie *him*, but the third day he ſhall riſe againe.

20 * [5] Then came to him the mother of Zebedeus children with her ſonnes, worſhipping *him*, and deſiring a certaine thing of him.

21 And he ſaid vnto her, What wouldeſt thou? Shee ſayd to him, Grant that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Ieſus anſwered, and ſayd, Ye know not what ye aske. Are ye able to [d] drinke of the cup that I ſhall drinke of, and to be baptized with the [e] baptiſme that I ſhallbe baptized with? they ſayd to him, We are able.

23 And he ſayd vnto them, Ye ſhall drinke indeede of my cup, and ſhall be baptized with the baptiſme, that I am baptized with, but to ſit at my right hand, and at my left hand, is [f] not mine to giue: but *it ſhallbe giuen* to them for whom it is prepared of my Father.

24 * And when the *other* ten heard this, they diſdained at the two brethren.

25 Therefore Ieſus called them vnto him, and ſayd, Ye know that the lords of the Gentiles haue [g] domination ouer them, and they that are great, exerciſe authoritie ouer them.

26 But it ſhall not be ſo among you: but whoſoeuer will be great among you, let him be your ſeruant.

27 And whoſoeuer will be chiefe among you, let him be your ſeruant.

28 * Euen as the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

29 ¶ [6] ✣ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, ſitting by the way ſide, when they heard that Ieſus paſſed by, cried, ſaying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, O Lord, the Sonne of Dauid, haue mercie on vs.

c *Nought, that is to ſay, doeſt thou enuie at my goodneſſe towards them? for the Hebrewes by an euill eye, meane enuie, becauſe ſuch diſpoſitions appeare chiefly in the eyes, as aboue chap. 6,23. It is ſet to anſwere the word, ſingle, and is taken there for corrupt: for whereas he ſayd there afore, verſ. 22. If thine eye be ſingle, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the ſame in that place, as it is here.*

✣ Chap. 19,30. and 22.14. marke 10,31. luke 13. 30.

♣ Marke 10, 32. luke 18, 31.

2 Chriſt goeth to the croſſe neceſſarily, but yet willingly.

3 They that leaſt ought, are yͤ greateſt perſecuters of Chriſt.

4 The ignominie of the croſſe, is the ſure way to the glory of euerlaſting life.

* Iohn 18,32.

* Marke 10,35.

5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.

d *This is ſpoken by a figure, taking the cup, for that which is conteined in the cup. And againe the Hebrewes vnderſtand by this word, Cup, ſometime the maner of puniſhment which is rendred to ſinne, as Pſal. 11.6. or the ioy that is giuen to the faithfull, as Pſal. 23. 5. and ſometime a lot or condition, as Pſal 16,5.*

e *This is applied to afflictions, as Dauid commonly vſeth.*

f *The almightineſſe of Chriſt his diuinitie is not ſhut out by this, but it ſheweth the debaſing of himſelfe by taking mans nature vpon him.*

* Marke 10,42. luke 22,25.

g *Somewhat ſharply and roughly.*

* Philip. 2,7.

6 Chriſt by healing theſe blind men with an onely touch, ſheweth that he is the only light of the world.

✣ Marke 10,46. luke 18, 35.

32 Then Ieſus ſtood ſtill, and [h] called them, and ſaid, What will ye that I ſhould doe to you?

33 They ſayd to him, Lord, that our eyes may be opened.

34 And Ieſus mooued with compaſſion, touched their eyes, and immediatly their eyes receiued ſight, and they followed him.

CHAP. XXI.

1 Chriſt rideth on an aſſe vnto Hieruſalem. 12 He caſteth out the ſellers. 13 The houſe of prayer. 19 The withered figtree. 25 Iohns baptiſme. 28 Who do the will of God. 30 Publicanes, Harlots. 33 Gods vineyard. The Iewes. 38 The ſonne killed of the husbandmen. 42 The cornerſtone.

AND ✣ [1] when they drew neere to Hieruſalem, and were come to Bethphage, vnto the mount of the Oliues, then ſent Ieſus two diſciples,

2 Saying to them, Goe into the towne that is ouer againſt you, and anon yee ſhall find an aſſe bound, and a colt with her: looſe them, and bring them vnto me.

3 And if any man ſay ought vnto you, ſay ye, that the Lord hath need of them, and ſtraightway [a] he will let them goe.

4 All this was done that it might be fulfilled, which was ſpoken by the Prophet, ſaying,

5 ¶ ♣ Tell ye the [b] daughter of Sion, Behold, thy King commeth vnto thee, meeke and ſitting vpon an aſſe, and a colt, the foale of an aſſe vſed to the yoke.

6 So the diſciples went, and did as Ieſus had commanded them.

7 And brought the aſſe and the colt, and put on them their [c] cloathes, and ſet him [d] thereon.

8 And a great multitude ſpred their garments in the way: and other cut downe branches from the trees, and ſtrawed them in the way.

9 Moreouer, the people that went before, and they alſo that followed, cried, ſaying, [e] Hoſanna to the Sonne of Dauid, [f] Bleſſed *be* he that commeth in the Name of the Lord, Hoſanna *thou vvhich art* in the higheſt *heauens*.

10 * And when he was come into Hieruſalem, [g] all the citie was mooued, ſaying, Who is this?

11 And the people ſayd, This is Ieſus that Prophet of Nazareth in Galile.

12 ¶ And Ieſus went into the Temple of God, and caſt out all them * that ſold and bought in the Temple, and ouerthrew the tables of the money changers, and the ſeats of them that ſold doues,

13 And ſaid to them, It is written, ✣ My houſe ſhall be called the houſe of prayer: but * ye haue made it a denne of theeues.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 [2] But when the chiefe Prieſts and Scribes ſaw the marueiles that hee did, and the children crying in the Temple, and ſaying, Hoſanna to the Sonne of Dauid, they diſdained,

16 And ſayd vnto him, Heareſt thou what theſe ſay? And Ieſus ſayd vnto them, Yea: read yee neuer, ✣ By the mouth of babes and ſucklings thou haſt [h] made perfit the praiſe?

17 ¶ [3] So hee left them, and went out of the citie vnto Bethania, and lodged there.

18 [4] And ♣ in the morning, as he returned into the citie, he was hungry.

h *Himſelfe, not by other mens meanes.*

✣ Marke 11, 1. luke 19, 29.

1 Chriſt by his humility triumphing ouer the pride of this world, aſcendeth to true glory by ignominie of the croſſe.

a *He that ſhall ſay any thing to you, ſhall let them goe, to wit, the aſſe and the colt.*

♣ *Eſa. 62, 11. zac. 9,9. iohn 12, 15.*

b *The citie of Sion. An Hebrew kind of ſpeach, common in the lamentations of Ieremie.*

c *Their vppermoſt garments.*

d *Vpon their garments, not vpon the aſſe and the colt.*

e *This was an ancient kind of crying which they vſed in the feaſt of Tabernacles, when they caried boughes according as God command Leuit. 23. 40. And the word is corruptly made of two, for we ſhould ſay, Hoſhiangna, which is as much to ſay, as Saue I pray thee.*

f *Well be it to him that commeth in the name of the Lord, that is to ſay, whom the Lord hath giuen vs for our king.*

* *Mar. 11, 11. luke 19,45. iohn 2,13.*

g *That is, all the men of Hieruſalem were mooued.*

* *Deut. 14.25.*

✣ *Eſa. 56,6.*

* *Ier. 7.11. mar. 11. 17. luke 19,46.*

2 Such as ſhould be maſters of godlines, are they that doe moſt enuie the glory of Chriſt: but in vaine.

✣ Pſal. 8, 2.

h *Thou haſt made moſt perfit. We reade in Dauid, Thou haſt eſtabliſhed or grounded, and if the matter be conſidered well, it is all one that the Euangeliſt ſaith, for that is ſtable and ſure, which is moſt perfit.*

3 Chriſt doeth ſo forſake the wicked, that yet he hath a conſideration and regard of his Church.

4 Hypocrites ſhall at length haue their maſkes diſcouered; and their vizards plucked from their faces.

♣ Marke 21, 12.

19 And ſeeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and ſayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his diſciples ſaw it, they marueiled, ſaying, How ſoone is the figtree withered!

21 5 And Ieſus anſwered and ſayd vnto them, ✣ Verely I ſay vnto you, if ye haue faith, & i doubt not, ye ſhall not onely do that, *vvhich I haue done* to the figtree, but alſo if yee ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, it ſhall be done.

22 ✣ And whatſoeuer ye ſhall aske in prayer, if ye beleeue, ye ſhall receiue it.

23 ¶ * 6 And when he was come into the Temple, the chiefe Prieſts, and the Elders of the people came vnto him, as hee was teaching, and ſayd, By what k authority doeſt thou theſe things? and who gaue thee this authority?

24 Then Ieſus anſwered, and ſaid vnto them, I alſo will aske of you l a certaine thing, which if ye tell me, I likewiſe will tell you by what authority I doe theſe things.

25 The m baptiſme of Iohn, whence was it? from n heauen, or of men? Then they o reaſoned among themſelues, ſaying, If we ſhall ſay, From heauen, hee will ſay vnto vs, Why did ye not then beleeue him?

26 And if we ſay, Of men, we feare the multitude, * for all hold Iohn as a Prophet.

27 Then they anſwered Ieſus, and ſayd, We can not tell. And hee ſayd vnto them, Neither tell I you by what authority I doe theſe things.

28 ¶ 7 But what thinke ye? A *certaine* man had two ſonnes, and came to the elder, and ſaid, Sonne, goe and worke to day in my vineyard.

29 But he anſwered, and ſayd, I will not: yet afterward he repented himſelfe, and went.

30 Then came he to the ſecond, and ſayd likewiſe. And he anſwered, and ſayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They ſayd vnto him, The firſt. Ieſus ſayd vnto them, Verely I ſay vnto you, that the Publicanes and the harlots p goe before you into the kingdome of God.

32 For Iohn came vnto you in the q way of righteouſneſſe, and yee beleeued him not: but the Publicanes and the harlots beleeued him, and ye though ye ſaw it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ 8 Heare another parable, There was a certaine houſholder, * which planted a vineyard, and hedged it round about, and made a winepreſſe therein, and r built a tower, & let it out to husbandmen, and went into a ſtrange countrey.

34 And when the time of the fruit drew neere, he ſent his ſeruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his ſeruants and beat one, and killed another, and ſtoned another.

36 Againe he ſent other ſeruants, moe then the firſt: and they did the like vnto them.

37 But laſt of all hee ſent vnto them his owne ſonne, ſaying, They will reuerence my ſonne.

38 But when the husbandmen ſaw the ſonne, they ſayd among themſelues, * This is the heire: come, let vs kill him, & let vs s take his inheritance,

5 How great the force of faith is.

✣ Chap.17,20.

i *The Greeke word ſignifieth a ſticking or wauering of mind, ſo that we cannot tell which way to take.*

✣ *Chap 7,7. iohn. 15. 7. 1. iohn 5,14.*

* *Mar. 11, 27. 28. luke 20,1, 2.*

6 Againſt them which ouerſlipping the doctrine, blinde the calling and vocation to an ordinarie ſucceſſion going about by that falſe pretext, to ſtoppe Chriſts mouth.

k *Or, by what power.*

l *One word, that is to ſay, I will aske you in one word.*

m *Iohn his preaching is called by a figure, Baptiſme, becauſe he preached the baptiſme of repentance, &c.*

Mar. 1,4. act. 19,3.

n *From God, and ſo it is plainly ſeene how theſe are ſet one againſt another.*

o *Beat their heads about it and muſed, or layd their heads together.*

✣ *Chap 14, 5. marke 6,20.*

7 It is no newe thing to ſee them to be the worſt of all men, which ought to ſhew the way of godlineſſe to others.

p *They make haſte to the kingdome of God, and you ſlacke ſo that at leaſt wiſe you ſhould haue followed their example. Marke then that this word (goe before) is improperly taken in this place, whereas no man followeth.*

q *Liuing vprightly, being of a good and honeſt conuerſation: For the Hebrewes vſe this word, Way, for life and maners.*

8 Thoſe men often times are the cruelleſt enemies of the Church, to whoſe fidelity it is committed: But the vocation of God, is neither tied to time, place, nor perſon.

* *Eſa 5, 1. ierem. 2,21. marke 12,1. Luke 20,9.*

r *Made the place ſtrong: For a tower is the ſtrongeſt place of a wall.*

* *Chap. 26,3,4. and 27,1. iohn 11,53.*

s *Word for word, let vs hold it faſt.*

39 So they tooke him, and caſt him out of the vineyard, and ſlew him.

40 When therefore the Lord of the vineyard ſhall come, what will hee doe to thoſe husbandmen?

41 They ſayd vnto him, He will t cruelly deſtroy thoſe wicked men, and will let out his vineyard vnto other husbandmen, which ſhall deliuer him the fruits in their ſeaſons.

42 Ieſus ſayd vnto them, Read ye neuer in the Scriptures, ✣ The ſtone which the u builders refuſed, the ſame is x made the y head of the corner? z This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I ſay vnto you, The kingdome of God ſhall be taken from you, and ſhall be giuen to a nation, which ſhall bring foorth the a fruits thereof.

44 ✣ And whoſoeuer ſhall fall on this ſtone, he ſhall be broken: but on whomſoeuer it ſhall fall, it will b daſh him in pieces.

45 And when the chiefe Prieſts and Phariſes had heard his parables, they perceiued that hee ſpake of them.

46 8 And they ſeeking to lay handes on him, feared the people, becauſe they tooke him as a Prophet.

t *A kind of prouerbe, ſhewing what end the wicked are worthy of.*

✣ *Pſal. 118,22. act. 4, 11. rom. 9,33.*

u *Maſter builders, which are chiefe builders of the houſe, that is, of the Church.*

x *Began to be.*

y *The chiefeſt ſtone in the corner is called the head of the corner, which beareth vp the couplings or ioints of the whole building.*

z *That matter (in that the ſtone which was caſt away, is made the head) is the Lords doing, which we behold and greatly marueile at.*

a *They bring forth the fruits of the kingdome of God, which bring forth the fruits of the ſpirit, and not of the fleſh, Gal. 5.*

✣ *Eſai. 8,14.* b *As chaffe vſeth to be ſcattered with the wind, for he vſeth a word which ſignifieth properly, to ſeparate the chaffe from the corne with winnowing, to ſcatter it abroad.* 8 The wicked can doe nothing, but what God will.

CHAP. XXII.

2 *The parable of the mariage.* 9 *The calling of the Gentiles.*
11 *The wedding garments, faith.* 16 *Of Ceſars tribute.*
13 *They queſtion with Chriſt touching the reſurrection.*
32 *God is of the liuing,* 36 *The greateſt commandement.*
37 *To loue God.* 39 *To loue our neighbour.* 42 *Ieſus reaſoneth with the Phariſes touching the Meſſias.*

THen ∵ 1 Ieſus anſwered, and ſpake vnto them againe in parables, ſaying,

2 The kingdome of heauen is like vnto a certaine king which married his ſonne,

3 And ſent foorth his ſeruants, to call them that were bidde to the wedding, but they would not come.

4 Againe he ſent foorth other ſeruants, ſaying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandiſe.

6 And the remnant tooke his ſeruants, and intreated them ſharply, and ſlew them.

7 2 But when the king heard it, he was wroth, and ſent foorth his warriours, and deſtroyed thoſe murtherers, and burnt vp their citie.

8 Then ſayd hee to his ſeruants, Truely the b wedding is prepared: but they which were bidden, were not worthy.

9 3 Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So thoſe ſeruants went out into the *high* wayes, and gathered together all that euer they found, both good and c bad: ſo the wedding was furniſhed with gheſts.

11 4 Then the king came in, to ſee the gheſts,

∵ *Luke 14,16. reuel. 19,9.*

1 Not all the whole company of them that are called by the voyce of the Goſpel are the true Church before God: for the moſt part of them had rather follow the commodities of this life: and ſome doe moſt cruelly perſecute thoſe that call them: but they are the true Church, which obey when they are called, ſuch as for the moſt part they are, whom the world deſpiſeth.

a *The word here vſed is commonly vſed in ſacrifices, and is by tranſlation vſed for other feaſts alſo: for feaſts and bankets were wont to be begunne with ſacrifices.*

2 A dreadfull deſtruction of thē that contemne Chriſt.

b *The marriage feaſt.*

3 God doth firſt call vs, when we thinke nothing of it. c *The generall calling offereth the Goſpel to all men: but their life is examined that enter in.* 4 In the ſmall number which come at the calling, there are ſome caſt awayes which doe not confirme their faith with newneſſe of life.

and ſaw there a man which had not on a wedding-garment.

12 And he ſaid unto him, Friend, how cameſt thou in hither, and haſt not on a wedding-garment? And he was [d] ſpeechleſſe.

13 Then ſaid the king to the [e] ſervants, Bind him hand and foote: take him away, and caſt him into utter darkeneſſe: ✤ there ſhall be weeping and gnaſhing of teeth.

14 ‡ For many are called, but few choſen.

15 ¶ ∵ Then went the Phariſes and tooke counſell how they might [f] tangle him in talke.

16 And they ſent unto him their diſciples with the [g] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God [h] truely, neither careſt for any man: for thou conſidereſt not the [i] perſon of men.

17 5 Tell us therefore, how thinkeſt thou? Is it lawfull to give [k] tribute unto Ceſar, or not?

18 But Ieſus perceived their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute-money. And they brought him a [l] peny.

20 And he ſaid unto them, Whoſe is this image and ſuperſcription?

21 They ſaid unto him, Ceſars. Then ſaid he unto them, * Give therefore to Ceſar, the things which are Ceſars, and give unto God, thoſe things which are Gods.

22 And when they heard it, they marveiled, and left him, and went their way.

23 ¶ 6 ✤ The ſame day the Sadduces came to him, (which ſay that there is no reſurrection) and asked him,

24 Saying, Maſter, * Moſes ſaid, If a man die, having no [m] children, his brother ſhall marrie his wife by the right of alliance, and raiſe up ſeede unto his brother.

25 Nowe therefore were with us ſeven brethren, and the firſt married a wife, and deceaſed: and having no iſſue, left his wife unto his brother.

26 Likewiſe alſo the ſecond, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for all had her.

29 Then Ieſus anſwered, and ſaid unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marrie wives, nor wives are beſtowed in marriage, but are as the [n] Angels of God in heaven.

31 And concerning the reſurrection of the dead, have ye not read what is ſpoken unto you of God, ſaying,

32 ✤ I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were aſtonied at his doctrine.

34 ¶ ‡ 7 But when the Phariſes had heard, that he had put the Sadduces to ſilence, they aſſembled together.

35 And [o] one of them, *which was* an expounder of the Law, asked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Law?

37 Ieſus ſaid to him, ✤ Thou ſhalt love the Lord thy God with all thine heart, with all thy [p] ſoule, and with all thy minde.

38 This is the firſt and the great commandement.

39 And the ſecond is like unto this, ‡ Thou ſhalt love thy [q] neighbour as thy ſelfe.

40 On theſe two commandements hangeth the whole Law and the Prophets.

41 ¶ 8 ∵ While the Phariſes were gathered together, Ieſus asked them,

42 Saying, What thinke ye of Chriſt? [r] whoſe ſonne is he? They ſaid unto him, Davids.

43 He ſaid unto them, How then doeth David in ſpirit, call him Lord, ſaying,

44 * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footeſtoole?

45 If then David call him Lord, how is he his ſonne?

46 And none could anſwere him a word, neither durſt any from that day foorth aske him any moe queſtions.

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moſes, behave themſelves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The ſervant. 13 To ſhut the kingdome of heaven. 14 To devoure widowes houſes, 15 A Proſelyte. 16 To ſweare by the Temple. 23 To tythe mynt. 25 To cleanſe the outſide of the cup. 27 Painted ſepulchres. 33 Serpents, vipers. 37 The Henne.

THen ſpake Ieſus to the multitude, and to his diſciples,

2 1 Saying, The ✤ Scribes and the Phariſes [a] ſit in Moſes ſeate.

3 [b] All therefore whatſoever they bid you obſerve, that obſerve and doe: but after their workes doe not: for they ſay, and doe not.

4 * 2 For they binde heavie burdens, and grievous to be borne, and lay them on mens ſhoulders, but they themſelves will not moove them with *one* of their fingers.

5 3 All their workes they doe for to be ſeene of men: for they make their [c] phylacteries broad, and make long [d] the ✤ frindges of their garments.

6 ‡ And love the chiefe place at feaſtes, and to have the chiefe ſeates in the [e] aſſemblies,

7 And greetings in the markets, and to be called of men, Rabbi, [f] Rabbi.

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[d] Word for word, haultered, that is to ſay, he held his peace, as though he had had a bridle or an haltar about his necke.

[e] To them that ſerued the gheſtes.

✤ Chap.8,12. and 13,42. and 25.30.

‡ Chap.20.16.

∵ Marke 12.13. luke 20.20.

[f] Snare him in his words or talke. The Greeke word is deriued of ſnares which hunters lay.

[g] They which with Herode made a new religion patched together of the heatheniſh and of the Iewiſh religion.

[h] Truely and ſincerely.

[i] Thou art not mooued with any appearance and outward ſhew.

3 The Chriſtians muſt obey their Magiſtrates, although they be wicked and extortioners, but ſo farre foorth as the authoritie that God hath ouer vs may remaine ſafe vnto him, and his honour be not diminiſhed.

[k] *The word that is vſed here, ſignifieth a valuing and rating of mens ſubſtance, according to the proportion whereof they payed trilute in thoſe prouinces which were ſubiect to trilute, and it is here taken for the tribute it ſelfe.*

[l] Before Chap.17.24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the ſeuenth part then a peny: ſo that there ſeemeth to be a iarre in theſe two places: but they may eaſely be recorded thus: The peny was paid to the Romans for tribute according to the proportion they were rated at, the drachme was paid of every one to the Temple, which alſo the Romans tooke to themſelves when they had ſubdued Iudea.

* Marke 12.17. luke 20.25. rom.13.7.

6 Chriſt voucheth the reſurrection of the fleſh againſt the Sadduces.

✤ Marke 12 18. luke.20.27. acts. 23.8.

* Deut.25,5.

[m] Vnder which name are daughters alſo comprehended, but yet as touching the familie and name of a man, becauſe he that left daughters was in no better caſe, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderſtood.

[n] He ſaith not that they ſhall be without bodies, for then they ſhould not be men any more, but they ſhall be as Angels, for they ſhall neither marrie nor be married.

✤ Exod 3,6. Marke 12,27.

‡ Marke 12.28.

7 The Goſpel doeth not aboliſh the precepts of the Law, but doeth rather confirme them.

[o] *A ſcribe, ſo ſaith* Mar.12.28. *now what a ſcribe is, looke* Chap.2,4.

✤ Deut.6,5.

[p] *The Hebrew text readeth,* Deut.6.5. *with thine heart, ſoule, and ſtrength: and in Mar.12,30. and Luke 10,27. we read with ſoule, heart, ſtrength and thought.*

‡ Mar.12.31. rom.13.9. gal.5.14. iames 2.8.

[q] *Another man.*

8 Chriſt proueth manifeſtly that he is Dauids ſonne according to the fleſh, but otherwiſe, Dauids Lord, and very God.

∵ Mar,12.35. luke.20.41.

[r] *Or, whoſe ſtocke or familie: for the Hebrewes call a mans poſteritie, ſonnes.*

* Pſal.110.1.

1 Wee ought to heare whatſoeuer any wicked teachers teach vs purely out of the word of God, yet ſo that we eſchewe their euill maners.

✤ Nehem.8.4.

[a] Becauſe God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and hirelings.

[b] Prouided alwayes, that they deliuer Moſes his doctrine which they profeſſe, which thing the Metaphore of the ſeate ſheweth, which they occupied as teachers of Moſes his learning.

* Luke 11.46. actes 15,10.

2 Hypocrites for the moſt part are moſt ſeuere exacters of thoſe things which they themſelues chiefly neglect.

3 Hypocrites are ambitious.

[c] It was a thread, or riband of blewe ſilke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Philacterie, as yee would ſay, a keeper, Numb.15.38. deut. 6, 8. which order the Iewes afterward abuſed, as they doe now a dayes, which hang S. Iohns Goſpels about their neckes: a thing condemned many yeares agoe in the Councill of Antioche.

[d] Word for word, Twiſted taſſels of thread which hanged at the nethermoſt hemmes of their garments.

✤ Num.15,38. deut. 22.12. marke 12,38.

‡ Luke 11.43. and 20.46.

[e] When aſſemblies and Councils are gathered together.

[f] This word Rab, ſignifieth one that is aboue his fellowes, and is as good as a number of them: and wee may ſee by the repeating of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were vttered and declared to the world to be wiſe men.

8 ✣ [4] But be not ye [g] called, Rabbi, for [h] one is your doctour, *to wit*, Chriſt, and all yee are brethren.

9 And ‡ call no man your [i] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctours: for one is your doctour *euen* Chriſt.

11 But he that is greateſt among you, let him be your ſeruant.

12 ∵ For whoſoeuer [l] will exalt himſelfe, ſhall be brought lowe: and whoſoeuer will humble himſelfe, ſhallbe exalted.

13 ¶ [5] Woe therefore *be* vnto you, Scribes and Phariſes, [m] hypocrites, becauſe ye ſhut vp the kingdome of heauen before men: for yee your ſelues goe not in, neither ſuffer yee them that would [n] enter, to come in.

14 * [6] Woe *be* vnto you, Scribes and Phariſes, hypocrites: for ye deuoure widowes houſes, euen [o] vnder a colour of long prayers: wherefore yee ſhall receiue the greater damnation.

15 Woe *be* vnto you Scribes and Phariſes, hypocrites: for ye compaſſe ſea and [p] land to make one of your profeſſion: and when he is made, yee make him two fold more the childe of hell, then you your ſelues.

16 Woe *be* vnto you blinde guides, which ſay, Whoſoeuer ſweareth by the Temple, it is nothing: but whoſoeuer ſweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that [r] ſanctifieth the gold?

18 And whoſoeuer ſweareth by the altar, it is nothing: but whoſoeuer ſweareth by the offering *that is* vpon it, offendeth.

19 Yee fooles and blinde, whether is greater, the offering, or the altar which ſanctifieth the offering?

20 Whoſoeuer therefore ſweareth by the altar, ſweareth by it, and by all things thereon.

21 ✣ And whoſoeuer ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein.

22 * And hee that ſweareth by heauen, ſweareth by the [ſ] throne of God, and by him that ſitteth thereon.

23 ¶ [7] ✣ Woe *be* to you, Scribes and Phariſes, hypocrites: for ye thite mynt, and annyſe, and cummyn, and leaue the weightier matters of the law, *as* iudgement, and mercy and [t] fidelitie. Theſe ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which ſtraine out a gnat, and ſwallow a camell.

25 ¶ [8] Woe *be* to you, ‡ Scribes and Phariſes, hypocrites: for yee make cleane the vtter ſide of the cup, and of the platter: but within they are full of briberie and exceſſe.

26 Thou blinde Phariſe, cleanſe firſt the inſide of the cuppe and platter, that the outſide of them may be cleane alſo.

27 Woe *be* to you, Scribes and Phariſes, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthineſſe.

✣ Iames 3,1.

[4] Modeſtie is a ſingular ornament of Gods miniſters.

[g] Seeke not ambitiouſly after it: for our Lord doth not forbid vs to giue the Magiſtrate and our Maſters the honour that is due to them. Auguſtinus de ſermone verbi Domine ex Mat. cap. 11.

[h] He ſeemeth to allude to a place of Eſai, chap. 54,13. and Iere. 31,34.

✣ Malac. 1,6.

[i] He ſhooteth at a faſhion which the Iewes vſed, for they called the Rabbins, our fathers.

[k] It ſeemeth that the Scribes did very greedily hunt after ſuch titles, whom verſe 10. he calleth blinde guides.

∵ Luke 14,11. and 18,14.

[l] He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.

[5] Hypocrites can abide none to be better then themſelues.

[m] Chriſt when he reproueth any man ſharpely, vſeth this word, to giue vs to vnderſtand that there is nothing more deteſtable then hypocriſie and falſhood in religion.

[n] Which are euen at the doore.

* Marke 12,40. luke 20,47.

[6] It is a common thing among hypocrites, to abuſe the pretence of zeale to couetouſneſſe and extortion.

[o] Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtineſſe in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlineſſe.

[p] The drie part: now that part of that earth is called drie, which the Lord hath giuen vs to dwell vpon.

[q] Is a detter. Sinnes are called in the Syrian tongue, Debts, and it is certaine that Chriſt ſpake in the Syrian tongue.

[r] Cauſeth the golde to be counted holy, which is dedicate to an holy vſe. ✣ 1.kings 8,13. 2.chron. 6,2. * Chap. 5,34. [ſ] If heauen be Gods throne, then is he no doubt aboue all this world. [7] Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe. ✣ Luke 11,42. [t] Faithfulneſſe in keeping of promiſes. [8] Hypocrites are too much carefull of outwarde things, and the inward they vtterly contemne. ‡ Luke 11,39.

28 So are ye alſo: for outwarde yee appeare righteous vnto men, but within ye are full of hypocriſie and iniquitie.

29 ✣ [9] Woe *be* vnto you, Scribes and Phariſes, hypocrites: for ye build the tombes of the Prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers, wee would not haue beene partners with them in the blood of the Prophets.

31 So then ye be witneſſes vnto your ſelues, that yee are the children of them that murthered the Prophets.

32 [u] Fulfill ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation of [x] hell!

34 [10] Wherefore behold, I ſend vnto you Prophets, and wiſemen, and Scribes, and of them yee ſhall kill and crucifie: and of them ſhall ye ſcourge in your Synagogues, and perſecute from citie to citie,

35 [11] That vpon you may come all the righteous blood that was ſhed vpon the earth, ✣ from the blood of Abel the righteous, vnto the blood of Zacharias the ſonne of [y] Barachias, ‡ whom ye ſlew betweene the Temple and the altar.

36 Verely I ſay vnto you, all theſe things ſhall come vpon this generation.

37 [12] ∵ Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee, how often would I haue [z] gathered thy children together, as the henne gathered her chickins vnder her wings, and ye would not!

38 Beholde, your habitation ſhallbe left vnto you deſolate.

39 For I ſay vnto you, yee ſhall not ſee mee henceforth till that ye ſay, Bleſſed *is* he that commeth in the Name of the Lord.

CHAP. XXIV.

1 The deſtruction of the Temple. 4 The ſignes of Chriſtes comming. 12 Iniquitie. 23 Falſe Chriſts. 29 The ſignes of the end of the world. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We muſt watch. 45 The ſeruant.

AND * Ieſus went out, and departed from the Temple, and his diſciples came to him, to ſhew him the building of the Temple.

2 [1] And Ieſus ſaid vnto them, See yee not all theſe things? Verely I ſay vnto you, * there ſhall not be here left a ſtone vpon a ſtone, that ſhall not be caſt downe.

3 And as he ſate vpon the mount of Oliues, his diſciples came vnto him apart, ſaying, Tell vs when theſe things ſhall be, and what ſigne *ſhall be* of thy comming, and of the end of the world.

4 [2] And Ieſus anſwered, and ſaid vnto them, * Take heede that no man deceiue you.

5 For many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceiue many.

6 And ye ſhall heare of warres, and rumours of warres: ſee that yee be not * troubled: for all theſe things muſt come to paſſe, but the [a] ende is not yet.

7 For nation ſhall riſe againſt nation, and realme againſt realme, and there ſhall be famine, and peſtilence, and earthquakes in [b] diuers places.

8 All theſe are but the beginning of [c] ſorrowes.

9 * Then ſhall they deliuer you vp to be afflicted,

[9] Hypocrites when they goe moſt about to couer their wickedneſſe, then do they by the iuſt iudgement of God, ſhame themſelues.

[u] A prouerbe vſed of the Iewes, which hath this meaning, Goe ye on alſo & follow your anceſters, that at length your wickedneſſe may come to the full.

[x] Looke Chap. 5. verſe 22.

[10] Hypocrites be cruell.

[11] The end of them which perſecute the Goſpel, vnder the pretence of zeale.

✣ Gen. 4,8.

[y] Of Ioiada, who was alſo called Barach-iah, that is, bleſſed of the Lord.

‡ 2. Chron. 24,21.

[12] Where the mercy of God was greateſt, there was greateſt wickedneſſe and rebellion, and at length the moſt ſharpe iudgements of God.

∵ Luke 13,34.

[z] He ſpeaketh of the outward miniſterie, and as he was promiſed for the ſauing of this people, ſo was he alſo carefull for it, euen from the time that the promiſe was made to Abraham.

* Marke 13,1. luke 21,5,6.

[1] The deſtruction of the citie, and eſpecially of the Temple is foretolde

* Luke 19,44.

[2] The Church ſhall haue a continuall conflict with infinite miſeries and offences, and that more is, with falſe prophets, vntill the day of victorie and triumph commeth.

* Eph. 5,6. col. 2,18.

[a] That is, when thoſe things are fulfilled, yet the end ſhall not come.

[b] Euery where.

[c] Word for word, of great torments, like vnto women in trauaile.

* Chap. 10,17. luke 21,12. iohn 15,20. and 16,2.

flicted, and ſhall kill you; and ye ſhall be hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall ariſe, and ſhall deceiue many.

12 And becauſe iniquitie ſhall be increaſed, the loue of many ſhall be cold

13 ✠ [3] But he that endureth to the end, he ſhall be ſaued.

14 And this [d] Goſpel of the kingdome ſhallbe preached through the whole [e] world for a witneſſe vnto all nations, and then ſhall the end come.

15 ¶ [4] When ye ✠ therefore ſhall ſee the [f] abomination of deſolation ſpoken of by ∵ Dauid the Prophet, ſet in the holy place (let him that readeth conſider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the houſe top, not come downe to fetch any thing out of his houſe,

18 And hee that is in the field, let not him returne backe to fetch his [g] cloathes.

19 And woe *ſhalbe* to them that are with child, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the winter, neither on the ✠ [h] Sabbath *day*.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the worlde to this time, nor ſhall be.

22 And except [i] thoſe dayes ſhould be ſhortened, there ſhould no [k] fleſh be ſaued: but for the elects ſake thoſe dayes ſhalbe ſhortened.

23 Then if any man ſhall ſay vnto you, Loe, here is Chriſt, or there, beleeue it not.

24 Eor there ſhal ariſe falſe Chriſts, & falſe prophets, & [l] ſhall ſhew great ſignes & wonders, ſo yͭ if it were poſſible, they ſhould deceiue yͤ very elect:

25 Behold, I haue told you before.

26 Wherefore if they ſhall ſay vnto you, Behold, he is in the deſert, goe not forth: Behold, he is in the ſecret places, beleeue it not.

27 For as the lightening commeth out of the Eaſt, and is ſeene into the Weſt, ſo ſhall alſo the comming of the Sonne of man be.

28 [5] For whereſoeuer a deade [m] carkeiſe is, thither will the Egles be gathered together.

29 ✠ [6] And immediatly after the tribulations of thoſe dayes, ſhall the ſunne be darkened, and the moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken.

30 And then ſhall appeare the [n] ſigne of the Sonne of man in heauen: and then ſhall all the [o] kinreds of the earth [p] mourne, ✠ and they ſhall ſee the Sonne of man [q] come in the clouds of heauen with power and great glory.

31 ✠ And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the [r] foure windes, *and* from the one end of the heauens vnto the other.

32 [7] Now learne the parable of the figge tree: when her bough is yet [ſ] tender, & it putteth forth leaues, ye know that ſommer *is* neere.

33 So likewiſe ye, when ye ſee all theſe things, know that *the kingdome of God* is neere, *euen* at the dores.

34 Verely I ſay vnto you, this [t] generation ſhall not paſſe, till all theſe things be done.

35 ✠ [8] Heauen and earth ſhall paſſe away: but my wordes ſhall not paſſe away.

36 [9] But of that day & houre knoweth no man, no not the Angels of heauen, but my father only.

37 But as the dayes of Noe *were*, ſo likewiſe ſhall the comming of the Sonne of man be.

38 ✠ For as in the dayes *before* the flood, they did [u] eate and drinke, marrie, and giue in mariage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, ſo ſhall alſo the comming of the Sonne of man be.

40 [10] ∵ Then two ſhall be in the fields, the one ſhalbe receiued, and the other ſhall be refuſed.

41 [x] Two women ſhalbe grinding at yͤ mill: the one ſhalbe receiued, and the other ſhalbe refuſed.

42 [11] ✠ Watch therefore: for yee knowe not what houre your maſter will come.

43 ✠ Of this be ſure, that if the good man of the houſe knewe at what watch the thiefe woulde come, hee would ſurely watch, and not ſuffer his houſe to be digged through.

44 Therefore be ye alſo ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull ſeruant and wiſe, whom his maſter hath made ruler ouer his houſehold, to giue them meat in ſeaſon?

46 Bleſſed *is* that ſeruant, whom his maſter when he commeth, ſhall find ſo doing.

47 Verely I ſay vnto you, hee ſhall make him ruler ouer all his goods.

48 But if that euill ſeruant ſhall ſay in his heart, My maſter doth deferre his comming,

49 And begin to ſmite his fellowes, and to eat. and to drinke with the drunken,

50 That ſeruantes maſter will come in a day, when hee looketh not for him, and in an houre that when hee looketh not for him, and in an houre that he is not ware of,

51 And will [y] cut him off, and giue him his portion with hypocrites: ✠ there ſhall be weeping and gnaſhing of teeth.

CHAP. XXV.

1 The virgins looking for the Bridegroome. 13 We muſt watch 14 The talents deliuered vnto the ſeruants. 24 The euill ſeruants. 30 After what ſort the laſt iudgement ſhalbe. 41 The curſed.

THen [1] the kingdom of heauen ſhall be likened vnto ten virgines, which tooke their lampes and [a] went forth to meet the bridegroome.

2 And fiue of them were wiſe, and fiue fooliſh.

✠ 1 Theſ.3.13. 2 Tim.2.5.

3 The Goſpel ſhalbe ſpread abroad, rage the deuill neuer ſo much: and they which doe conſtantly beleeue, ſhalbe ſaued.

d *Ioyfull tidings of the kingdome of heauen.*

e *Through all that part that is dwelt in.*

4 The Kingdome of Chriſt ſhall not be aboliſhed when the citie of Ieruſalem is vtterly deſtroyed, but ſhall be ſtretched out euen to the end of the world.

✠ Marke 13.14. Luke 21.20.

f *The abomination of deſolation, that is to ſay, which all men deteſt and cannot abide, by reaſon of the foule and ſhamefull filthines of it: and he ſpeaketh of the idoles that were ſet vp in the Temple, or as other thinke, he meant the morning of the doctrine in the Church*

∵ *Dan.9.27.*

g *This betokeneth the great feare that ſhallbe.*

✠ *Acts 1,12.*

h *It was not lawfull to take a iourney on the Sabbath day, Ioſeph. book.13*

i *Thoſe things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was waſted, and at length the citie of Hieruſalem taken, and both it and their Temple deſtroyed, are mixed with thoſe which ſhall come to paſſe before the laſt comming of our Lord.*

k *The whole nation ſhould vtterly be deſtroyed: and this word Fleſh is by a figure taken for man, as the Hebrews vſe to ſpeak,*

7 If God hath preſcribed a certaine order to nature, much more hath he done ſo to his eternall iudgements, but the wicked vnderſtand it not, or rather make a mocke at it: but the godly doe marke it, and wait for it.

ſ *When his tenderneſſe ſheweth that the ſappe which is the life of the tree, is come from the root into the barke.*

t *This age: this word generation or Age, being vſed for the men of this age.*

✠ *Mark.13.31.*

8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.

9 It is ſufficient for vs to know that God hath appointed a latter day for the reſtoring of all things, but when it ſhall be, it is hidden from vs all, for our profit that we may be ſo much the more watchfull, that we be not taken as they were in old time in the flood.

✠ *Luke 17 26. Gen.7. 1 pet.3.20.*

u *The word which the Euangeliſt vſeth, expreſſeth the matter more fully then ours doth: for it is a word which is proper to brute beaſts: and his meaning is, that in thoſe dayes men ſhall be giuen to their bellies like vnto bruite beaſt: for otherwiſe it is no fault to eat and drinke.* 13 Againſt them that perſwade themſelues that God will be mercifull to all men, and doe by that means giue ouer themſelues to ſinne, that they may in the meane while liue in pleaſure void of all care. *Luke 17.36.* x *The Greeke women and the Barbarians did grind and bake. Plut. booke Proble.* 11 An example of the horrible careleſneſſe of men in thoſe things whereof they ought to be muſt carefull. ✠ *Mar.13.35.* ✠ *Luke 12,39. 1 theſſ.5.2. reuelat. 16.15.* * *Luke 12,42.* y *To wit, from the reſt, or will cut him into two parts, which was a moſt cruell kind of puniſhment, wherewith as Iuſtine Martyr witneſſeth, Eſay the Prophet was executed by the Iewes: the like kind of puniſhment we read of, 1.Sam.15.33. and Dan.3 29.* ✠ *Chap 13.42. and 25.30.*

✠ *Marke 13,21. luke 17,23.* l *Shall openly lay forth great ſignes for men to behold.* * *Luke 17,37.* 5 The only remedie againſt the furious rage of the worlde, is to be gathered and ioyned to Chriſt. m *Chriſt, who will come with ſpeed in his preſence will be with a maieſtie to whome all ſhall flocke euen as Egels.* ✠ *Mar.13,24. luk.21 25. eſa.13,10. ezek.32.7. ioel.2.31. and 3.15.* 6 Euerlaſting damnation ſhalbe the end of the ſecuritie of the wicked, and euerlaſting bliſſe, of the miſeries of the godly. n *The exceeding glory and maieſtie, which ſhall beare witneſſe, that Chriſt the Lorde of heauen and earth draweth neere to iudge the world.* o *All nations: and he alludeth to the diſperſion which we read of, Gen. 10. and 11. or to the diuiding of the people of Iſrael.* p *They ſhall be in ſuch ſorow, that they ſhall ſtrike themſelues: and it is transferred to the mourning.* ✠ *Reuel. 1, 7. dan.7,13.* q *Sitting vpon the clouds, as he was taken vp into heauen.* ∵ *1.Cor.15,52. 1.theſ.4,16.* r *From the foure quarters of the world.*

1 We muſt deſire ſtrength at Gods hand, which may ſerue vs as a torch while we walke through this darkeneſſe, to bring vs to our deſired ende: otherwiſe if wee become ſlouthfull and negligent as wearie of our paines and trauell, wee ſhall be ſhut out of the dores. a *The pompe of bride-ales was wont for the moſt part to be kept in the night ſeaſon, and that by damſels.*

3 The fooliſh tooke their lampes, but tooke no oyle with them.

4 But the wiſe tooke oyle in their veſſels with their lampes.

5 Now while the bridegrome taried long, all [b] ſlumbred and ſlept.

[b] Their eyes being heauie with ſleepe.

6 And at midnight there was a crie made, Behold, the bridegroome commeth: goe out to meet him.

7 Then all thoſe virgines aroſe and trimmed their lampes.

8 And the fooliſh ſaid to the wiſe, Giue vs of your oyle, for our lampes are out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leaſt there will not be ynough for vs and you: but goe ye rather to them that ſell, and buy for your ſelues.

10 And while they went to buy, the bridegrom came: and they that were readie, went in with him to the wedding, and the gate was ſhut.

11 Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to vs.

12 But he anſwered, and ſaid, Verely I ſay vnto you, I know you not.

13 ✠ Watch therefore: for ye know neither the day, nor the houre, when the ſon of man will come.

✠ Chap. 24, 42. marke 13, 35.

14 ☩ [2] For *the kingdome of heauen is* as a man that going into a ſtrange countrey, called his ſeruants, and deliuered to them his goods.

☩ Luke 19, 12, 13.

[2] Chriſt witneſſeth that there ſhall be a long time betweene his departure to his father, and his comming againe to vs, but yet notwithſtanding that, he will at that day take an account not onely of the rebellious and obſtinate, how they haue beſtowed that which they receiued of him, but alſo of his houſhold ſeruants, which haue not through ſlothfulneſſe imployed thoſe gifts which he beſtowed vpon them.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his owne [c] ability, & ſtraightway went from home.

[c] According to the wiſdome and skill in dealing, which was giuen them.

16 Then hee that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewiſe alſo he that *receiued* two, hee alſo gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his maſters money.

19 But after a long ſeaſon, the maſter of thoſe ſeruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto mee fiue talents: behold, I haue gained with them other fiue talents.

21 Then his maſter ſaide vnto him, It is well done good ſeruant and faithfull, Thou haſt beene faithfull in little, I will make thee ruler ouer much: [d] enter into thy maſters ioy.

[d] Come, and receiue the fruit of goodneſſe, now the Lords ioy is doubled, Iohn 15, 11. that my ioy may remaine in you, and your ioy be fulfilled.

22 Alſo he that had receiued two talents, came, and ſaide, Maſter, thou deliueredſt vnto mee two talents: beholde, I haue gained two other talents more.

23 His Maſter ſaide vnto him, It is well done good ſeruant, and faithfull, Thou haſt beene faithfull in little, I will make thee ruler our much: enter into thy maſters ioy.

24 Then hee that had receiued the one talent, came, and ſaid, Maſter, I knewe that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou haſt thine owne.

26 And his maſter anſwered, and ſaid vnto him, Thou euill ſeruant, and ſlothfull, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not.

27 Thou oughteſt therefore to haue put my mony to the [e] exchangers, and then at my comming ſhould I haue receiued mine owne with vantage.

[e] Table mates which haue their ſhop bulkes or tables ſet abroad, where they let out money to vſurie.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ✠ For vnto euery man that hath, it ſhall be giuen, and he ſhall haue abundance, and from him that hath not, euen that he hath ſhalbe taken away.

✠ Chap. 13, 12. marke 4, 25. luke 8, 18. and 19, 26.

30 Caſt therefore that vnprofitable ſeruant into vtter ☩ darkeneſſe: there ſhall be weeping and gnaſhing of teeth.

☩ Chap. 8, 12. and 22, 13.

31 ¶ [3] And when the Sonne of man commeth in his glorie and all the holy Angels with him, then ſhall he ſit vpon the throne of his glorie,

[3] A liuely ſetting forth of the euerlaſting iudgement which is to come.

32 And before him ſhall be gathered all nations, and hee ſhall ſeparate them one from another as a ſhepheard ſeparateth the ſheepe from the goates.

33 And he ſhall ſet the ſheepe on his right hand, and the goats on the left.

34 Then ſhall the king ſay to them on his right hand, Come ye [f] bleſſed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

[f] Bleſſed and happie, vpon whom my Father hath moſt abundantly beſtowed his benefites.

35 * For I was an hungred, & ye gaue me meat: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye tooke me in vnto you.

* *Eſai 58, 7 ezech. 18, 7.*

36 *I vvas* naked, and yee cloathed mee: I was * ſicke, and yee viſited me: I was in priſon, and yee came vnto me.

* *Ecclus 7, 35.*

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſaw wee thee an hungred, and fed thee? or athirſt, and gaue thee drinke?

38 And when ſaw we thee a ſtranger, and tooke thee in vnto vs? or naked, and cloathed thee?

39 Or when ſaw we thee ſicke, or in priſon, and came vnto thee?

40 And the king ſhall anſwere, and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall he ſay to them on the left hand, * Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his angels.

* *Pſal. 6, 8. Chap. 7, 23. luke 13, 27.*

42 For I was an hungred, and ye gaue mee no meat: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye tooke me not in vnto you: I *vvas* naked, and ye cloathed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhall he anſwere them, and ſay, Verely I ſay vnto you, in as much as yee did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe ſhall goe into euerlaſting paine, and the righteous into life eternall.

* Dan 12, 2. Iohn 5, 29.

CHAP. XXVI.

3 The conſultation of the Prieſts againſt Chriſt. 6 His feet are anointed. 15 Iudas ſelleth him. 26 The inſtitution of the ſupper, 34 and 36 Peters deniall. Chriſt is heauie. 47 He is betrayed with a kiſſe. 57 He is led to Caiaphas. 64 He confeſſeth himſelfe to be Chriſt. 67 They ſpit at him.

AND ✠ [1] it came to paſſe, when Ieſus had finiſhed all theſe ſayings, hee ſaide vnto his diſciples,

✠ Marke 14, 1. luke 22, 1.

[1] Chriſt witneſſeth by his voluntarie going to death, that he will make full ſatisfaction for the ſinne of Adam, by his obedience.

2 [2] Ye know that after two dayes is the Paſſeouer, and the Sonne of man ſhalbe deliuered to be crucified.

[2] God himſelfe and not men, appointed the time that Chriſt ſhould be crucified in.

3 ☩ Then aſſembled together the chiefe Prieſts, and the Scribes, and the Elders of the people into the hall of the high Prieſt called Caiaphas:

☩ Iohn 11, 47.

4 And conſulted together that they might take Ieſus by ſubtilty, and kill him.

5 But they ſayd, Not on the [a] feaſt *day*, leaſt any vproare be among the people.

6 ¶ ✣ [3] And when Ieſus was in Bethania, in the houſe of Simon the leper,

7 [b] There came vnto him a woman, which had a [c] boxe of very coſtly ointment, and powred it on his head, as he ſate at the table.

8 And when his [d] diſciples ſawe it, they had indignation, ſaying, What needeth this [e] waſte?

9 For this oyntment might haue beene ſold for much, and bene giuen to the poore.

10 [4] And Ieſus knowing it, ſayd vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

11 ✣ [5] For yee haue the poore alwayes with you, but me ſhall ye not haue alwayes.

12 For [f] in that ſhe powred this ointment on my body, ſhe did it to bury me.

13 Verely I ſay vnto you, whereſoeuer this Goſpel ſhall be preached thorowout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.

14 ¶ * Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Prieſts,

15 And ſayd, What will ye giue me, and I will deliuer him vnto you, and they appointed vnto him thirtie *pieces* of ſiluer.

16 And from that time, he ſought opportunity to betray him.

17 ¶ ✻ [6] Now [g] on the firſt *day* of the feaſt of vnleauened bread, the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?

18 And he ſayd, Goe ye into the citie to ſuch a man, and ſay to him, The maſter ſaith, My time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.

19 And the diſciples did as Ieſus had giuen them charge, and made ready the Paſſeouer.

20 ✻ So when the euen was come, hee [h] ſate downe with the twelue.

21 And as they did eate, he ſayd, * Verely, I ſay vnto you, that one of you ſhall betray me.

22 And they were exceeding ſorowfull, and began euery one of them to ſay vnto him, Is it I, Maſter?

23 And he anſwered and ſayde, ✣ Hee that [i] dippeth his hand with mee in the diſh, hee ſhall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo *be* to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if he had neuer bene borne.

25 Then Iudas [k] which betrayed him, anſwered, and ſayd, Is it I, maſter? Hee ſaide vnto him, Thou haſt ſaid it.

26 ¶ [7] ✣ And as they did eate, Ieſus tooke the bread, and when he had [l] bleſſed, he brake it, and gaue it to the diſciples, and ſaid, Take, eate: [m] this is my body.

27 Alſo he tooke the cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke ye [n] all of it.

28 [o] For this is my blood of the [p] newe Teſtament that is ſhed for many, for the remiſſion of ſinnes.

29 I ſay vnto you that I will not drinke henceforth of this fruit of the vine vntill that day, when I ſhall drinke it new with you in my Fathers kingdome.

30 And when they had ſung [q] a Pſalme, they went out into the mount of Oliues.

31 ¶ [8] ✣ Then ſaid Ieſus vnto them, All ye ſhall be offended by me this night: for it is written, I ∵ will ſmite the ſhephearde, and the ſheepe of the flocke ſhalbe ſcattered.

32 But ✻ after I am riſen againe, I will goe before you into Galile.

33 But Peter anſwered, and ſaide vnto him, Though that all men ſhould be offended by thee, yet will I neuer be offended.

34 ✻ Ieſus ſaide vnto him, Verely I ſay vnto thee, that this night, before the cocke crowe, thou ſhalt denie me thriſe.

35 Peter ſaide vnto him, Though I ſhould die with thee, I will in no caſe deny thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ * [9] Then went Ieſus with them into a place which is called Gethſemane, and ſaid vnto his diſciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke vnto him Peter, and the two ſonnes of Zebedeus, and began to waxe ſorrowfull, and [r] grieuouſly troubled.

38 [10] Then ſaid Ieſus vnto them, My ſoule is verie heauie, *euen* vnto the death: tary ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, [ſ] let this [t] cup paſſe from me: neuertheleſſe, not as I will, but as thou wilt.

40 [11] After, hee came vnto the diſciples, and found them aſleepe, and ſaid to Peter, What? could ye not watch with me one houre?

[a] *By this worde Feaſt, is meant the whole feaſt of vnleauened bread: the firſt and eight day whereof were ſo holy, that they might do no maner of worke therein, though the whole company of the Sanhedrin determined otherwiſe: And yet it came to paſſe through Gods prouidence, that Chriſt ſuffred at that time, to the ende that all the people of Iſrael might be witneſſes of his euerlaſting ſacrifice.*

✣ *Marke 14,3. iohn 12,2.*

[3] By this ſudden worke of a ſinfull woman, Chriſt giueth the gheſts to vnderſtand of his death, and buriall which was nigh: the ſauour whereof ſhall bring life to all ſinners which flee vnto him. But Iudas taketh an occaſion hereby to accompliſh his wicked purpoſe and counſell.

[b] *For theſe things were done before Chriſt came to Hieruſalem: and yet ſome thinke that the Euangeliſts recite two hiſtories.*

[c] *Theſe boxes were of alabaſter, which in olde time men made hollow to put in ointments: for ſome writ, that alabaſter keepeth ointment without corruption, Plinie booke 13. Chap. 1.*

[d] *This is a figure called Synecdoche: for it is ſaid but of Iudas that he was mooued thereat,*

[k] *Whoſe head was about nothing then but to betray him.*

[7] Chriſt minding forthwith to fulfill the promiſes of the old couenant, inſtituteth a new couenant with new ſignes.

✣ *1.Cor.11,24.*

[l] *Marke ſaith, Had giuen thankes: and therefore bleſſing is not a conſecrating, with a coniuring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in qualitie, for they become vndoubted tokens of the body and blood of Chriſt, not of their owne nature or force of words, but by Chriſt his inſtitution, which muſt be recited and laid forth, that faith may find what to lay hold on, both in the word and in the elements.*

[m] *This is a figuratiue ſpeech, which is called Metonymia: that is to ſay, the putting of one name for another: ſo calling the bread his body, which is the ſigne and ſacrament of his body: & yet notwithſtanding, it is ſo a figuratiue and changed kind of ſpeech, that the faithfull doe receiue Chriſt indeed with all his giftes (though by a ſpirituall mean) and become one with him.*

[n] *Therefore they which tooke away the cup from the people, did againſt Chriſt his inſtitution.*

[o] *To wit, this cup or wine, is my blood Sacramentally, as Luke 22,20.*

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* *Iohn 12,4.* [e] *Vnprofitable ſpending.* [4] We ought not raſhly to condemne that which is not orderly done. ✣ *Deut.15,11.* [5] Chriſt, who was once anointed in his owne perſon, muſt alwayes be anointed in the poore. [f] *In that ſhe powred this ointment vpon my body, ſhe did it to burie me.* * *Mar.14,10.* ✻ *Mar.14,12. luke 22,7.* [6] Chriſt verely purpoſing to bring vs into our countrey out of hand, and ſo to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and cuſtome of the Iewes, and there withall ſheweth that all things ſhall ſo come to paſſe by the miniſterie of men, that the ſecret counſell of God ſhall gouerne them. [g] *This was the fourteenth day of the firſt moneth: and the firſt day of vnleauened bread ſhould haue beene the fifteenth, but becauſe this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the firſt day of vnleauened bread.* ✻ *Luke 22,14.* [h] *Becauſe the Law appointed them to be ſhod, and haue their ſtaues in their handes, as though they were in haſte, thereby it is to be gathered that they ſate not downe when they did eate the Paſſeouer, but ſtood, for otherwiſe when they went to meat, they put off their ſhooes: therefore he ſpeaketh here in this place, not of the Paſſeouer, but of the Supper, which was celebrated after that the Paſſeouer was ſolemnely done.* * *Marke 14,18. Iohn 13,21.* ✣ *Pſal.41,9.* [i] *That is to ſay, whom I vouchſafed to come to my table, alluding to the place, Pſal. 41,10. which is not ſo to be vnderſtood, as though at the ſelfe ſame inſtant that the Lord ſpake theſe words, Iudas had had his hand in the diſh (for that had bene an vndoubted token) but it is meant of his tabling and eating with them.*

[p] *Or, couenant, that is to ſay, whereby the new league and couenant is made, for in making of leagues, they vſed powring of wine, and ſhedding of blood.* [q] *When they had made an end of their ſolemne ſinging, which ſome thinke was ſixe Pſalmes, beginning at the 112. to the 117.* [8] Chriſt being more carefull of his diſciples, then of himſelfe, forewarneth them of their flight, and putteth them in better comfort. ✣ *Marke 14,27. iohn 16,32. and 18,8.* ∵ *Zach.13,7.* ✻ *Marke 14,28. and 16,7.* ✻ *Iohn 13,38. marke 14,30.* * *Luke 22,39.* [9] Chriſt hauing regard to the weakeneſſe of his diſciples, leauing all the reſt in ſafetie, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in. [r] *The word which he vſeth, ſignifieth great ſorow, and marueilous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which ſhunneth death as a thing that entred in againſt nature, ſo it ſheweth that though Chriſt were void of ſinne, yet he ſuſteined this horrible puniſhment, becauſe he felt the wrath of God kindled againſt vs for ſinnes, which he reuenged and puniſhed in his perſon.* [10] Chriſt a true man, going about to ſuffer the puniſhment which was due vnto vs, for forſaking of God, is forſaken of his owne: he hath a terrible conflict with the horror and feare of the curſe of God: out of which he eſcaping as conquerour, cauſeth vs not to be afraide any more of death. [ſ] *Let it paſſe mee, and not touch mee.* [t] *That is, which is at hand, and is offered and prepared for mee: a kinde of ſpeech which the Hebrewes vſe, for the wrath of God, and the puniſhment he ſendeth: aboue, Chap.20,22.* [11] An example of the careleſneſſe of man.

41 Watch, and pray, that yee enter not into tentation: the ſpirit indeed is ready, but the fleſh is weake.

42 Againe he went away the ſecond time, and prayed, ſaying, O my Father, if this cuppe cannot paſſe away from me, but that I muſt drinke it, thy will be done.

43 And he came and found them aſleep again, for their eyes were heauy.

44 So he left them, and went away againe, and prayed the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſayd vnto them, Sleepe henceforth, and take your reſt: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of ſinners.

46 [12] Riſe, let vs go: behold, he is at hand that betrayeth me.

47 ✠ And while he yet ſpake, loe, Iudas one of the twelue came, and with him a great multitude with ſwords and ſtaues, [u] from the hie Prieſts and Elders of the people.

48 Now he that betraied him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, that is he, lay hold on him.

49 And forthwith he came to Ieſus, and ſayd, God ſaue thee, Maſter, and kiſſed him.

50 [13] Then Ieſus ſayde vnto him, [x] Friend wherefore art thou come? Then came they, and layd hands on Ieſus, and tooke him.

51 And beholde, one of them which were with Ieſus, ſtretched out *his* hand, and drew his ſword, and ſtroke a ſeruant of the hie Prieſt, and ſmote off his eare.

52 [14] Then ſayd Ieſus vnto him, Put vp thy ſword into his place: ✠ for all that [y] take the ſword, ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I cannot now pray to my Father, and hee will giue me moe then twelue legions of Angels?

54 [z] How then ſhould the ⁖ Scriptures be fulfilled, *vvhich ſay*, that it muſt be ſo?

55 The ſame houre ſayd Ieſus to the multitude, Yee be come out as *it vvere* againſt a thiefe, with ſwords and ſtaues to take mee: I ſate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the diſciples forſooke him, and fled.

57 ¶ ✠ [16] And they tooke Ieſus, and led him to [a] Caiaphas the hie Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him a farre off vnto the hie Prieſts [b] hall, and went in and ſate with the ſeruants to ſee the end.

59 Nowe * the chiefe Prieſts and the Elders, and all the whole Councill ſought falſe witneſſe againſt Ieſus, to put him to death.

60 But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, ✠ I can deſtroy the Temple of God, and build it in three dayes.

62 Then the chiefe Prieſt aroſe, and ſaide to him, Anſwereſt thou nothing? [c] What is the matter that theſe men witneſſe againſt thee?

63 But Ieſus held his peace. Then the chiefe Prieſt anſwered, and ſaide to him, I charge thee ſweare vnto vs by the liuing God, to tell vs, If thou be that Chriſt the ſonne of God, *or no*.

12 Chriſt offreth himſelfe willingly to be taken, that in ſo obeying willingly, hee might make ſatisfaction for the willfull fall of man.

✠ Marke 14,43. luke 22,47. iohn 18,3.

u Sent from the his Prieſts.

13 Chriſt is taken that we might be deliuered.

x Chriſt reprehendeth Iudas tantingly, and rebuketh him ſharpely, for hee knew well enough for what cauſe he came.

14 Our vocation muſt be the rule of our zeale.

✠ Gen.9.6. reue. 13,10.

y They take the ſword to whom the Lord hath not giuen it, that is to ſay, they which vſe the ſword, and are not called to it.

15 Chriſt was taken, becauſe hee was willing to be taken.

z By this queſtioning, he anſwereth a ſlie obiection, for they might haue asked him why he did not in this his great extremity of danger, call to his Father for aide: but to this he anſwereth by a queſtion.

⁖ Iſa.35,10.

* Verſe 31.

✠ Marke 14,53. luke 22,54. iohn 18,14.

16 Chriſt being innocent is condemned of the high Prieſt for that wickedneſſe whereof we are guiltie.

a From Annas to Caiaphas, before whom the multitude was aſſembled, Iohn 18,13.

b The word here vſed, ſignifieth properly an open large roome before an houſe, as we ſee in Kings palaces and noble mens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the houſe it ſelfe.

* Marke 14,55.

✠ Iohn 2,19.

c How commeth it to paſſe that theſe men witneſſe againſt thee?

64 ✠ Ieſus ſaid to him, Thou haſt ſaid it: neuertheleſſe I ſay vnto you, [d] Hereafter ſhall ye ſee the Sonne of man, ſitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Prieſt [g] rent his cloathes, ſaying, He hath blaſphemed, what haue we any more neede of witneſſes: beholde, nowe ye haue heard his blaſphemie.

66 What thinke ye? They anſwered, and ſaid, He is guiltie of death.

67 ✠ Then ſpat they in his face, and buffeted him, and other ſmote him with rods.

68 Saying, Prophecie to vs, O Chriſt, Who is he that ſmote thee?

69 ¶ ⁖ [17] Peter [h] ſate without in the hall, and a maide came to him, ſaying, Thou alſo waſt with Ieſus of Galile:

70 But hee denied before them all, ſaying, I wote not what thou ſayeſt.

71 And when hee went out into the porch, another *maide* ſawe him, and ſaide vnto them that were there, This man was alſo with Ieſus of Nazareth.

72 And againe he denyed with an oathe, ſaying, I know not the man.

73 So after a while, came vnto him they that ſtood by, and ſaide vnto Peter, Surely thou art alſo one of them: for euen thy ſpeech bewrayeth thee.

74 Then began hee to [i] curſe *himſelfe*, and to ſweare, ſaying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Ieſus, which had ſaid vnto him, Before the cocke crowe thou ſhalt denie mee thriſe. So hee went out, and wept bitterly.

✠ Chap.16,27. rom.14, 20. 2.theſſ.4,14.

d *This worde diſtinguiſheth his firſt comming from the latter.*

e *Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrews, that that is mightie and of great power.*

f *Cloudes of heauen, Looke afore, Chap.24,30.*

g *This was an vſuall matter among the Iewes: for ſo were they bound to doe, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmud in the booke of the Magiſtrates, in the title, of the foure kindes of death.*

⁖ Eſai.30,6.

* Marke 14,66. luke 22,55. iohn 18,29.

17 Peter by the wonderfull prouidence of God appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne incredulitie.

h That is, without the place where the Biſhop ſate, but not without the houſe, for afterward he went from thence into the porch.

i He ſwore and curſed himſelfe.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himſelfe. 29 Pilates wife. 20 Barabbas is asked. 24 Pilate waſheth his hands. 29 Chriſt is crowned with thornes. 34 He is crucified. 40 Reuiled. 50 He giueth vp the Ghoſt. 57 He is buried. 62 The ſouldiours watch him.

When the * morning was come, all the chiefe Prieſts, and the Elders of the people tooke counſell againſt Ieſus, to put him to death.

2 And let him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, ſaw that he was condemned, he repented himſelfe, and brought againe the thirtie *pieces* of ſiluer to the chiefe Prieſts, and Elders,

4 Saying, I haue ſinned, betraying the innocent blood. But they ſayd, What is that to vs? ſee thou to it.

5 And when he had caſt downe the ſiluer *pieces* in the Temple, he [a] departed, and went, ✠ and hanged himſelfe.

6 And the chiefe Prieſtes tooke the ſiluer *pieces*, and ſaide, It is not lawfull for vs to put them into the [b] treaſure, becauſe it is the price [c] of blood.

7 And they tooke counſell, and bought with them a potters field, for the buriall of [d] ſtrangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was ſpoken

by

* Mar.15,1. Luke 22,66. iohn 18,28.

1 An example of the horrible iudgement of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

a Out of mens ſights.

✠ Acts 1,18.

b The treaſure of the Temple.

c Of life and death.

d Strangers and gheſtes, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.

* Actes 1,19.

by [e] Ieremias the Prophet, ſaying, ✤ [f] And they tooke thirty ſiluer *pieces*, the price of him that was valued, whom *they* of the children of Iſrael valued:

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ [2] ❦ And Ieſus ſtood before the gouernour, and the gouernour asked him, ſaying, Art thou that King of the Iewes? Ieſus ſayd vnto him, Thou ſayeſt it.

12 And when hee was accuſed of the chiefe Prieſts, and Elders, he anſwered nothing.

13 Then ſayd Pilate vnto him, Heareſt thou not how many things they lay againſt thee?

14 But he anſwered him not to one word, inſomuch that the gouernour marueyled greatly.

15 [3] Not at the feaſt the gouernour was woont to deliuer vnto the people a priſoner whom they would.

16 And they had then a notable priſoner called Barabbas.

17 When they were then gathered together, Pilate ſaid vnto them, Whether will ye that I let looſe vnto you Barabbas, or Ieſus which is called Chriſt?

18 (For he knew well, that for enuie they had deliuered him.

19 Alſo when hee was ſet downe vpon the iudgement ſeat, his wife ſent to him, ſaying, Haue thou nothing to doe with that iuſt man: for I haue ſuffered many things this day in a dreame by reaſon of him.)

20 ∵ But the chiefe Prieſts and the elders had perſwaded the people that they ſhould aske Barabbas, and ſhould deſtroy Ieſus.

21 Then the gouernour anſwered, and ſayd vnto them, Whether of the twaine will ye that I let looſe vnto you? And they ſayd, Barabbas.

22 Pilate ſayd vnto them, What ſhall I do then with Ieſus, which is called Chriſt? They all ſayd to him, Let him be crucified.

23 Then ſayd the gouernour, But what euill hath he done? Then they cried the more, ſaying, Let him be crucified.

24 [4] When Pilate ſaw that he auailed nothing, but that more tumult was made, hee tooke water and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] blood of this iuſt man: looke you to it.

25 Then anſwered all the people, and ſaid, [i] His blood *be* on vs, and on our children.

26 Thus let he Barabbas looſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified.

27 ¶ ✱ Then the ſouldiers of the gouernour tooke Ieſus into the common hall, and gathered about him the whole hand,

28 [5] And they ſtripped him, and [k] put about him a [l] ſkarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, ſaying, God ſaue thee, King of the Iewes,

30 And ſpitted vpon him, and tooke a reed, and ſmote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and let him away to crucifie him.

32 ✻ And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his croſſe.

33 ✱ [6] And when they came vnto the place called Golgotha (yͤ is to ſay, the place of *dead mens* ſculs)

34 [7] They gaue him vineger to drinke, mingled with gall: and when hee had taſted thereof, hee would not drinke.

35 ¶ [8] And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the Prophet, ❦ They diuided my garments among them, and vpon my veſture did caſt lots.

36 And they ſate and watched him there.

37 ¶ [9] They ſet vp alſo ouer his head his cauſe written, THIS IS JESUS THE KING OF THE JEWES.

38 ¶ [10] And there were two thieues crucified wͭ him, one on the right hand, and another on the left.

39 [11] And they that paſſed by, reueiled him, wagging their heads,

40 And ſaying, ∵ Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſaue thy ſelfe: if thou be yͤ Son of God, come down from the croſſe.

41 Likewiſe alſo the high Prieſts mocking him, with the Scribes, and Elders, and Phariſes, ſayd,

42 He ſaued others, *but* hee cannot ſaue himſelfe: if he be the king of Iſrael, let him now come downe from the croſſe, and we will beleeue in him.

43 ✤ Hee truſted in God, let him deliuer him now, if hee will haue him: for he ſayd, I am the Sonne of God.

44 The ſelfe ſame thing alſo the [n] thieues which were crucified with him, caſt in his teeth.

45 [12] Now from the ſixth houre was there darkneſſe ouer all the land, vnto the ninth houre.

46 And about the ninth houre Ieſus cried with loud voyce, ſaying, ♣ Eli, Eli, lamaſabachthani? that is, My God, my God, why haſt thou [o] forſaken me?

47 And ſome of them that ſtood there, when they heard it, ſayd, This man calleth [p] Elias.

48 And ſtraightway one of them ran, and tooke ∵ a ſpunge and filled it with vineger, and put it on a reed, and gaue him to drinke.

49 Other ſayd, Let be: let vs ſee if Elias will come and ſaue him.

50 [13] Then Ieſus cried againe with a loud voyce, and yeelded vp the ghoſt.

51 [14] And behold, ✤ the [q] vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the ſtones were clouen.

52 And the [r] graues did open themſelues, and many bodies of the Saints, which ſlept, aroſe,

53 And came out of the graues after his reſurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him, watching Ieſus, ſaw the earth quake, and the things that were done, they feared greatly, ſaying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Ieſus from Galile, miniſtring vnto him.

56 Among whom was Marie Magdalene, and

[e] *Seeing this prophecie is read in Zach.11.12 it can not be denied, but Ieremias name crept into the text, either through the Printers fault, or ſome others ignorance: it may be alſo that it came out of the margine, by reaſon of the abbreuiation of the letters, the one being iou, and the other zou, which are not much vnlike: but in the Syrian text the Prophets name is not ſet downe at all.*

✤ *Zach. 11.12.*

[f] *The Euangeliſt doth not follow the Prophets words, but his meaning, which he ſheweth to be fulfilled.*

[2] Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltines, and therewithall his owne innocency.

❦ *Mark. 15.2. luk. 23.3. ioh. 18.33.*

[3] Chriſt is firſt quitted of the ſame Iudge, before he be condemned, that we might ſee how the iuſt died for the vniuſt.

∵ *Mark.15,11. luke 23.18. iohn 18. 40. acts 3. 14.*

[4] Chriſt being quit by the teſtimony of the Iudge himſelfe, is not withſtanding condemned by the ſame to quit vs before God.

[g] *It was a maner in olde time, when any man was murthered, and in other ſlaughters, to waſh their hands in water, to declare themſelues guiltleſſe.*

[h] *Of the murther, an Hebrew kinde of ſpeach.*

[i] *If there be any offence committed in ſlaying him, let vs and our poſteritie ſmart for it.*

✱ *Marke 15,26. iohn 19, 2.*

[5] Chriſt ſuffereth that reproach which was due to our ſinnes, notwithſtanding in the meane time by the ſecret prouidence of God, hee is intituled King by them which did him that reproach.

[k] *They caſt a cloake about him, and wrapped it about him, for it lacked ſleeues.*

[l] *Iohn and Marke make mention of a purple robe, which is alſo a very pleaſant red. But theſe profane and malepart ſaucy ſouldiers clad Ieſus in this aray, to mocke him withall, who was indeed a true King.*

✻ *Marke 15.21. luke 23.26.*

[m] *They compelled Simeon to beare his burdenſome croſſe, whereby it appeareth that Ieſus was ſo ſore handled before, that he fainted by the way, and was not able to beare his croſſe thorow: for Iohn writeth that hee did beare the croſſe, to wit, at the beginning.*

✤ *Marke 15,22. iohn 19,17.*

[6] He is led out of the citie, that wee may be brought into the heauenly kingdome.

[7] Chriſt found no comfort any where, that in him wee might be filled with all comfort.

[8] Hee is made a curſe, that in him we may be bleſſed: he is ſpoiled of his garments, that wee might be inriched by his nakedneſſe.

❦ *Pſal. 22,18. marke 15,24.*

[9] Hee is pronounced the true Meſſias, euen of them of whō he is reiected.

[10] Chriſt beganne then to iudge the world, when after his iudgement hee hung betwixt two theeues.

[11] To make full ſatiſfaction for vs, Chriſt ſuffereth and ouercommeth, not only the torments of the body, but alſo the moſt horrible torments of the minde.

∵ *Iohn 2,19.*

✻ *Pſal.22,9.*

[n] *This is ſpoken by the figure Synecdoche, for there was but one of them that did reuile him.*

[12] Heauen it ſelfe is darkened for very horrour, and Ieſus crieth out from the depth of hell, and in the meane while he is mocked.

❦ *Pſal.22,1.*

[o] *To wit, in this miſerie: and this crying out is proper to his humanitie, which notwithſtanding was voide of ſin, but yet felt the wrath of God which is due to our ſinnes.*

[p] *They allude to Elias name, not for want of vnderſtanding the tongue, but of a profane impudency and ſaucineſſe, and he repeated theſe words, to the end that this better harping vpon the name might be vnderſtood.* [x] *Pſal.69,22* [13] Chriſt after hee had ouercome other enemies, at length prouoked & ſetteth vpon death it ſelfe. [14] Chriſt, when he is dead, ſheweth himſelfe to be God almighty, euen his enemies confeſſing the ſame. ✤ *2. Chro.3.14.* [q] *Which diuided the holieſt of all.* [r] *That is to ſay, the ſtones claue in ſunder, & the graues did open themſelues, to ſhew by this token, that death was ouercome: & the reſurrection of the dead followed the reſurrection of Chriſt, as appeareth by the next verſe following.*

Marie the mother of Iames, and Ioſes, and the mother of Zebedeus ſonnes.

57 ¶ [15] ✤ And when the euen was come, there came a rich man of Arimathea, named Ioſeph, who had alſo himſelfe beene Ieſus diſciple.

58 He went to Pilate, & aſked the body of Ieſus. Then Pilate commanded the body to be deliuered.

59 So Ioſeph tooke the body, and wrapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, ſitting ouer againſt the ſepulchre.

62 ¶ [16] Now the next day that followed the Preparation *of the Sabbath*, the high Prieſts and Phariſes aſſembled to Pilate,

63 And ſayd, Sir, we remember that that deceiuer ſaid, while hee was yet aliue, Within three dayes I will riſe.

64 Command therefore, that the ſepulchre be made ſure vntill the third day, leaſt his Diſciples come by night, and ſteale him away, and ſay vnto the people, He is riſen from the dead: ſo ſhall the laſt errour be worſe then the firſt.

65 Then Pilate ſayd vnto them, Yee haue a [f] watch: go, and make it ſure, as ye know.

66 And they went, and made the ſepulchre ſure, with the watch, and ſealed the ſtone.

15 Chriſt is buried, not priuily or by ſtealth, but by the gouernours conſent by a famous man, in a place not farre diſtant, in a new ſepulchre, ſo that it cannot be doubted of his death.

✤ *Marke* 15, 42. *luke* 23, 50. *iohn* 19, 38.

16 The keeping of the ſepulchre is committed to Chriſtes owne murderers, that there might be no doubt of his reſurrection.

f *The ſouldiers of the gariſon, which were appointed to keepe the Temple.*

CHAP. XXVIII.

1 The women goe to the ſepulchre. 2 The Angel. 9 The women ſee Chriſt. 18 He ſendeth his Apoſtles to preach.

NOw ✤ in [1] the [a] end of the Sabbath, when the firſt *day* of the weeke [b] began to dawne, Mary Magdalene, and the other Mary, came to ſee the ſepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 And his [c] countenance was like lightning, and his raiment white as ſnow.

4 And for feare of him, the keepers were aſtonied, and became as dead men.

5 But the Angel anſwered, and ſayd to the women, Feare [d] ye not: for I know that ye ſeeke Ieſus which was crucified:

6 Hee is not here, for he is riſen, as he ſayd: come, ſee the place where the Lord was layd,

7 And go quickly, and tell his diſciples that he is riſen from the dead: and behold, hee goeth before you into Galile: there ye ſhall ſee him: loe, I haue tolde you.

8 So they departed quickely from the ſepulchre, with feare and great ioy, and did runne to bring his diſciples word.

9 [2] And as they went to tell his diſciples, behold, Ieſus alſo met them, ſaying, God ſaue you. And they came, and tooke him by the feete, and worſhipped him.

10 Then ſayd Ieſus vnto them, Be not afrayed. Go, *and* tell my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ [3] Now when they were gone, behold, ſome of the watch came into the city, and ſhewed vnto the high Prieſts all the things that were done.

12 And they gathered them together with the Elders, and tooke counſell, and gaue large money vnto the ſouldiers,

13 Saying, Say, His diſciples came by night, and ſtole him away while we ſlept.

14 And if this matter [e] come before the gouernour to be heard, wee will perſwade him, and ſo vſe the matter that you ſhall not need to care,

15 So they tooke the money, and did as they were taught: and this ſaying is noiſed among the Iewes vnto this day.

16 ¶ [4] Then the eleuen diſciples went into Galile, into a mountaine, where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, ✤ All power is giuē vnto me, in heauen, & in earth.

19 ✤ [5] Goe therefore, and teach all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching them to obſerue all things, whatſoeuer I haue commanded you: and lo, ∵ I am with you [g] alway, vntill the end of the world, Amen.

✤ *Marke* 16, 5. *iohn* 20, 11.

1 Chriſt hauing put death to flight in the ſepulchre, riſeth by his owne power, as ſtraightway the Angel witneſſeth.

a *At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day, from the ſun riſing to the next ſun riſing: and not as the Hebrewes, which count from euening to euening.*

b *When the morning after the firſt day of the Sabbath began to dawne: and that firſt day is the ſame, which we now call Sunday or the Lords day.*

c *The beames of his eyes, and by the figure Synecdoche, for the countenance.*

d *The word (Ye) is ſpoken with force to confirme the women, now that the ſouldiers were afrayd.*

2 Chriſt appeareth himſelfe after his reſurrection, & ſending the women to his diſciples, ſheweth that hee hath not forgotten them.

3 The more the ſunne ſhineth, the more are the wicked blinded.

e *For it was to be feared, that it would be brought to the gouernours eares.*

4 Chriſt appeareth alſo to his Diſciples, whom he maketh Apoſtles.

✤ *Heb.* 1, 2. *chap.* 11, 27. *ioh.* 17, 2.

✤ *Marke* 16, 15.

5 The ſum of the Apoſtleſhip is, the publiſhing of the doctrine receiued of Chriſt thorowout all the world, and the miniſtring of the Sacraments: the efficacie of which things hangeth not of the miniſters, but of the Lord.

f *Calling vpon the name of the Father, the Sonne, and the holy Ghoſt.*

∵ *Iohn* 14. 16.

g *For euer: and this place is meant of the maner of the preſence of his ſpirit, by means whereof hee maketh vs partakers both of himſelfe and of all his benefits, but is abſent frō vs in body.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparell and meat. 9 Ieſus is baptized. 12 He is tempted. 14 Hee preacheth the Goſpel, 21 and 29 he teacheth in the Synagogues. 23 He healeth one that had a deuill. 29 Peters mother in law. 32 Many diſeaſed perſons. 40 The leper.

THe beginning of the Goſpel of Ieſus Chriſt, the Sonne of God:

2 [1] As it is writtē in ye [a] Prophets, ✤ Behold, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

3 ✤ The voice of him that crieth in the wilderneſſe, *is*, Prepare the way of the Lord: make his paths ſtraight.

4 [2] ∵ Iohn did baptize in the wilderneſſe, and preach the [d] baptiſme of amendment of life, for remiſsion of ſinnes.

5 And all the contrey of Iudea, and they of Hieruſalem went out vnto him, and were all baptized of him in the riuer Iorden, confeſsing their ſinnes.

6 ✤ Now Iohn was cloathed with camels haire, and with a girdle of a ſkin about his loines: and he did eat ✤ locuſts and wilde hony,

7 ✱ [3] And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthy to [e] ſtoupe downe, and vnlooſe.

8 Trueth it is, I haue [f] baptized you with water: but he will baptize you with the holy Ghoſt.

9 ¶ ✱ [4] And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 [5] And aſſoone as [g] hee was come out of the water, *Iohn* ſaw the heauens clouen in twaine, and the holy Ghoſt deſcending vpon him like a doue.

1 Iohn goeth before Chriſt, as it was foreſpoken by the Prophets.

a *This is the figure Metonymia, whereby is meant the books of the Prophets, Malachi and Eſay.*

✤ *Malac.* 3. 1.

b *The Prophet vſeth the preſent tenſe, when he ſpeaketh of a thing to come, being as a ſure of it, as if he ſaw it.*

c *A metaphor taken from the vſage of kings, which vſe to haue vſhers go before them.*

✤ *Iſa.* 40, 3. *luke* 3, 4. *ioh.* 1, 15.

2 The ſumme of Iohns doctrine, or rather Chriſts, is remiſſion of ſins and amendment of life.

∵ *Mat.* 3. 1.

d *The Iewes vſed many kinds of waſhings: but here is ſpoken of a peculiar kind of waſhing, which hath all the parts of true baptiſme, amendment of life, and forgiuenes of ſinnes.*

✤ Matth. 3. 4.

✤ Leuit. 1, 22.

✱ Matth. 3, 11. luke 3, 16. iohn 1. 26. acts 1, 5. and 2 4. and 11. 16. and 19. 4.

3 Iohn and all miniſters caſt their eyes vpon Chriſt the Lord.

e *The Euangeliſt his meaning was to expreſſe the condition of the baſeſt ſeruant.*

f *He ſheweth that all the force of baptiſme proceedeth from Chriſt, who baptizeth within.*

✱ *Matt.* 3, 13. *luke* 3, 21. *iohn* 1, 33.

4 Chriſt doth conſecrate our baptiſme in himſelfe.

5 The vocation of Chriſt from heauen, as head of the Church.

g *Iohn that went downe into the water with Chriſt.*

11 Then there was a voyce from heauen, *ſaying*, Thou art my beloued Sonne, in whom I am [h] well pleaſed.

12 ✣ [6] And immediatly the Spirit [i] driueth him into the wilderneſſe.

13 And hee was there in the wilderneſſe fourtie dayes, and was tempted of Satan: he was alſo with the wilde beaſtes, and the Angels miniſtred vnto him.

14 ¶ ♣ [7] Now after that Iohn was committed *to priſon*, Ieſus came into Galile, preaching the Goſpel of the kingdome of God,

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Goſpel.

16 ¶ ∵ [8] And as he walked by the ſea of Galile, he ſaw Simon and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

17 Then Ieſus ſaid vnto them, Follow me, and I will make you to be fiſhers of men.

18 And ſtraightway they forſooke their nets, and followed him.

19 [9] And when hee had gone a litle further thence, he ſaw Iames *the ſonne* of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ſhip with his hired ſeruants, and went their way after him.

21 ¶ So * they entred into [k] Capernaum: and ſtraightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were aſtonied at his doctrine, ♣ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in their Synagogue a man [l] in whom was an vncleane ſpirit, and hee cried out,

24 Saying, Ah, what haue we to doe with thee, O [m] Ieſus of Nazareth? Art thou come to deſtroy vs? I know thee what thou art, *euen* thou [n] holy one of God.

25 And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And the vncleane ſpirit [o] tare him, and cried with a loud voyce, and came out of him.

27 And they were all amaſed, ſo that they demanded [p] one of another, ſaying, What thing is this? what new doctrine is this? for he [q] commandeth euen the foule ſpirits with authoritie, and they obey him.

28 And immediatly his fame ſpread abroad throughout all the region [r] bordering on Galile.

29 ❡ * [11] And as ſoone as they were come out of the Synagogue, they entred into the houſe of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay ſicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forſooke her by and by, and ſhe miniſtred vnto them.

32 And when euen was come, at what time the Sunne ſetteth, they brought to him all that were diſeaſed, and them that were poſſeſſed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were ſicke of diuers diſeaſes: and hee caſt out many deuils, and [ſ] ſuffered not the deuils to ſay that they knew him.

35 And in the morning very earely before day, *Ieſus* aroſe and went out into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they ſaid vnto him, All men ſeeke for thee.

38 Then he ſaid vnto them, Let vs goe into the [t] next townes, that I may preach there alſo: for I came out for that purpoſe.

39 And hee preached in their Synagogues, throughout all Galile, and caſt the deuils out.

40 ¶ ✣ [12] And there came a leper to him, beſeeching him, and kneeled downe vnto him, & ſaid to him, If thou wilt, thou canſt make me cleane.

41 And Ieſus had compaſsion, and put foorth his hand, and touched him, and ſaid to him, I will: be thou cleane.

42 And aſſoone as hee had ſpoken, immediatly the leproſie departed from him, and hee was made cleane.

43 And after hee had giuen him a ſtraight commandement, he ſent him away forthwith,

44 [13] And ſayd vnto him, See thou ſay nothing to any man, but get thee hence, and ſhew thy ſelfe to the [u] ♣ Prieſt, and offer for thy cleanſing thoſe things which Moyſes commanded, for a teſtimoniall vnto them.

45 But when he was departed, ∵ he beganne to tell many things, and to publiſh the matter: ſo that Ieſus could no more openly enter into the city, but was without in deſert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One ſicke of the palſie, hauing his ſinnes forgiuen him, is healed. 14 Matthew is called. 19 Faſtings and afflictions are foretolde. 23 The Diſciples plucke the eares of corne. 26 The ſhewbread.

AFter * [1] *a fevv* dayes, he entred into Capernaum againe, and it was noiſed that hee was in the [a] houſe.

2 And anon many gathered together, inſomuch, that the [b] places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one ſicke of the palſie, borne of foure men.

4 And becauſe they could not come neere vnto him for the multitude, they vncouered the roofe of the houſe where hee was: and when they had broken it open, they [c] let downe the [d] bed, wherein the ſicke of the palſie lay.

5 Now when Ieſus ſaw their faith, hee ſayd to the ſicke of the palſie, Sonne, thy ſinnes are forgiuen thee.

6 And there were certaine of the Scribes ſitting there, and [e] reaſoning in their hearts,

7 Why doeth this man ſpeake ſuch blaſphemies? ♣ who can forgiue ſinnes, but God onely?

8 And immediatly, when Ieſus perceiued in his ſpirit, that thus they reaſoned with themſelues, he ſayd vnto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee? or to ſay, Ariſe, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgiue ſinnes, hee ſayd vnto the ſicke of the palſie,

11 I ſay vnto thee, Ariſe, and take vp thy bed, and get thee hence into thine owne houſe.

12 And by and by hee aroſe, and tooke vp his

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[h] *Looke Mat. 3.17.*

✣ *Mat. 4.1. luke 4.1. Hebr. 2.18.*

[6] Chriſt being tempted ouercommeth.

[i] *Here is no violent and forcible driuing out meant: but the diuine power cladde th Chriſt (who had liued vntill this time as a priuate man) with a new perſon, and prepareth him to the combate that was at hand, and to his miniſterie.*

♣ *Mat. 4.12. Luke 4.14. iohn 4.13.*

[7] After that Iohn is taken, Chriſt ſheweth himſelfe fully.

∵ *Matt. 4,18. Luke 5,2.*

[8] The calling of Simon and Andrew.

[9] The calling of Iames and Iohn.

* *Mat. 4,13. Luke 4,32.*

[k] *From the citie Nazareth.*

♣ *Matt. 7,28. Luke 4,32.*

[10] Hee preacheth that doctrine, by which alone Satan is driuen out of the world, which alſo he confirmeth by a miracle.

[l] *Word for word, a man in an vncleane ſpirit, that is to ſay, poſſeſſed with an euill ſpirit.*

[m] *Hee was borne in Beth-lehem, but through the errour of the people, he was called a Nazarean, becauſe hee was brought vp in Nazareth.*

[n] *He alludeth to that name that was written in the golden plate which the high Prieſt wore, Exod. 28, 36.*

[o] *Looke beneath, chap. 9.20.*

[p] *As men amaſed.*

[q] *By his owne authoritie, or as a Lord.*

[r] *Not onely into Galile, but alſo into the countries bordering vpon it.*

* *Matt. 8,14. Luke 4,38.*

[11] By healing of diuers diſeaſes, hee ſheweth that hee hath brought true life into the world.

[ſ] *For it belongeth not to the deuils to preach the Goſpell, Actes 16,18.*

[t] *Villages which were as cities.*

✣ *Matt. 8.2. Luke 5.12.*

[12] By healing the leprous, he ſheweth that he came for this cauſe, to wipe out the ſinnes of the world with his touching.

[13] Hee witneſſeth that he was not mooued with ambition, but with the onely deſire of his Fathers glory, and loue toward poore ſinners.

[u] *All the poſterity of Aaron might iudge of a leper.*

♣ *Leuit. 14.4.*

∵ *Luke 5,15.*

* *Mat. 9,1. luk. 5.18.*

[1] Chriſt ſheweth by healing this man, which was ſicke of the palſie, that men recouer in him through faith onely, all their ſtrength which they haue loſt.

[a] *In the houſe where hee vſed to remaine, for hee choſe Capernaum to dwell in, and left Nazareth.*

[b] *Neither the houſe nor the entrie was able to hold them.*

[c] *They brake vp the vpper part of the houſe, which was plaine, and let downe the man that was ſicke of the palſie, into the lower part where Chriſt preached, for they could not otherwiſe come into his ſight.*

[d] *The word ſignifieth the worſt kind of bed, whereupon men vſe to lay downe themſelues at noone tide, and ſuch other times, to refreſh themſelues: we call it a couch.*

[e] *In their mindes diſputing vpon that matter, on both ſides.*

♣ *Iob. 14,4. Iſa. 43,25.*

bed, and went foorth before them all, in ſo much that they were all [f] amaſed, and glorified God, ſaying, We neuer ſaw ſuch a thing.

13 ¶ [2] Then he went forth againe toward the ſea, and all the people reſorted vnto him, and hee taught them.

14 ✣ And as Ieſus paſſed by, he ſaw [g] Leui *the ſonne* of Alpheus ſit at the receit of cuſtome, and ſayd vnto him, Follow me. And he aroſe and followed him.

15 ¶ And it came to paſſe, as Ieſus ſate at table in his houſe, many Publicanes and ſinners ſate at table alſo with Ieſus, and his diſciples: for there were many that followed him.

16 And when the Scribes and Phariſes ſaw him eate with the Publicanes and ſinners, they ſaid vnto his diſciples, How is it, that he eateth and drinketh with Publicanes and ſinners?

17 Now when Ieſus heard it, hee ſaide vnto them, The whole haue no neede of the Phyſician, but the ſicke. ✣ I came not to call the righteous, but the ſinners to repentance.

18 ∵ [3] And the diſciples of Iohn, and the Phariſes did faſt, and came and ſaid vnto him, Why do the diſciples of Iohn, and of the Phariſes faſt, and thy diſciples faſt not?

19 And Ieſus ſaid vnto them, Can the children of the mariage chamber faſt, whiles the bridegrom is with them? as long as they haue the bridegrome with them, they cannot faſt.

20 But the dayes will come, when the bridegrome ſhalbe taken from them, and then ſhall they faſt in thoſe dayes.

21 Alſo no man ſoweth a piece of new cloath in an olde garment: for elſe the new piece that filled it vp, taketh away *ſomevvhat* from the olde, and the breach is worſe.

22 Likewiſe, no man putteth new wine into old veſſels: for els the new wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt; but new wine muſt be put into new veſſels.

23 ¶ ✣ [4] And it came to paſſe as hee went through the corne on the [h] Sabbath day, that his diſciples, as they went on their way, began to pluck the eares of corne.

24 And the Phariſes ſayd vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he ſaid to them, Haue yee neuer read what * Dauid did when hee had need, and was an hungred, *both* he, and they that were with him?

26 How he went into the houſe of God, in the dayes of [i] Abiathar the hie Prieſt, and did eate the Shewbread, which were not lawfull to eate, but for the * Prieſtes, and gaue alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the [k] Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Phariſes conſult with the Herodians. 10 Many are healed by touching Chriſt. 11 At his ſight the deuils fall downe before him. 14 The twelue Apoſtles. 24 The kingdom deuided againſt it ſelfe. 29 Blaſphemie againſt the holy Ghoſt. 33 Chriſts parents.

AND ✣ [1] he entred againe into ẏ Synagogue, and there was a man which had a [a] withered hand.

[f] *Word for word, paſt themſelues, or out of their wits.*

[2] The Goſpel offendeth the proud, and saueth the humble.

✣ Matt. 9, 9. luke 5, 27.

[g] *Matthewes other name.*

✣ 1. Tim. 1, 13.

∵ Matt. 9, 14. luke 5, 33.

[3] The ſuperſtitious and hypocrites doe raſhly put the ſumme of godlines in things indifferent; and are here for three cauſes reprehended: Firſt, for that not conſidering what euery mans ſtrength is able to beare, they raſhly make all maner of lawes concerning ſuch things, without all diſcretion.

✣ Mat. 12. 1. luke 6, 1.

[4] Secondarily, for that they make no difference betweene the lawes which God made concerning the ſame things; and lawes that are made of things which are vtterly vnlawfull.

[h] *Word for word, on the Sabbaths, that is, on the holy dayes.*

* *1. Sam. 21. 6.*

[i] *1. Sam. 21. 1. He is called Achimilech and his ſonne Abiathar, but by conference of other places it is plaine, that both of them had two names. Looke 1. Chro. 24. 6. 2. Sam. 8. 17. and 15. 29. 1. King. 2, 26. 2. Kings 25. 18.*

* *Exod. 29. 53. leuit. 8. 31. and 24. 9.*

[k] *Hath the Sabbath day in his power, and may rule as him liſteth.*

✣ *Matth. 12. 9. luke 6, 6.*

[1] Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the morall Law) before the morall Law: whereas contrary wiſe, they ſhould haue learned out of this, the true vſe of the ceremoniall Law.

[a] *That is, vnprofitable and dead.*

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then hee ſaide vnto the man which had the withered hand, Ariſe: *ſtand forth* in the middes.

4 And hee ſaide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to ſaue the [b] life, or to kill? but they held their peace.

5 Then he looked round about on them [c] angerly, mourning alſo for the [d] hardneſſe of their hearts, and ſaide to the man, Stretch foorth thine hand. And he ſtretched it out: and his hand was reſtored, as whole as the other.

6 ¶ [2] And the Phariſes departed, and ſtraightway gathered a councill with the [e] Herodians againſt him, that they might deſtroy him.

7 But Ieſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ieruſalem, and from Idumea, and [f] beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his diſciples, that a little ſhip ſhould [g] wait for him, becauſe of the multitude, leaſt they ſhould throng him.

10 For hee had healed many, inſomuch that they preaſſed vpon him to touch him, as many as had [h] plagues.

11 And when the [i] vncleane ſpirits ſaw him, they fell downe before him, and cried, ſaying, Thou art the Sonne of God.

12 And he ſharpely rebuked them, to the end they ſhould not vtter him.

13 ¶ ✣ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 [3] And hee [k] appointed twelue, that they ſhould be with him, and that he might ſend them to preach.

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils:

16 And the firſt *vvas* Simeon, and he named Simon, Peter,

17 Then Iames *the ſonne* of Zebedeus, and Iohn Iames Brother (and ſurnamed them Boanerges, which is, The ſonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames *the ſonne* of Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 [4] And when his [n] kinſefolks heard of it, they went out to lay holde on him: for they ſayd that he was beſide himſelfe.

22 ¶ ✣ And the Scribes which came down from Hieruſalem, ſaid; He hath Beelzebub, and through the prince of the deuils he caſteth out deuils.

23 But he called them vnto him, and ſayd vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided againſt it ſelfe, that kingdome cannot ſtand,

25 Or if a houſe be diuided againſt it ſelfe, that houſe cannot continue.

26 So if [o] Satan make inſurrection againſt himſelfe, and be diuided, he cannot endure, but is at an end.

[b] *A figuratiue ſpeech, by the figure Synecdoche. For this kinde of ſaying, To ſaue the life, is as much, as to ſaue the man.*

[c] *Men, when they haue wrong done vnto them, are angry, but not without vice, but Chriſt is angry without vice, neither is he ſory ſo much for the iniury that is done to his owne perſon, as for their wickedneſſe: and therefore he had pity vpon them, and for that cauſe is he ſaid to haue mourned.*

[d] *As though their heart had beene ſo cloſed vp, & growen together, that wholſome doctrine could preuaile no more with them.*

[2] The more the trueth is kept vnder, the more it commeth out.

[e] *Looke Mat. 22. 16.*

[f] *Which Ioſephus calleth ſtonie or rocky.*

[g] *Should alwayes be ready for him.*

[h] *Diſeaſes wherewith God ſcourgeth men as it were with whips.*

[i] *In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with vncleane ſpirits.*

✣ *Chap. 6. 7. mat. 10. 1. luke 9. 1.*

[3] The twelue Apoſtles are ſet apart to be trained vp to the office of the Apoſtleſhip.

[k] *Choſe and appointed out twelue to be familiar & conuerſant with him.*

[l] *Whom Luke alſo calleth Iudas: and for difference ſake, the other Iudas is called Iſcariot.*

[m] *The diſciples whō Chriſt had taken to be of his traine and to liue with him, come home to his houſe, to be with him alwayes after.*

[4] None are worſe enemies of the Goſpel, then they that leaſt ought.

[n] *Word for word, they that were of him, that is, his kinſfolks: for they that were madde, were brought to their kinſmen.*

✣ *Matt. 9. 34 and 12, 24. luke 11. 15.*

[o] *Satās imps or band.*

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt bind that ſtrong man, and then ſpoyle his houſe.

28 ¶ ✤ [5] Verely I ſay vnto you, all ſinnes ſhall be forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But hee that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation.

30 [p] Becauſe they ſayd, Hee had an vncleane ſpirit.

31 ¶ ✤ Then came his [q] brethren and mother and ſtood without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſayd vnto him, Behold, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 [6] And hee looked round about on them, which ſate in compaſſe about him, and ſayd, Behold my mother and my brethren.

35 For whoſoeuer doth the will of God, he is my brother, my ſiſter, and my mother.

CHAP. IV.

4 The parable of the ſower. 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that ſowed, and then ſlept. 31 The graine of muſtard ſeed. 38 Chriſt ſleepeth in the ſhip.

AND ∵ he began againe to teach by yͤ [a] ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate [b] in the ſea, and all the people was by the ſea ſide on the land.

2 And hee taught them many things in parables, and ſayd vnto them in his doctrine,

3 [1] Hearken: Behold, there went out a ſower to ſow.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the foules of the heauen came, and deuoured it vp.

5 And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the Sunne was vp, it was burnt vp, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp, and choked it, ſo that it gaue no fruit.

8 Some againe fell in good ground, and did yeelde fruite that ſprung vp, & grew, and it brought foorth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth fold.

9 Then he ſayd vnto them, He that hath eares, to heare, let him heare.

10 And when he was [c] alone, they that were [d] about him with the twelue, asked him of the parable.

11 And hee ſayd vnto them, To you it is giuen to know the myſtery of the kingdome of God: but vnto them that are [e] without, all things be done in parables,

12 * That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtand, leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.

13 Againe he ſayd vnto them, Perceiue ye not this parable? how then ſhould yee vnderſtand all *other* parables?

14 The ſower ſoweth the word.

15 And theſe are they that *receiue the ſeede* by the wayes ſide, in whom the word is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeede in ſtony ground, are they, which when they haue heard the word, ſtraightwayes receiue it with gladneſſe.

17 Yet haue they no roote in themſelues, and endure but a time: *for* when trouble and perſecution ariſeth for the word, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the word:

19 But the cares [f] of this world, and the ✤ deceitfulneſſe of riches, and the luſts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued ſeede in good ground, are they that heare the word, and receiue it, and bring foorth fruit: one *corne* thirtie, an other ſixtie, and ſome an hundreth.

21 ¶ [2] Alſo he ſayd vnto them, ✤ Commeth the candle in, to be put vnder a buſhell, or vnder the bed, and not to be put in a candleſticke?

22 ∵ For there is nothing hid, that ſhall not be opened, neither is there a ſecret, but that it ſhall come to light.

23 If any man haue eares to heare, let him heare.

24 [3] And he ſayd vnto them, Take heed what ye heare. * With what meaſure you mete, it ſhall be meaſured vnto you: and vnto you that heare, ſhall more be giuen.

25 * For vnto him that hath, ſhall it be giuen, and from him that hath not, ſhallbe taken away euen that he hath.

26 ¶ [4] Alſo he ſayd, So is the kingdome of God, as if a man ſhould caſt ſeed in the ground,

27 And [g] ſhould ſleepe, and riſe vp night and day, and the ſeed ſhould ſpring and grow vp, hee [h] not knowing how.

28 For the earth bringeth foorth fruite [i] of it ſelfe, firſt the blade, then the eares, after that full corne in the eares.

29 And aſſoone as the fruite ſheweth it ſelfe, anon he putteth in the ſickle, becauſe the harueſt is come.

30 ¶ * [5] He ſayd moreouer, Whereunto ſhall we liken the kingdome of God? or with what compariſon ſhall we compare it?

31 *It is* like a graine of muſtard ſeede, which when it is ſowen in the earth, is yͤ leaſt of all ſeeds that be in the earth:

32 But after that it is ſowen, it groweth vp, and is greateſt of all herbes, & beareth great branches, ſo that the foules of the heauen may build vnder the ſhadow of it.

33 And ✤ with many ſuch parables he preached the word vnto them, [k] as they were able to heare it.

34 And without parables ſpake he nothing vnto them: but he [l] expounded all things to his diſciples apart.

35 ¶ ✤ Nowe the ſame day when euen was come, he ſayd vnto them, Let vs paſſe ouer vnto the other ſide.

36 And they left the multitude, and tooke him as he was in the ſhippe, and there was alſo with him other little ſhips.

37 [6] And there aroſe a great ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſterne aſleepe on a pillow:

✤ Matth.18,31. luke 12,10. 1.iohn 5,16.

[5] They onely are without hope of ſaluation, which do maliciouſly oppugne Chriſt, whom they know.

[p] *Theſe are the words of the Euangeliſt.*

✤ *Mat.*12,46. *luke* 8,19.

[q] *Vnder this name Brother, the Hebrewes vnderſtand all that are of the ſame ſtocke and kinred.*

[6] The ſpirituall kinred is farre otherwiſe to be accounted of, then the carnall or fleſhly.

∵ *Mat.*13,1. *luke* 8,4.

[a] *Sea ſide of Tiberias.*

[b] *In a ſhip which was launched into the ſea.*

[1] The ſelfe ſame doctrine of the Goſpel is ſowen euery where, but it hath not like ſucceſſe indeede through the fault of man, but yet by the iuſt iudgement of God.

[c] *Word for word, ſolitairy.*

[d] *They that followed him at the heeles.*

[e] *That is to ſay, to ſtrangers, and ſuch as are none of ours.*

* *Eſai.*6,9.*mat.*13,14. *luke* 8,10. *iohn* 12,40. *actes* 28,26. *rom.*11,8.

[f] *Which pertaine to this life.*

✤ 1 *Tim.*6,17.

[2] Although the light of the Goſpel be reiected of the world, yet it ought to be lighted, if it were for no other cauſe then this, that the wickedneſſe of the world might be made manifeſt.

✤ *Mar.*5,15. *luke* 8,16. *and* 11,33.

∵ *Mat.*10,26. *luke* 8,17. *and* 12,2.

[3] The more liberally that we communicate ſuch giftes as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

* *Mat.*7,2. *luke* 6 38.

* *Mat.*13,12. *and* 25,29. *luke* 8.18. *and* 19,26.

[4] The Lord ſoweth and reapeth after a maner vnknowen to men.

[g] *That is, when he hath done ſowing, ſhould paſſe the time both day and night, nothing doubting, but that the ſeede would ſpring which groweth both day and night.*

[h] *It is the part of the miniſters, to labour the ground with all diligence, and commend the ſucceſſe to God: for that mightie working whereby the ſeede commeth to blade and eare, is ſecret and onely knowen by the fruit.*

[i] *By a certaine power which mooueth it ſelfe.*

* *Mat.*13,31. *luke* 13,19.

[5] God farre otherwiſe then men vſe, beginneth with the leaſt, and endeth with the greateſt.

✤ *Mat.*8,13.34.

[k] *According to the capacitie of the hearers.*

[l] *Word for word, Looſed, as you would ſay, reade them the hard riddles.*

✤ *Mat.*8,23. *luke* 8,22.

[6] They that ſaile with Chriſt, although he ſeeme to ſleepe neuer ſo ſoundly when they are in danger, yet they are preſerued of him in time conuenient, being awaked.

low: and they awoke him, and ſayd to him, Maſter, careſt thou not that we periſh?

39 And hee aroſe vp, and rebuked the winde, and ſayd vnto the ſea, Peace, and be ſtill. So the winde ceaſed, and it was a great calme.

40 Then he ſayd vnto them, [m] Why are yee ſo fearefull? how is it that ye haue no faith?

[m] *How commeth it to paſſe that you haue no faith?*

41 And they feared exceedingly, and ſayd one to another, Who is this, that both the wind and ſea obey him!

CHAP. V.

2 One poſſeſſed is healed. 7 The deuill acknowledgeth Chriſt. 9 A Legion of deuils 13 entred into ſwine. 22 Iairus daughter. 25 A woman is healed of a bloody iſſue. 26 Phyſicians. 34 Faith. 39 Sleepe.

AND ✤ [1] they came ouer to the other ſide of the ſea into the countrey of the [a] Gadarens.

✤ Matth. 8, 28. luke 8, 16.

[1] Many haue the vertue of Chriſt in admiration, and yet they will not redeeme it with the loſſe of the leaſt thing they haue.

[a] *Looke Mat. 8, 30.*

2 And when hee was come out of the ſhippe, there met him incontinently out of the graues, a man [b] which had an vncleane ſpirit:

[b] *Word for word, in an vncleane ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt looked vp, and as it were bound.*

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Becauſe that when he was often bound with fetters & chaines, he plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graues, and ſtrooke himſelfe with ſtones.

6 And when he ſaw Ieſus afarre off, he ranne, and worſhipped him,

7 And cryed with a loude voyce, and ſayd, What haue I to doe with thee, Ieſus the Sonne of the moſt High God? I [c] will that thou ſweare to me by God, that thou torment me not.

[c] *That is, aſſure me by an oath, that thou wilt not vexe me.*

8 (For hee ſayd vnto him, Come out of the man, thou vncleane ſpirit.)

9 And hee asked him, What is thy name? and he anſwered, ſaying, My name *is* Legion: for wee are many.

10 And hee [d] prayed him inſtantly, that hee would not ſend them away out of the countrey.

[d] *That deuill that played the meſſenger for his fellowes.*

11 Nowe there was there in the [e] mountaines a great heard of ſwine, feeding.

[e] *This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.*

12 And all the deuils beſought him, ſaying, Send vs into the ſwine, that we may enter into them.

13 And incontinently Ieſus gaue them leaue. Then the vncleane ſpirits went out & entred into the ſwine, and the heard ranne headlong from the high banck into the [f] ſea, (and there were about two thouſand ſwine) & they were choked vp in the ſea.

[f] *Strabo in the ſixteenth booke ſaith that in Gadaris there is a ſtanding poole of very naughtie water, which if beaſts taſte of, they ſhead their haire, nailes, or houes and hornes.*

14 And the ſwineheards fled, and told it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſaw him that had bene poſſeſſed with the deuill, and had the legion, ſit both cloathed, and in his right minde: and they were afraid.

16 And they that ſaw it, told them, what was done to him that was poſſeſſed with the deuill, and concerning the ſwine.

17 Then they began to pray him, that he would depart from their coaſts.

18 And when hee was come into the ſhip, hee that had bene poſſeſſed with the deuill, prayed him that he might be with him.

19 Howbeit, Ieſus would not ſuffer him, but ſayd vnto him, Goe thy way home to thy friends, and ſhewe them what great things the Lord hath done vnto thee, and *howe* hee hath had compaſſion on thee.

20 Soo hee departed, and began to publiſh in Decapolis, what great things Ieſus had done vnto him: and all men did marueile.

21 ¶ And when Ieſus was come ouer againe by ſhip vnto the other ſide, a great multitude gathered together to him, and hee was neere vnto the ſea.

22 ✤ And [g] beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus: and when he ſaw him, he fell downe at his feete,

✤ Mat. 9, 18. luke 8, 41.

[g] *The whole company aſſembled not diſorderly, but in euery Synagogue there were certaine men which gouerned the people.*

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ([2] And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeeres,

[2] Ieſus being touched with true faith, although it be but weake, doth heale vs by his vertue.

26 And had ſuffred many things of many phyſicians, and had ſpent all that ſhee had, and it auailed her nothing, but ſhe became much worſe.

27 When ſhee had heard of Ieſus, ſhee came in the preaſſe behind, and touched his garment.

28 For ſhe ſayd, if I may but touch his cloathes, I ſhall be whole.

29 And ſtraightway the courſe of her blood was dryed vp, and ſhee felt in her body, that ſhee was healed of that plague.

30 And immediatly when Ieſus did know in himſelfe the vertue that went out of him, he turned him round about in the preaſe, and ſayd, Who hath touched my cloathes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about, to ſee her that had done that.

33 And the woman feared and trembled: for ſhee knew what was done in her, and ſhee came and fell downe before him, and told him the whole trueth.

34 And he ſayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet ſpake, there came from the *ſame* ruler of the Synagogues houſe *certaine* which ſayd, Thy daughter is dead: why diſeaſeſt thou the maſter any further?

36 [3] Aſſoone as Ieſus heard that word ſpoken, hee ſayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

[3] Fathers apprehend by faith the promiſes of life euen for their children.

37 And he ſuffered no man to follow him ſaue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the houſe of the ruler of the Synagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And hee went in, and ſayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but ſleepeth.

40 [4] And they laught him to ſcorne: but hee put them all out, and tooke the father, and the mother of the child, and them [h] that were with him, and entred in where the childe lay.

[4] Such as mocke and ſcorne Chriſt, are vnworthy to be witneſſes of his goodneſſe.

[h] *The three diſciples.*

41 And tooke the childe by the hand, and ſayd vnto her, Talitha cumi, which is by interpretation, Mayden, I ſay vnto thee, ariſe.

42 And ſtraightway the mayden aroſe, and walked: for ſhe was of the age of twelue yeeres, and they were aſtonied out of meaſure.

43 And hee charged them ſtraitly that no man ſhould knowe of it, and commanded to giue her meate.

CHAP. VI.

1 Chriſt preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarites. 7 The Apoſtles are ſent. 13 They caſt out deuils: they anoynt the ſicke with oyle. 14 Herodes opinion of Chriſt. 18 The cauſe of Iohns impriſonment. 22 Dauncing. 27 Iohn beheaded, 29 buried. 30 The Apoſtles returne from preaching. 34 Chriſt teacheth in the deſart. 37 Hee feedeth the people with fiue loaues. 48 The Apoſtles are troubled on the ſea. 56 The ſicke that touch Chriſtes garment, are healed.

And * [1] he departed thence, and came into his owne countrey, and his diſciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, and ſaide, From whence hath this man theſe things? and what wiſedome is this that is giuen vnto him, that euen ſuch [a] great works are done by his hands?

3 Is not this that carpenter Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? and are not his [b] ſiſters here with vs? And they were offended in him.

4 And Ieſus ſaide vnto them, A ♣ Prophet is not without [c] honour, but in his owne countrey, and among his owne kinred, and in his owne houſe.

5 And he [d] could there doe no great workes, ſaue that he laid his hands vpon a few ſicke folke, and healed *them*.

6 And hee marueiled at their vnbeliefe, * and went about by the townes on euery ſide, teaching.

7 ¶ * [2] And hee called vnto him the twelue, and began to ſend them foorth two and two, and gaue them power ouer vncleane ſpirits,

8 [3] And commaunded them that they ſhould take nothing for *their* iourney, ſaue a ſtaffe onely: neither ſcrip, neither bread, neither money in their girdles:

9 But that they ſhould be ſhod with ♣ [e] ſandals, and that they ſhould not put on [f] two coates.

10 And hee ſaid vnto them, Whereſoeuer yee ſhall enter into an houſe, [g] there abide till yee depart thence.

11 ¶ [4] And whoſoeuer ſhall not receiue you, nor heare you, when ye depart thence, ♣ ſhake off the duſt that is vnder your feete, for a witneſſe vnto them. Verely I ſay vnto you, It ſhallbe eaſier for Sodome, or Gomorrha at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* ſhould amend their liues.

13 And they caſt out many deuils: and they ♣ [h] anoynted many that were ſicke, with oyle, and healed *them*.

14 ¶ * [5] Then King Herod heard *of him* (for his Name was made manifeſt) and ſaide, Iohn Baptiſt is riſen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other ſaid, It is Elias: and ſome ſaid, It is a Prophet, or as one of [k] thoſe Prophets.

* Mat.13,54. luke 4,16.

[1] The faithleſſe world doeth no whit at all diminiſh the vertue of Chriſt, but wittingly and willingly depriueth it ſelfe of the efficacie of it, being offered vnto them.

[a] *The word ſignifieth powers, or vertues, whereby are meant theſe wonderfull workes that Chriſt did, which ſhewed and ſet foorth the vertue and power of his Godhead to all the world, Mat. 7,22.*

[b] *After the maner of the Hebrewes, who by brethren and ſiſters, vnderſtand all their kinsfolkes.*

♣ *Mat.13,57. luke 4,24. iohn 4,44.*

[c] *Not onely that hath that honour which of right is due to him taken from him, but alſo euill ſpoken of and miſreported.*

[d] *That is, he would not: for we muſt needes haue faith, if wee will receiue the workes of God.*

* *Mat. 4,23. luke 13,22.*

* *Chap.3,14. mat.10,1. luke 9,1.*

[2] The diſciples are prepared to that generall Apoſtleſhip, by a peculiar ſending foorth.

[3] Faithfull Paſtours ought not to haue their mindes ſet, no not on things that are neceſſary for this life, if they may be an hinderance vnto them, be it neuer ſo little.

♣ *Actes 12,8.*

[e] *The word ſignifieth properly womens ſhooes.*

[f] *That is, they ſhould take no change of garments with them, that they might be lighter for this iourney, and make more ſpeede.*

[g] *That is, change not your Innes in this ſhort iourney.*

* *Mat.10,14. Luke 9,5.*

[4] The Lord is a moſt ſeuere reuenger of his ſeruants.

♣ Actes 13,51. and 18,6.

♣ Iames 5,14.

[h] *That oyle was a token and a ſigne of this marueilous vertue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet reteined of ſome, is to no purpoſe.*

* *Mat.14,1. Luke 9,7.*

[5] The Goſpel confirmeth the godly, and vexeth the wicked.

[i] *This word ſignifieth Powers, whereby is meant the power of working miracles.*

[k] *Of the old Prophets.*

16 ♣ So when Herod heard it, he ſaid, It is Iohn whom [l] I beheaded: he is riſen from the dead.

17 For Herod himſelfe had ſent forth, and had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For Iohn ſaide vnto Herod, ♣ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias [m] laid wait againſt him: and would haue killed him, but ſhe could not:

20 For Herod feared Iohn, knowing that hee *vvas* a iuſt man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birth-day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter [o] of the ſame Herodias came in, and danced, and pleaſed Herod, and them that ſate at table together, the King ſaide vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee ſware vnto her, Whatſoeuer thou ſhalt aske of mee, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 * So [p] ſhe went forth, and ſaid to her mother, What ſhall I aske? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhe came in ſtraightway with haſte vnto the King, and asked, ſaying, I would that thou ſhouldeſt giue me euen now in a charger the head of Iohn Baptiſt.

26 Then the King was very ſory: *yet* for his oathes ſake, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly the King ſent the [q] hangman, and gaue charge that his head ſhould be brought in. So hee went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ * And the Apoſtles gathered themſelues together to Ieſus, and tolde him all things, both what they had done, and what they had taught.

31 [6] And hee ſaide vnto them, Come ye apart into the wilderneſſe, and reſt a while: for there were many commers and goers, that they had not leaſure to eate.

32 * So they went by ſhip out of the way into a deſart place.

33 But the people ſawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and aſſembled vnto him.

34 * Then Ieſus went out, and ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheepe which had no ſhepheard: ♣ and he began to teach them many things.

35 ♣ And when the day was now farre ſpent, his diſciples came vnto him, ſaying, This is a deſart place, and now the day is farre paſſed.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But hee anſwered, and ſaid vnto them, Giue ye them to eate. And they ſaid vnto him, [r] Shall we goe, and buy [ſ] two hundreth peny worth of bread, and giue them to eate?

♣ Luke 3,19.

[l] *Commanded to be beheaded.*

♣ Luke 18,16. and 20,21.

[m] *Sought all meanes to doe him hurt.*

[n] *The tyrant was very well content to heare ſentence pronounced againſt him, but the ſeed fell vpon ſtony places.*

[o] *Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus calleth her Salome.*

* Mat.14,8.

[p] *For women vſed not to ſit at table with men.*

[q] *The word ſignifieth one that beareth a dart, and the Kings gard was ſo called, becauſe they did beare darts.*

* Luke 9,10.

[6] Such as follow Chriſt ſhall want nothing, no not in the wilderneſſe, but ſhall haue abundance. And how wicked a thing is it, not to looke for this tranſitoire life at his handes, who giueth euerlaſting life?

* Mat.14,13. luke 9,10.

* Matt.9,36. and 14,14.

♣ Luke 9,11.

♣ Mat.14,15.

[ſ] This declareth ÿ there is an horrible diſordre amōg ÿ people, where the true preaching of Gods worde wanteth.

[t] Which is about fiue poūde ſterling.

38 ✠ Then he ſaid vnto them, How many loaues haue ye? goe and looke. And when they knew it, they ſaid, Fiue, and two fiſhes.

39 So he commanded them to make them all ſit downe by [t] companies vpon the greene graſſe.

40 Then they ſate downe by [u] rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his diſciples to ſet before them, and the two fiſhes he diuided among them all.

42 So they did all eate, and were ſatisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fiſhes.

44 And they that had eaten, were about fiue thouſand men.

45 [7] ¶ And ſtraightway hee cauſed his diſciples to goe into the ſhippe, and to goe before vnto the other ſide vnto Bethſaida, while hee ſent away the people.

46 Then aſſoone as he had ſent [x] them away, he departed into a mountaine to pray.

47 ♣ And when euen was come, the ſhippe was in the mids of the ſea, and hee alone on the land.

48 And hee ſaw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the ſea, and would haue paſſed by them.

49 And when they ſawe him walking vpon the ſea, they ſuppoſed it had bene a ſpirit, and cried out.

50 For they all ſawe him, and were ſore afraide: but anon he talked with them, and ſaid vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ſhip, and the winde ceaſed, and they were [y] much more amaſed in themſelues, and marueiled.

52 For they had not [z] conſidered *the matter* of the loaues, becauſe their hearts were hardened.

53 ¶ ∵ And they came ouer, and went into the land of Genneſaret, and arriued.

54 [8] So when they were come out of the ſhip, ſtraightway they knew him,

55 And ranne about throughout all that region round about, *and* began to cary hither and thither in couches all that were ſicke, where they heard that he was.

56 And whitherſoeuer hee entred into townes, or cities, or villages, they layde their ſicke in the ſtreetes, and prayed him that they might touch at the leaſt the edge of his garment. And as many as touched [a] him, were made whole.

♣ *Matth. 14, 17. luke 9, 13. iohn 6, 9.*

t *Word for word, by bankets, after the maner of the Hebrewes, who haue no diſtributiues, as Chapter 6. 7. Now he calleth the rowes of the ſitters, bankets.*

u *The word ſignifieth the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they ſate downe in rowes one by another, as beds in a garden.*

7 The faithfull ſeruants of God after their little labour, are ſubiect to great tempeſt, which Chriſt doeth ſo moderate being preſent in power, although abſent in body, that hee bringeth them to an happie hauen, at ſuch time and by ſuch meanes, as they looked not for: A liuely image of the Church toſſed to and fro in this world.

x *His diſciples.*

♣ *Matth. 14. 23. iohn 6, 15.*

y *They were ſo farre from leauing to be amaſed, when they knew that it was no ſpirit, that they were much more aſtoniſhed then euer they were before, when they ſaw the winde and the ſeas obey his commandement.*

z *Either they perceiued not, or had not well conſidered that miracle of the fiue loaues, inſomuch that that vertue of Chriſt was no leſſe ſtrange to them, then if they had not beene preſent at that miracle which was done but a little before.*

∵ *Marke 14, 34.*

8 Chriſt being reiected in his owne countrey, and arriuing vpon a ſudden amongſt them of whom he was not looked for, is receiued to their profite.

a *Or, the hemme of the garment.*

CHAP. VII.

2 The Apoſtles are found fault with, for eating with vnwaſhen hands. 4 The Phariſes traditions about waſhings, Hypocrites. 8 Mens traditions more ſet by then Gods. 10 Parents muſt be honoured. 24 The things that doe indeede defile a man. 25 The woman of Canane. 32 The deafe dumme man is healed.

THen ✱ [1] gathered vnto him the Phariſes, and certaine of the Scribes which came from Hieruſalem.

2 And when they ſawe ſome of his diſciples [a] eate meate with [b] common hands, (that is to ſay, vnwaſhen) they complained.

3 (For the Phariſes ; and all the Iewes, except they waſh their hands oft, eate not, [c] holding the traditions of the Elders.

4 And *vvhen they come* from the [d] market, except they waſh, they eate not: and many other things there be, which they haue taken vpon them to obſerue, *as* the waſhing of cups, and [e] pots, and of braſen veſſels, and of beds.)

5 Then asked him the Phariſes and Scribes, Why [f] walke not thy diſciples according to the tradition of the Elders, but eate meate with vnwaſhen hands?

6 [2] Then hee anſwered and ſaide vnto them, Surely ✠ Eſay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 [3] But they worſhip me in vaine, teaching *for* doctrines the commandements of men.

8 [4] For ye lay the Commandements of God apart, and obſerue the tradition of men, *as* the waſhing of pots and of cups, and many other ſuch like things ye doe.

9 [5] And he ſaid vnto them, Will ye reiect the commandement of God, that ye may obſerue your owne tradition.

10 For Moſes ſaid, ♣ Honour thy father and thy mother: and ∵ Whoſoeuer ſhall ſpeake euill of father or mother, let him [g] die the death.

11 But ye ſay, If a man ſay to father or mother, Corban, *that is*, By the gift that is *offered* by mee, thou mayeſt haue profite, *he ſhallbe free*.

12 So yee ſuffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many ſuch like things.

14 ✱ Then he calleth the whole multitude vnto him, and ſaid vnto them, Hearken you all vnto me, and vnderſtand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an houſe, *away* from the people, his diſciples asked him concerning the parable.

18 And he ſaid vnto them, What? are ye without vnderſtanding alſo? Doe yee not knowe that whatſoeuer thing from without entreth into a man, cannot defile him,

19 Becauſe it entred not into his heart, but into the belly, and goeth out into the draught which is the [h] purging of all meates?

20 Then he ſaide, That which commeth out of man, that defileth man.

21 ✱ For from within, *euen* out of the heart of men proceed euill thoughts, adulteries, fornications, murthers,

22 Thefts, [i] couetouſneſſe, wickedneſſe, deceit, vncleanneſſe, a [k] wicked eye, backebiting, pride, fooliſhneſſe.

23 All theſe euill things come from within, and defile a man.

24 ¶6 ♣ And

✱ Matth. 15, 2.

1 None doe more reſiſt the wiſdome of God, then they that ſhould be wiſeſt, and that vpon a zeale of their owne traditions: for men doe not pleaſe themſelues more in any thing then in ſuperſtition, that is to ſay, in a worſhip of God fondly deuiſed of themſelues.

a *Word for word, eate bread: a kinde of ſpeech which the Hebrewes vſe, taking bread for all kinde of food.*

b *For the Phariſes would not eate their meate with vnwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, Matt. 15, 11. 12.*

c *Obſeruing diligently.*

d *That is to ſay, from ciuill affaires and worldly, they goe not to meate, vnleſſe they waſh themſelues firſt.*

e *By theſe words are vnderſtood all kinde of veſſels, which are appointed for our daily vſe.*

f *Why liue they not? a kinde of ſpeech taken from the Hebrewes: for amongſt them, the way is taken for trade of life.*

2 Hypocriſie is alwayes ioyned with ſuperſtition.

✱ Iſa. 29 14.

3 The more earneſt the ſuperſtitious are, the more they are mad, in promiſing themſelues Gods fauour by their deſerts.

4 The deuiſes of ſuperſtitious men doe not onely not fulfill the Law of God (as they blaſphemouſly perſwade themſelues) but alſo doe vtterly take it away.

5 True Religion, which is cleane contrary to ſuperſtition, conſiſteth in ſpirituall worſhip: and all enemies of true Religion, although they ſeeme to haue taken deepe roote, ſhallbe pluckt vp.

♣ Exod 10, 12. deut. 5, 16. epheſ. 6, 2.

∵ Exod. 11, 17. leuit. 20, 9. prou. 20, 20.

g *Without hope of pardon, he ſhallbe put to death.*

✱ *Matt. 15, 10.*

h *For that that goeth into the draught, purgeth all meates.*

✱ *Gen. 6, 5. and 8, 21.*

i *All kind of craftineſſe whereby men profite themſelues by other mens loſſes.*

k *Cankered malice.*

24 ¶ ✣ [6] And from thence he arose, and went into the [l] borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane ſpirit, heard of him, and came, and fell at his feete,

26 (And the woman was a [m] Greeke, a [n] Syrophenisſian by nation) and ſhee beſought him that he would caſt out the deuill out of her daughter.

27 But Ieſus ſayd vnto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it vnto [o] whelpes.

28 Then ſhee anſwered, and ſayd vnto him, [p] Trueth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

29 Then he ſayd vnto her, For this ſaying goe thy way: the deuill is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ [7] And he departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſts of [q] Decapolis.

32 And they brought vnto him one that was deafe and ſtambred in his ſpeach, and prayed him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he ſighed, and ſaid vnto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And he commanded them that they ſhould tell no man: but howe much ſoeuer hee forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, ⸸ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to ſpeake.

✣ Matt, 15, 21.

6 That which the proud do reiect when it is offred vnto them, that ſame doe the modeſt and humble ſinners as it were violently wring out.

l *Into the vttermoſt coaſts of Paleſtina, which were next to Tyrus and Sidon.*

m *By profeſſion, prophane.*

n *Neighbour or neere to Damaſcus.*

o *Hee vſeth this word Whelpes rather then the word Dogs, that hee may ſeeme to ſpeake more contumeouſly.*

p *As if ſhe ſaid, it is as thou ſayeſt Lord, for it is ynough for the whelpes, if they can but gather vp the crummes that are vnder the table: therefore I craue the crummes, and not the childrens bread.*

7 As the Father created vs to this life in the beginning in his onely Sonne, ſo doth he alſo in him alone renue vs vnto euerlaſting life.

q *It was a little countrey, and ſo called of ten cities, which the foure gouernments doe run betweene and compaſſe, Plinie, booke 3 chap. 8.*

⸸ *Gen. 1, 31. eccle. 39, 22.*

CHAP. VIII.

1 *The miracle of the ſeuen loaues.* 11 *The Iewes ſeeke ſignes.* 15 *To beware of the leauen of the Phariſes.* 22 *A blinde man healed.* 27 *The peoples ſundry opinions of Chriſt.* 29 *The Apoſtles acknowledge Chriſt.* 31 *He foretelleth his death.* 33 *Peter, Satan.* 35 *To ſaue and looſe the life.* 38 *To be aſhamed of Chriſt.*

IN * thoſe dayes, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſayd vnto them,

2 I haue compaſſion on the multitude, becauſe they haue nowe continued with mee three dayes, and haue nothing to eate.

3 And if I ſend them away faſting to their owne houſes, they would [a] faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, Whence can a man ſatisfie theſe with bread here in the wilderneſſe?

5 And hee asked them, How many loaues haue ye? And they ſayd, Seuen.

6 Then hee commanded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues, and gaue thankes, brake *them*, and gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a few ſmall fiſhes: and when he had giuen thanks, he commanded them alſo to be ſet before *them*.

* *Matt. 15, 32.*

a *Word for word, they will fall in ſunder, or be diſſolued, for when men fall in a ſwound, their ſynowes fall one from another.*

8 So they did eat, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baskets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 ⸸ [1] And the Phariſes [b] came foorth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then hee [c] ſighed deepely in his ſpirit, and ſayd, Why doeth this generation ſeeke a ſigne? Verely I ſay vnto you, [d] a ſigne ſhall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 [2] And he charged them, ſaying, Take heede and beware of the leauen of the Phariſes, and of the leauen of Herod.

16 [3] And they reaſoned among themſelues, ſaying, *It is*, becauſe we haue no bread.

17 And when Ieſus knew it, he ſayd vnto them, Why reaſon you *thus*, becauſe yee haue no bread? perceiue ye not yet, neither vnderſtand? haue yee your hearts yet hardened?

18 Haue ye eyes, and ſee not? and haue yee eares, and heare not? and doe ye not remember?

19 * When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meate tooke ye vp? They ſaid vnto him, Twelue.

20 And when *I brake* ſeuen among foure thouſand, how many baskets full of leauings of broken meat tooke ye vp? And they ſayd, Seuen.

21 Then hee ſayd vnto them, [e] How *is it* that ye vnderſtand not?

22 [4] And hee came to Bethſaida, and they brought a blind man vnto him, and deſired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and ſpat in his eyes, and put his hands vpon him, and asked him, if he ſaw ought.

24 And he looked vp, and ſaid, I [f] ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him [g] looke againe. And hee was reſtored to his ſight, and ſaw euery man afarre off clearely.

26 [5] And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ * [6] And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he asked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

28 And they anſwered, *Some ſay*, Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſayd vnto them, But whom ſay ye that I am? Then Peter anſwered, and ſayd vnto him, Thou art that Chriſt.

30 [7] And he ſharpely charged them, that concerning him they ſhould tell no man.

✣ Matt. 15, 39.

⸸ Matt. 16, 1.

1 The ſtubborne enemies of the doctrine of the Goſpel, giuing no credit to the miracles already done require newe: but Chriſt being angry with them, doeth vtterly forſake them.

b *A common kind of ſpeach, which the Hebrewes vſe, whereby is meant that the Phariſes went from their houſes of purpoſe, to encounter with him.*

c *Theſe ſighs came euen from the heart root, for the Lord was very much moued with theſe mens ſo great infidelitie.*

d *Word for word, If a ſigne be giuen: It is a cutted kind of ſpeech very common among the Hebrewes: wherein ſome ſuch words as theſe muſt be vnderſtood. Let me be taken for a lyar, or ſome ſuch like. And when they ſpeake out the whole, they ſay, The Lord doe thus and thus by me.*

* *Mat. 16, 5.*

2 We muſt eſpecially take heede of them which corrupt the word of God, what degree ſoeuer they be of, either in the Church, or in ciuill policie.

3 They that haue their minds fixed on earthly things, are vtterly blind in heauenly things, although they be neuer ſo plainly ſet foorth vnto them.

* *Iohn 6, 11.*

e *How commeth it to paſſe, that you vnderſtand not theſe things which are ſo plaine and euident?*

4 A true image of our regeneration, which Chriſt ſeparating vs from the world, worketh and accompliſheth by little and little in vs.

f *He perceiued ſome mouing of men, when he could not diſcerne their bodies.*

g *He commanded him againe, to trie indeede, whether he could ſee well or no.*

5 Chriſt will not haue his miracles to be ſeparated from his doctrine.

* Matt. 16, 13. luke 9, 18

6 Many praiſe Chriſt, which yet notwithſtanding ſpoile him of his praiſe.

7 Chriſt hath appointed his times to the preaching of the Goſpel: and therefore here deferre it to a more commodious time, leaſt ſudden haſte ſhould rather hinder then further the myſterie of his comming.

31 [8] Then hee began to teach them that the ſonne of man muſt ſuffer many things, and ſhould be reprooved of the Elders, and of the hie Prieſts, and of the Scribes, and be ſlaine, and within three dayes riſe againe.

32 [9] And hee ſpake that thing boldly. Then Peter tooke him aſide, and began to rebuke him.

33 Then he turned back and looked on his diſciples, and rebuked Peter, ſaying, Get thee behind me, Satan: for thou [h] underſtandeſt not the things that are of God, but the things that are of men.

34 ¶ [10] And hee called the people unto him with his diſciples, and ſayd unto them, ✣ Whoſoever will followe me, let him forſake himſelf, and take up his croſſe, and follow me.

35 For whoſoever will ✣ ſave his life, ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the Goſpels, he ſhall ſave it.

36 [11] For what ſhall it profit a man, though he ſhould win the whole world, if he loſe his ſoule?

37 Or what exchange ſhall a man give for his ſoule?

38 * For whoſoever ſhall be aſhamed of mee, and of my wordes among this adulterous and ſinfull generation, of him ſhall the Sonne of man be aſhamed alſo, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Chriſts transfiguration. 7 Chriſt muſt be heard. 11 Of Elias and Iohn Baptiſt. 14 The poſſeſſed healed. 23 Faith can doe all things. 31 Chriſt foretelleth his death. 33 Who is greateſt among the Apoſtles. 36 Chriſt taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

AND ✣ hee ſaid unto them, Verely I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death till they have ſeene the [a] kingdome of God come with power.

2 ✣ [1] And ſixe dayes after, Ieſus taketh unto him Peter, and Iames, and Iohn, and carieth them up into an hie mountaine out of the way alone, and his ſhape was changed before them.

3 And his raiment did [b] ſhine, *and vvas* very white as ſnow, ſo white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moſes, and they were talking with Ieſus.

5 Then Peter anſwered, and ſayd to Ieſus, Maſter, it is good for us to be here: let us make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 Yet hee knew not what they ſayd: for they were [c] afraid.

7 And there was a cloud that ſhadowed them, and a voice came out of the cloude, ſaying, * This is my beloved Sonne: heare him.

8 And ſuddenly they looked round about, and ſaw no more any man ſave Ieſus onely with them.

9 [2] ✣ And as they came downe from the mountaine, hee charged them, that they ſhould tell no man what they had ſeene, ſaue when the Sonne of man were riſen from the dead againe.

10 So they [d] kept that matter to themſelues, and [e] demaunded one of another, what the riſing from the dead againe ſhould meane.

11 [3] Alſo they asked him, ſaying, Why ſay the Scribes, that ✣ Elias muſt firſt come?

12 And he anſwered, and ſaid vnto them, Elias verely ſhall firſt come, and reſtore all things: and ✣ as it is written of the Sonne of man, hee muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, that Elias is come, (and they have done unto him whatſoever they would) as it it written of him.

14 ¶ ✣ [4] And when he came to *his* diſciples, hee ſaw a great multitude about them, and the Scribes diſputing with them.

15 And ſtraightway all the people, when they beheld him, were amaſed, and ranne to him, and ſaluted him.

16 Then hee asked the Scribes, What diſpute you among your ſelves?

17 And one of the companie anſwered, and ſayd, Maſter, I have brought my ſonne unto thee, which hath a dumbe ſpirit:

18 And whereſoever hee taketh him, he [f] teareth him, and hee fometh, and gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

19 Then he anſwered him, and ſaid, O faithleſſe generation, how long now ſhall I be with you! how long now ſhall I ſuffer you! Bring him unto me.

20 So they brought him unto him: and aſſoone as the ſpirit [g] ſaw him, hee tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it ſince it hath bene thus? And he ſaid, Of a child.

22 And oft times hee caſteth him into the fire, and into the water to deſtroy him: but if thou canſt doe any thing, helpe vs, and have compaſſion upon us.

23 And Ieſus ſayd unto him, If thou canſt beleeue it, [h] al things are poſſible to him ẏ beleeueth.

24 And ſtraightway the father of the child crying with teares, ſayd, Lord, I beleeve: help my unbeliefe.

25 When Ieſus ſawe that the people came running together, he rebuked the unclean ſpirit, ſaying unto him, Thou dumbe and deafe ſpirit, I charge thee come out of him, and enter no more into him.

26 [5] Then *the ſpirit* cried, and rent him ſore, and came out, and hee was as one dead, in ſo much that many ſayd, Hee is dead.

27 But Ieſus tooke his hand, and lift him up, and hee aroſe.

28 [6] And when he was come into the houſe, his diſciples asked him ſecretly, Why could not wee caſt him out?

29 And he ſaid unto them, This kind can by no other meanes come forth, but by prayer & faſting.

30 ¶ * And they departed thence, and [i] went together through Galile, and hee would not that any ſhould have knowen it.

31 [7] For hee taught his diſciples, and ſaid unto them, The Sonne of man ſhall be delivered into the hands of men, and they ſhall kill him, but after that he is killed, hee ſhall riſe againe the third day.

32 But they underſtood not that ſaying, and were afraid to aske him.

33 ✣ [8] After, he came to Capernaum: and when hee was in the [k] houſe, he asked them, What was it that ye diſputed among you by the way?

34 And they held their peace: for by the way they reaſoned among themſelves, who *ſhould be* the chiefeſt.

35 And hee ſate downe and called the twelue, and ſayd to them, If any man deſire to be firſt, the

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[8] Chriſt ſuffered all that he ſuffered for vs, not vnwillingly neither vnawares, but foreknowing it, and willingly.

[9] None are more mad then they that are wiſe beſide the word of God.

[h] *This is not godly, but worldly wiſedome.*

[10] The diſciples of Chriſt muſt beare ſtoutly what burden ſoeuer the Lord layeth vpon them, and ſubdue the affections of the fleſh.

✣ Mat.10,38 and 18, 24. luke 9, 23. and 14, 27.

✣ Mat.10,39. and 16, 25. luke 9, 24. and 17, 33.

[11] They are the moſt fooliſh of all men which purchaſe the enioying of this life with the loſſe of euerlaſting bliſſe.

* Matt.10,33. luke 9,26. and 12, 9.

✣ *Matth.6, 28. luke 9.27.*

[a] *When he ſhall begin his kingdome through the preaching of the Goſpel: that is to ſay, after the reſurrection.*

✣ *Mat.17, 1. luke 9, 28.*

[1] The heavenly glory of Chriſt, which ſhould within a ſhort ſpace be abaſed vpon the croſſe, is auouched by viſible ſignes, by the preſence and talke of Elias and Moſes, and by the voice of the Father himſelfe, before three of his diſciples, which are witneſſes againſt whom lieth no exception.

[b] *Did ſparkle as it were.*

[c] *They were beſide themſelues for feare.*

* *Mat.3,17. and 17,5. chap. 1,11.*

[2] The Lord hath appointed his time for the publiſhing of the Goſpel.

✣ Mat. 17, 9.

[d] *Euen very hardly as it were.* [e] *They queſtioned not together touching the generall reſurrection which ſhallbe in the latter day, but they vnderſtoode not what he meant by that which hee ſpake of his owne peculiar reſurrection.* [3] The fooliſh opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other body. ✣ *Mal.4,5.*

✣ *Eſa. 53,4.*

✣ *Mat.17,14. luke 9, 38.*

[4] Chriſt ſheweth by a miracle euen to the unworthy, that he is come to bridle the rage of Satan.

[f] *Vexed him inwardly, as the colike vſeth to doe.*

[g] *So ſoone as Ieſus had looked vpon the boy that was brought vnto him, the deuill began to rage after his maner.*

[h] *There is nothing but Chriſt can and will doe it, for them that beleeue in him.*

[5] The neerer that the vertue of Chriſt is, the more outragiouſly doth Satan rage.

[6] We haue need of faith, and therefore of prayer and faſting, to caſt Satan out of his old poſſeſsion.

* Mat.17,21. luke 9,22.

[i] *He and his diſciples together.*

[7] Chriſt forewarneth vs with great diligence, to the ende we ſhould not be oppreſſed with ſudden calamities, but the ſlouthfulneſſe of man is wonderful.

✣ Matt.18,1. luke 9, 46.

[8] Onely humility doth exalt.

[k] *Where hee was wont to make his aboade.*

ſame ſhall be laſt of all, and ſeruant vnto all.

36 And he tooke a little childe, and ſet him in the middes of them, and tooke him in his armes, and ſaid vnto them,

37 Whoſoeuer ſhall receiue one of ſuch little children in my Name, receiueth me: and whoſoeuer receiueth mee, receiueth not[l] mee, but him that ſent me.

[l] *He doth not only receiue me, but alſo him that ſent me.*

✤ *Luke* 9,49.

38 ¶✤ [9] Then Iohn anſwered him, ſaying, Maſter, we ſawe one caſting out deuils by thy Name, which followeth not vs, and we forbade him, becauſe he followeth vs not.

[9] God who is the authour of an ordinarie vocation, worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinarie vocation is tried by the doctrine and the effects.

39 ¶ But Ieſus ſaid, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly ſpeake euill of me.

✤ 1.Cor.12,3.

40 For whoſoeuer is not againſt vs, is on our part.

* Mat 10,42.

41 * And whoſoeuer ſhall giue you a cup of water to drinke for my Names ſake, becauſe yee belong to Chriſt, verily I ſay vnto you, hee ſhall not loſe his reward.

* Matth.18,6. luke 17,1.

42 * [10] And whoſoeuer ſhall offende one of theſe little ones, that beleeue in me, it were better for him rather, that a milſtone were hanged about his necke, and that he were caſt into the ſea.

[10] God is ſo ſeuere a reuenger of offences, that it is better to ſuffer any loſſe, then to be an occaſion of offence vnto any.

43 ♣ Wherefore if thine hand cauſe thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer ſhall be quenched,

♣ Matth 5,29. and 18,8.

44 * Where their [m] worme dieth not, and the fire neuer goeth out.

* Eſai.66,24.

[m] *Their worme which ſhall be caſt into that flame.*

45 Likewiſe, if thy foote cauſe thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee caſt into hell, into the fire that neuer ſhall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

[11] We muſt be ſeaſoned and powdred by God, both that we may be acceptable ſacrifices vnto him: and alſo that we being knit together, may ſeaſon one another.

47 And if thine eye cauſe thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be caſt into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

[n] *That is, ſhalbe conſecrate to God, being ſeaſoned with the incorruptible word.*

49 [11] For euery man ſhalbe [n] ſalted with fire: and ✤ euery ſacrifice ſhall be ſalted with ſalt.

✤ *Leuit.*2,13.

♣ *Matt.*5,13. *luke* 14,34.

50 ♣ Salt is good: but if the ſalt be vnſauery, wherewith ſhall it be ſeaſoned? haue ſalt in your ſelues, and haue peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Chriſt. 17 A rich man asketh Ieſus, howe he may poſſeſſe eternall life. 28 The Apoſtles forſooke all things for Chriſtes ſake. 33 Chriſt foreſheweth his death. 35 Zebedeus his ſonnes requeſt. 46 Blinde Bartimeus healed.

* *Matth.*19,1.

[a] *That is to ſay, departed and went from thence: for in the Hebrew tongue, ſetting and dwelling are all one, and ſo are riſing and going foorth.*

And * he [a] aroſe from thence, and went into the coaſtes of Iudea by the farre ſide of Iordan, and the people reſorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Phariſes came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And hee anſwered, and ſaide vnto them, What did * Moſes command you?

* *Deut.*24,1.

4 And they ſaid, Moſes ſuffered to write a bill of diuorcement, and to put her away.

5 [1] Then Ieſus anſwered, and ſaid vnto them, For the hardneſſe of your heart hee wrote this [b] precept vnto you.

[1] God did neuer allow thoſe diuorces, which the Law did tolerate.

6 But at the beginning of the creation ✤ God made them male and female:

✤ Gen.2,27. Matth.9,4.

7 ♣ For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

♣ Gen.2,24. 1.Cor.6,16. epheſ.5,3.

8 And they twaine ſhall be one fleſh: ſo that they are no more twaine, but one fleſh.

9 * Therefore, what God hath coupled together, let no man ſeparate.

* 1.Cor.7,10.

10 And in the houſe his diſciples asked him againe of that matter.

11 And he ſaid vnto them, * Whoſoeuer ſhall put away his wife and marry another, committeth adulterie [c] againſt her.

* Matth.5,32. and 19,9. luke 16,18.

[c] *Whom he putteth away, for he is an adulterer by keeping company with another.*

12 And if a woman put away her husband, and be married to another, ſhe committeth adulterie.

13 ¶ * [2] Then they brought little children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

* *Matth.*19,13. *luke* 13,15.

[2] God of his goodnes comprehendeth in the couenant not onely the fathers, but the children alſo: and therefore he bleſſeth them.

14 But when Ieſus ſawe it, hee was diſpleaſed, and ſaide to them, Suffer the little children to come vnto me, and forbid them not: for of ſuch is the kingdome of God.

15 Verely I ſay vnto you, Whoſoeuer ſhall not receiue the kingdome of God [3] as a little childe, he ſhall not enter therein.

[3] We muſt in malice become children, if wee will enter into the kingdome of heauen.

16 And he tooke them vp in his armes, and put *his* hands vpon them, and bleſſed them.

17 ¶ [4] And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life?

[4] Two things are chiefly to be eſchewed of them which earneſtly ſeeke eternall life: that is to ſay, an opinion of their merites or deſeruings, which is not onely vnderſtood, but condemned by the due conſideration of the Law: and the loue of riches, which turneth aſide many, from that race wherein they ran with a good courage.

18 Ieſus ſaide to him, Why calleſt thou mee good? there is none good but one, euen God.

19 Thou knoweſt the commandements, ✤ Thou ſhalt not commit adulterie. Thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe. Thou ſhalt [d] hurt no *man*. Honour thy father and mother.

20 Then he anſwered, and ſaid to him, Maſter, all theſe things haue I obſerued from my youth.

21 And Ieſus looked vpon him, and loued him, and ſaide vnto him, One thing is lacking vnto thee, Goe *and* ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come, followe me, and take vp the croſſe.

* Matth.19,16. luke 18,18.

✤ Exod.20,13.

[d] *Neither by force nor deceite, nor any other meane whatſoeuer.*

22 But he was ſad at that ſaying, and went away ſorowfull: for he had great poſſeſſions.

23 And Ieſus looked round about, and ſaide vnto his diſciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his diſciples were afraid at his words. But Ieſus anſwered againe, and ſaide vnto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God?

25 It is eaſier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

♣ Matth.19,27. luke 18,28.

[5] To neglect all things in compariſon of Chriſt, is a ſure way vnto eternall life, ſo that we fall not away by the way.

26 And they were much more aſtonied, ſaying with themſelues, Who then can be ſaued?

27 But Ieſus looked vpon them, and ſaide, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ ♣ [5] Then Peter began to ſay vnto him, Lo, we haue forſaken all, and haue followed thee.

[e] *An hundreth fold as much, if we looke to the true vſe and commodities of this life, ſo that we meaſure them after the will of God, and not after the wealth it ſelfe, and our greedy deſire.*

29 Ieſus anſwered, and ſaid, Verely I ſay vnto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels,

30 But he ſhall receiue an [e] hundred fold, now

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[b] *Looke Mat.19. For Moſes gaue them no commandement to put away their wiues, but rather made a good prouiſo for the wiues againſt the ſtubborne hardneſſe of their husbands.*

at this preſent, houſes,and brethren,and ſiſters,and mothers , and children , and landes [f] with perſecutions, and in the world to come, eternall life.

[f] *Euen in the midſt of perſecutions.*

31 ✣ But many *that are* firſt , ſhall be laſt , and the laſt, firſt.

✣ *Matt.*19,30. *luke* 13,30.

32 ¶ ♣ [6] And they were in the way going vp to Hieruſalem , and Ieſus went before them , and they were troubled , and as they followed , they were afraid , and Ieſus tooke the twelue againe, and began to tell them what things ſhould come vnto him,

♣ *Matt.*20,17. *luke* 18,31.

[6] The diſciples are againe prepared to patience, not to be ouercome by the foretelling vnto them of his death, which was at hand , and therewithall of life which ſhould moſt certainely follow.

33 *Saying* , Beholde , we goe vp to Ieruſalem, and the Sonne of man ſhall be deliuered vnto the hie Prieſts , and to the Scribes , and they ſhall condemne him to death , and ſhall deliuer him to the Gentiles.

34 And they ſhall mocke him,and ſcourge him, and ſpit vpon him , and kill him : but the third day he ſhall riſe againe.

35 ¶ ∵ [7] Then Iames and Iohn the ſonnes of Zebedeus came vnto him , ſaying , Maſter, [g] we would that thou ſhouldeſt doe for vs that we deſire.

∵ Matt.20,20.

[7] We muſt firſt ſtriue , before we triumph.

[g] *We pray thee.*

36 And he ſaid vnto them , What would yee I ſhould doe for you ?

37 And they ſaide to him, Graunt vnto vs,that we may ſit , one at thy right hand , and the other at thy left hand in thy glory.

38 But Ieſus ſaide vnto them , Yee knowe not what ye aſke. Can ye drinke of the cup that I ſhall drinke of , and be baptized with the baptiſme that I ſhall be baptized with ?

39 And they ſaid vnto him, We can. But Ieſus ſaid vnto them , Ye ſhall drinke indeede of the cup that I ſhall drinke of , and be baptized with the baptiſme wherewith I ſhall be baptized :

40 But to ſit at my right hand and at my left, is not mine to giue , but *it ſhallbe giuen* to them for whom it is prepared.

41 And when the ten heard that , they began to diſdaine at Iames and Iohn.

42 [8] But Ieſus called them vnto him , and ſaid to them , * Ye know that [h] they which are princes among the Gentiles , haue domination ouer them, and they that be great among them , exerciſe authoritie ouer them.

[8] The Magiſtrates according to Gods appointment , rule ouer their ſubiects : but the Paſtors are not called to rule, but to ſerue, according to the example of the Sonne of God himſelfe, who went before them , for ſomuch as he alſo was a Miniſter of his Fathers will.

* Luke 22, 25.

[h] *They to whom it is decreed and appointed.*

43 But it ſhall not be ſo among you : but whoſoeuer will be great among you , ſhall be your ſeruant.

44 And whoſoeuer will be chiefe of you, ſhall be the ſeruant of all.

45 For euen the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

46 ¶ ✣ [9] Then they came to Iericho : and as he went out of Iericho with his diſciples , and a great multitude , Bartimeus the ſonne of Timeus, a blinde man, ſate by the way ſide,begging.

♣ *Matt.*20 29. *luke* 18,35.

[9] Chriſt onely, being called vpon by faith , healeth our blindneſſe.

47 And when he heard that it was Ieſus of Nazareth, he began to cry,and to ſay, Ieſus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him , becauſe he ſhould hold his peace : but he cryed much more, O Sonne of Dauid haue mercie on me.

49 Then Ieſus ſtood ſtill, and commanded him to be called : and they called the blind, ſaying vnto him, Be of good comfort : ariſe, he calleth thee.

50 So he threwe away his cloake,and roſe,and came to Ieſus.

51 And Ieſus anſwered,and ſaid vnto him, What wilt thou that I doe vnto thee ? And the blinde ſaid vnto him, Lord, that I may receiue ſight.

52 Then Ieſus ſaid vnto him, Go thy way : thy faith hath ſaued thee. And by and by he receiued *his* ſight, and followed Ieſus in the way.

CHAP. XI.

1 *Chriſt entreth into Hieruſalem riding on an aſſe.* 13 *The fruitleſſe figge tree is curſed.* 15 *Sellers and buyers are caſt out of the Temple.* 23 *The force of faith.* 24 *Faith in prayer.* 25 *The brothers offences muſt be pardoned.* 27 *The Prieſts aske by what authoritie hee wrought thoſe things that he did.* 30 *Whence Iohns baptiſme was.*

AND ✣ [1] when they came neere to Hieruſalem, to Bethphage and Bethania vnto the mount of Oliues, he ſent foorth two of his diſciples,

✣ Matt.21,1. luke 18,29.

[1] A liuely image of the ſpirituall kingdome of Chriſt on earth.

2 And ſaid vnto them , Goe your wayes into that towne that is ouer againſt you , and aſſoone as ye ſhall enter into it , yee ſhall finde a colt tied, whereon neuer man ſate : looſe him , and bring him.

3 And if any man ſay vnto you , Why doe ye this ? Say that the Lord hath neede of him , and ſtraightway he will ſend him hither.

4 And they went their way , and found a colt, tied by the doore without , in a place where two wayes met, and they looſed him.

5 Then certaine of them , that ſtoode there, ſaid vnto them, What doe ye looſing the colt ?

6 And they ſaid vnto them , as Ieſus had commanded them : So they let them goe.

7 ¶ ♣ And they brought the colt to Ieſus , and caſt their garments on him, and he ſate vpon him.

♣ Iohn 12,14.

8 And many ſpread their garments in the way: other cut downe branches off the trees, and ſtrawed them in the way.

9 And they that went before , and they that followed , cried , ſaying , Hoſanna : [a] bleſſed *be* he that commeth in the Name of the Lord.

[a] *Well be it to him that commeth to vs from God , or that is ſent of God.*

10 [b] Bleſſed *be* the kingdome that commeth in the Name of the Lord of our father Dauid : Hoſanna, *O thou vvhich art* in the higheſt *heauens.*

[b] *Happie and proſperous.*

11 ∵ So Ieſus entred into Hieruſalem,and into the Temple : and when he had looked about on all things , and now it was euening , he went forth vnto Bethania with the twelue.

∵ *Matt.*21,10. *luke* 19,45.

12 * And on the morrowe when they were come out from Bethania, he was hungry.

* *Matt.*21,19.

13 [2] And ſeeing a figge tree a farre off , that had leaues , he went *to ſee* if hee might finde any thing thereon : but when he came vnto it , hee found nothing but leaues : for the time of figges was not yet.

[2] An example of that vengeance which hangeth ouer the heads of hypocrites.

14 Then Ieſus anſwered and ſaid to it , Neuer man eate fruite of thee hereafter while the world ſtandeth : and his diſciples heard it.

15 ¶ [3] And they came to Ieruſalem , and Ieſus went into the Temple , and began to caſt out them that ſolde and bought in the Temple , and ouerthrewe the tables of the money changers, and the ſeates of them that ſolde doues.

[3] Chriſt ſheweth indeede, that he is the true King and high Prieſt , and therefore the reuenger of the diuine ſeruice of the Temple.

16 Neither would hee ſuffer that any man ſhould cary a [c] veſſel through the Temple.

[c] *That is , any prophane inſtrument, of which thoſe fellowes had a number , that made the court of the Temple a market place.*

17 And he taught, ſaying vnto them , Is it not written , * Mine houſe ſhallbe [d] called the houſe of prayer vnto all nations ? * but you haue made it a denne of theeues.

* *Iſai.*56,7.

[d] *Shall openly be ſo accounted and taken.*

* *Ier.*7,11.

18 And the Scribes and hie Prieſts heard it, and ſought how to deſtroy him : for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come , *Ieſus* went out of the citie.

20 ✣ 4 And

♣ Matt.21,19.

[4] The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ♣ [4] And in the morning as they iourneyed together, they ſaw the figge tree dried vp from the roots.

21 Then Peter remembred, and ſaid vnto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

22 And Ieſus anſwered, and ſaide vnto them, Haue [e] the faith of God.

[e] *The faith of God is that aſſured faith and truſt which we haue in him.*

23 For verely I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Be thou taken away, and caſt into the ſea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaith, ſhall come to paſſe, whatſoeuer he ſaith, ſhall be *done* to him.

♣ *Matt.7,7. luke 11,9.*

[f] *Word for word, that you receiue it ſpeaking in the time that now is, to ſhew the certaintie of the thing and the performance indeed.*

24 ♣ Therefore I ſay vnto you, Whatſoeuer yee deſire when yee pray, beleeue that [f] yee ſhall haue it, and it ſhall be *done* vnto you.

∵ *Matt.6,14.*

[g] *When you ſhall appeare before the altar.*

25 ∵ But when [g] yee ſhall ſtand, and pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

✱ *Matt.21,23. luke 20,1.*

[5] The Goſpell hath bene aſſaulted long time ſince, vnder the pretence of an ordinarie ſucceſsion.

27 ¶ ✱ [5] Then they came againe to Hieruſalem: and as he walked in the Temple, there came to him the hie Prieſts, and the Scribes, & the Elders,

28 And ſaid vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Then Ieſus anſwered, & ſaid vnto them, I will alſo aske you a certain thing, & anſwere ye me, and I wil tell you by what authoritie I do theſe things.

30 The baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then did ye not beleeue him?

[6] A reward of an euill conſcience to be afraid of thoſe, of whome they ſhould and might haue bene feared.

32 [6] But if wee ſay, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they anſwered, and ſaide vnto Ieſus, We cannot tell. And Ieſus anſwered, and ſaid vnto them, Neither will I tell you by what authoritie I doe theſe things.

CHAP. XII.

Of the vineyard. 10 Chriſt the ſtone refuſed of the Iewes. 12 Of tribute to be giuen to Ceſar. 18 The Sadduces denying the reſurrection. 28 The firſt commandement. 31 To loue God and the neighbour is better then ſacrifices. 36 Chriſt Dauids ſonne. 38 To beware of the Scribes and Phariſes. 42 The poore widow.

[1] The calling of God is not tyed either to place, perſon, or time, without exception.

[a] *This word Parable, which the Euangeliſts vſe, doth not onely ſignifie a comparing of things together, but alſo darke ſpeeches and allegories.*

✱ *Eſai.5,1. iere.2,2. mat.21,33. luke 20,9.*

[b] *When the fruits of the ground vſe to be gathered.*

AND [1] hee began to ſpeake vnto them in [a] parables, ✱ A *certaine* man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and built a tower in it, and let it out to huſbandmen, and went into a ſtrange countrey.

2 [b] And at the time, hee ſent to the huſbandmen a ſeruant, that hee might receiue of the huſbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and ſent him away emptie.

4 And againe he ſent vnto them another ſeruant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefull handled.

5 And againe hee ſent another, and him they ſlew, & many other, beating ſome, & killing ſome.

6 Yet had hee one ſonne, his deare beloued: him alſo hee ſent the laſt vnto them, ſaying, They will reuerence my ſonne.

7 But the huſbandmen ſaid among themſelues, This is the heire: come, let vs kill him, and the inheritance ſhall be ours.

8 So they tooke him, and killed him, and caſt him out of the vineyard.

9 What ſhall then the Lorde of the vineyard doe? Hee will come and deſtroy theſe huſbandmen, and giue the vineyard to others.

10 Haue ye not read ſo much as this Scripture, ♣ The ſtone which the builders did refuſe, is made the head of the corner.

♣ *Pſal.118,22. iſai.28,16. mat.21,42. acts 4.11. rom.9,33. 1.pet.2.8.*

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they [c] went about to take him, but they feared the people: for they perceiued that he ſpake that parable againſt them: therefore they left him, and went their way.

[c] *They were greedie and verie deſirous.*

♣ Mat.22,15. luke 20,20.

[2] The Goſpell ioyneth the authoritie of the Magiſtrate with the ſeruice of God.

13 ¶ ♣ [2] And they ſent vnto him certaine of the Phariſes, and of the Herodians, that they might take him in *his* talke.

14 And when they came, they ſaide vnto him, Maſter, we know that thou art true, and careſt for no man: for thou [d] conſidereſt not the perſon of men, but teacheſt the [e] way of God truely, Is it lawfull to giue tribute to Ceſar, or not?

[d] *Thou doeſt not ſo iudge by outward appearance, that the trueth is thereby darkened any whit at all.*

[e] *The way whereby we come to God.*

15 Should we giue it, or ſhould we not giue it? but he knew their hypocriſie, and ſaide vnto them, Why tempt yee me? Bring me a penie, that I may ſee it.

16 So they brought it, and hee ſaide vnto them, Whoſe is this image and ſuperſcription? and they ſaid vnto him, Ceſars.

17 Then Ieſus anſwered, and ſaid vnto them, ∵ Giue to Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marueiled at him.

∵ *Rom.13,7.*

[3] The reſurrection of the bodie is auouched againſt the fooliſh ignorance and malice of the Sadduces.

✱ Mat.22,23. luke 20.27.

* Deut.25,5. matt.22,24.

18 ¶ [3] ✱ Then came the Sadduces vnto him, (which ſay, there is no reſurrection) and they asked him, ſaying,

19 Maſter, * Moſes wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeed vnto his brother.

20 There were ſeuen brethren, and the firſt tooke a wife, and when he died, left no iſſue.

21 Then the ſecond tooke her, and he died, neither did he yet leaue iſſue, and the third likewiſe:

22 So theſe ſeuen had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall riſe againe, whoſe wife ſhall ſhe be of them? for ſeuen had her to wife.

24 Then Ieſus anſwered and ſaide vnto them, Are ye not therefore deceiued, becauſe yee knowe not the Scriptures, neither the power of God?

25 For when they ſhall riſe againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they ſhall riſe againe, haue ye not read in the booke of Moſes how in the buſh God ſpake vnto him, ſaying, I ♣ am the God of Abraham, and the God of Iſaac, and the God of Iakob?

♣ Exod.3,6. matt.22 32.

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

♣ Matt.22,35.

[4] Sacrifices and outward worſhip, neuer pleaſed God, vnleſſe ſuch neceſſarie dueties as we owe to God and our neighbours went afore.

28 ¶ ♣ [4] Then came one of the Scribes that had heard them diſputing together, *and* perceiuing that hee had anſwered them well, hee asked him, Which is the firſt commandement of all?

29 Ieſus anſwered him, The firſt of all the commandements *is*, ♣ Heare, Iſrael, The Lord our God is the onely Lord,

♣ Deut.6,4.

30 Thou ſhalt therefore loue the Lord thy God with all thine heart, and with all thy ſoule, and with all thy minde, and with all thy ſtrength: this is the firſt commandement.

31 And the ſecond *is* like, that is, ✣ Thou ſhalt loue thy neighbour as thy ſelfe. There is none other commandement greater then theſe.

32 Then that Scribe ſaid vnto him, Well, Maſter, thou haſt ſaid the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderſtanding, and with all the ſoule, and with all the ſtrength, and to loue *his* neighbour as himſelfe, is more then all whole burnt offerings and ſacrifices.

34 Then when Ieſus ſaw that he anſwered diſcreetly, he ſaid vnto him, Thou art not farre from the kingdome of God. And no man after that durſt aske him any queſtion.

35 ¶ ♣ [5] And Ieſus anſwered and ſaide teaching in the Temple, How ſay the Scribes that Chriſt is the ſonne of Dauid?

36 For Dauid himſelfe ſaid by [f] the holy Ghoſt, ∵ The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole.

37 Then Dauid himſelfe calleth him Lord: by what meanes is he then his ſonne? and much people heard him gladly.

38 ✱ [6] Moreouer he ſaid vnto them in [g] his doctrine, Beware of the Scribes which loue to goe in [h] long robes, and *loue* ſalutations in the markets,

39 And the chiefe ſeats in the Synagogues, and the firſt roumes at feaſts,

40 Which * deuoure widowes houſes, euen vnder a colour of long prayers. Theſe ſhall receiue the greater damnation.

41 [7] * And as Ieſus ſate ouer againſt the treaſurie, hee beheld how the people caſt [i] money into the treaſurie, and many rich men caſt in much.

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then hee called vnto him his diſciples, and ſaid vnto them, Verely I ſay vnto you, that this poore widowe hath caſt more in, then all they which haue caſt into the treaſurie.

44 For they all did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in all that ſhe had, *euen* all her liuing.

✣ *Leuit.* 19, 18. *mat.* 22, 39. *rom.* 13, 9. *galat.* 5, 14. *iames* 2, 8.

♣ *Matth.* 22, 41. *luke* 20, 41.

[5] Chriſt prooueth his Godhead euen out of Dauid himſelfe, of whome he came according to the fleſh.

[f] *Word for word, in the holy Ghoſt, and there is a great force in this kind of ſpeech, whereby is meant that it was not ſo much Dauid, as the holy Ghoſt that ſpake, who did in a manner poſſeſſe Dauid.*

∵ *Pſal.* 110, 1.

✱ *Marke* 23, 6. *luke* 11, 43. *and* 20, 43.

[6] The maners of miniſters are not raſhly to be followed as an example.

[g] *Whiles he taught them.*

[h] *The word is a ſtole, which is a kind of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelineſſe, but in this place it ſeemeth to ſignifie that fringed garment mentioned in Deuteronomie* 22, 12.

* *Mat.* 23, 14. *luke* 20. 47.

[7] The doing of our dueties, which God alloweth, is not eſteemed according to the outward value, but to the inward affects of the heart.

* *Luke* 21, 1. [i] *Money of any kind of mettall, as the Romanes vſed, who in the beginning did ſtampe or coyne braſſe, and after vſed it for currant money.*

CHAP. XIII.

Of the deſtruction of Ieruſalem. 9 *Perſecutions for the Goſpell.* 10 *The Goſpell muſt be preached to all nations.* 26 *Of Chriſts comming to iudgement.* 33 *We muſt watch and pray.*

AND ♣ [1] as hee went out of the Temple, one of his diſciples ſaide vnto him, Maſter, ſee what maner ſtones, and what maner buildings *are here.*

2 ✣ Then Ieſus anſwered, and ſaide vnto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone vpon a ſtone, that ſhall not be throwen downe.

3 And as he ſate on the mount of Oliues, ouer againſt the Temple, Peter, and Iames, and Iohn, and Andrew asked him ſecretly,

4 Tell vs, when ſhall theſe things bee? and what *ſhalbe* the ſigne when all theſe things ſhall be fulfilled?

5 And Ieſus anſwered them, and began to ſay, * Take heed leaſt any man deceiue you.

6 For many ſhall come in my Name, ſaying, I am *Chriſt*, and ſhall deceiue many.

7 Furthermore when ye ſhall heare of warres, and rumors of warres, be ye not troubled, for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in diuers quarters, and there ſhall be famine and troubles: theſe *are* the beginnings of ſorowes.

9 But take yee heede to your ſelues: for they ſhall deliuer you vp to the Councils, and to the Synagogues: yee ſhall be beaten, and brought before rulers and kings for my ſake, for a [a] teſtimoniall vnto them.

10 And the Goſpell muſt be publiſhed among all nations.

11 ✣ But when they lead you, and deliuer you vp, [b] be not carefull before hand, neither [c] ſtudie what ye ſhall ſay: but what is giuen you at the ſame time, that ſpeake: for it is not you that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

13 And yee ſhall be hated of all men [d] for my Names ſake: but whoſoeuer ſhall endure vnto the end, he ſhall be ſaued.

14 ♣ Moreouer, when yee ſhall ſee the abomination of deſolation (ſpoken of by ∵ Daniel the Prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines.

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then wo *ſhalbe* to them that are with child, and to them that giue ſucke in thoſe dayes.

18 Pray therefore that your flight be not in the winter.

19 For [f] thoſe dayes ſhall be ſuch tribulation, as was not from the beginning of the creation which God created vnto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaued: but for the elects ſake, which he hath choſen, he hath ſhortened thoſe dayes.

21 Then ✱ if any man ſay to you, Loe, here is Chriſt, or loe, *he is* there, beleeue it not.

22 For falſe Chriſtes ſhall riſe, and falſe prophets, and ſhall ſhewe ſignes and wonders, to deceiue if it were poſſible the very elect.

23 But take ye heede: behold, I haue ſhewed you all things before.

24 ¶ Moreouer in thoſe dayes, after that tribulation, * the ſunne ſhall waxe darke, and the moone ſhall not giue her light,

25 And the ſtarres of heauen ſhall fall: and the powers which are in heauen, ſhall ſhake.

26 And then ſhall they ſee the Sonne of man, comming in the clouds, ẇ great power and glorie.

27 * And he ſhall then ſend his Angels, and ſhall gather together his elect from the foure winds, *and* from the vtmoſt part of the earth to the vtmoſt part of heauen.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that ſommer *is* neere.

29 So in like manner, when yee ſee theſe things

come

♣ *Matth.* 24, 1. *luke* 21, 5.

[1] The deſtruction of the Temple, citie, and whole nation is aforetold, and the troubles of the Church, but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

✣ *Luke* 19, 43.

* *Epheſ.* 5, 6. 2. *theſ.* 2, 3.

[a] *The hearing of you preaching ſhall be a moſt euident witneſſe againſt them, ſo that they ſhall not be able to pretend ignorance.*

✣ *Mat.* 10, 19. *luke* 12, 11. *and* 21, 14.

[b] *Wee are not forbidden to thinke before hand, but penſiue carefulneſſe whereby men diſcourage themſelues, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that carefulneſſe we are willed to beware of, Looke Mat.* 6, 27.

[c] *By any kind of artificious and cunning kinde of tale what to ſpeake.*

[d] *Forme.*

♣ *Mat.* 24, 15. *luke* 21, 20.

∵ *Dan.* 9, 27.

[e] *When the heathen and prophane people ſhall not only enter into the Temple, and defile both it and the city, but alſo cleane deſtroy it.*

[f] *This is a kind of ſpeech which the Hebrewes vſe, and it hath a great force in it, for it giueth vs to vnderſtand that in all that time one miſerie ſhall ſo follow vpon another, as if the time it ſelfe were very miſerie it ſelfe: So the Prophet Amos* 5, 20. *ſaith, that the day of the Lord ſhall be darkeneſſe.*

✱ *Mat.* 24, 23. *luke* 17, 23. *and* 21, 8.

* *Iſa.* 13, 10. *ezek.* 32, 7. *ioel* 2, 10. *and* 3, 15.

* *Mat.* 24, 31.

come to paſſe, knowe that *the kingdome of God* is neere, *euen* at the doores.

30 Verely I ſay vnto you, that this generation ſhall not paſſe, till all theſe things be done.

31 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away,

32 [a] But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himſelfe, but the Father.

33 ✤ Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a ſtrange countrey, and leaueth his houſe, and giueth authority to his ſeruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the maſter of the houſe will come, at euen, or at midnight, at the cocke crowing, or in ÿ dawning.)

36 Leaſt if hee come ſuddenly, hee ſhould finde you ſleeping.

37 And thoſe things that I ſay vnto you, I ſay vnto all men, Watch.

a The latter day is not curiouſly to be ſearched for which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnaware.

✤ Mat. 24, 23.

CHAP. XIIII.

1 The Prieſts conſpiracie againſt Chriſt. 3 The woman powring oyle on Chriſts head. 12 The preparing of the Paſſeouer. 22 The inſtitution of the Supper. 41 Chriſt deliuered into the hands of men. 43 Iudas betrayeth him with a kiſſe. 53 Chriſt is before Caiaphas. 66 Peters deniall.

AND ✠ 1 two dayes after followed *the feaſt of* the Paſſeouer, and of vnleauened bread: and the hie Prieſts, and Scribes ſought how they might take him by craft, and put him to death.

2 But they ſayd, Not in the feaſt *day*, leſt there be any tumult among the people.

3 ∵ And when he was in Bethania in the houſe of Simon the leper, as he ſate at ÿ table, there came a woman hauing a boxe of ointment of Spikenard, very coſtly, and ſhe brake the boxe, and powred it on his head.

4 2 Therefore ſome diſdained among themſelues, and ſayd, To what end is this waſt of ointment?

5 For it might haue bene ſold for more then [a] three hundreth pence, and bene giuen vnto the poore, and they murmured againſt her.

6 But Ieſus ſayd, Let her alone: Why trouble ye her? ſhe hath wrought a good worke on me.

7 3 For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye ſhall not haue alwayes.

8 4 She hath done that ſhee could: ſhe came aforehand to anoint my body to the burying.

9 Verely I ſay vnto you, whereſoeuer this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done, ſhalbe ſpoken of in remembrance of her.

10 ¶ ✻ 5 Then Iudas Iſcariot, one of the twelue, went away vnto the hie Prieſts, to betray him vnto them.

11 And when they heard it, they were glad, and promiſed that they would giue him money: therefore he ſought how he might conueniently betray him.

12 ¶ ✻ 6 Nowe the firſt day of vnleauened bread, [b] when [c] they ſacrificed the [d] Paſſeouer, his diſciples ſayd vnto him, Where wilt thou that wee goe and prepare, that thou mayeſt eate the Paſſeouer?

13 Then he ſent forth two of his diſciples, and ſayd vnto them, Goe ye into the citie, and there ſhall a man meete you bearing a pitcher of water: follow him.

14 And whitherſoeuer he goeth in, ſay ye to the good man of the houſe, The maſter ſaieth, Where is the lodging where I ſhall eate the Paſſeouer with my diſciples?

15 And he will ſhew you an [e] vpper chamber *vvhich is* large, trimmed and prepared: there make it readie for vs.

16 So his diſciples went foorth, and came to the citie, and found as he had ſaid vnto them, and made ready the Paſſeouer.

17 ¶ And at euen he came with the twelue.

18 ✤ 7 And as they ſate at table and did eate, Ieſus ſaid, Verely I ſay vnto you, that one of you ſhall betray me, which eateth with me.

19 Then they began to be ſorowfull and to ſay to him one by one, Is it I? And another, Is it I?

20 And he anſwered and ſaid vnto them, *It is* one of the twelue that [f] dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✠ but woe *be* to that man, by whome the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.

22 ∵ And as they did eate, Ieſus tooke the bread, and when hee had giuen thankes, hee brake it and gaue it to them, and ſaid, Take, eat, this is my bodie.

23 Alſo hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he ſaid vnto them, This is my blood of that new Teſtament which is ſhed for many.

25 Verely I ſay vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had ſung a Pſalme, they went out to the mount of Oliues.

27 ¶ ✻ 8 Then Ieſus ſaid vnto them, All ye ſhall be offended by me this night: for it is written, ✠ I will ſmite the ſhepheard, and the ſheepe ſhall be ſcattered.

28 But after that I am riſen, I will go into * Galile before you.

29 9 And Peter ſaide vnto him, Although all men ſhould be offended at thee, yet would not I.

30 Then Ieſus ſaid vnto him, Verely I ſay vnto thee, this day, *euen* in this night before the cocke crow twiſe, thou ſhalt denie me thriſe.

31 But he ſaid [g] more earneſtly, If I ſhould die with thee, I will not denie thee: likewiſe alſo ſayd they all.

32 ¶ ✤ 10 After, they came into a place named Gethſemane: then hee ſaid to his diſciples, Sit yee here, till I haue prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heauineſſe,

34 And ſaid vnto them, My ſoule is verie heauie, *euen* vnto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were poſſible, that houre might paſſe from him,

36 And

✠ Mat. 26, 2. luke 22, 1.

1 By the will of God, againſt the counſell of men, it came to paſſe that Chriſt ſhould be put to death vpon the ſolemne day of the Paſſeouer, that in all reſpects the trueth might agree to the figure.

∵ Matth. 26, 6. iohn 12, 2.

2 Raſh iugments are fruſtrate before God.

[a] *Which is about ſix pounds Engliſh.*

3 Chriſt ſuffered himſelfe to be anointed once or twiſe for certaine conſiderations: but his will is to be daily anointed in the poore.

4 This woman by the ſecret inſtinct of the Spirit, anointing Chriſt, ſetteth before mens eyes, his death and buriall which were at hand.

✻ Matth. 26, 14. luke 22, 4.

5 Couetouſneſſe cloaked with a zeale of charitie, is an occaſion to betray and crucifie Chriſt.

✻ Matth. 26, 17. luke 2, 28.

6 Chriſt being made ſubiect to the Law for vs, doeth celebrate the Paſſeouer according to the Law: and therewithall by a miracle ſheweth that notwithſtanding hee in the fleſh ſhall ſtraightway ſuffer, yet that he is God.

[b] *That is, vpon which day, and at the euening of the ſame day, which was the beginning of the fifteenth, Looke Matth. 26. 17.*

[c] *They vſed to ſacrifice.*

[d] *This is ſpoken thus, by the figure Metonymia, which is vſuall in Sacraments, and by the Paſſeouer is meant the Paſcall lambe.*

[e] *The Greeke word ſignifieth that part of the houſe that is higheſt from the ground, to what vſe ſoeuer it be put, but becauſe they vſed to ſuppe in that part of the houſe, they called it a ſupping chamber.*

✤ Pſal. 41, 10. mat. 26, 20, 23. luke 22, 14. iohn 13, 18, 21.

7 The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the newe couenant anſwerable vnto them, which ſhall continue to the worldes end.

[f] *That vſeth to eat meat with me.*

✠ *Acts 1 16.*

∵ *Mat. 26, 26. 1. cor. 11, 24.*

✻ Iohn 16, 32.

8 Chriſt foretelleth how he ſhall be forſaken of his, but yet that he will neuer forſake them.

✠ Zach. 13, 7.

* Chap. 16, 7.

9 Here is ſet forth in an excellent perſon, a moſt ſorowfull example of mans raſhneſſe and weakeneſſe.

[g] *That doubling of words, ſetteth out more plainely Peters vehement affirmation.*

✤ *Matt. 26, 36. luke 22, 39.*

10 Chriſt ſuffering for vs in that fleſh which he tooke vpon him for our ſakes, the moſt horrible terrors of the curſe of God, receiueth the cup at his Fathers hands, which hee being iuſt, doeth ſtraightway drinke of for the vniuſt.

36 And he ſayd, [h] Abba, Father, all things are poſſible vnto thee: take away this cup from me: neuertheleſſe not that I will, but that thou wilt, *be done*.

37 [11] Then he came, and found them ſleeping, and ſayd to Peter, Simon, ſleepeſt thou? couldeſt not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the ſpirit indeede is ready, but the fleſh is weake.

39 And againe he went away, and prayed, and ſpake the ſame words.

40 And he returned, and found them aſleepe againe: for their eyes were heauie: neither knewe they what they ſhould anſwere him.

41 And he came the third time, and ſaid vnto them, Sleepe hencefoorth, and take your reſt: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of ſinners.

42 Riſe vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✣ [12] And immediatly while hee yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwords and ſtaues from the hie Prieſts, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, he it is: take him and leade him away [i] ſafely.

45 And aſſoone as hee was come, hee went ſtraightway to him, and ſayd, Haile Maſter, and kiſſed him.

46 Then they layd their handes on him, and tooke him.

47 And [k] one of them that ſtoode by, drewe out a ſword, and ſmote a ſeruant of the hie Prieſt, and cut off his eare.

48 And Ieſus anſwered, and ſayd to them, Yee be come out as againſt a thiefe, with ſwords and with ſtaues, to take me.

49 I was dayly with you, teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures ſhould be fulfilled.

50 Then they [l] all forſooke him, and fled.

51 [13] And there followed him a certaine yong man, cloathed in [m] linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 ✣ So they led Ieſus away to the hie Prieſt, and to him came [n] together all the hie Prieſts, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Prieſt, and ſate with the ſeruants, and warmed *himſelfe* at the fire.

55 [14] And the * hie Prieſts, and all the Councill ſought for witneſſe againſt Ieſus, to put him to death, but found none.

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not together.

57 Then there aroſe certaine, and bare falſe witneſſe againſt him, ſaying,

58 Wee heard him ſay, ✻ I will deſtroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Prieſt ſtoode vp amongſt them, and asked Ieſus, ſaying, Anſwereſt thou nothing? what is the matter that theſe beare witneſſe againſt thee?

61 But he held his peace, and anſwered nothing. Againe the hie Prieſt asked him, and ſayd vnto him, Art thou that Chriſt the ſonne of the [o] Bleſſed?

62 And Ieſus ſayd, I am *he*, ✣ and yee ſhall ſee the Sonne of man ſit at ẏ right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Prieſt rent his cloathes, and ſaid, What haue we any more neede of witneſſes?

64 Ye haue heard the blaſphemie: what thinke ye? And they all condemned him to be worthie of death.

65 [15] And ſome began to ſpit at him, and to couer his face, and to beate him with fiſts, and to ſay vnto him, Prophecie. And the ſergeants ſmote him with *their* rods.

66 ✣ [16] And as Peter was beneath in the hall, there came one of the maides of the hie Prieſt.

67 And when ſhe ſaw Peter warming *himſelfe*, ſhee looked on him, and ſayd, Thou waſt alſo with Ieſus of Nazareth.

68 But he denied it, ſaying, I know him not, neither wot I what thou ſayeſt. Then he went out into the porch, and the cocke crew.

69 ∵ Then [p] a maid ſaw him againe, and began to ſay to them that ſtood by, This is *one* of them.

70 But hee denied it againe: and anon after, they that ſtoode by, ſaide againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy ſpeach is like.

71 And hee began to curſe, and ſweare, *ſaying*, I know not this man of whome ye ſpeake.

72 ✻ Then the ſecond time the cocke crewe, and Peter remembred the word that Ieſus had ſaid vnto him, Before the cocke crow twiſe, thou ſhalt denie me thriſe, and weighing that with himſelfe, he wept.

CHAP. XV.

1 Of the things that Chriſt ſuffered vnder Pilate. 11 Barabbas is preferred before Chriſt. 15 Pilate deliuereth Chriſt to be crucified. 17 He is crowned with thorne. 19 They ſpit on him, and mocke him. 21 Simon of Cyrene carrieth Chriſtes croſſe. 27 Chriſt is crucified betweene two theeues. 26 Hee is railed at. 37 He giueth vp the ghoſt. 43 Ioſeph burieth him.

AND * [1] anon in the dawning, the hie Prieſts helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Ieſus, and led him away, and [a] deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he anſwered, and ſayd vnto him, Thou ſayeſt it.

3 And the hie Prieſtes accuſed him of many things.

4 * Wherefore Pilate asked him againe, ſaying, Anſwered thou nothing? behold how many things they witneſſe againſt thee.

5 But Ieſus anſwered no more at all, ſo that Pilate marueiled.

6 Now at the feaſt, Pilate [b] did deliuer a priſoner vnto them, whomſoeuer they would deſire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made inſurrection, who in the inſurrection had committed murther.

8 And the people cryed aloude, and began to

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[h] *This doubling of thy word was vſed in thoſe dayes, when their languages were ſo mixed together: for this word, Abba, is a Syrian word.*

[11] An horrible example of the ſluggiſhneſſe of men, euen in the diſciples whom Chriſt had choſen.

✣ Matt. 26, 47. luke 22. 47. iohn 18, 3.

[12] As men did willingly ſpoile God their Creator of his praiſe in forſaking and betraying him: ſo Chriſt willingly going about to make ſatisfaction for this ruine, is forſaken for his owne, and betrayed by one of his familiars as a thiefe, that the puniſhment might be agreeable to the ſinne, and we who are very traitours, forſakers, and ſacrilegers might be deliuered out of the deuils ſnare.

[i] *So diligently, that he ſcape not out of your hands.*

[k] *That is, Peter.*

[l] *All his diſciples.*

[13] Vnder pretence of godlines, all things are lawfull to ſuch as doe violence againſt Chriſt.

[m] *Which he caſt about him, when he hearing that ſturre in the night ſuddenly ranne foorth: whereby we may vnderſtand with how great licencioûſneſſe theſe villaines violently ſet vpon him.*

✣ *Matt. 26, 57. luke 22. 54. iohn 18. 24.*

[n] *The higheſt councill was aſſembled, becauſe Chriſt was accuſed as a blaſphemer and a falſe prophet: for as for the other crime of treaſon, it was forged againſt him by the Prieſts, to enforce Pilate by that meanes to condemne him.*

[14] Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at the length, for confeſſing God to be his father, condemned of impietie before the hie Prieſt: that we, who denied God and were indeede wicked, might be quit before God.

* *Matt. 26, 59.*

✻ *Iohn 2, 19.*

[o] Of God, who is moſt worthie of all praiſe?

✣ Matt 24. 30.

[15] Chriſt ſuffering all king of reproach for our ſakes, getteth euerlaſting glory to them that beleeue in him.

✣ Mat. 26. 69. luke 22. 55. iohn 18. 25.

[16] An heauie example of the frailneſſe of man, together with a moſt comfortable example of the mercie of God, who giveth the ſpirit of repentance and faith to his elect.

∵ *Matt. 26, 71. luke 22, 58.*

[p] *If we compare the Euangeliſts diligently together, we ſhall perceiue that Peter was knowen of many through the maidens report: yea, and in Luke, when the ſecond deniall is ſpoken of, there is a man ſeruant mentioned, and not a maid.*

✻ *Mat. 26. 75. iohn 13. 38.*

* Matt. 27, 1. luke 22, 66. iohn 18, 19.

[1] Chriſt being bound before the iudgement ſeat of an earthly iudge, in open aſſembly is condemned as guiltie vnto the death of the croſſe, not for his owne ſinnes, (as appeareth by the Iudges owne wordes) but for all ours, that we moſt guiltie creatures being deliuered from the guiltineſſe of our ſinnes, might be quitted before the iudgement ſeate of God, euen in the open aſſembly of the Angels.

[a] *It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Herode the great, and afterwarde by the Romanes, about fourtie yeeres before the deſtruction of the Temple, and therefore they deliuer Ieſus to Pilate.*

* *Matt. 27, 12. luke 23, 3. iohn 18, 35.*

[b] *Vſed Pilate to deliuer.*

desire *that he vvould doe* as he had euer done vnto them.

9 Then Pilate anſwered them,and ſayd,Will ye that I let looſe vnto you the King of the Iewes?

10 For he knew that the hie Prieſts had deliuered him of enuie.

11 But the high Prieſts had mooued the people *to deſire* that he would rather deliuer Barabbas vnto them.

12 And Pilate anſwered, and ſayd againe vnto them,What will ye then that I do *vvith him*,whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate ſayd vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and deliuered Ieſus, when he had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crowne of thornes,and put it about *his head*,

18 And began to ſalute him, *ſaying*, Haile, King of the Iewes.

19 And they ſmote him on the head with a reed, and ſpat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him,they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 ✤ And they [3] compelled one that paſſed by, *called* Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 ♣ [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* ſculles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 ⁖ [5] And when they had crucified him, they parted his garments, caſting lots for them, what euery man ſhould haue.

25 And it was the third houre when they crucified him.

26 And the title of his cauſe was written aboue, THAT KING OF THE IEWES.

27 They crucified alſo with him two theeues, the one on the right hand, and the other on his left.

28 Thus the ſcripture was fulfilled,which ſayth, ✱ And he was counted among the wicked.

29 And they that went by, railed on him,wagging their heads, and ſaying, * Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes.

30 Saue thy ſelfe, and come downe from the croſſe.

31 Likewiſe alſo euen the hie Prieſts mocking, ſayd among themſelues with the Scribes, He ſaued other men, himſelfe he cannot ſaue.

32 Let Chriſt the king of Iſrael now come downe from the croſſe, that we may ſee, and beleeue. They alſo that were crucified with him, reuiled him.

33 ❡ Now when the ſixt houre was come, [6] darknes aroſe ouer [e] all the land vntill the ninth houre.

[2] Chriſt going about to take away the ſinnes of men, who went about to vſurpe the throne of God himſelfe, is condemned as one that hunted after the kingdome, and mooked with a falſe ſhew of a kingdome, that we on the other ſide, who ſhall indeed be eternall kings, might receiue the crowne of glory at Gods owne hand.

✤ Matt. 27,32. luke 23,26.

[3] The rage of the wicked hath no meaſure, but in the meane ſeaſon, euen the weakeneſſe of Chriſt, being in paine vnder the heauie burden of the croſſe, doeth manifeſtly ſhewe that a lambe is led to be ſacrificed.

♣ Matt.27,33. luke 23,33. iohn 19, 17.

[4] Chriſt is led out of the wals of the earthly Ieruſalem, into a foule place of dead mens carcaſes, as a man moſt vncleane. not touching himſelfe, but touching our ſinnes, which were layd vpon him, to the end that wee being made cleane by his blood, might be brought into the heauenly Sanctuary.

⁖ Luke 23, 34.

[5] Chriſt hangeth naked vpon the croſſe, and as the wickedſt catiſe that euer was, moſt vilely reprooued: that we being clothed with the righteouſnes,and bleſſed with his curſes, and ſanctified by his onely oblation, may be taken vp into heauen.

✱ Eſai.53:12.

* Iohn 2, 19.

[6] Howe angrie God was againſt our ſinne, which he puniſhed in our ſuretie, his ſonne, it appeareth by this horrible darkeneſſe.

[e] *By this word, land, he meaneth Paleſtina: ſo that the ſtrangeneſſe of the wonder, is ſo much the more ſet forth in that, that at the feaſt of the Paſſeouer, and in the full moone, when the Sunne ſhined ouer all the reſt of the world and at midday that corner of the world, wherein ſo wicked an act was committed, was ouercouered with moſt groſſe darkeneſſe.*

34 And at the [7] ninth houre Ieſus cried with a loud voice, ſaying, ✤ Eloi, Eloi, lamma-ſabachthani? which is by interpretation, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard it,ſayd, Beholde, he calleth Elias.

36 And one ranne, and filled a ♣ ſpunge full of vineger,and put it on a reed,& gaue him to drinke, ſaying,Let him alone: let vs ſee if Elias will come, and take him downe.

37 And Ieſus cried with a loud voice,and gaue vp the ghoſt.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which ſtood ouer againſt him, ſaw that he thus crying gaue vp the ghoſt, he ſayd, Truely this man was the Sonne of God.

40 ❡ [8] There were alſo women which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of Iames the leſſe, and of Ioſes, and Salome,

41 Which alſo when he was in Galile, ⁖ followed him, and miniſtred vnto him, and many other women which came vp with him vnto Hieruſalem.

42 ✱ And now when the night was come (becauſe it was the day of the preparation that is before the Sabbath)

43 * Ioſeph of Arimathea, an [d] honourable counſellour, which alſo looked for the kingdome of God, came, and went in [e] boldly vnto Pilate, and asked the body of Ieſus.

44 And Pilate marueiled, if he were alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew *the trueth* of the Centurion, he gaue the body to Ioſeph:

46 Who bought a linnen cloath,and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a ſtone vnto the doore of the ſepulchre:

47 And Marie Magdalene, and Marie Ioſes *mother*, beheld where he ſhould be layed.

[7] Chriſt ſtriuing mightily with Satan, with ſinne,and with death, all three armed with the horrible curſe of God, grieuouſly tormented in body hanging vpon the croſſe, and in ſoule plunged in the depth of hell, yet he riddeth himſelfe,crying with a mighty voice: and notwithſtanding the wound which hee receiued of death in that that he died, yet by ſmiting both things aboue and things beneath, by renting of the vaile of the Temple, and by the teſtimonie wrung out of them which murdered him,hee ſheweth euidently vnto the reſt of his enemies which are as yet obſtinate,and mooke at him, that he ſhalbe knowen out of hand to be conquerour and Lord of all.

✤ Pſal.22 1. mat. 27,46.

♣ Pſal.69 22.

[8] Chriſt to the great ſhame of men which forſooke the Lord, choſe women for his witneſſes, which beheld all this whole action.

⁖ Luke 8,2.

✱ Matt.27,57.

* Luke 23, 50. iohn 19,38.

[d] *A man of great authoritie, of the counſell of the Sanhedrin, or els taken into counſell by Pilate.*

[e] *If we conſider what danger Ioſeph caſt himſelfe into, wee ſhall perceiue howe bolde he was.*

CHAP. XVI.

1 Of Chriſtes reſurrection. 9 He appeareth to Marie Magdalene and others. 15 He ſendeth his Apoſtles to preach. 19 His aſcenſion.

ANd * when the Sabbath day was paſt, Marie Magdalene, and Marie the *mother* of Iames and Salome, bought ſweet oyntments, that they might come and anoynt him.

2 Therefore early in the morning, the firſt day of the weeke, they came vnto the ſepulchre, when the Sunne was now riſen.

3 And they ſayd one to another, Who ſhall roll vs away the ſtone from the doore of the ſepulchre?

4 And when they [a] looked, they ſaw that the ſtone was rolled away (for it was a very great one)

5 ✤ So they went into the [b] ſepulchre, and ſaw a yong man ſitting at the right ſide, clothed in a long white robe: and they were ſore troubled.

6 But he ſayd vnto them, Be not ſo troubled: ye ſeeke Ieſus of Nazareth, which hath bene crucified: he is riſen, he is not here: behold the place where they put him.

* Luke 24, 1. iohn 20,1.

[a] *When they caſt their eyes toward the ſepulchre.*

✤ *Matt.18,1. iohn 20, 12.*

[b] *Into the caue where the ſepulchre was cut out.*

✣ Chap.11,28. math.16,32.
1 Chriſt himſelfe appeareth to Marie Magdalene to vpbraid the diſciples incredulitie.
✣ Iohn 20,16. luke 8,2.
∵ Luke 24.13.
2 Chriſt appeareth to two other diſciples, and at length to the eleuē.
✤ Luke 24,36. iohn 20,19.
c *The Euangeliſt conſidered not the order of the time, but the courſe of his hiſtorie, which hee diuided into three parts: The firſt ſheweth how he appeared to the women, the ſecond, to his Diſciples, the third, to his Apoſtles, and therefore he ſayth, Finally.*

7 But goe your way, and tell his diſciples, and Peter, that he will go before you into Galile: there ſhall ye ſee him ✣ as he ſayd vnto you.

8 And they went out quickly, and fled from the ſepulchre: for they trimbled, and were amaſed: neither ſayd they any thing to any man: for they were afrayd.

9 ¶ [1] And when Ieſus was riſen againe, early the firſt day of the weeke, hee appeared firſt to Marie Magdalen, ✣ out of whom he had caſt ſeuen deuils:

10 And ſhe went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 ¶ ∵ [2] After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither beleeued they them.

14 ¶ ✤ [c] Finally, he appeared vnto the eleuen as they ſate together, and reproched them for their vnbeliefe and hardnes of heart, becauſe they beleeued not them which had ſeene him, being riſen vp againe.

15 [3] And he ſayd vnto them, ✣ Goe ye into all the world, & preach the Goſpel to [d] euery creature.

16 He that ſhall beleeue and be baptized, ſhall be ſaued: ✣ but hee that will not beleeue, ſhall be damned.

17 And theſe tokens ſhall follow them that beleeue, ∵ In my Name they ſhall caſt out deuils, and ✤ ſhall ſpeake with [e] new tongues,

18 ✣ And ſhall take away ſerpents, and if they ſhall drinke any deadly thing, it ſhal not hurt them: * they ſhall lay their hands on the ſicke, and they ſhall recouer.

19 ✣ [4] So after the Lord had ſpoken vnto them, he was receiued into heauen, and ſate at the right hand of God.

20 And they went foorth, and preached euery where. And the ✣ Lord wrought with them, and confirmed [f] the word with ſignes that followed. Amen.

3 The Apoſtles are appointed, and their office is limited vnto them, which is to preach that which they heard of him, and to miniſter the Sacraments, which Chriſt hath inſtituted, hauing beſides power to do miracles.
✣ *Marth.28,19.*
d *Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and ſo muſt all the Apoſtles do.*
✣ *Iohn 12,48.*
∵ *Acts 16,18.*
✤ *Acts 2,4. and 10,46.*
e *Strange tongues, ſuch as they knew not before.* ✣ *Act. 28,5.* * *Act. 28,8.* ✣ *Luke 24,51.*
4 Chriſt hauing accompliſhed his office on earth, aſcendeth into heauen, from whence (the doctrine of his Apoſtles being confirmed with ſignes) he will gouerne his Church, vnto the worlds end. ✣ Heb. 2,4. f *To wit, the doctrine: therefore doctrine muſt go before, and ſignes muſt follow after.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

Lukes Preface. 5 Zacharias and Eliſabet. 15 What an one Iohn ſhould be. 20 Zacharias ſtricken dumbe, for his incredulitie. 26 The Angel ſaluteth Mary, and foretelleth Chriſtes natiuitie. 39 Mary viſited Eliſabet. 46 Maries ſong. 68 The ſong of Zacharias, ſhewing that the promiſed Chriſt is come. 76 The office of Iohn.

1 Luke commendeth the witneſſes that ſaw this hiſtory.
a *Many tooke it in hand, but did not performe: Luke wrote his Goſpel before Matthew and Marke.*
b *Luke was not an eye witneſſe, and therefore it was not hee to whom the Lord appeared when Cleopas ſaw him: and he was taught not onely by Paul, but by others of the Apoſtles alſo.*
c *It is moſt mightie, and therefore Theophilus was a very honourable man, and in place of great dignity.*
d *Luke began his Goſpel a great deale farther off, then the other did.*
e *Haue fuller knowledge of theſe things, which before thou kneweſt but meanly.*

Foraſmuch as [1] many haue [a] taken in hand to ſet foorth the ſtorie of thoſe things, whereof we are fully perſwaded,

2 [b] As they haue deliuered them vnto vs, which from the beginning ſaw them their ſelues, and were miniſters of the word.

3 It ſeemed good alſo to mee ([c] moſt noble Theophilus) aſſoone as I had ſearched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point,

4 That thou mighteſt [e] acknowledge the certaintie of thoſe things whereof thou haſt beene inſtructed.

5 IN [2] the [f] time of [g] Herod king of Iudea, there *vvas* a certaine Prieſt named Zacharias, of the ✣ [h] courſe of Abia: and his wife *vvas* of the daughters of Aaron, and her name *vvas* Eliſabet.

6 Both were [i] iuſt before God, and [k] walked in all the [l] commandements and ordinances of the Lord, [m] without reproofe.

7 And they had no childe, becauſe that Eliſabet was barren: and both were well ſtricken in age.

8 And it came to paſſe, as hee executed the Prieſts office before God, as his courſe came in order,

9 ✣ According to the cuſtome of the Prieſts office, his lot was to burne incenſe, when he went into the [n] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ∵ while the incenſe was burning.

11 Then appeared vnto him an Angel of the Lord, ſtanding at the right ſide of the Altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and feare fell vpon him.

13 But the Angel ſayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Eliſabet ſhall beare thee a ſonne, and thou ſhalt call his name Iohn.

14 And thou ſhalt haue ioy and gladneſſe, and many ſhall reioyce at his birth.

15 For hee ſhall be great in the [o] ſight of the Lord, and ſhall neither drinke wine, nor [p] ſtrong drinke: and he ſhalbe filled with the holy Ghoſt, euen from his mothers wombe.

16 ✤ And many of the children of Iſrael ſhall he [q] turne to their Lord God.

17 ✣ For he ſhall goe [r] before him [ſ] in the ſpirit and power of Elias, to turne the [t] hearts of the fathers to the children, and the diſobedient to the [u] wiſdome of the iuſt men, to make ready a people prepared for the Lord.

18 Then Zacharias ſaid vnto the Angel, Where-

✣ *Exod.30,7.*
n *The Temple was one, and the Court another: for Zacharias went out of the Court or outward roume, where all the people were, and therefore are ſayd to be without, into the Temple.*
∵ *Leuit.16,17.*
o *So ſpeake the Hebrewes when it ſignified a rare kind of excellency: ſo is it ſayd of Nemrod, Gen.10,9. He was a valiant hunter before God.*
p *Any drinke that may make drunken.*
✤ *Malac.4,5.*
q *Shalbe a meanes to bring many to repentance, and turne themſelues to the Lord from whom they fell.*
✣ *Matth.11,14.*
r *As they vſe to goe before kings, and when you ſee them, you know the king is not farre off.*
ſ *This is ſpoken by the figure Metonymie, taking the ſpirit, for the gift of the ſpirit, as you would ſay, the cauſe, for that that commeth of the cauſe.* t *By this figure Synecdoche, he ſheweth that he ſhall take away all kindes of enimities, which vſe to breed great troubles and turmoiles amongſt men.* u *Wiſdome and goodneſſe are two of the chiefeſt cauſes which make men to reuerence and honour their fathers.*

2 Iohn who was another Elias, and appointed to be herauld of Chriſt, comming of the ſtocke of Aaron, and of two famous and blameleſſe parents, hath ſhewed in his conception, which was againſt the courſe of nature, a double miracle, to the end that men ſhould be more readily ſtirred vp to the hearing of his preaching, according to the forewarning of the Prophets. f *Word for word, in the dayes: ſo ſpeake the Hebrewes, giuing vs to vnderſtand, how ſhort and fraile a thing the power of princes is.* g *Herod the great.* ✣ *1.Chro.24,1.* h *For the poſteritie of Aaron was diuided into courſes.* i *The true marke of righteouſneſſe is, to be liked and allowed of in the iudgement of God.* k *Liued, ſo ſpeake the Hebrewes; for our life is as a way, wherein we muſt walke, vntill we come to the marke.* l *In all the morall and ceremoniall law.* m *Whom no man could iuſtly reproue: now ſo it is, that the fruits of iuſtification are ſet forth here, and not the cauſe, which is faith onely, and nothing els.*

by ſhall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angell anſwered, and ſayd vnto him, I am Gabriel [x] that ſtand in the preſence of God, and am ſent to ſpeake vnto thee, and to ſhew thee theſe good tidings.

20 And behold, thou ſhalt be dumme, and not be able to ſpeake, vntill the day that theſe things be done, becauſe thou beleeueſt not my wordes, which ſhalbe fulfilled in their ſeaſon.

21 Now the people waited for Zacharias, and marueiled that he taried ſo long in the Temple.

22 And when hee came out, hee could not ſpeake vnto them: then they perceiued that hee had ſeene a viſion in the Temple: for hee made ſignes vnto them, and remained dumme.

23 And it came to paſſe, when the daies of his office were fulfilled, that he departed to his owne houſe.

24 And after thoſe dayes, his wife Eliſabeth conceiued, and hid her ſelfe fiue moneths, ſaying,

25 Thus hath the Lord dealt with me, in the dayes wherein hee looked on *me*, to take from mee my rebuke among men.

26 ¶ [3] And in the ſixth moneth, the Angel Gabriel was ſent from God vnto a citie of Galile, named Nazareth,

27 ✣ To a virgin affianced to a man whoſe name *vvas* Ioſeph, of the [y] houſe of Dauid, and the virgins name *vvas* Marie.

28 And the Angel went in vnto her, and ſayd, Haile thou *that art* [z] freely beloued: the Lord *is* with thee: [a] bleſſed *art* thou among women.

29 And when ſhe ſaw *him*, ſhee was [b] troubled at his ſaying, and thought what maner of ſalutation that ſhould be.

30 Then the Angel ſaid vnto her, Feare not, Marie: for thou haſt [c] found fauour with God.

31 ✣ For loe thou ſhalt conceiue in thy whombe, and beare a ſonne, ✱ and ſhalt call his Name Ieſus.

32 He ſhall be great, and ſhall be [d] called the Sonne of the moſt High, and the Lord God ſhall giue vnto him the throne of his father Dauid.

33 ✱ And hee ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome ſhall be none ende.

34 Then ſaid Marie vnto the Angel, [e] How ſhall this be, ſeeing [f] I know not man?

35 And the Angel anſwered, and ſaid vnto her, The holy Ghoſt [g] ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee: therefore alſo that [h] Holy thing which ſhalbe borne of thee, ſhalbe [i] called the Sonne of God.

36 And behold, thy [k] couſin, Eliſabeth, ſhe hath alſo conceiued a ſonne in her old age: and this is her [l] ſixt moneth, which was called barren.

37 For with God ſhall nothing be vnpoſſible.

38 Then Marie ſaid, Beholde the ſeruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ [4] And Marie aroſe in thoſe dayes, and went into the [m] hill *countrey* with haſte to a [n] citie of Iuda,

40 And entred into the houſe of Zacharias, and ſaluted Eliſabet.

41 And it came to paſſe, as Elizabeth heard the ſalutation of Marie, the babe [o] ſprang in her bellie, and Eliſabeth was filled with the holy Ghoſt.

42 And ſhe cried with a loud voyce, and ſaid, Bleſſed art thou among women, becauſe [p] the fruit of thy wombe is bleſſed.

43 And whence commeth this to mee, that the mother of my Lord ſhould come to me?

44 For loe, aſſoone as the voyce of thy ſalutation ſounded in mine eares, the babe ſprang in my belly for ioy.

45 And bleſſed is ſhee that beleeued: for thoſe things ſhalbe performed, which were told her from the Lord.

46 [5] Then Marie ſaid, My ſoule magnifieth the Lord,

47 And my ſpirit reioyceth in God my Sauiour.

48 For hee hath [q] looked on the [r] poore degree of his ſeruant: for beholde, from henceforth ſhall all ages call me bleſſed,

49 Becauſe he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them [s] that feare him.

51 ✣ He that ſhewed ſtrength with his [t] arme: ✣ he hath [u] ſcattered the proud in the [x] imagination of their hearts.

52 ✱ Hee hath [y] put downe the mightie from their ſeats, and exalted them of [z] low degree.

53 ✱ Hee hath filled the [a] hungrie with good things, and ſent away the rich empty.

54 [b] ✱ He hath vpholden Iſrael his ſeruant to be mindfull of his mercy.

55 (✱ As hee hath [c] ſpoken to our fathers, *to vvit*, to Abraham and his ſeed) for euer.

56 ¶ And Marie aboade with her about three moneths: after, ſhe returned to her owne houſe.

57 ¶ [6] Now Eliſabets time was fulfilled, that ſhe ſhould be deliuered, and ſhe brought forth a ſonne.

58 And her neighbours and couſins heard tell how the Lord had ſhewed his great mercie vpon her, and they ✣ reioyced with her.

59 And it was ſo that on the eighth day they came to circumciſe the babe, and called him Zacharias, after the name of his father.

60 But his mother anſwered, and ſayd, Not ſo, but he ſhalbe called Iohn.

61 And they ſayd unto her, There is none of thy kinred that is named with this name.

62 Then they made ſignes to his father, how he would haue him called.

63 So he asked for writing-tables, and wrote, ſaying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue, ‖ and he ſpake and praiſed God.

65 Then feare came on all them that dwelt nere vnto them, and all [d] theſe words were noiſed abroad thorowout all the hill *countrey* of Iudea.

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[x] *That appeare, for ſo the Hebrewes vſe this word (to ſtand) meaning that they are ready to doe his commandement.*

[3] The Angel ſeruing the Lord which ſhould be borne, is ſent to the virgin Marie, in whome the Sonne of the moſt high promiſed to Dauid, is conceiued by the vertue of the holy Ghoſt.

✣ Matt.1.18.

[y] *As much is to be ſaid of Marie, otherwiſe Chriſt had not bene of the ſtocke, not the ſonne of Dauid.*

[z] *It might be rendred worde for word, full of fauour and grace, and hee ſheweth ſtraight after, laying out plainely vnto vs, what that fauour is, in that he ſaith, the Lord is with thee.*

[a] *Of God.*

[b] *Moued at the ſtrangeneſſe of the matter.*

[c] *So ſpeake the Hebrewes, ſaying, that men haue found fauour, which are in fauour.*

✣ *Eſai.7,14.*

✱ *Chap.2,21. matt.1,21.*

[d] He ſhalbe declared ſo to be, for he was the Sonne of God from euerlaſting, but was made manifeſt in the fleſh in his time.

✱ Dan.7,14.27. micah.4,7.

[e] The greatneſſe of the matter cauſeth the Virgin to aske this queſtion, not that ſhe diſtruſteth any whit at all, for ſhe asketh only of the maner of the conceiuing, ſo that it is plaine ſhe beleeued al the reſt.

[f] So ſpeake the Hebrewes, ſignifying by this modeſt kinde of ſpeech the company of man and wife together, and this is the meaning of it: how ſhall this be, forſeeing, I ſhalbe Chriſt his mother, I am very ſure. I ſhall not know any man: for the godly virgin had learned by the Prophets, that the Meſſias ſhould be borne of a Virgin.

[g] That is, the holy Ghoſt ſhall cauſe thee to conceiue, by his mighty power.

[h] That pure thing and voyd of all ſpot of vncleanneſſe: for he that was to take away ſinne, muſt needs be void of ſinne.

[i] Declared, and ſhewed to the world, to be the Sonne of God.

[k] Though Eliſabeth were of the tribe of Leui, yet ſhe might be Maries couſin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was diuided among the people.

[l] This is now the ſixth moneth from the time when ſhe conceiued.

[4] Eliſabeth being great with childe of Iohn, and Marie with Chriſt, by the inſpiration of the holy Ghoſt, doe reioyce eche for other.

[m] *Which is on the Southſide of Hieruſalem.*

[n] *That is to ſay, Hebron: which was in times paſt called Cariatharbe, which was one of the townes, that was giuen to the Leuites, in the tribe of Iuda, and is ſaid to be in the mountaines of Iuda, Ioſ. 14,15. and 21.11.*

[o] *This was no ordinary nor vſuall kinde of mouing.*

[p] *Chriſt is bleſſed in reſpect of his humanitie.*

[5] Chriſt the redeemer of the afflicted, and reuenger of the proud, of long time promiſed to the fathers, is now at length exhibited indeed.

[q] *Hath freely and graciouſly loued.*

[r] *Word for word, My baſeneſſe, that is, my baſe eſtate, ſo that the Virgine vaunteth not her deſerts, but the grace of God.*

[s] *To them that liue godly and religiouſly, ſo ſpeake the Hebrewes.*

✣ *Eſai.51.9. pſal. 33.10.*

[t] *That is, an heaping vp of words more then needes, which the Hebrewes vſe very much, and the arme is taken for ſtrength.*

✣ *Eſai.29.15.*

[u] *Euen as the winde doth the chaffe.*

[x] *He hath ſcattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: ſo that their wicked counſell turned to their owne deſtruction.*

✱ *1. Sam 2.6.*

[y] *The mighty and rich men*

[z] *Such as none account is made of, & are vile in mens eyes, which are indeed the pore in ſpirit, that is, ſuch as challenge nothing to themſelues in the ſight of God.* ✱ *Pſalm.24.10.* [a] *Them that are brought to extreme pouerty.* [b] *He hath holpen vp Iſrael with his arme, being cleane caſt downe.* ✱ *Eſai.30.18. and 41.8. and 54.5. iere.31.3 20.* ✱ *Gen.17.19 and 22.17. pſal.132.11.* [c] *Promiſed.* [6] Iohns natiuity is ſet out with new miracles. ✱ Verſ. 24.

‖ was reſtored to it former ſtate, *is reade in ſome copies.*

[d] *All this that was ſayd and done*

66 And all they that heard them, [e] laid *them* up in their hearts, ſaying, What maner childe ſhall this bee! and the [f] hand of the Lord was with him.

67 7 Then his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying,

68 Bleſſed *be* the Lord God of Iſrael, becauſe he hath [g] viſited ✣ and [h] redeemed his people,

69 ✣ And hath raiſed up the [i] horne of ſalvation unto us, in the houſe of his ſervant David.

70 ∵ As he ſpake by the mouth of his holy Prophets, which were ſince the world began, *ſaying,*

71 *That he vvould ſend us* deliverance from our enemies, and from the hands of all that hate us.

72 That he might ſhew mercy towards our fathers: and [k] remember his holy covenant,

73 * *And* the oathe, which he ſware to our father Abraham.

74 *VVhich vvas*, that he would grant unto us, that we being delivered out of the hands of our enemies, ſhould ſerve him without feare,

75 All the dayes of our life, in * holineſſe and righteouſneſſe [l] before him.

76 And thou, [m] babe, ſhalt be called the Prophet of the moſt High: for thou ſhalt goe before the face of the Lord to prepare his wayes,

77 *And* to [n] give knowledge of ſalvation unto his people, by the [o] remiſſion of their ſinnes,

78 Through the tender mercy of our God, whereby * the [p] day-ſpring from an high hath viſited us,

79 To give light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feete into the way of [q] peace.

80 And the childe grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came that he ſhould ſhew himſelfe unto Iſrael.

e Thought upon them diligently and earneſtly, and as it were, printed them in their hearts.

f That is, the preſent favour of God, and a ſingular kinde of vertue appeared in him.

7 Iohn ſcarce borne, by the authoritie of the holy Ghoſt, is appointed to his office.

g That hee hath ſhewed himſelfe mindfull of his people, inſomuch that he came down from heauen himſelfe, to viſite vs in perſon, and to redeeme vs.

✣ Chap.2.30. mat.1.21.

h Hath payed the ranſome, that is to ſay, the price of our redemption.

✣ Pſal.131,18.

i This word Horne in the Hebrewe tongue ſignifieth might, and it is a Metaphore, taken from beaſts, that fight with their hornes: and by raiſing vp the might of Iſrael, is meant, that the kingdome of Iſrael was defended, and the enemies thereof laid on the ground, euen then when the ſtrength of Iſrael ſeemed to be vtterly decayed.

∵ Iere.23,6. and 30.10.

k Declared indeede that he was mindfull.

* Gen.22,16. ier.31.33. heb.9.13.17.

* 1.Pet.1,15.

l To Gods good liking.

m Though thou be at this preſent neuer ſo litle.

n Open the way.

o Forgiueneſſe of ſinnes, is the meanes whereby God ſaueth vs, Rom 4,7.

* Zach.3.8. and 6,12. mal.4,2.

q Or, bud, or branch, hee alludeth vnto the places in Ier.23,5. Zach.3,8. and 6,12. and hee is called a bud from an high, that is, ſent from God vnto vs, and not as other buds which bud out of the earth.

q Into the way which leadeth vs to true happineſſe.

CHAP. II.

Auguſtus Ceſar taxeth all the world. 7 Chriſt is borne. 13 The Angels ſong. 21 Chriſt is circumciſed. 22 Marie purified. 28 Simeon taketh Chriſt in his armes. 29 His ſong. 36 Anna the Propheteſſe. 40 The childe Chriſt. 36 Ieſus diſputeth with the doctours.

AND [1] it came to paſſe in thoſe dayes, that there came a decree from Auguſtus Ceſar, that all the [a] world ſhould be [b] taxed.

2 (This firſt taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Ioſeph alſo went vp from Galile out of a citie called Nazareth, into Iudea, vnto the [c] citie of ✣ Dauid, which is called Beth-leem (becauſe he was of the houſe and linage of Dauid.)

5 To be taxed with Mary that was giuen him to wife, which was with childe.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhee ſhould be deliuered.

7 And ſhee brought foorth her firſt begotten ſonne, and wrapped him in ſwadling cloathes, and laid him in a cratch, becauſe there was no roome for them in the Inne.

1 Chriſt the ſonne of God, taking vpon him the forme of a ſeruant, and making himſelfe of no reputation, is poorely borne in a ſtable: and by the meanes of Auguſtus the mightieſt prince in the world (thinking nothing leſſe) hath his cradle prepared in Beth-leem, as the Prophets forewarned.

a So farre as the Empire of the Romanes did ſtretch.

b That is, the inhabitants of euery citie ſhould haue their names taken, and their goods raſed it a certaine value, that the Emperour might vnderſtand, how rich euery countrey, citie, family, and houſe was.

c Which Dauid was borne, and brought vp in. ✣ *Iohn.7.42.*

8 ¶ 2 And there were in the ſame countrey ſhepheards, [d] abiding in the fielde, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord [e] came vpon them, and the glory of the Lord ſhone about them, and they were ſore afraid.

10 Then the Angel ſaide vnto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that ſhall be to all the people,

11 *That is*, that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Chriſt the Lord.

12 And this *ſhalbe* a ſigne vnto you, Yee ſhall finde the babe ſwadled, and laid in a cratch.

13 And ſtraightway there was with the Angel [f] a multitude of heauenly ſouldiers, praiſing God, and ſaying,

14 Glory *be* to God in the high *heauens*, and peace in earth, and towards men [g] good will.

15 And it came to paſſe when the Angels were gone away from them into heauen, that the ſhepheards ſaide one to another, Let vs goe then vnto Beth-leem, and ſee this thing that is come to paſſe, which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and found both Mary and Ioſeph and the babe layd in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing that was tolde them of that childe.

18 And all that heard it, wondred at the things which were tolde them of the ſhepheards.

19 But Mary kept all thoſe ſayings, and pondred *them* in her heart.

20 And the ſhepheards returned glorifying and praiſing God, for all that they had heard and ſeene, as it was ſpoken vnto them.

21 ¶ ✣ 3 And when the eight dayes were accompliſhed, that they ſhould circumciſe the child, his name was then called ✣ Ieſus, which was named of the Angel, before he was conceiued in the wombe.

22 ✣ 4 And when the dayes of [h] her purification, after the Law of Moyſes, were accompliſhed, they brought him to Hieruſalem, to preſent him to the Lord,

23 (As it is written in the Lawe of the Lord, * Euery man childe that *firſt* openeth the wombe, ſhalbe called holy to the Lord.)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 5 And beholde, there was a man in Hieruſalem, whoſe name was Simeon: this man *vvas* iuſt, and feared God, and waited for the conſolation of Iſrael, and the [i] holy Ghoſt was vpon him.

26 And it was declareth to him from God by the holy Ghoſt, that he ſhould not ſee death, before he had ſeene that Anointed of the Lord.

27 And he came by *the motion* of the ſpirit into the Temple, and when the [k] parents brought in the babe Ieſus, to doe for him after the cuſtome of the Law.

28 Then he tooke him in his armes, and praiſed God, and ſayd,

29 Lord, now [l] letteſt thou thy ſeruant depart in peace, according to thy [m] word,

30 For [n] mine eyes haue ſeene thy [o] ſaluation,

2 The Angels themſelues declare to poore ſhepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.

d Lodging without doores, and open in the aire.

e Came ſuddenly vpon them, when they thought of no ſuch matter.

f Whole armies of Angels, which compaſſe the Maieſtie of God round about, as it were ſouldiers.

g Gods ready, good, infinite, and gratious fauour towards men.

✣ Gen.17,12. leuit.12,3. iohn 7,22.

3 Chriſt the head of the Church, made ſubiect to the Law, to deliuer vs from the curſe of the Law, (as the Name of Ieſus doth well declare) being circumciſed, doeth ratifie and ſeale in his owne fleſh, the circumciſion of the fathers.

✣ Chap. 1,31. matth.1,22.

✣ Leuit.12.6.

4 Chriſt, vpon whom all our ſins were layd, being offered to God, according to the Law, doth purifie both Mary and vs all in himſelfe.

b This is meant, for the fulfilling of the Law: for otherwiſe the virgin was not defiled, nor vncleane, by the birth of this childe.

* Exod.13.2. num.8.16,

* Leuit.12.6.

5 Simeon doth openly in the Temple foretell the deafe, of the comming of Meſſias, of the caſting out of the greateſt part of Iſrael, and of the calling of the Gentiles.

i He was indued with the gifts of the holy Ghoſt, and this is ſpoken by the figure Metonymie.

k Ioſeph and Marie: and ſo he ſpeaketh, as it was commonly taken.

l Letteſt me depart out of this life, to be ioyned to my fathers.

m As thou promiſedſt me.

n That is, for I haue ſeene with my very eyes: for he ſaw before in minde, as it is ſaid of Abraham, He ſaw my day, and reioyced.

o That, wherein thy ſaluation is conteined.

[p] *As a ſigne ſet vp in an hie place, for all men to looke vpon.*

31 Which thou haſt prepared [p] before the face of all people,

32 A light to be reuealed to the Gentiles, and the glory of thy people Iſraël.

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

34 And Simeon bleſſed them, and ſayde vnto Mary his mother, Beholde, this *child* is [q] appointed for the ✤ [r] fall and riſing againe of many in Iſrael, and for a [ſ] ſigne which ſhall be ſpoken againſt,

35 (Yea and a ſword ſhall [t] pearce through thy ſoule) that the thoughts of many heartes may be opened.

[q] *Is appointed and ſet of God for a marke.*

✤ *Eſai.8,14. rom. 9,33. 1.petr.2,8.*

[r] *Fall of the reprobate, which periſh through their owne default: and for the riſing of the elect, vnto whom God ſhall giue faith to beleeue.*

[ſ] *That is, a marke, which all men ſhall ſtriue earneſtly to hit.*

[t] *Shall wound and grieue moſt ſharpely.*

36 6 And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after ſhe had liued with an huſband ſeuen yeeres from her virginity:

37 And ſhe *vvas* widow about foureſcoure, and foure yeeres, and went not out of the Temple, but ſerued *God* with faſtings and prayers night and day.

38 She then comming at the ſame inſtant vpon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Hieruſalem.

6 Another witneſſe beſide Simeon, againſt whom no exception may be brought, inuiting all men to the receiuing of the Meſſias.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed ſtrong in Spirit, [u] and was filled with wiſedome, and the grace of God was with him.

[u] *As Chriſt grew vp in age, ſo the vertue of his Godhead ſhewed it ſelfe more and more.*

41 ¶ 7 Now his parents went to Hieruſalem, euery yeere, ✤ at the feaſt of the Paſſeouer.

42 And when hee was twelue yeere olde, and they were come vp to Hieruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes *thereof*, as they returned, the child Ieſus remained in Hieruſalem, and Ioſeph knew not, nor his mother,

44 But they ſuppoſing that he had bene in the company, went a dayes iourney, and ſought him among *their* kinsfolke, and acquaintance.

7 The Scribes and Phariſes are ſtirred vp to heare the wiſedome of Chriſt in his time, by an extraordinary deede.

✤ *Deut. 16, 1.*

45 And when they found him not, they turned backe to Hieruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they found him in the Temple, ſitting in the mids of the doctours, both hearing them, and asking them queſtions:

47 And all that heard him, were aſtonied at his vnderſtanding and anſweres.

48 8 So when they ſaw him, they were amaſed, and his mother ſayd vnto him, Sonne, why haſt thou thus dealt with vs? behold, thy father and I haue ſought thee with very heauie hearts.

49 Then ſayd he vnto them, How is it that ye ſought me? knew yee not that I muſt goe about my Fathers buſines?

50 But they vnderſtood not the word that hee ſpake to them.

8 All dueties which we owe to men as they were not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.

51 9 Then hee went downe with them, and came to Nazareth, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and men.

9 Chriſt very man is made like vnto vs in all things, except ſinne.

CHAP. III.

4 *Iohn exhorteth to repentance.* 15 *His teſtimony of Chriſt.* 20 *Herod putteth him in priſon.* 21 *Chriſt is baptiſed.* 23 *His pedegree.*

NOw 1 in the fifteenth yeere of the reigne of Tiberius Cæſar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyſanias the Tetrarch of Abilene,

1 Iohn commeth at the time foretolde of the Prophets, and layeth the foundation of the Goſpel which is exhibited vnto vs, ſetting forth the true obſeruing of the Law, and free mercy in Chriſt, which commeth after him, vſing alſo baptiſme the effectuall ſigne both of regeneration and alſo of forgiueneſſe of ſinnes.

2 (✤ When [a] Annas and Caiaphas were the hie Prieſtes) the word of God came vnto Iohn, the ſonne of Zacharias in the wilderneſſe.

✤ *Actes 4,6.*

[a] *Ioſephus calleth him Ananus.*

3 ✤ And he came into all the coaſtes about Iordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

✤ *Matth. 3, 1. marke 1, 4.*

4 As it is written in the booke of the ſayings of Eſaias the Prophet, which ſaith, ✤ The voyce of him that crieth in the wildernes *is*, Prepare ye the way of the Lord: make his paths ſtraight.

✤ *Eſai. 40, 3. iohn 1, 23.*

5 Euery valley ſhallbe filled, and euery mountaine and hill ſhall be brought low, and crooked things ſhallbe made ſtraight, and the rough wayes *ſhallbe made* ſmooth.

6 And all fleſh ſhall ſee the ſaluation of God.

7 Then ſayd he to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come?

* *Matth.3,7.*

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to ſay with your ſelues, We haue Abraham to *our* Father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

9 Now alſo is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruit, ſhallbe hewen downe, and caſt into the fire.

10 ¶ Then the people asked him, ſaying, What ſhall we do then?

11 And he anſwered, and ſayd vnto them, * He that hath two coates, let him part with him that hath none: And he that hath meat, let him doe likewiſe.

* *Iames 2, 15. 1.iohn 3, 17.*

12 Then came there Publicanes alſo to be baptized, and ſayd vnto him, Maſter, what ſhall we doe?

13 And he ſayd vnto them, Require no more then that which is [b] appointed vnto you.

14 The ſouldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſayd vnto them, Do violence to no man, neither accuſe any falſely, and be content with your [c] wages.

[b] *Require no more then that ſumme that is appointed for the tribute money.*

[c] *Which was payd them partly in money, and partly in victuall.*

15 2 As the people waited, and all men muſed in their hearts of Iohn, if he were not that Chriſt,

16 Iohn anſwered, and ſayd to them all, * Indeed I baptize you with water, but one ſtronger then I, commeth, whoſe ſhoes latchet I am not worthy to vnlooſe: he will baptize you with the holy Ghoſt, and with fire.

2 If we will rightly, and fruitfully receiue the ſacraments, we muſt neither reſt in the ſignes, neither in him that miniſtreth the ſignes, but lift vp our eyes to Chriſt, who is the authour of the ſacraments, and the giuer of that which is repreſented by the ſacraments.

* *Matth.3,11. marke 1,8. iohn 1. 26. act.1,5. and 2,4. and 11,16 and 19,4.*

17 3 Whoſe fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer ſhallbe quenched.

3 The Goſpel is the fanne of the world.

18 Thus then exhorting with many other things, he preached vnto the people.

19 ✤ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that he ſhut vp Iohn in priſon

✤ *Matth.14,3. marke 6, 17.*

4 Iohns preaching is confirmed with his death.

21 ✤ 5 Now it came to paſſe, as all the people were baptized, and that Ieſus was baptized and did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily ſhape like a doue vpon him, and there was a

✤ *Matth. 3, 13. marke 1, 9. iohn 1, 32.*

5 Our baptiſme is ſanctified in the head of the Church, and Chriſt alſo is pronounced, by the voyce of the Father, to be our euerlaſting King, Prieſt, and Prophet.

voyce from heauen, ſaying, Thou art my beloued Sonne: in thee I am well pleaſed.

23 ¶ 6 And Ieſus himſelfe began to be about thirtie yeeres of age, being as men ſuppoſed the ſonne of Ioſeph, *vvhich vvas the ſonne* of Eli,

6 The ſtocke of Chriſt according to the fleſh, is brought by order euen to Adam, and ſo to God, that it might appeare, that he only it was, whom God promiſed to Abraham and Dauid, and appointed from euerlaſting to his Church, which is gathered together of all ſorts of men.

24 *The ſonne* of Matthat, *the ſonne* of Leui, *the ſonne* of Melchi, *the ſonne* of Ianna, *the ſonne* of Ioſeph,

25 *The ſonne* of Mattathias, *the ſonne* of Amos, *the ſonne* of Naum, *the ſonne* of Eſli, *the ſonne* of Nagge,

26 *The ſonne* of Maah, *the ſonne* of Matthathias, *the ſonne* of Semei, *the ſonne* of Ioſeph, *the ſonne* of Iuda,

27 *The ſonne* of Ioanna, *the ſonne* of Rheſa, *the ſonne* of Zorobabel, *the ſonne* of Salathiel, *the ſonne* of Neri,

28 *The ſonne* of Melchi, *the ſonne* of Addi, *the ſonne* of Coſam, *the ſonne* of Elmodam, *the ſonne* of Er,

29 ¶ *The ſonne* of Ioſe, *the ſonne* of Eliezer, *the ſonne* of Iorim, *the ſonne* of Matthat, *the ſonne* of Leui,

30 *The ſonne* of Simeon, *the ſonne* of Iuda, *the ſonne* of Ioſeph, *the ſonne* of Ionan, *the ſonne* of Eliacim,

31 *The ſonne* of Melea, *the ſonne* of Mainan, *the ſonne* of Mattatha, *the ſonne* of Nathan, *the ſonne* of Dauid,

32 *The ſonne* of Ieſſe, *the ſonne* of Obed, *the ſon* of Booz, *the ſonne* of Salmon, *the ſonne* of Naaſſon,

33 *The ſonne* of Aminadab, *the ſonne* of Aram, *the ſonne* of Eſrom, *the ſonne* of Phares, *the ſonne* of Iuda,

34 *The ſonne* of Iacob, *the ſonne* of Iſaac, *the ſonne* of Abraham, *the ſonne* of Thara, *the ſonne* of Nachor,

35 *The ſonne* of Saruch, *the ſonne* of Ragau, *the ſonne* of Phalec, *the ſonne* of Eber, *the ſonne* of Sala,

36 *The ſonne* of Cainan, *the ſonne* of Arphaxad, *the ſonne* of Sem, *the ſonne* of Noe, *the ſonne* of Lamech,

37 *The ſonne* of Mathuſela, *the ſonne* of Enoch, *the ſonne* of Iared, *the ſonne* of Malelel, *the ſonne* of Cainan.

38 *The ſonne* of Enos, *the ſonne* of Seth, *the ſonne* of Adam, *the ſonne* of God.

CHAP. IV.

1 Of Chriſtes temptation, and faſting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One poſſeſſed of the deuill is cured. 38 Peters mother in lawe is healed, 40 and diuers ſicke perſons are reſtored to health. 41 The deuils acknowledge Chriſt.

AND 1 Ieſus full of the holy Ghoſt returned from Iordan, and was led by that Spirit into the wilderneſſe.

2 ✤ And was *there* fourtie dayes tempted of the deuill, & in thoſe dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 2 Then the deuill ſayd vnto him, If thou be the ſonne of God, command this ſtone, that it be made bread.

4 But Ieſus anſwered him, ſaying, It is written, ✣ That man ſhall not liue by bread onely, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and ſhewed him all the kingdomes of the world, in the twinkeling of an eye.

1 Chriſt being caried away (as it were out of the world, into the deſert) after the faſt of fourtie dayes, and the ouercomming of Satan thriſe, comming as it were ſuddenly from heauen, beginneth his office.

✤ Mat.4.1. marke 1,12.

2 Chriſt being ſtirred vp of Satan, firſt to diſtruſt in God, ſecondly to the deſire of riches and honour, and laſtly to a vaine confidence of himſelfe, ouercommeth him thriſe by the word of God.

✣ Deut. 8,3. matth. 4,4.

6 And the deuill ſayde vnto him, All this [a] power will I giue thee, and the glory of thoſe *kingdomes*: for that is [b] deliuered to me: and to whomſoeuer I will, I giue it.

7 If thou therefore wilt worſhip mee, they ſhallbe all [c] thine.

8 But Ieſus anſwered him, and ſayde, Hence from me, Satan: for it is written, ✤ Thou ſhalt worſhip the Lord thy God, and him alone thou ſhalt ſerue.

9 Then he brought him to Hieruſalem, and ſet him on a pinacle of the Temple, and ſayd vnto him, If thou be the Sonne of God, caſt thy ſelfe downe from hence,

10 For it is written, ✣ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.

12 And Ieſus anſwered, and ſayd vnto him, It is ſayd, ∵ Thou ſhalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a little ſeaſon.

14 ¶ And Ieſus returned by the power of the ſpirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

[a] *By this word power, are the kingdomes themſelues meant, which haue the power: and ſo it is ſpoken by the figure Metonymie.*

[b] *That is ſure ſo, for hee is prince of the world yet not abſolutely, and as the ſoueraigne ouer it, but by ſufferance, and way of intreatie, and therefore he ſaith not true, that he can giue it to whom he will.*

[c] *Out of an high place, which had a goodly champion countrey vnderneath it, he ſhewed him the ſituation of all countreyes.*

✤ *Deut. 6,13. and 10,20.*

✣ *Pſal.91,12.*

∵ *Deut.6,16.*

✻ *Mat.13,54. marke 6,1. iohn 4,43.*

16 ✻ 3 And hee came to Nazareth where hee had bene brought vp, and (as his cuſtome was) went into the Synagogue on the Sabbath day, and ſtoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Eſaias: and when hee had [d] opened the booke, he found the place, where it was written,

18 ✱ The Spirit of the Lord *is* vpon mee, becauſe he hath anoynted mee, that I ſhould preach the Goſpell to the poore: he hath ſent mee, that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blinde: that I ſhould ſet at libertie them that are bruiſed:

19 And that I ſhould preach the acceptable yeere of the Lord.

20 And hee cloſed the booke, and gaue it againe to the miniſter, and ſate downe: and the eyes of all that were in the Synagogue were faſtened on him.

21 Then hee began to ſay vnto them, This day is the Scripture fulfilled in your eares.

22 4 And all [e] bare him witnes, and [f] wondred at the [g] gracious words, which proceeded out of his mouth, and ſayd, Is not this Ioſephs ſonne?

23 Then he ſayd vnto them, Ye will ſurely ſay vnto me this Prouerbe, Phyſician, heale thy ſelfe: whatſoeuer wee haue heard done in Capernaum, doe it here likewiſe in thine owne countrey.

24 And hee ſayd, Verely I ſay vnto you, ✻ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Iſrael in the dayes of ✤ Elias, when heauen was ſhut three yeeres and ſixe monethes, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias ſent, ſaue into Sarepta, a *citie* of Sidon, vnto a certaine widowe.

27 Alſo many lepers were in Iſrael, in the time

3 Who Chriſt is, and wherefore he came, he ſheweth out of the Prophet Eſay.

[d] *Their bookes in thoſe dayes were rolled vp as ſcroles vpon a ruler: and ſo Chriſt vnrolled, or vnfolded it, which is here called opened.*

✱ *Eſai. 61,1.*

4 Familiaritie cauſeth Chriſt to be contemned, and therefore he oftentimes goeth to ſtrangers.

[e] *Approoued thoſe things, which he ſpake, with common conſent and voyce: for the word, witneſſe, ſignifieth in this place and many other to allow and approoue a thing with open confeſſion.*

[f] *Not onely the doctours, but alſo the common people were preſent at this conference of the Scriptures: and beſides that their mother tongue was vſed, for els how could the people haue wondred? Paul appointed the ſame order in the Church at Corinth, 1. Cor.14.*

[g] *Words full of the mightie power of God, which appeared in all his doings as well, and allured men maruellouſly vnto him, Pſal. 45, 2. grace is powred into thy lippes.* ✻ *Ioh.4.44.* ✤ *1.King.17,9.iames 5,17.* [h] *Land of Iſrael, Looke Marke 15,33.*

* 2.*King.5,14.*

of ✤ Eliſeus the Prophet: yet none of them was made cleane, ſauing Naaman the Syrian.

[5] The more ſharpely the world is rebuked, the more it rageth openly: but the life of the godly is not ſimply ſubiect to the pleaſure of the wicked.

28 [5] Then all *that vvere* in the Synagogue, when they heard it, were filled with wrath,

29 And roſe vp, and thruſt him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to caſt him downe headlong.

30 But he paſſed through the mids of them, and went his way,

✤ *Matt.4,13. marke 1,21.*

31 ¶ ✤ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

∵ *Matth 7,29. marke 1,22.*

32 ∵ And they were aſtonied at his doctrine: for his word was with authoritie.

* *Marke 1,23.*

33 * And in the Synagogue there was a man which had a ſpirit of an vncleane deuill, which cried with a loud voyce,

[6] Chriſt aſtoniſheth not onely men, be they neuer ſo blockiſh, but euen the deuils alſo, whether they will or no.

34 [6] Saying, Oh, what haue we to doe with thee, thou Ieſus of Nazareth? art thou come to deſtroy vs? I knowe who thou art, *euen* the Holy one of God.

35 And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they ſpake among themſelues, ſaying, What thing is this: for with authoritie and power hee commaundeth the foule ſpirits, and they come out?

37 And the fame of him ſpread abroad throughout all the places of the countrey round about.

* *Matth.8,14. marke 1,30.*

[7] In that, that Chriſt healeth the diſeaſes of the body with his word onely, he prooueth that he is God Almighty, ſent for mans ſaluation.

38 ¶ * [7] And he roſe vp, and came out of the Synagogue, and entred into Simons houſe. And Simons wiues mother was taken with a great feuer: and they required him for her.

39 Then he ſtood ouer her, and rebuked the feuer, and it left her, and immediatly ſhee aroſe, and miniſtred vnto them.

40 Now at the Sunne ſetting, all they that had ſicke *folkes* of diuers diſeaſes, brought them vnto him, and he layd his handes on euery one of them, and healed them.

* *Marke 1,35.*

[8] Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he ſpeaketh the trueth.

41 * [8] And deuils alſo came out of many, crying, and ſaying, Thou art that Chriſt that Sonne of God: but he rebuked them, and ſuffered them not to ſay that they knew him to be that Chriſt.

[9] No colour of zeale ought to hinder vs in the race of our vocation.

42 [9] And when it was day, he departed, and went foorth into a deſart place, and the people ſought him, and came to him, and kept him that he ſhould not depart from them.

43 But hee ſaid vnto them, Surely I muſt alſo preach the kingdome of God to other cities: for therefore am I ſent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Chriſt teacheth out of the ſhip. 6 Of the draught of fiſh, 12 The Leper. 16 Chriſt prayeth in the deſert. 18 One ſicke of the palſie. 27 Leui the Publicane. 34 The faſtings and afflictions of the Apoſtles after Chriſtes aſcenſion. 36, 37, 38 Faint hearted and weake diſciples are likened to old bottels and worne garments.

[1] Chriſt aduertiſeth the foure diſciples, which he had taken vnto him, of the office of the Apoſtleſhip, which ſhould hereafter be committed vnto them.

THen [1] ✤ it came to paſſe, as the people [a] preaſſed vpon him to heare the word of God, that he ſtood by the lake of Genneſaret,

2 And ſawe two ſhips ſtand by the lakes ſide, but the fiſhermen were gone out of them, and were waſhing their nets.

3 And hee entred into one of the ſhips, which was Simons, and required him that he would thruſt off a little from the land: and he ſate downe, and taught the people out of the ſhip.

4 ¶ Now when hee had left ſpeaking, he ſaide vnto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

[b] *The word ſignifieth him that hath rule ouer any thing.*

5 Then Simon anſwered, and ſaide vnto him, [b] Maſter, we haue traueiled ſore all night, and haue taken nothing: neuertheleſſe at thy word I will let downe the net.

6 And when they had ſo done, they encloſed a great multitude of fiſhes, ſo that their net brake.

7 And they beckened to their parteners, which were in the other ſhip, that they ſhould come and helpe them, who came then, and filled both the ſhips, that they did ſinke.

8 Now when Simon Peter ſaw it, he fell downe at Ieſus knees, ſaying, Lord, goe from me: for I am a ſinfull man.

9 For hee was vtterly aſtonied, and all that were with him, for the draught of fiſhes which they tooke.

10 And ſo was alſo Iames and Iohn the ſonnes of Zebedeus, which were companions with Simon. Then Ieſus ſaide vnto Simon, Feare not: from henceforth thou ſhalt catch men.

11 And when they had brought the ſhips to land, they forſooke all, and followed him.

✤ *Matth.8,2. marke 1,40.*

[2] Chriſt by healing the leper with his onely touch, and ſending him to the Prieſt, witneſſeth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe, by the witneſſe of God himſelfe, are pronounced to be pure and cleane.

12 ¶ ✤ [2] Now it came to paſſe, as hee was in a certaine citie, beholde, *there vvas* a man full of leproſie, and when hee ſaw Ieſus, he fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

13 So he ſtretched forth his hand, and touched him, ſaying, I will, be thou cleane. And immediatly the leproſie departed from him.

✤ Leuit.14.4.

14 And he commanded him that he ſhould tell it no man: but, Goe, *ſaith he*, and ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing, as ✤ Moſes hath commanded, for a witneſſe vnto them.

[3] Chriſt had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that ſeeke him, as a phyſician of the body, and not as the authour of ſaluation.

15 [3] But ſo much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himſelfe apart in the wildernes, and prayed.

[4] Chriſt, in healing him that was ſicke of the palſie, ſheweth the cauſe of all diſeaſes, and the remedie.

[c] *The mightie power of Chriſtes Godhead, ſhewed it ſelfe in him, at that time.*

17 ¶ [4] And it came to paſſe, on a certaine day, as hee was teaching, that the Phariſes and doctours of the Lawe ſate by, which were come out of euery towne of Galile, and Iudea, and Hieruſalem, and the power of the Lord [c] was *in him*, to heale them.

∵ *Matth.9,2. marke 2,3.*

18 ∵ Then beholde, men brought a man lying in a bed, which was taken with a palſie, and they ſought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, becauſe of the preaſſe, they went vp on the houſe, and let him downe through the tyling, bed and all, in the mids before Ieſus.

20 And when he ſaw their faith, hee ſaide vnto him, Man, thy ſinnes are forgiuen thee.

21 Then the Scribes and the Phariſes began to reaſon, ſaying, Who is this that ſpeaketh blaſphemies? Who can forgiue ſinnes, but God onely?

22 But when Ieſus perceiued their reaſoning hee anſwered, and ſaid vnto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Riſe and walke?

✤ *Matth.4,18. marke 1,16.* [a] *Did as it were lie vpon him, ſo deſirous they were to ſee him, and heare him, and therefore he taught them out of a ſhip.*

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue ſinnes in earth, (he ſaid vnto the ſicke of the palſie) I ſay to thee, Ariſe: take vp thy bed, and goe into thine houſe.

25 And immediatly hee roſe vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne houſe, praiſing God.

26 And they were all amaſed, and praiſed God, and were filled with feare, ſaying, Doubtleſſe wee haue ſeene ſtrange things to day.

✣ *Matth.9,9. marke 2,14.*
5 The Church is a company of ſinners through the grace of Chriſt repentant, which banquet with him, to the great offence of the proud and enuious worldlings.

27 ¶ ✱ 5 And after that, he went forth and ſaw a Publicane named Leui, ſitting at the receit of cuſtome, and ſaid vnto him, Follow me.

28 And he left all, roſe vp, and followed him.

29 Then Leui made him a great feaſt in his owne houſe, where there was a great company of Publicans, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke yee with Publicanes and ſinners?

31 Then Ieſus anſwered, and ſaide vnto them, They that are whole, neede not the Phyſician, but they that are ſicke.

✣ *1 Tim.1,15.*

32 ✣ I came not to call the righteous, but ſinners to repentance.

∵ *Matth.9,14. marke 2,18.*
6 It is the point of hypocrites and ignorant men to put an holineſſe in faſting, and in things indifferent.
7 Lawes generally made without any conſideration of circumſtances, for faſting and other things of like ſort, are not onely tyrannous, but very hurtfull in the Church.

33 ✣ ∵ 6 Then they ſaid vnto him, Why do the diſciples of Iohn faſt often, and pray, and the *diſciples* of the Phariſes alſo, but thine eate and drinke?

34 7 And hee ſaid vnto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome ſhallbe taken away from them: then ſhall they faſt in thoſe dayes.

36 Againe hee ſpake alſo vnto them a parable, No man putteth a piece of a newe garment into an olde veſture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Alſo no man powreth new wine into olde veſſels: for then the new wine will breake the veſſels, and it will run out, and the veſſels will periſh:

38 But new wine muſt be powred into new veſſels: ſo both are preſerued.

39 Alſo no man that drinketh old wine, ſtraightway deſireth new: for hee ſaith, The olde is more profitable.

CHAP. VI.

1 The diſciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hande. 13 The election of the Apoſtles. 20 The bleſſings and curſes. 27 Wee muſt loue our enemies. 46 With what fruit the word of God is to be heard.

✠ *Matth.12,1. marke 2,23.*
1 Chriſt ſheweth againſt the ſuperſtitious, who ſticke in euery trifle, that the Law of the very Sabbath, was not giuen to be kept without exception: much leſſe that the ſaluation of man ſhould conſiſt in the outward keeping of it.

AND ✱ 1 it came to paſſe on a ſecond ſolemne Sabbath, that he went through the cornefields, and his diſciples [a] plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certaine of the Phariſes ſaid vnto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Ieſus anſwered them, and ſaid, ✱ Haue yee not read this, that Dauid did when he himſelfe was an hungred, and they which were with him,

4 How hee went into the houſe of God, and tooke, and ate the ſhewbread, and gaue alſo to them which were with him, which was not lawfull to eate, but for the ✣ Prieſts onely?

✣ *Exod.29,33. leuit.8,31. and 24,9.*
✣ *Matt.12,19. marke 3,1.*
a Charitie is the rule of all ceremonies.

5 And he ſaid vnto them, The Sonne of man is Lord alſo of the Sabbath day.

6 ¶ ✣ 2 It came to paſſe alſo on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whoſe right hand was dried vp.

7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath *day*, that they might finde an accuſation *againſt* him.

8 But he knewe their thoughts, and ſaide to the man which had the withered hand, Ariſe, and ſtande vp in the middes. And hee aroſe, and ſtoode vp.

9 Then ſaide Ieſus vnto them, I will aske you a queſtion, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to ſaue life, or to [b] deſtroy?

b *Who ſo helpeth not his neighbour when he can, he killeth him.*

10 And hee behelde them all in compaſſe, and ſaid vnto the man, Stretch foorth thine hand. And hee did ſo, and his hande was reſtored againe, as whole as the other.

11 Then they were filled full of madneſſe, and communed one with another, what they might do to Ieſus.

3 In that, that Chriſt vſeth earneſt & long prayer, in chooſing twelue of his owne company, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behaue our ſelues in the choiſe of Eccleſiaſticall perſons.
∵ *Chap.9,1. matth.10,1. marke 13,3. and 6,7.*

12 ¶ 3 And it came to paſſe in thoſe dayes, that hee went into a mountaine to pray, and ſpent the night in prayer to God.

13 And when it was day, ∵ hee called his diſciples, and of them hee choſe twelue which alſo hee called Apoſtles:

14 (Simon whom hee named alſo Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: Iames *the ſonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iſcariot, which alſo was the traitour.)

c *From all the ſea coaſt, which is called Syrophenicia.*
✱ *Matth.5,3.*
4 Chriſt teacheth againſt all Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid vp in no place here in earth, but in heauen: and that perſecution for righteouſnes ſake, is the right way vnto it.

17 Then he came downe with them, and ſtood in a plaine place with the company of his diſciples, and a great multitude of people out of all Iudea, and Hieruſalem, and from the [c] ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with foule ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all:

✱ *Eſai.65,13.*
* *Eſai.61,3.*
✣ *Matth.5,11.*
d *Caſt you out of their Synagogues, as Iohn expoundeth it, 16,2. which is the ſharpeſt puniſhment the Church hath, if ſo be the Elders iudge rightfully, and by the word of God.*
e *Leaps (as cattell doe, which are prouender pricked) for exceeding ioy.*
✣ *Amos 6,1.*
f *That is, you reape now of your riches, all the commoditie and bleſſings you are euer like to haue, and therefore, you haue not to looke for any other reward, Matth.6,2.*
* *Eſai.65,13.*

20 ¶ ✱ 4 And he lifted vp his eyes vpon his diſciples, and ſaide, Bleſſed *be* yee poore: for yours is the kingdome of God.

21 ✱ Bleſſed *are* yee that hunger now: for yee ſhalbe ſatisfied: * bleſſed *are* yee that weepe now: for ye ſhall laugh.

22 ✣ Bleſſed are yee when men hate you, and when [d] they ſeparate you, and reuile *you*, and put out your name as euill, for the Sonne of mans ſake.

23 Reioyce yee in that day, and [e] be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets:

24 ✣ But woe *be* to you *that are* riche: for yee haue [f] receiued your conſolation.

25 * Woe *be* to you that are full: for yee ſhall hunger. Woe *be* to you that nowe laugh: for yee ſhall waile and weepe.

26 Woe *be* to you when all men ſpeake well of you: for ſo did their fathers to the falſe prophets.

27 ¶ ✣ 5

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[a] *Epiphanius noteth well in his treatiſe, where hee confuteth Ebion, that the time, when the diſciples plucked the eares of corne, was in the feaſt of vnleauened bread: Now, whereas in theſe feaſtes which were kept many dayes together, as the feaſt of Tabernacles, and the Paſſeouer, their firſt day and their laſt were of like ſolemnitie, Leuit. 23. Luke fitly calleth the laſt day the ſecond Sabbath, though Theophilact vnderſtandeth it of any other of them, that followed the firſt.* ✱ *1.Sam.21,6.*

27 ¶ ✤ 5 But I ſay vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Bleſſe them that curſe you, and pray for them which hurt you.

29 ‡ And vnto him that ſmiteth thee on the *one* cheeke, offer alſo the other, ∵ and him that taketh away thy cloake, forbid not *to take thy* coate alſo.

30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✱ And as ye would that men ſhould doe to you, ſo doe ye to them likewiſe.

32 * For if yee loue them which loue you, g what thanke ſhall ye haue? for euen the ſinners loue thoſe that loue them.

33 And if yee doe good for them which doe good for you, what thanke ſhall ye haue? for euen the ſinners doe the ſame.

34 * And if ye lend to them of whom ye hope to receiue, what thanke ſhall ye haue? for euen the ſinners lend to ſinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, h looking for nothing againe, and your reward ſhallbe great, and ye ſhall be the children of ✤ the moſt High: for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 ¶ ‡ 6 Iudge not, and ye ſhall not be iudged: condemne not, and yee ſhall not be condemned: i forgiue, and ye ſhall be forgiuen.

38 Giue, and it ſhallbe giuen vnto you: * a good meaſure, k preſſed downe, ſhaken together and running ouer ſhall men giue into your boſome: for with what meaſure ye mete, with the ſame ſhall men mete to you againe.

39 7 And he ſpake a parable vnto them, ✱ Can the blind leade the blind? ſhall they not both fall into the ditch?

40 ✱ The diſciple is not aboue the maſter: but whoſoeuer *vvill be* a perfect diſciple, ſhallbe as his maſter.

41 ¶ * 8 And why ſeeſt thou a mote in thy brothers eye, and conſidereſt not the beame that is in thine owne eye?

42 Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Hypocrite, caſt out the beame out of thine owne eye firſt, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✤ 9 For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth foorth good fruit.

44 ‡ For euery tree is knowen by his owne fruit: * for neither of thornes gather men figges, nor of buſhes gather they grapes.

45 A good man out of the good treaſure of his heart bringeth foorth good; and an euill man out of the euill treaſure of his heart bringeth foorth euill: for of the aboundance of the heart his mouth ſpeaketh.

46 ¶ ✱ But why call ye me Lord, Lord, and doe not the things that I ſpeake?

✤ *Matth.5,44.*

5 Chriſtian charitie, which differeth much from the worldly, doth not onely not reuenge iniuries, but comprehended euen our moſt grieuous enemies, and that for our Fathers ſake, which is in heauen: ſo farre is it, from ſeeking it owne profit in doing well.

‡ *Matth.5,39.*

∵ *1.Corin.6,7.*

✱ *Matth.7,12.*

* *Matth.5,46.*

g *What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, ſeeke thoſe commodities, which are commodities indeede: loue your enemies, and ſo you ſhall ſhew to the world that you looke for thoſe commodities, which come from God.*

* *Matth. 5,42. deut.15,8.*

h *When you will lend, doe it onely to benefit and pleaſure withall, and not for hope, to receiue the principall againe.*

✤ *Matth.5,45.*

‡ *Matth.7,1.*

6 Brotherly reprehenſion muſt not proceed of curioſitie, nor churliſhneſſe, nor malice, but they muſt be iuſt, moderate, and louing.

i *He ſpeaketh not here of ciuill iudgements, and therefore by the worde, forgiue, is meant that good nature, which the Chriſtians vſe in ſuffering and pardoning wrongs.*

* *Matth.7,2. marke 4,24.*

k *Theſe are borowed kindes of ſpeaches taken from them which vſe to meaſure dry things, as corne and ſuch like, who vſe a franke kind of dealing therein, and thruſt it downe and ſhake it together, and preſſe it and heape it.*

7 Vnskilfull reprehenders hurt both themſelues and other: for ſuch as the maſter is, ſuch is the ſcholler. ✱ *Mat.15,14.* ✱ *Matth.10,24. iohn 13,16. and 15,20.* * *Matth.7,3.* 8 Hypocrites, which are very ſeuere reprehenders of other, are very quicke of ſight to ſpie other mens faults, but very blind to ſee their owne. ✤ *Matth.7,17.* 9 He is a good man, not that is skilfull to reprehend other, but hee that proueth his vprightneſſe in word and deede. ‡ *Matth. 12,33.* * *Matth.7,16.* ✱ Matth.7,21, rom, 2,13, iam,1,22.

47 10 Whoſoeuer commeth to mee, and heareth my words, and doth the ſame, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deepe, and layd the foundation on a rocke: and when the waters aroſe, the flood beat vpon that houſe, and could not ſhake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an houſe vpon the earth without foundation, againſt which the flood did beate, and it fell by and by: and the fall of that houſe was great.

10 Affliction doth at the length diſcerne true godlines from falſe and fained.

CHAP. VII.

1 *Of the Centurions ſeruant.* 9 *The Centurions faith.* 11 *The widowes ſonne raiſed from death at Nain.* 19 *Iohn ſendeth his diſciples to Chriſt.* 33 *His peculiar kind of liuing.* 37 *The ſinfull woman waſheth Ieſus feete.*

WHen ✤ 1 he had ended all his ſayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions ſeruant was ſicke and ready to die, which was deare vnto him.

3 And when he heard of Ieſus, he ſent vnto him the Elders of the Iewes, beſeeching him that he would come, and heale his ſeruant.

4 So they came to Ieſus, and beſought him inſtantly, ſaying that he was worthy that he ſhould doe this for him:

5 For he loueth, *ſayd they*, our nation, and he hath built vs a Synagogue.

6 Then Ieſus went with them: but when hee was now not farre from the houſe, the Centurion ſent friends to him, ſaying vnto him, Lord, trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe:

7 Wherefore I thought not my ſelfe worthy to come vnto thee: but ſay the word, and my ſeruant ſhall be whole:

8 For I likewiſe am a man ſet vnder authority, and haue vnder mee ſouldiers, and I ſay vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and hee doeth it.

9 When Ieſus heard theſe things, he marueiled at him, and turned him, and ſayd to the people that followed him, I ſay vnto you, I haue not found ſo great faith, no not in Iſrael.

10 And when they that were ſent, turned backe to the houſe, they found the ſeruant that was ſicke, whole.

11 2 And it came to paſſe the day after, that he went into a citie called a Nain, and many of his diſciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, *vvho vvas* the onely begotten ſonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord ſaw her, hee had compaſſion on her, and ſayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, ſtood ſtill) and he ſayd, Yong man, I ſay vnto thee, Ariſe.

15 And he that was dead, ſate vp, and began to ſpeake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, ſaying, A great Prophet is riſen among vs, and God hath viſited his people.

17 And this rumour of him went foorth thorowout

✤ Matth. 8,5.

1 Chriſt admoniſheth the Iewes, by ſetting before them the example of the Centurion, that for their obſtinacie and rebellion, he will go to the Gentiles.

2 Chriſt auoucheth openly his power ouer death.

a *Nain is the name of a towne in Galile, which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galile.*

rowout all Iudea, and thorowout all the region round about.

18 [3] And the diſciples of Iohn ſhewed him of all theſe things.

[3] Iohn ſendeth from the priſon his vnbeleeuing diſciples, to Chriſt himſelfe, to be confirmed.

19 So Iohn called vnto him two certaine men of his diſciples, and ſent them to Ieſus, ſaying, Art thou he that ſhould come, or ſhall wee wait for another?

20 And when the men were come vnto him, they ſayd, Iohn Baptiſt hath ſent vs vnto thee, ſaying, Art thou he that ſhould come, or ſhall wee wait for another?

21 And [b] at that time, he cured many of their ſickneſſes, and plagues, and of euill ſpirits, and vnto many blind men he gaue ſight freely.

[b] *When Iohns diſciples came to Chriſt.*

22 And Ieſus anſwered, and ſayd vnto them, Goe your wayes and ſhew Iohn, what things yee haue ſeene and heard, that the blind ſee, the halt goe, the lepers are cleanſed, the deafe heare, the dead are riſed, *and* the poore receiue the Goſpel.

23 And bleſſed is he, that ſhall not be offended in mee.

24 [4] And when the meſſengers of Iohn were departed, hee began to ſpeake vnto the people of Iohn, What went ye out into the wildernes to ſee? A reede ſhaken with the wind?

[4] That which the Prophets ſhewed long before, Iohn ſheweth at hand: and Chriſt himſelfe doth preſent it dayly vnto vs, in the Goſpel, but for the moſt part in vaine, for that many ſeeke nothing els, but fooliſh toyes and vaine glory.

25 But what went yee out to ſee? A man cloathed in ſoft raiment? behold, they which are gorgeouſly apparelled. and liue delicately, are in kings courts.

26 But what went ye foorth to ſee? A Prophet? yea, I ſay to you, and greater then a Prophet.

27 This is he of whom it is written, ✣ Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

✣ Matth. 3, 1.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheleſſe, he that is the leaſt in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [c] iuſtified God, being baptized with the baptiſme of Iohn.

[c] *Said that he was iuſt, good, faithfull, and mercifull.*

30 But the Phariſes and the expounders of the Law deſpiſed the counſell of God [d] againſt themſelues, and *vvere* not baptized of him.

[d] *To their owne hurt.*

31 ✣ [5] And the Lord ſayd, Whereunto ſhall I liken the men of this generation? and what *thing* are they like vnto?

✣ Matth. 11, 16.

[5] What way ſoeuer God followeth in offering vs the Goſpell, the moſt part of men procure offences vnto themſelues: yet notwithſtanding ſome Church is gathered together.

32 They are like vnto little children ſitting in the market place, and crying one to another, and ſaying, We haue piped vnto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptiſt came neither eating bread, nor drinking wine: and ye ſay, He hath the deuill.

34 The Sonne of man is come, and eateth, and drinketh: and yee ſay, Behold, a man *vvhich is* a glutton, and a drinker of wine, a friend of Publicanes and ſinners:

35 But wiſdome is iuſtified of all her children.

36 ¶ [6] And one of the Phariſes deſired him that he would eate with him: and he went into the Phariſes houſe, and ſate downe at table.

[6] Proud men depriue themſelues of the benefites of the preſence of Chriſt, euen then when he is at home with them in their houſes, which the humble and baſe do enioy.

37 And behold, a woman in the citie, which was a ſinner, when ſhee knew that Ieſus ſate at table in the Phariſes houſe, ſhee brought a boxe of ointment.

38 ∵ And ſhee ſtood at his feete behind him weeping, and began to waſh his feete with teares, and did wipe them with the haires of her head, and kiſſed his feete, and anointed them with the ointment.

♈ Marke 15, 42. iohn 20, 11.

39 [7] Now when the Phariſes which bade him, ſaw it, he ſpake within himſelfe, ſaying, If this man were a Prophet, hee would ſurely haue knowen who, and what maner of woman this is which toucheth him: [e] for ſhe is a ſinner.

[7] Raſhneſſe is the fellow of pride.

[e] *The Phariſe reſpecteth the Lawe, which holdeth them defiled, that touch the defiled.*

40 [8] And Ieſus anſwered and ſayd vnto him, Simon, I haue ſomewhat to ſay vnto thee. And hee ſaid, Maſter, ſay on.

[8] To loue Chriſt, is a ſure and perpetuall witneſſe of remiſſion of ſins.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fifty:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell *me* will loue him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe that he to whom he forgaue moſt. And he ſaid vnto him, Thou haſt truely iudged.

44 Then he turned to the woman, and ſaid vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt me no water to my feet: but ſhee hath waſhed my feete with teares, and wiped them with the haires of her head.

45 Thou gaueſt me no kiſſe: but ſhe, ſince the time I came in, hath not ceaſed to kiſſe my feet.

46 Mine head with oyle thou didſt not anoint: but ſhe hath anointed my feet with ointment.

47 Wherefore I ſay vnto thee, many ſinnes are forgiuen her: [f] for ſhe loued much. To whom a little is forgiuen, he doth loue a little.

48 And he ſayd vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at table with him, began to ſay within themſelues, Who is this that euen forgiueth ſinnes?

50 And he ſayd to the woman, Thy faith hath ſaued thee: [g] goe in peace.

[f] *That is, ſaith Theophylact, ſhe hath ſheweth her faith abundantly: and Baſil in his ſermon of Baptiſme ſaith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Chriſts ſaying is ſo plaine by the ſimilitude, that it is a wonder to ſee the enemies of the trueth draw and racke this place ſo fondly to eſtabliſh their meritorious works: for the greater ſumme a man hath forgiuen him, the more he loueth him that hath bene ſo gracious to him: And this woman ſheweth by dueties of loue, how great the benefit was ſhee had receiued: and therefore the charitie that is here ſpoken of, is not to be taken for the cauſe, but as a ſigne: for Chriſt ſayth not as the Phariſes did, that ſhe was a ſinner, but beareth her witneſſe that the ſinnes of her life paſt are forgiuen her.* [g] *He confirmeth the benefit which he had beſtowed with a bleſſing.*

CHAP. VIII.

1 Women that miniſter vnto Chriſt of their ſubſtance. 4 The parable of the ſower. 16 The candle. 19 Chriſts mother and brethren. 22 He rebuked the winds. 26 Of Legion. 37 The Gadarenes reiect Chriſt. 41 Iairus daughter healed. 43 The woman deliuered from the iſſue of blood. 52 Weeping for the dead.

AND it came to paſſe afterward, that he himſelfe went through euery citie and towne preaching and publiſhing the kingdome of God, and the twelue *vvere* with him,

2 And certaine women, which were healed of euill ſpirits, and infirmities, *as* ✣ Mary which was called Magdalene, out of whom went ſeuen deuils,

✣ *Marke 16, 9.*

3 And Ioanna the wife of Chuza Herods ſteward, and Suſanna, and many other which miniſtred vnto him of their ſubſtance.

4 ✣ [1] Now when much people were gathered together, and were come vnto him out of all cities, he ſpake by a parable.

✣ *Matth. 13, 3. marke 4, 1.*

[1] The ſelfe ſame Goſpel is ſowen euery where, but not with like fruite, and that through the onely fault of men themſelues.

5 A ſower went out to ſowe his ſeede, and as he ſowed, ſome fell by the way ſide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And ſome fell on the ſtones, and when it was ſprung vp, it withered away, becauſe it lacked moiſtneſſe.

7 And ſome fell among thornes, and the thornes ſprang vp with it, and choaked it.

8 And ſome fell on good ground, and ſprang

vp, and bare fruite, an hundreth folde. And as he ſaid theſe things, he cried, Hee that hath eares to heare, let him heare.

9 Then his diſciples asked him, demanding what parable that was.

10 And he ſaid, Vnto you it is giuen to knowe the [a] ſecrets of the kingdome of God, but to other in parables, that when ✤ they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

11 ✤ The parable is this, The ſeede is the word of God.

12 And they that are beſide the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, leaſt they ſhould beleeue, and be ſaued.

13 But they that are on the ſtones, *are they* which when they haue heard, receiue yͤ word with ioy: but they haue no rootes: which for a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after [b] their departure are choked with cares and with riches, and voluptuous liuing, and [c] bring foorth no fruit.

15 But that *vvhich fell* in good ground, are they which with an [d] honeſt and good heart heare the word, [e] and keepe it, and bring foorth fruite with patience.

16 ¶ ∵ [2] No man when he hath lighted a candle, couereth it vnder a veſſell, neither putteth it vnder the bed, but ſetteth it on a candleſticke, that they that enter in, may ſee the light.

17 * For nothing is ſecret, that ſhall not be euident: neither any thing hidde, that ſhall not be knowen, and come to light.

18 [3] Take [f] heede therefore how ye heare: for ✤ whoſoeuer hath, to him ſhallbe giuen: and whoſoeuer hath not, from him ſhallbe taken euen that [g] which it ſeemeth that he hath.

19 ¶ * [4] Then came to him his mother and his brethren, and could not come neere to him for the preaſſe.

20 And it was told him *by certaine* which ſaid, Thy mother and thy brethren ſtand without, and would ſee thee.

21 But he anſwered, and ſaid vnto them, My mother and my brethren are theſe which heare the word of God, and doe it.

22 ¶ ✤ [5] And it came to paſſe on a certaine day, that he went into a ſhip with his diſciples, and he ſaid vnto them, Let vs goe ouer vnto the other ſide of the lake. And they lanched forth.

23 And as they ſailed, hee fell [h] aſleepe, and there came downe a ſtorme of winde on the lake, and [i] they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, ſaying, Maſter, Maſter, we periſh. And he aroſe, and rebuked the winde, and the waues of water: and they ceaſed, and it was calme.

25 Then he ſaide vnto them, Where is your faith? and they feared, and wondered among themſelues, ſaying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ ✤ So they ſailed vnto the region of the Gadarenes, which is ouer againſt Galile.

27 [6] And as hee went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither aboade in houſe, but in the graues.

28 And when he ſaw Ieſus, hee cried out, and fell downe before him, and with a loud voyce ſaid, What haue I to doe with thee, Ieſus the ſonne of God the moſt High? I beſeech thee torment me not.

29 For he commanded the foule ſpirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, [k] and was caried of the deuill into wilderneſſes.)

30 Then Ieſus asked him, ſaying, What is thy name? and he ſaid, Legion, becauſe many deuils were entred into him.

31 And they beſought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many ſwine feeding on an hill: and the *deuils* beſought him, that hee would ſuffer them to enter into them. So he ſuffered them.

33 Then went the deuils out of the man, and entred into the ſwine: and the heard was caried with violence from a ſteepe downe place into the lake, and was choaked.

34 When the heardmen ſawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to ſee what was done, and came to Ieſus, and found the man, out of whom the deuils were departed, ſitting at the feete of Ieſus, cloathed, and in his right mind: and they were afraid.

36 They alſo which ſaw it, tolde them by what meanes he that was poſſeſſed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, beſought him that hee would depart from them: for they were taken with a great feare: and he went into the ſhip, and returned.

38 Then the man, out of whom the deuils were departed, beſought him that hee might be with him: but Ieſus ſent him away, ſaying,

39 Returne into thine owne houſe, and ſhewe what great things God hath done to thee. So hee went his way, and preached [l] throughout all the citie, what great things Ieſus had done vnto him.

40 ¶ And it came to paſſe, when Ieſus was come againe, that the people [m] receiued him: for they all waited for him.

41 ¶ ✤ [7] And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Ieſus feete, and beſought him that hee woulde come into his houſe.

42 For hee had but a daughter onely, about twelue yeeres of age, and ſhe lay a dying (and as he went, the people thronged him.

43 And a woman hauing an iſſue of blood, twelue yeeres long, which had ſpent all her [n] ſubſtance vpon phyſicians, and could not be healed of any:

44 When ſhe came behinde *him*, ſhe touched the hemme of his garment, and immediatly her

[a] *Theſe things are called ſecret, which may not be vttered: for the word vſed here, is as much as we ſay in our tongue, to hold a mans peace.*

✤ *Eſai.6,9. matth. 13,14. mar.4,12. iohn 12,40. acts 28,26. rom.11,8.*

✤ *Matth.13,8. marke 4,15.*

[b] *That is, ſo ſoone as they haue heard the word, they goe about their buſines.*

[c] *They bring not forth perfect and full fruit to the ripening: or, they begin, but they bring not to an end.*

[d] *Which ſeeketh not onely to ſeeme ſuch a one, but is ſo indeed: ſo that this word, Honeſt, reſpecteth the outward life, and the word, good, is referred to the good gifts of the minde.*

[e] *With much adoe: for the deuill and the fleſh fight againſt the ſpirit of God, which is a new gheſt.*

∵ *Chap.12,33. matth.5,15. marke 4,21.*

2 That that euery man hath receiued in priuate, he ought to beſtow to the vſe and profite of all men.

* Matth.10,26. marke 4,22. chap.12,2.

3 Heauenly gifts are loſt with nigardlineſſe: and encreaſe with liberalitie.

[f] *That is, with what mindes you come to heare the word, and how you behaue your ſelues when you haue heard it.*

✤ *Matth. 13,12. and 25,29. mar.4. 25. chap.19,26.*

[g] *Either to himſelfe, or to other, or to both: for there are none ſo proud, as theſe fellowes, if it were poſſible to ſee that, that they cloke: neither are there that deceiue the ſimple more then they doe.*

* *Matth.12,46. marke 3,32.*

4 There is no knot of fleſh and blood, among men ſo nigh and ſtrait, as the band which is betweene Chriſt, and them who imbrace him with a true faith.

✤ Matth 8,23. marke 4,36.

5 It is expedient for vs ſometime to come into extreme danger, as though Chriſt paſſed not for vs, that we may haue a better triall, both of his power, and alſo of our weakeneſſe.

[h] *Ieſus fell on ſleepe: and it appeareth, that he was very faſt on ſleepe, becauſe they called twiſe before he awoke.*

[i] *Not the diſciples, but the ſhip.*

✤ Matth.8,28. marke 5,1.

6 Chriſt ſheweth, by caſting out a Legion of deuils by his word onely, that his heauenly vertue was appointed, to deliuer men from the ſlauery of the deuill: but fooliſh men will not for the moſt part redeeme this ſo excellent grace freely offered vnto them, with the leaſt loſſe of their pelting pelſe.

[k] *By force and violence, as a horſe when he is ſpurred.*

[l] *To wit, the citie of the Gadarenes: and though Marke ſay that he preached it in Decapolis, they diſſent not, for Plinie recordeth, lib.5. cap.18. that Gadara is a towne of Decapolis, ſo that Decapolis was partly on this ſide Iordan, and partly on the other ſide.*

[m] *The multitude was glad he was come againe, and reioyced greatly.*

✤ *Matth.9,18. marke 5,22.*

7 Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

[n] *All that ſhe had to liue vpon*

iſſue of blood ſtanched.

45 Then Ieſus ſaid, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, Maſter, the multitude thruſt thee, and treade on thee, and ſayeſt thou, Who hath touched me?

46 And Ieſus ſaid, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman ſawe that ſhee was not hid, ſhe came trembling, and fell downe before him, and tolde him before all the people: for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid vnto her, Daughter, be of good comfort: thy faith hath ſaued thee: goe in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaide to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Ieſus heard it, he anſwered him, ſaying, Feare not: beleeue onely, and ſhee ſhall be ſaued.

51 And when he went into the houſe, he ſuffered no man to goe in with him, ſaue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and o ſorowed for her: but he ſaid, Weepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he thruſt them all out, and tooke her by the hand, and cried, ſaying, Maid, ariſe.

55 And her ſpirit came againe, and ſhe p roſe ſtraightway: and he commanded to giue her meat.

56 Then her parents were aſtonied: but hee commanded them that they ſhould tell no man what was done.

o The word ſignifieth to beate and ſtrike, and is transferred to the mournings and lamentations, that are at burials, at which times men vſe ſuch kind of behauiour.

p The cerps was laid out, and the wench receiued life, and roſe out of the bed, that all the world might ſee, ſhe was not onely reſtored to life, but alſo voide of all ſickneſſe.

CHAP. IX.

1 The Apoſtles are ſent to preach. 7 and 19 The common peoples opinion of Chriſt. 12 Of the fiue loaues and two fiſhes. 20 The Apoſtles confeſſion. 24 To loſe the life. 35 We muſt heare Chriſt. 37 The poſſeſſed of a ſpirit. 46 Strife among the Apoſtles for the Primacie. 49 One caſting out deuils in Chriſtes Name. 52 The Samaritanes will not receiue Chriſt. 55 Reuenge forbidden. 57, 59. 61 Of three that would follow Chriſt, but on diuers conditions.

THen ✤ 1 called hee his twelue diſciples together, and gaue them power and authoritie ouer all deuils, and to heale diſeaſes.

2 ✤ And hee ſent them foorth to preach the kingdome of God, and to cure the ſicke.

3 And he ſaide to them, * Take nothing to your iourney, neither ſtaues, nor ſcrippe, neither bread, nor ſiluer, neither haue two coates a piece.

4 And whatſoeuer houſe ye enter into, there a abide, and thence depart.

5 And how many ſoeuer will not receiue you, when ye goe out of that citie, * ſhake off the verie duſt from your feete for a teſtimonie againſt them.

6 And they went out, and went through euery towne preaching the Goſpel, and healing euery where.

7 ¶ * 2 Nowe Herod the Tetrarch heard of all that was done by him: and he b doubted, becauſe c that it was ſaid of ſome, that Iohn was riſen againe from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophets was riſen againe.

9 Then Herod ſaide, Iohn haue I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ¶ ✤ 3 And when the Apoſtles returned, they tolde him what great things they had done. ✤ Then hee tooke them to him, and went ſide into a c ſolitarie place, *neere* to the citie called Bethſaida.

11 But when the people knewe it, they followed him: and he receiued them, and ſpake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ✤ And when the day began to weare away, the twelue came, and ſaid vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a deſert place.

13 But he ſaid vnto them, Giue yee them to eate. And they ſaide, Wee haue no more but fiue loaues and two fiſhes, d except we ſhould goe and buy meate for all this people.

14 For they were about fiue thouſand men. Then hee ſaide to his diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and cauſed all to ſit downe.

16 Then he tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and e bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.

17 So they did all eate, and were ſatisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * 4 And it came to paſſe, as hee was f alone praying, his diſciples were with him: and he asked them, ſaying, Whom ſay the people that I am?

19 They anſwered, and ſaid, Iohn Baptiſt: and others ſay, Elias: and ſome ſay, that one of the old Prophets is riſen againe.

20 And he ſaid vnto them, But whom ſay yee that I am? Peter anſwered, and ſaide: That Chriſt of God.

21 And he warned and commanded them, that they ſhould tell that to no man,

22 5 Saying, * The ſonne of man muſt ſuffer many things, and be reproooued of the Elders, and of the hie Prieſtes and Scribes, and be ſlaine, and the third day riſe againe.

23 ¶* And he ſaid to them all, If any man will come after mee, let him denie himſelfe, and take vp his croſſe g dayly, and follow me.

24 ✤ For whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, the ſame ſhall ſaue it.

25 ✤ For what aduantageth it a man, if he win the whole world, and deſtroy himſelfe, or loſe himſelfe?

26 * For whoſoeuer ſhallbe aſhamed of mee, and of my words, of him ſhall the Sonne of man be aſhamed, when hee ſhall come in his glorie, and *in the glorie* of the Father, and of the holy Angels.

27 * And I tell you of a ſuretie, there be ſome ſtanding here, which ſhall not taſte of death, till they haue ſeene the kingdome of God.

28 ✤ 6 And

✤ *Matth.10,1. mar.3,13. and 6,7.*

1 The twelue Apoſtles are ſent foorth at the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

✤ *Matth.10,7.*

* *Matth 10,9. marke 6,8.*

a When you depart out of any citie, depart from thence where you firſt tooke vp your lodging: ſo that in fewe words, the Lord forbiddeth them to change their lodgings: for this publiſhing of the Goſpell, was as it were a thorow paſſage, that none of Iudea might pretend ignorance, as though he had not heard that Chriſt was come.

✤ *Chap.10,11 matth.10,14. marke 6,11. acts 13,51.*

* *Matth 14,1. marke 6,14.*

2 So ſoone as the world heareth tidings of the Goſpel, it is deuided into diuers opinions, and the tyrants eſpecially are afraid.

b He ſtucke as it were faſt in the myre.

✤ *Marke 6,30.*

3 They ſhall lacke nothing that follow Chriſt, no not in the wilderneſſe.

✤ *Matth.14,13. marke 6,32.*

c The word ſignifieth a deſert: note this was not in the towne Bethſaida, but part of the fields belonging to the towne.

✤ *Matth.14,15. mar.6,35. iohn 6,5.*

d This is vnperfectly ſpoken, and therefore we muſt vnderſtand ſome thing, as this, we cannot giue them to eate, vnleſſe we goe and buy, &c.

e He gaue God thankes for theſe loaues and fiſhes, and withall prayed him to feede this ſo great a multitude with ſo ſmall a quantitie, and to be ſhort, that this whole banket might be to the glory of God.

* *Matth.16,13. marke 8,27.*

4 Although the world be toſſed vp and downe, betwixt diuers errors, yet we ought not to contemne the trueth, but be ſo much the more deſirous to know it, and be more conſtant to confeſſe it.

f Alone from the people.

5 Chriſt himſelfe attained to the heauenly glory by the croſſe and inuincible patience.

* *Matth.17,22. marke 8,31.*

* *Chap.14,27. mat.10,38. and 16,24. mar.8,34.*

g Euen as one day followeth another, ſo doth one croſſe follow another, and the croſſe is by the figure Metonymie, taken for the miſeries of this life: for to be hanged, was the ſoreſt and cruelſt puniſhment that was amongſt the Iewes.

✤ *Chap.17,33. matth.16,39. and 16,25. iohn 12,25.*

✤ *Matth.16,26. marke 8,36.*

* *Chap.12,9. matt.10,33. mar.8,38. 2.tim.2,12.*

* *Matth 16,28. marke 9,1.*

✤ *Mat.* 17,1. *marke* 9,2.
6 Leaſt the diſciples of Chriſt ſhould be offended at the debaſing himſelfe in his fleſh, he teacheth them that it is voluntarie, ſhewing therewithall for a ſpace the brightneſſe of his glorie.
h *What death hee ſhould die in Hieruſalem.*

28 ✤ [6] And it came to paſſe about an eight dayes after thoſe wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the faſhion of his countenance was changed, and his garment *vvas* white and gliſtered.

30 And beholde, two men talked with him, which were Moſes and Elias:

31 Which appeared in glorie, and tolde of his [h] departing, which hee ſhould accompliſh at Hieruſalem.

32 But Peter and they that were with him, were heauie with ſleepe, and when they awoke, they ſaw his glorie, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſaid vnto Ieſus, Maſter, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moſes, and one for Elias, and wiſt not what he ſaid.

34 Whiles hee thus ſpake, there came a cloude and ouerſhadowed them, and they feared when they where entring into the cloud.

✠ 2. *Peter* 1,17

35 ✠ And there came a voice out of the cloud, ſaying, This is that my beloued Sonne, heare him.

36 And when the voyce was paſt, Ieſus was found alone: and they kept it cloſe, and tolde no man in [i] thoſe dayes any of thoſe things which they had ſeene.

i *Vntill Chriſt was riſen againe from the dead.*
7 Chriſt is offended with nothing ſo much as with incredulitie, although he beare with it for a time.
∵ *Mat.* 17,14. *marke* 9,17.

37 ¶ [7] And it came to paſſe on the next day, as they came downe from the mountaine, much people met him.

38 ∵ And beholde, a man of the companie cryed out, ſaying, Maſter, I beſeech thee, behold my ſonne: for he is all that I haue.

39 And loe, a ſpiritie taketh him, and ſuddenly he crieth, and he teareth him, that he fometh, and hardly departeth from him, when hee hath [k] bruiſed him.

k *As it fareth in the falling ſickneſſe.*

40 Nowe I haue beſought thy diſciples to caſt him out, but they could not.

41 Then Ieſus anſwered and ſaid, O generation faithleſſe, and crooked, how long now ſhall I be with you, and ſuffer you? bring thy ſonne hither.

42 And whiles hee was yet comming, the deuill rent him, and tare him: and Ieſus rebuked the vncleane ſpirite, and healed the childe, and deliuered him to his father.

8 We haue no cauſe to promiſe our ſelues reſt and quietneſſe in this world, ſeeing that they themſelues which ſeemed to fawne vpon Chriſt, doe ſhortly after crucifie him.
l *Giue diligent eare vnto them, and when you haue once heard them, ſee that you keepe them.*
※ *Mat.* 17,22. *marke* 9,31.
✲ *Mat.* 18,1. *marke* 9,35.
9 The ende of ambition is ignominie; but the end of modeſt obedience is glory.
✱ *Marke* 9,38.
10 Extraordinarie things are neither raſhly to be allowed, nor condemned.

43 ¶ [8] And they were all amaſed at the mightie power of God: and while they all wondered at al things which Ieſus did, he ſaid vnto his diſciples,

44 [l] Marke theſe wordes diligently: ※ for it ſhall come to paſſe, that the ſonne of man ſhall be deliuered into the hands of men.

45 But they vnderſtood not that worde: for it was hid from them, *ſo* that they could not perceiue it: and they feared to aske him of that word.

46 ¶ ✲ [9] Then there aroſe a diſputation among them, which of them ſhould be the greateſt.

47 When Ieſus ſaw the thoughts of their hearts, he tooke a little child, and ſet him by him,

48 And ſaide vnto them, Whoſoeuer receiueth this little childe in my Name, receiueth mee: and whoſoeuer ſhall receiue me, receiueth him that ſent me: for he that is leaſt among you all, hee ſhall be great.

49 ¶ ✱ [10] And Iohn anſwered and ſayde, Maſter, wee ſawe one caſting out deuils in thy Name, and we forbad him, becauſe he followeth *thee* not with vs.

50 Then Ieſus ſaide vnto him, Forbid yee *him* not: for he that is not againſt vs, is with vs.

11 Chriſt goeth willingly to death.
m *Word for word; he hardened his face, that is, he reſolued with himſelfe to die, and therefore ventured vpon his iourney, and caſt away all feare of death, and went on.*

51 ¶ [11] And it came to paſſe, when the dayes were accompliſhed, that he ſhould be receiued vp, he [m] ſetled himſelfe fully to goe to Hieruſalem,

52 And ſent meſſengers before him: and they went and entred into a towne of the Samaritanes, to prepare him *lodging*.

53 But they woulde not receiue him, becauſe his behauiour was *as* though he would goe to Hieruſalem.

12 Wee muſt take heed of the immode rateneſſe of zeale, and fonde imitation, euen in good cauſes, that whatſoeuer we doe, we doe it to Gods glory, and the profit of our neighbour.
✤ 2. *King.* 1,10. 12.13.

54 [12] And when his diſciples, Iames and Iohn ſaw it, they ſaid, Lord, wilt thou that we command, that fire come downe from heauen, and conſume them, euen as ✤ Elias did?

55 But Ieſus turned about, and rebuked them, and ſaid, Ye know not of what [n] ſpirit ye are.

56 For the Sonne of man is not come to deſtroy mens liues, but to ſaue them. Then they went to another towne.

n *So ſpeake the Hebrewes, that is, you know not what will, minde, and counſell you are of: ſo the gifts of God are called the ſpirite, becauſe they are giuen of Gods Spirit, and ſo are they, that are contrarie to them, which proceed of the wicked ſpirite, as the ſpirit of coueto uſnes, of pride, and madneſſe.*

57 ¶ [13] And it came to paſſe that as they went in the way, ✠ a certaine man ſaide vnto him, I will follow thee, Lord, whitherſoeuer thou goeſt.

58 And Ieſus ſaide vnto him, The Foxes haue holes, and the birdes of the heauen neſtes, but the Sonne of man hath not whereon to lay his head.

59 [14] But hee ſaid vnto another, Followe mee. And the ſame ſaid, Lord, ſuffer me firſt to goe and burie my father.

60 And Ieſus ſaid vnto him, Let the dead burie [o] their dead: but goe thou, and preach the kingdom of God.

61 [15] Then another ſaide, I will followe thee, Lord: but let me firſt go bid them farewell, which are at mine houſe.

62 And Ieſus ſaide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

13 Such as follow Chriſt, muſt prepare themſelues, to ſuffer all diſcommodities,

✠ Matth. 8,19. 14 The calling of God ought to be preferred, without all controuerſie before all dueties that we owe to men. o *Who notwithſtanding that they liue in this fraile life of man, yet are ſtrangers from the true life, which is euerlaſting and heauenly.*
15 Such as follow Chriſt, muſt at once renounce all worldly cares.

CHAP. X.

1 The ſeuentie diſciples. 10 The vnthankfull cities charged with impietie. 17 The diſciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her ſiſter Marie

∵ Matth. 10,1.
1 The ſeuentie are ſent as the ſecond forewarners, of the comming of Chriſt.
※ Matth. 9,37.
✲ Matth. 10,16.
2 The faithfull miniſters of the word are in this worlde as lambes among wolues: but if they be diligent to doe their duetie, her that ſent them will alſo preſerue them.
✱ 2. *King.* 4,29.

After ∵ [1] theſe things, the Lord appointed other ſeuentie alſo, and ſent them, two and two before him into euerie citie and place, whither hee himſelfe ſhould come.

2 And hee ſaide vnto them, ※ The harueſt *is* great, but the labourers *are* fewe: pray therefore the Lord of the harueſt to ſent fort labourers into his harueſt.

3 ✲ [2] Goe your wayes: beholde, I ſende you forth as lambes among wolues.

4 Beare no bagge, neither ſcrippe, nor ſhoes, and ✱ ſalute [a] no man by the way.

5 ✤ And into whatſoeuer houſe yee enter, firſt ſay, Peace *be* to this houſe.

6 And if [b] the ſonne of peace be there, your peace ſhall reſt vpon him, if not, it ſhall turne to you againe.

a *This is ſpoken after the maner of a figure, which men vſe, when they put downe more in wordes, then is meant: vſuall among the Hebrewes, when they commaund a thing to be done ſpeedily without delay, as* 2. *King.* 4, 29: *for otherwiſe courteous and gentle ſalutations, are points of Chriſtian duety: as for the calling it was but for a ſeaſon.* ✤ *Matth.* 10,12. *marke* 6,10. b *So ſpeake the Hebrewes: that is, hee that fauoureth the doctrine of peace and imbraceth it.*

7 And in that houſe [c] tary ſtill, eating and drinking ſuch things as by them *ſhall be ſet before you*: ✣ for the labourer is worthie of his wages. Goe not from houſe to houſe.

8 ✣ But into whatſoeuer citie yee ſhall enter, if they receiue you, [d] eate ſuch things as are ſet before you.

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come neere vnto you.

10 [3] But into whatſoeuer citie ye ſhall enter, if they will not receiue you, goe your wayes out into the ſtreets of the ſame, and ſay,

11 Euen the verie ∵ duſt, which cleaueth on vs of your citie, wee wipe off againſt you: notwithſtanding know this, that the kingdome of God was come neere vnto you.

12 For I ſay to you, that it ſhall be eaſier in that day for them of Sodome, then for that citie.

13 * Woe *be* to thee, Chorazin, woe *be* to thee, Beth-ſaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, ſitting in ſackcloath and aſhes.

14 Therefore it ſhall be eaſier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt be thruſt downe to hell.

16 ¶ ✠ Hee that heareth you, heareth me: and he that diſpiſeth you, diſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ [4] And the ſeuentie turned againe with ioy, ſaying, Lord, euen the deuils are ſubdued to vs [e] through thy Name.

18 And hee ſaide vnto them, I ſawe Satan, like lightning, [f] fall downe from heauen.

19 Beholde, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing ſhall [g] hurt you.

20 Neuertheleſſe, in this reioyce not, that the ſpirites are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ [5] That ſame houre reioyced Ieſus in the ſpirite, and ſaid, I confeſſe vnto thee, Father, Lord of heauen and earth, that thou haſt hid theſe things from the [h] wiſe and vnderſtanding, and haſt reuealed them to babes: euen ſo, Father, becauſe it ſo pleaſed thee. ||

22 [6] All things are giuen me of my Father: and no man knoweth who the ſonne is, but the Father: neither who the Father is, ſaue the Sonne, and he to whome the Sonne will reueale him.

23 ¶ [7] And he turned to his diſciples, and ſaid ſecretly, * Bleſſed *are* the eyes, which ſee that ye ſee.

24 For I tell you that many Prophets and Kings haue deſired to ſee thoſe things, which ye ſee, and haue not ſeene *them*: and to heare thoſe things which yee heare, and haue not heard *them*.

25 ¶ * [8] Then beholde, [i] a certaine Lawyer ſtoode vp, and tempted him, ſaying, Maſter, what ſhall I doe to inherite eternall life?

26 And hee ſaide vnto him, What is written in the Law? how readeſt thou?

27 And hee anſwered and ſaide, ✣ Thou ſhalt loue thy Lord God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, ✣ and thy neighbour as thy ſelfe.

28 Then he ſaid vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue.

29 [9] But hee willing to [k] iuſtifie himſelfe, ſaide vnto Ieſus, Who is then my neighbour?

30 And Ieſus anſwered, and ſaide, A certaine man went downe from Hieruſalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now ſo it fell out, that there came downe a certaine Prieſt that ſame way, and when hee ſawe him, he paſſed by on the other ſide.

32 And likewiſe alſo a Leuite, when hee was come neere to the place, went and looked *on him*, and paſſed by on the other ſide.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he ſawe him, he had compaſſion on him,

34 And went to him, and bound vp his wounds and powred in oyle and wine, and put him on his owne beaſt, and brought him to an Inne, and made prouiſion for him.

35 And on the morrow when he departed, hee tooke out two pence, and gaue them to the hoſt, and ſaid vnto him, Take care of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee.

36 Which nowe of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues?

37 And he ſaid, He that ſhewed mercie on him. Then ſaid Ieſus vnto him, Goe, and doe thou likewiſe.

38 ¶ [10] Now it came to paſſe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſate at Ieſus feet, and heard his preaching.

40 But Martha was combred about much ſeruing, and came to him, and ſaide, Maſter, doeſt thou not care that my ſiſter hath left mee to ſerue alone? bid her therefore, that ſhee helpe me.

41 And Ieſus anſwered, and ſaid vnto her, Martha, Martha, thou careſt, and art troubled about many things:

42 But one thing is needfull, Marie hath choſen the good part, which ſhall not be taken away from her.

CHAP. XI.

1 He teacheth his Apoſtles to pray. 14 The dumbe deuill driuen out. 27 A woman of the companie lifted vp her voyce. 29 The Iewes require ſignes. 37 He being feaſted of the Phariſe, reprooueth the outward ſhew of holineſſe.

And ſo it was, that as hee was praying in a certaine place, when hee ceaſed, one of his diſciples ſaid vnto him, Lord, teach vs to pray, as Iohn alſo taught his diſciples.

2 ✣ And he ſaid vnto them, When ye pray, ſay, [1] Our father which art in heauen, hallowed be thy Name. Thy kingdome come: Let thy will be done, euen in earth, as *it is* in heauen:

3 Our daily bread giue vs [a] for the day:

4 And forgiue vs our ſinnes: for euen we forgiue euerie man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ [2] Moreouer he ſaid vnto them, Which of

you

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[c] *Take vp your lodging in that houſe, which ye firſt enter into, that is, be not carefull for commodious lodging, as men doe which purpoſe to tary long in a place: for here is not inſtituted that ſolemne preaching of the Goſpell, which was vſed afterward, when the Churches were ſetled: but theſe are ſent abroad to all the coaſts of Iudea, to giue them to vnderſtand, that the laſt Iubile is at hand.*

✣ *Deut.*24,14. *matth.* 10,10. 1.*tim.* 5,18.

✣ *Matth.* 10.11.

[d] *Content your ſelues with that meat that is ſet before you.*

3 God is a moſt ſeuere reuenger of the miniſterie of his Goſpell.

∵ *Chap.*9,5. *acts* 33,51. *and* 18,6.

* *Matth.*11,21.

✠ *Matth.*10,40. *Iohn* 13,20.

4 Neither the gift of miracles, neither what els ſoeuer excellent gift, but onely our election giueth vs occaſion of true ioy: and the onely publiſhing of the Goſpell is the deſtruction of Satan.

[e] *For Chriſtes diſciples vſed no abſolute authoritie, but wrought ſuch miracles as they did, by calling vpon Chriſtes Name.*

[f] *Paul placeth the deuill and his angels, in the ayre, Ephe.6,12. and hee is ſaid to be caſt downe from thence by force when his power is aboliſhed by the voice of the Goſpell.*

[g] *Shal do you wrõg.*

5 The Church is contemptible, if we behold the outward face of it, but the wiſdome of God is not ſo marueilous, in any thing, as in it.

[h] *Of this world.*

|| Then hee turned to his diſciples, and ſaid, *Is read in ſome copies.*

6 Whoſoeuer ſeeketh the Father without the Sonne, wandereth out of the way.

7 The difference of the old Teſtament and the new conſiſteth in the meaſure of reuelation.

* Matth.13,16.

✣ Mat 22,35. mar.12,28.

8 Faith doth not take away, but eſtabliſheth the doctrine of the Law.

[i] *One of them that profeſſed himſelfe to be learned in the rites and lawes of Moſes.*

✣ *Deut.* 6,5.

✣ *Leuit.*19,18.

9 All they are comprehended in the name of our neighbour, by the Lawe, whomſoeuer we may helpe.

[k] *That is, to vouch his righteouſneſſe, or ſhewe, that he was iuſt, that is, void of all faults: and Iames 5. vſeth the worde of iuſtification in this ſenſe.*

10 Chriſt careth not to be entertained delicately, but to be heard diligently, that is it which he eſpecially requireth.

✣ Matth.6,9.

1 A forme of true prayer.

[a] *That is, as much as is needfull for vs this day, whereby we are not debarred to haue an honeſt care for the maintenance of our liues, but that carping care, which killeth a number of men, is cut off and reſtrained.*

2 We muſt pray with faith.

you ſhall haue a friend, and ſhall goe to him at midnight, and ſay vnto him, Friend, lend mee three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to ſet before him:

7 And hee within ſhould anſwere, and ſay, Trouble me not: the doore is now ſhut, and my children are with me in bed: I cannot riſe and giue them to thee.

8 I ſay vnto you, Though he would not ariſe and giue him, becauſe he is his friend, yet doubtles becauſe of his [b] importunitie, hee would riſe and giue him as many as he needed.

9 ✤ And I ſay vnto you, Aſke, and it ſhall be giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.

10 ✤ For euery one that aſketh, receiueth: and hee that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 ∵ If a ſonne ſhall aſke bread of any of you that is a father, will he giue him a ſtone? or if *hee aſke* a fiſh, will he for a fiſh giue him a ſerpent?

12 Or if he aſke an egge, will hee giue him a ſcorpion?

13 If ye then which are euill, can giue good giftes vnto your children, how much more ſhall your heauenly Father giue the holy Ghoſt to them that deſire him?

14 ¶ ✻ Then hee caſt out a deuill which was dumbe: and when the deuill was gone out, the dumbe ſpake, and the people wondred.

15 [3] But ſome of them ſayd, ✤ He caſteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, ſeeking of him a ſigne from heauen.

17 [4] But he knew their thoughts, and ſayd vnto them, * Euery kingdome diuided againſt it ſelfe, ſhalbe deſolate, and an houſe *diuided* againſt an houſe, falleth.

18 So if Satan alſo be diuided againſt himſelfe, how ſhall his kingdome ſtand, becauſe ye ſay that I caſt out deuils [c] through Beelzebub?

19 If I through Beelzebub caſt out deuils, by whom doe your children caſt them out? Therefore ſhall they be your iudges.

20 But if I by the [d] finger of God caſt out deuils, doubtleſſe the kingdome of God is come vnto you.

21 When a ſtrong man armed keepeth his [e] palace, the things that he poſſeſſeth, are in peace.

22 But when a ſtronger then hee commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he truſted, and diuideth his ſpoyles.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 ✤ [6] When the vncleane ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and when he findeth none, he ſayth, I will returne vnto my houſe whence I came out.

25 And when he commeth, he findeth it ſwept and garniſhed.

26 Then goeth hee, and taketh to him ſeuen other ſpirits worſe then himſelfe: and they enter in, and dwell there: ✤ ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ [7] And it came to paſſe as he ſaid theſe things, a certaine woman of the company lifted vp her voyce, and ſaide vnto him, Bleſſed *is* the wombe that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that heare the word of God, and keepe it.

29 ¶ ✤ [8] And when the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of ✤ Ionas the Prophet.

30 For as Ionas was a ſigne to the Nineuites: ſo ſhall alſo the ſonne of man be to this generation.

31 ✤ The Queene of the South ſhall riſe in iudgement, with the men of this generation, and ſhall condemne them: for ſhe came from the vtmoſt partes of the earth to heare the wiſedome of Salomon, and behold, a greater then Salomon *is* here.

32 The men of Nineue ſhall riſe in iudgement with this generation, and ſhall condemne it: for they ✻ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ¶ ✻ [9] No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhell: but on a candleſticke, that they which come in, may ſee the light.

34 * The light of the bodie is the eye: therefore when thine eye is ſingle, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkeneſſe.

36 If therefore thy whole bodie *ſhall be* light, hauing no part darke, then ſhall all be light, euen as when a candle doth light thee with the brightneſſe.

37 ¶ [10] And as he ſpake, a certaine Phariſe beſought him to dine with him: and he went in, and ſate downe at the table.

38 And when the Phariſe ſaw it, he marueiled that he had not firſt waſhed before dinner.

39 ✤ And the Lord ſaid to him, Indeede yee Phariſes make cleane the outſide of the cup, and of the platter: but the inward part is full of rauening and wickedneſſe.

40 Yee fooles, did not he that made that which is without, make that which is within alſo?

41 Therefore, giue almes [f] of thoſe things which you haue, and behold, all things ſhall be cleane vnto you.

42 [11] But wo *be* to you, Phariſes: for ye [g] tithe the mynt and the rew, and [h] all manner herbs, and paſſe ouer [i] iudgement and the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

43 ✤ [12] Who *be* to you, Phariſes: for ye loue the vppermoſt ſeates in the Synagogues, and greetings in the markets.

44 [13] Woe *be* to you, Scribes and Phariſes hypocrites: ‖ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ [14] Then anſwered one of the Lawyers, and ſaid vnto him, Maſter, thus ſaying thou putteſt vs to rebuke alſo.

46 And hee ſaid, Who *be* to you alſo, yee Lawyers: ✻ for yee lade men with burthens grieuous

[b] *Word for word, impudency: but that impudencie which is ſpoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of ſuch importunitie.*

✤ *Mat.* 7, 7. *and* 21. 22. *marke* 11, 24. *iohn* 14, 13. *and* 16. 23. *iames* 1, 5.

✤ *Matth.* 7, 8.

∵ *Matth.* 7, 9.

✻ *Matth.* 9, 32. *and* 12, 22.

[3] An example of horrible blindnes, and ſuch as cannot be healed, when as vpon an euill conſcience, and pretended malice, the power of God is blaſphemed.

✤ *Matth.* 9, 34. *and* 12, 24. *marke* 3, 22.

[4] The true way to know the true Chriſt, from the falſe, is this, that the true Chriſt hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.

* Matth. 12, 25. marke 3, 24.

[c] *By the name and power of Beelzebub.*

[d] *That is, by the power of God: ſo it is ſaid, Exod.* 8. 19.

[e] *The word ſignifieth properly an open and voide roome before an houſe, and ſo by tranſlation is taken for noble mens houſes.*

[5] Againſt indifferent men, and ſuch as loue to haue a meane, which ſeeke meanes to reconcile Chriſt and Satan together.

✤ Matth. 12, 43.

[6] He that doeth not continue, is in worſe caſe, then he that neuer begun.

✤ Hebr. 6, 4. 2. Petr. 2, 20.

[7] Chriſt ſeeketh not praiſe in himſelfe, but in our ſaluation.

✤ *Mat.* 12. 38. 39.

[8] They that are fond deſirers of miracles, in ſtead of miracles ſhall receiue puniſhment.

✤ *Ionas* 1, 12.

✤ 1. *King.* 10, 1. 2. *Chron.* 9, 1.

✻ *Ionas* 3, 5.

✻ *Chap.* 8, 16. *matt.* 5. 15. *marke* 4. 21.

[9] Our mindes are therefore lightned with the knowledge of God, that we ſhould giue light vnto others, and therefore our chiefeſt labour ought to be to pray for that light.

* *Matt.* 6, 22.

[10] The ſeruice of God conſiſteth not in outward cleanlineſſe, and deuiſed rites or ceremonies, but in the ſpirituall righteouſneſſe of the heart, and charitie.

✤ *Matt.* 23. 25.

[f] *That is, according to your abilities as who would ſay, in ſtead of your extortions, which hindred you, that you could not eate cleanly, vſe charitie, and accordingly as your abilitie ſhall ſerue you, be good to the poore, and ſo ſhall that, that is within the platter, be ſanctified though the platter be vnwaſhed.*

[11] It is the propertie of hypocrities, to ſtand ſtoutly for little trifles, and let paſſe greater matters.

[g] *Your decide by Gods Law that the tent part is due to be payed.*

[h] *Of all kind of herbes ſome, as Auguſt. expoundeth it in his Enchiridion to Laurence, cap.* 99. *were he ſheweth in like ſort how that place of Paul,* 1. *Tim.* 2. 4. *God will haue all men to be ſaued, is to be expoundeth after the ſame manner.*

[i] *That is to ſay, that that is right and reaſon to doe: for this word, Iudgment, conteineth the commandements of the ſecond table, and the other words, The loue of God, containe the firſt, Chap.* 20. 26. *matt.* 23. 6. *marke* 12, 38, 39.

[12] Hypocriſie and ambition are commonly ioyned together.

[13] Hypocrites deceiue men with an outward ſhew.

‖ Matt. 23. 27.

[14] Hypocrites are very ſeuere againſt other men, but thinke all things lawfull to themſelues.

✻ Matt. 23. 4. actes 15, 10.

to bee borne, and yee your ſelues touch not the burdens with one of your fingers.

47 [15] Wo *be* to you: ✤ for you build the ſepulchres of the Prophets, & your fathers killed them.

48 Truely [k] ye beare witneſſe, and allow the deedes of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſayd the wiſedome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay, and [l] perſecute away

50 That the blood of all the Prophets, [m] ſhed from the foundation of the world, may be required of this generation,

51 From the blood of ♣ Abel vnto the blood of * Zacharias, which was ſlaine betweene the altar and the Temple: verely I ſay vnto you, it ſhall be required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye haue [n] taken away the key of knowledge: ye entred not in your ſelues, and them that came in, ye forbade.

53 [17] And as hee ſayd theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, and to [o] prouoke him to ſpeake of many things,

54 Laying waite for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

[15] Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they were aliue.

✤ Matth. 23, 29.

[k] *When you perſecute Gods ſeruants, like mad mē, euen as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and ſet vp monuments (as it were) in glory and triumph of it?*

[l] *They ſhall ſo vexe them and trouble them, that at length they ſhall baniſh them.*

[m] *That you may be called to an account for it, yea, and be puniſhed, for the ſhedding of that blood of the Prophet.*

♣ *Gen. 4, 8.* * *2. Chron. 24, 21.*

[16] They haue of long time chiefly hindred the people, from entring into the knowledge of God, which ought to be the doore keepers of the Church.

[n] *You haue hidden and taken away, ſo that it cannot be found any where.*

[17] The more the world is reprehended, the worſe it is, and yet muſt wee not betray the trueth.

[o] *They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might traiterouſly carpe at.*

CHAP. XII.

1 *The leauen of the Phariſes.* 5 *Who is to be feared.* 8 *To confeſſe Chriſt.* 17 *The parable of the rich man whoſe land was very fertile.* 21 *Not to care for earthly things.* 31 *But to ſeeke the kingdome of God.* 39 *The thiefe in the night.* 51 *Debate for the Goſpels ſake.*

IN * [1] the meane time, there gathered together [a] an innumerable multitude of people, ſo that they trode one another: and he began to ſay vnto his diſciples firſt, Take heede to your ſelues of the leauen of the Phariſes, which is hypocriſie.

2 * For there is nothing couered, that ſhall not be reuealed: neither hidde, that ſhall not be knowen.

3 Wherefore whatſoeuer yee haue ſpoken in darkeneſſe, it ſhalbe heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhallbe preached on the houſes.

4 * [2] And I ſay vnto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I will [b] forewarne you, whom ye ſhall feare: feare him which after he hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✤ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparowes.

8 ♣ [3] Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But he that ſhall deny me before men, ſhall be denied before the Angels of God.

10 * And whoſoeuer ſhall ſpeake a worde againſt the ſonne of man, it ſhall be forgiuen him: but vnto him that ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

11 ♣ [4] And when they ſhall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay.

13 [5] And one of the company ſaid vnto him, Maſter, bid my brother diuide the inheritance with me.

14 And he ſaid vnto him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he ſaid vnto then, Take heed, and beware of [c] couetouſneſſe: for though a man haue aboundance, *yet* his [d] life ſtandeth not in his riches.

16 [6] And he put foorth a parable vnto them, ſaying, The [e] ground of a certaine rich man brought forth fruits plenteouſly.

17 Therefore hee [f] thought with himſelfe, ſaying, What ſhall I doe, becauſe, I haue no *roome* where I may lay vp my fruites?

18 And he ſaid, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruits, and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeeres, liue at eaſe, eate, drinke, and [g] take thy paſtime.

20 But God ſaid vnto him, O foole, this night will they fetch away thy ſoule frō thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So *is* he that gathereth riches [h] to himſelfe, and is not rich in God.

22 [7] And he ſpake vnto his diſciples, Therefore I ſay vnto you, ∵ Take no thought for your life, what ye ſhall eat: neither for your bodie, what ye ſhall put on.

23 The life is more then meat: and the body *more* then the rayment.

24 Conſider the rauens: for they neither ſowe nor reape: which neither haue ſtorehouſe nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his ſtature one cubite?

26 If ye then be not able to do the leaſt thing, why take ye thought for the remnant?

27 Conſider the lillies how they grow: they labour not, neither ſpin they: yet I ſay vnto you, that Salomon himſelfe in all his royaltie was not cloathed like one of theſe.

28 If then God ſo cloath the graſſe which is to day in the field, and to morow is caſt into the ouen, how much more *vvill hee cloath* you, O yee of litle faith?

29 Therefore aske not what yee ſhall eate, or what ye ſhal drinke, neither [i] hang you in ſuſpence.

30 For all ſuch things the people of the world ſeeke for: and your Father knoweth that ye haue need of theſe things.

* Matth. 16, 5. marke 8, 14.

[1] The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the puritie of doctrine with goodly gloſes, and alſo take paints through the helpe of God, to ſet foorth ſincere doctrine, openly and without feare.

[a] *Word for word, ten thouſands of people, a certaine number for an vncertaine.*

* Matth. 10, 26. marke 4, 22.

* Matth. 20, 28.

[2] Although hypocrites haue princes to execute their crueltie, yet there is no cauſe why we could be afraid of them, the leaſt iote that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſaluation of his elect.

[b] *He warneth them of danger that preſently hang ouer their heads, for thoſe that come vpon the ſudden, doe make the greater wound.*

✤ *1. Sam. 14, 45. acts 27, 34.* ♣ *Chap. 9, 26. matth. 10, 32. mar. 8, 38. 2. tim. 1, 12.*

[3] Great is the reward of a conſtant confeſſion: and horrible is the puniſhment of the denying of Chriſt, yea impoſſible to be called backe againe ſhall the puniſhment be, if vpon ſet purpoſe, both with mouth and heart we blaſpheme a knowen trueth.

✤ *Matth. 17, 31. marke 3, 28. 1. Iohn 5, 15.*

♣ Matth. 10, 19. marke 13, 11.

[4] It is a great and hard conflict to confeſſe the treuth, yet he that can doe all things, and is almightie, will not be wanting to the weakeſt which ſtriue and contend in his appointed time.

[5] Chriſt would not for three cauſes be a iudge to diuide an inheritance. Firſt, for that he would not foſter vp and cheriſh the fleſhly opinion that the Iewes had of Meſſias: Secondly for that he would diſtinguiſh the ciuill gouernance, from the Eccleſiaſticall: Thirdly, to teach vs to beware of them which abuſe the ſhew of the Goſpell, and alſo the name of miniſters, to their owne priuate commodities.

[c] *By couetouſnes is meant, that greedie deſire to get, commonly with other mens hurt.*

[d] *God is the author and preſeruer of mans life, goods are not.*

[6] There are none more mad, then rich men which hang vpon their riches.

[e] *Or rather countrey, for here is ſet forth a man that poſſeſſeth not a piece of ground only, but an whole countrey, as they do, which ioyne houſe to houſe, and field to field, Eſai. 5, 8.*

[f] *Made his reckoning within himſelfe, which is the propertie of couetous churles that ſpend their life in thoſe trifles.*

[g] *Be merry & make good cheare.*

[h] *Caring for no man but for himſelfe, and minding to truſt in himſelfe.*

[7] An earneſt thinking vpon the prouidence of God, is a preſent remedie againſt the moſt fooliſh and pining carefulneſſe of men for this life.

∵ *Matth. 6, 25. 1. pet. 5, 7. pſal. 55, 22.*

[i] *A Metaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang vpon the arme of man, haue alwayes wauering and doubtfull minds, ſwaying ſometimes this way, and ſometimes that way.*

31 [8] But rather ſeeke ye after the kingdome of God, and all theſe things ſhalbe caſt vpon you.

32 [9] Feare not, little flocke: for it is your Fathers pleaſure to giue you the kingdome.

33 ¶ ✣ [10] Sell that ye haue, and giue [k] almes: make you bagges which waxe not olde: a treaſure that can neuer faile in heauen, where no thiefe commeth neither moth corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

35 ¶ ‡ [11] Let your loines be girded about, and your lights burning.

36 And ye your ſelues like vnto men that wait for their maſter, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Bleſſed *are* thoſe ſeruants, whom the Lord when hee commeth ſhall finde waking: verely I ſay vnto you, hee will gird himſelfe about, and make them to ſit downe at table, and will come forth, and ſerue them.

38 And if hee come in the ſecond watch, or come in the third watch, and ſhall finde them ſo, bleſſed are thoſe ſeruants.

39 * Now vnderſtand this, that if the good man of the houſe had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue ſuffered his houſe to be digged thorow.

40 [12] Be yee alſo prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter ſayd vnto him, Maſter, telleſt thou this parable vnto vs, or euen to all?

42 And the Lord ſayd, Who is a faithfull ſteward and wiſe, whom the maſter ſhall make ruler ouer his houſholde, to giue them their [l] portion of meat in ſeaſon?

43 Bleſſed *is* that ſeruant, whom his maſter when he commeth, ſhall finde ſo doing.

44 Of a trueth, I ſay vnto you, that hee will make him ruler ouer all that he hath.

45 But if that ſeruant ſay in his heart, My maſter doth deferre his comming, and ſhall begin to ſmite the ſeruants, and maidens, and to eat and drinke, and to be drunken,

46 The maſter of that ſeruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that ſeruant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many *ſtripes*.

48 But he that knew it not, and yet did commit things woorthie of ſtripes, ſhall be beaten with few *ſtripes*: for vnto whomſoeuer much is giuen, of him ſhall be much required, and to whom men much commit, [m] the more of him will they aske.

49 ¶ [13] I am come to put fire on the earth, and what is my deſire, if it be already kindled?

50 Notwithſtanding I muſt be baptized with a baptiſme, and how am I grieued till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hencefoorth there ſhall be fiue in one houſe diuided, three againſt two, and two againſt three.

53 The father ſhalbe diuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

54 ¶ ✣ [14] Then ſayd he to the people, When ye ſee a cloud [n] riſe out of the Weſt, ſtraightway ye ſay, A ſhower commeth: and ſo it is.

55 And when *ye ſee* the South winde blow, ye ſay, that it will be hote: and it commeth to paſſe.

56 Hypocrites, yee can diſcerne the face of the earth, and of the ſkie: but why diſcerne ye not this time?

57 [15] Yea, and why iudge ye not of your ſelues what is right?

58 ¶ ‡ While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayeſt be deliuered from him, leaſt he draw thee to the iudge, and the iudge deliuer thee to the [o] iayler, and the iayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

CHAP. XIII.

Of the Galileans, 4 and thoſe that were ſlaine vnder Siloam. 6 The figge tree that bare no fruit. 11 The woman vexed with the ſpirit of infirmitie, that is, with a diſeaſe brought on her by Satan, is healed. 19 The parable of the graine of muſtard ſeed. 21 Of leauen. 23 How few ſhalbe ſaued. 31 Herod that Foxe.

There [1] were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood [a] Pilate had mingled with their ſacrifices.

2 And Ieſus anſwered, and ſayd vnto them, Suppoſe ye, that theſe Galileans were greater ſinners then all the *other* Galileans, becauſe they haue ſuffered ſuch things?

3 I tell you, nay: but except yee amend your liues, ye ſhall all likewiſe periſh.

4 Or thinke you that thoſe eighteene, vpon whom the tower in [b] Siloam fell, and ſlew them, were ſinners aboue all men that dwell in Hieruſalē?

5 I tell you, nay: but except yee amend your liues, ye ſhall all likewiſe periſh.

6 ¶ [2] He ſpake alſo this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and ſought fruit thereon, and found none.

7 Then ſayd he to the dreſſer of his vineyard, Beholde, this three yeeres haue I come and ſought fruit of this figge tree, and find none: cut it downe: why keepeth it alſo the ground [c] barren?

8 And he anſwered, and ſayd vnto him, Lord, let it alone this yeere alſo, till I digge round about it, and dung it.

9 And if it beare fruit, *well*: if not, then after thou ſhalt cut it downe.

10 ¶ [3] And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [d] ſpirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her ſelfe* in any wiſe.

12 When Ieſus ſaw her, hee called her to him, and ſayd to her, Woman, thou art [e] looſed from thy diſeaſe.

13 And he layed his hands on her, and imme-

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[8] They ſhall lacke nothing, which are carefull for the kingdome of heauen.

[9] It is a fooliſh thing not to looke for ſmall things, at his hands, which giueth vs freely the greateſt things.

✣ *Matth.6,20.*

[10] A godly bountifulneſſe is a ready way to get true riches.

[k] *This is the figure Metonymie, for by this word, Almes, is meant that compaſſion and friendlineſſe of an heart that tendereth the miſerie and poore eſtate of man, and ſheweth foorth it ſelfe by ſome gift, and hath the name giuen it in the Greeke tongue, of mercie and compaſſion: and therefore hee is ſayd to giue almes, who parteth with ſome thing to another, and giueth to the poore, ſhewing thereby, that he pitieth their poore eſtate.*

‡ *1.Pet.1,13.*

[11] The life of the faithfull ſeruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it.

* *Matth.24,43. reuel.16,15. and 3,3.*

[12] None haue more neede to watch, then they that haue ſome degree of honour in the houſholde of God.

[l] *That is, euery moneth ſuch meaſure of corne as was appointed them.*

[m] *More then of him to whom ſo much was not giuen.*

[13] The Goſpel is the onely cauſe of peace betweene the goodly: and ſo is it the occaſion of great trouble among the wicked.

* *Matth.10,34.*

✣ *Matt.16,2.*

[14] Men which are verie quicke of ſight in earthly things, are blinde in thoſe things which perteine to the heauenly life, and that through their owne malice.

[n] *Which appeareth, and gathereth it ſelfe together in that part of the aire.*

[15] Men that are blinded with the loue of themſelues, and therefore are deteſtable and ſtubburne, ſhall beare the reward of their follie.

‡ *Matth.15,25.*

[o] *To him that had to demand and gather the amerciaments which they were condemned vnto that had wrongfully troubled men: moreouer, the magiſtrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obſtinate, they do not onely take the coſt and charges of them, but alſo impriſon them.*

[1] Wee muſt not reioyce at the iuſt puniſhment of others, but rather be inſtructed thereby to repentance.

[a] *Pontius Pilate was gouernour of Iudea, almoſt ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tyberius reigne, Chriſt finiſhed the worke of our redemption by his death.*

[b] *To wit, in the place, or riuer: for Siloam was a ſmall riuer, from whence the conduits of the citie came, whereof Iohn 9,7. and Eſai. 8,6. and therefore it was a tower or caſtle, built vpon the conduit ſide, which fell downe ſuddenly, and killed ſome.*

[2] Great and long ſuffering is the patience of God, but yet ſo that at length he executed iudgement.

[c] *Maketh the ground barren in that part, which otherwiſe were good for vines.*

[3] Chriſt came to deliuer vs from the bands of Satan.

[d] *Troubled with a diſeaſe which Satan brought.*

[e] *For Satan had the woman bound, as if ſhe had bene in chaines, inſomuch that for eighteene yeeres ſpace ſhe could not holde vp her head.*

diatly ſhe was made ſtraight againe, and glorified God.

14 4 And the [f] ruler of the Synagogue anſwered with indignation, becauſe that Ieſus healed on the Sabbath *day*, and ſayd vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſayd, Hypocrite, doth not ech one of you on the Sabbath *day* looſe his oxe or his aſſe from the ſtall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be looſed from this bond on the Sabbath day?

17 And when he ſayd theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ ✣ Then ſayd he, What is the kingdome of God like? or whereto ſhall I compare it?

19 5 It is like a graine of muſtard ſeed, which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made neſts in the branches thereof.

20 ¶ ✣ And againe he ſayd, Wherevnto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pecks of flowre, till all was leauened.

22 ¶ ✣ 6 And hee went thorow all cities and townes, teaching, and iourneying towards Hieruſalem.

23 Then ſayd one vnto him, Lord, *are there* few that ſhalbe ſaued? And he ſayd vnto them,

24 * Striue to enter in at the ſtrait gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and ye began to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are.

26 7 Then ſhall ye begin to ſay, We haue eaten and drunken in thy preſence, and thou haſt taught in our ſtreets.

27 ✣ But he ſhall ſay, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquitie.

28 8 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Iacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhall come *many* from the [g] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at Table in the kingdome of God.

30 * And beholde, there are laſt, which ſhall be firſt, and there are firſt, which ſhalbe laſt.

31 9 The ſame day there came certaine Phariſes, and ſayd vnto him, Depart, and go hence: for Herod will kill thee.

32 Then ſayd he vnto them, Goe yee and tell that [h] foxe, Behold, I caſt out deuils, and will heale ſtill [i] to day, and to morow, and the third day ſhallbe [k] perfected.

33 10 Neuertheleſſe I muſt walke to day, and to morow, and the day following: for it cannot be that a Prophet ſhould periſh out of Hieruſalem.

34 ✣ O Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the henne *gathered* her [l] brood vnder *her* wings, and ye would not.

35 Beholde, your houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee me vntill *the time* come that ye ſhall ſay, Bleſſed *is* he that commeth in the name of the Lord.

4 A liuely image of hypocriſie, and reward thereof.

[f] *One of the rulers of the Synagogue, for it appeareth by Mark. 5, 22. and Actes 13, 15. that there were many rulers of the Synagogue.*

✣ *Matth. 13, 31. marke 4. 31.*

5 God beginneth his kingdom with ſmall beginnings, that the vnlooked for proceeding of it may better ſet forth his power.

✣ *Matth. 13, 33.*

✣ *Matth. 9, 35. marke 6, 6.*

6 Againſt them which had rather erre with many, then goe right with a few, and by that meanes through their owne ſlowneſſe, are ſhut out of the kingdome of God.

✣ Matth. 7, 13.

7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life ſheweth.

✣ Mar. 7, 23. and 25, 41. pſal. 6, 8.

8 The caſting off of the Iewes, & the calling of the Gentiles is foretolde.

[g] *From all the quarters of the world, and theſe are foure of the chiefeſt.*

* *Matt. 19, 30. and 20, 16. marke 10. 31.*

9 Wee muſt goe forward in the caſe of our calling, through the midſt of terrours, whether they be true or fained.

[h] *That deceitfull and treacherous man.*

[i] *That is, a ſmall time, and Theophyl. ſayth, it is a prouerbe: or els, by To day, we may vnderſtand the time that now is, and by To morow, the time to come, meaning thereby all the time of his miniſtery and office.*

[k] *To wit, when the ſacrifice for ſinne is ended.*

10 There are no where more cruell enemies of the godly, then they which are within the Sanctuary and Church it ſelfe: but God ſeeth it, and will in his time haue an account of it.

✣ *Matth. 23, 37.*

[l] *Word for word, the neſt: now the brood of chickins is the neſt.*

CHAP. XIIII.

The dropſie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore muſt be called to our feaſts. 16 Of thoſe that were bid to the great ſupper. 23 Some compelled to come in. 28 One about to build a tower.

AND 1 it came to paſſe that when hee was entred into the houſe of [a] one of the chiefe Phariſes on the Sabbath *day*, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the Lawyers and Phariſees, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you *ſhall haue* an aſſe, or an oxe fallen into a put, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ 2 Hee ſpake alſo a parable to the gheſts, when hee marked how they choſe out the chiefe roomes, and ſayd vnto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.

10 ✣ But when thou art bidden, goe and ſit downe in the loweſt roome, that when he that bad thee, commeth, he may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.

11 ✣ For whomſoeuer exalteth himſelfe, ſhall be brought low, and he that humbleth himſelfe, ſhall be exalted.

12 ¶ 3 Then ſaid he alſo to him that had bidden him, ✣ When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor the rich neighbours, leſt they alſo bid thee againe, and a recompenſe bee made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame *and* the blinde,

14 And thou ſhalt be bleſſed, becauſe they can not recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Now when one of them that ſate at table heard theſe things, he ſayd vnto him, Bleſſed *is* he that eateth bread in the kingdome of God.

16 Then ſaid he to him, * A certaine man made a great ſupper, and bade many,

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 4 But they all with [h] one *minde* beganne to make excuſe: The firſt ſaid vnto him, I haue bought a farme, and I muſt needs go out and ſee it: I pray thee haue me excuſed.

19 And another ſayd, I haue bought fiue yoke of oxen, and I goe to prooue them: I pray thee haue me excuſed.

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

[a] *Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7, 48. for this word Phariſe was the name of a ſect, though it appeare by the whole hiſtory that the Phariſes were in great credit.*

2 The reward of pride is ignominy and the reward of true modeſtie is glorie.

✣ *Prou. 25, 7.*

✣ *Chap. 28, 14. matth. 23, 12.*

3 Againſt them which lauiſh out their goods either ambitiouſly, or for hope of recompenſe, where as Chriſtian charity reſpecteth onely the glory of God, and the profit of our neighbour.

✣ *Prou. 3, 27. tob. 4, 7.*

* *Matt. 22, 8. reuel. 19, 9.*

4 The moſt part euen of them to whom God hath reuealed himſelfe are ſo mad, that ſuch helps as they haue receiued of God, they willingly turne into lets and hinderances.

[b] *As of ſet purpoſe, and a thing agreed vpon before, for though they alledge ſeuerall cauſes, yet all of them agree in this, that they haue their excuſes, that they may not come to ſupper.*

20 And another ſayd, I haue married a wife, and therefore I cannot come.

21 So that ſeruant returned, and ſhewed his maſter theſe things. Then was the goodman of the houſe angrie, and ſayd to his ſeruant, Goe out quickly into the [c] ſtreetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome.

23 Then the maſter ſaid to the ſeruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 [5] Nowe there went great multitudes with him, and he turned and ſaid vnto them,

26 ✣ If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his owne life alſo, he cannot be my diſciple.

27 ✣ [6] And whoſoeuer beareth not his croſſe, and commeth after me, cannot be my diſciple.

28 For which of you minding to builde a towre, [e] ſitting not downe before, and counteth the coſt, whether he haue ſufficient to performe it.

29 Leaſt that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre againſt another King, ſitteth not downe firſt, and taketh counſell, whether he be able with ten thouſand, to meete him that commeth againſt him with twentie thouſand?

32 Or els while he is yet a great way off, he ſendeth an ambaſſage, and deſireth peace.

33 So likewiſe, whoſoeuer he be of you, that forſaketh not all that he hath, hee cannot be my diſciple.

34 ∵ [7] Salt is good: but if ſalt haue loſt his ſauour, wherewith ſhall it be ſalted?

35 It is neither meete for the land, nor yet for the dunghil, but men caſt it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

The parable of the loſt ſheepe. 8 *Of the groate,* 11 *And of the prodigall ſonne.*

THen * reſorted vnto [1] him [a] all the Publicanes and ſinners, to heare him.

2 Therefore the Phariſes and Scribes murmured, ſaying, Hee receiueth ſinners, and eateth with them.

3 Then ſpake he this parable to them, ſaying,

4 ✣ What man of you hauing an hundreth ſheepe, if hee loſe one of them, doeth not leaue ninetie and nine in the wilderneſſe, and goe after that which is loſt, vntill he finde it?

5 And when he hath found it, hee layeth it on his ſhoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, ſaying vnto them, Reioyce with mee: for I haue founde my ſheepe which was loſt.

7 I ſay vnto you, that likewiſe ioy ſhall be in heauen for one ſinner that conuerteth, *more* then for ninetie and nine iuſt men, which need none amendment of life.

8 Either what woman hauing tenne groates, if ſhee loſe one groate, doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhee finde it?

9 And when ſhe hath found it, ſhee calleth her friendes, and neighbours, ſaying, Reioyce with me: for I haue found the groat which I had loſt.

10 Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God, for one ſinner that conuerteth.

11 ¶ [2] Hee ſaid moreouer, A certaine man had two ſonnes.

12 And the yonger of them ſayde to his father, Father, giue mee the portion of the goods that falleth to mee. So hee diuided vnto them *his* ſubſtance.

13 So not many dayes after, when the yonger ſonne had gathered all together, he tooke his iourney into a farre countrey, and there hee waſted his goods with riotous liuing.

14 Nowe when hee had ſpent all, there aroſe a great dearth thorowout that land, and hee began to be in neceſſitie.

15 Then hee went and claue to a citizen of that countrey, and hee ſent him to his farme, to feed ſwine.

16 And hee would faine haue filled his bellie with the huskes that the ſwine ate: but no man gaue *them* him.

17 [3] Then he came to himſelfe, and ſayd, How many hired ſeruants at my fathers haue bread enough, and I die for hunger?

18 I will riſe and go to my faher, and ſay vnto him, Father, I haue ſinned againſt [b] heauen, and before thee.

19 And am no more woorthy to be called thy ſonne: make me as one of thine hired ſeruants.

20 So he aroſe and came to his father, and when he was yet a great way off, his father ſaw him, and had compaſſion, and ran and fell on his necke, and kiſſed him.

21 [4] And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthy to be called thy ſonne.

22 Then the father ſayd to his ſeruants, Bring foorth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

23 And bring the fat calfe, and kill him, and let vs eat, and be mery:

24 For this my ſonne was dead, and is aliue againe: and he was loſt, but he is found. And they began to be mery.

25 [5] Now the elder brother was in the field, and when he came & drew neere to the houſe, he heard melodie, and dancing,

26 And called one of his ſeruants, and asked what thoſe things meant.

27 And he ſayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, becauſe he hath receiued him ſafe and ſound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he anſwered, and ſayd to his father, Loe, theſe many yeeres haue I done thee ſeruice, neither brake I at any time thy commandement, and yet thou neuer gaueſt me a kid that I might make mery with my friends,

[c] *Wide and broad quarters.*

[5] Euen thoſe affections, which are of themſelues worthy of praiſe and commendation, muſt be ruled and ordered, that godlineſſe may haue the vpper hand and preeminence.

✣ *Matth.10,47.*

[d] *If the matter ſtand betweene God & him, as Theophyl. ſaith: and therefore theſe words are not ſpoken ſimply, but by compariſon.*

✣ *Chap.9.23. matth.16,24. marke 8,34.*

[6] The true followers of Chriſt muſt at once build and fight, and therefore be ready and prepared to ſuffer all kinde of miſeries.

[e] *At home, and caſteth all his coſts before he begin the worke.*

∵ *Matth.5,13. marke 9,50.*

[7] The diſciples of Chriſt muſt be wiſe, both for themſelues and for others: otherwiſe they become the fooliſheſt of all.

* *Or, drew neere.*

[1] We muſt not deſpaire of them, which haue gone out of the way, but according to the example of Chriſt, we muſt take great paines about them.

[a] *Some Publicans and ſinners came to Chriſt from all quarters.*

✣ *Matth.18,12.*

[2] Men by their voluntary falling from God, hauing ſpoiled themſelues of the benefits which they receiued of him, caſt themſelues headlong into infinite calamities: but God of his ſingular goodneſſe, offering himſelfe freely to them, whom he called to repentance, through the greatneſſe of their miſerie wherewith they were tamed, doeth not onely gently receiue them, but alſo enricheth them with farre greater gifts, and bleſſeth them with the chiefeſt bliſſe.

[3] The beginning of repentance is the acknowledging of the mercy of God, which ſtirreth vs to hope well.

[b] *Againſt God, becauſe he is ſayd to dwell in heauen.*

[4] In true repentance there is a feeling of our ſinnes, ioyned with ſorrow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiueneſſe.

[5] Such as truely feare God, deſire to haue all men to be their felowes.

30 But when this thy ſonne was come, which hath deuoured thy goods with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid vnto him, Sonne thou art euer with me, and all that I haue, is thine. It was meete that we ſhould make mery, and bee glad: for this thy brother was dead, and is aliue againe: and he was loſt, but he is found.

CHAP. XVI.

1 The parable of the ſteward accuſed to his maſter. 13 To ſerue two maſters. 16 The law and the Prophets. 19 Of Diues and Lazarus.

AND he ſayd alſo vnto his diſciples, [1] There was a certaine rich man, which had a ſteward, and he was accuſed vnto him, that hee waſted his goods.

2 And hee called him, and ſayde vnto him, How *is it* that I heare this of thee? Giue an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſayde within himſelfe, What ſhall I doe? for my maſter taketh away from me the ſtewardſhip. I cannot digge, *and* to begge I am aſhamed.

4 I knowe what I will doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes.

5 Then called he vnto him euery one of his maſters debters, and ſayd vnto the firſt, How much oweſt thou vnto my maſter?

6 And he ſayd, An hundreth meaſures of oyle. And he ſaide to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, How much oweſt thou? And he ſayde, An hundreth meaſures of wheate. Then he ſayd to him, Take thy writing and write foureſcore.

8 And the Lord commended [a] the vniuſt ſteward, becauſe he had done wiſely. Wherefore the [b] children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friends with the riches [c] of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting [d] habitations.

10 [2] He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then yee haue not bene faithfull in the wicked riches, who will truſt you in the [e] true *treaſure*?

12 And if yee haue not bene faithfull in [f] another mans *goods*, who ſhall giue you that which is yours?

13 ✤ [3] No ſeruant can ſerue two maſters: for either he ſhall hate the one, and loue the other: or els he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they ſcoffed at him.

15 [4] Then hee ſaide vnto them, Yee are they, which iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 ✤ [5] The Lawe and the Prophets *endured* vntill Iohn: and ſince that time the kingdome of God is preached, and euery man preaſſeth into it.

17 ✤ Now it is more eaſie that heauen and earth ſhould paſſe away, then that one title of the Lawe ſhould fall.

18 ¶ ∵ Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marrieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ [6] There was a certaine rich man, which was cloathed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layde at his gate full of ſores.

21 And deſired to bee refreſhed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his ſores.

22 And it was ſo that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried.

23 And being in hell in torments, [i] he lift vp his eyes, and ſaw Abraham a farre off, and Lazarus in his boſome.

24 Then hee cried, and ſayd, Father Abraham, haue mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſayd, Sonne, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 [7] Then he ſayd, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leſt they alſo come into this place of torment.

29 Abraham ſayd vnto him, They haue Moyſes and the Prophets: let them heare them.

30 And he ſayd, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto them, If they heare not Moyſes and the Prophets, neither will they be perſuaded, though one riſe from the dead againe.

CHAP. XVII.

1 Offences. 3 We muſt forgiue him that treſpaſſeth againſt vs. 10 Wee are vnprofitable ſeruants, 11 Of the ten lepers. 20 Of the comming of the kingdome of heauen. 33 Falſe Chriſts. 36 After what maner Chriſts comming ſhall be.

THEN ſayd hee to his diſciples, ✱ [1] It can not be auoided, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great milſtone were hanged about his necke, and that hee were caſt into the ſea, then that he ſhould offend one of theſe little ones.

3 ¶ [2] Take heed to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if hee repent, forgiue him.

4 ✤ And though hee ſinne againſt thee ſeuen

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[1] Seeing that men oftentimes purchaſe friendſhip to themſelues, by other mens coſts, it is a ſhame for vs, if with a free and liberall beſtowing of the goods which the Lord hath giuen vs to that purpoſe, we doe not pleaſe him, nor procure the good will of our neighbours, ſeeing that by this onely meanes, riches, which are oftentimes occaſions of ſinne, are turned to another ende and purpoſe.

[a] *This parable doth not approoue the ſtewards naughtie dealing, for it was very theft: but parables are ſet forth, to ſhew a thing couertly, & as it were vnder a figure to repreſent the trueth, though it agree not throughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlaſting life.*

[b] *Men that are giuen to this preſent life, contrary to whom the children of light are ſet: S. Paul calleth thoſe ſpirituall, and the other carnall.*

[c] *This is not ſpoken of goods that are euill gotten, for God will haue our bountifulneſſe to the poore, proceed and come from a good fountaine: but he calleth theſe riches of iniquitie, which men vſe naughtily.*

[d] *To wit, the poore Chriſtians: for they are the inheriters of theſe Tabernacles. Theophil.*

[2] We ought to take heede that for abuſing our earthly function and duetie, wee be not depriued of heauenly giftes: for howe can they vſe ſpirituall gifts aright, who abuſe worldly things?

[e] *That is, heauenly and true riches: which are contrary to worldly and flitting ſubſtance.*

[f] *In worldly goods, which are called other mens, becauſe they are committed to our credite.*

✤ *Matth.6,24.*

[3] No man can loue God and riches together.

[4] Our ſinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whoſe ſinnes they are.

✤ *Matth. 11,12.*

[5] The Phariſes deſpiſed the excellencie of the new Couenant, in reſpect of the olde, being ignorant of the perfect righteouſneſſe of the Law, and how falſe expounders they were of the Law, Chriſt declareth by the ſeuenth Commandement.

✤ *Matth.5,18.*

∵ *Matth. 5,32. and 19.9. 1.cor.7,11.*

[g] *They that gather by this place, that a man cannot be maried againe after that he hath put away his wife for adulterie, while ſhe liueth, reaſon fondly: for Chriſt ſpeaketh of thoſe diuorces which the Iewes vſed, of which ſort we can not take the diuorcement for adultery, for adulterers were put to death by the law.*

[6] The end of the pouertie and miſerie of the godly, ſhalbe euerlaſting ioy: as the end of the riotouſneſſe and cruell pride of the rich ſhallbe euerlaſting miſerie, without all hope of mercy.

[h] *Very gorgeouſly and ſumptuouſly for purple garments were coſtly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.*

[i] *Heauenly and ſpirituall things are expreſſed, and ſet forth vnder colours and reſemblances fit for our ſenſes.*

[7] Seeing that we haue a moſt ſure rule to liue by, layd forth vnto vs in the word of God, raſhly and vainely doe men ſeeke for other reuelation.

✱ *Matth.18,7. marke 9,42.*

[1] The Church is of neceſſitie ſubiect to offences, but the Lord will not ſuffer them vnpuniſhed, if any of the leaſt be offended.

[2] Our reprehenſions muſt be iuſt, and proceede of loue and charity.

✤ *Matth.18,21.*

times in a day, and ſeuen times in a day turne againe to thee, ſaying, it repenteth mee, thou ſhalt forgiue him.

5 ¶ [3] And the Apoſtles ſayde vnto the Lord, Increaſe our faith.

6 And the Lord ſaid, ✣ If ye had faith, *as much as is* [a] a graine of muſtard ſeed, and ſhould ſay vnto this mulberie tree, Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.

7 ¶ [4] Who is it alſo of you, that hauing a ſeruant plowing or feeding cattell, would ſay vnto him by and by, when hee were come from the field, Goe, and ſit downe at table?

8 And would not rather ſay to him, Dreſſe wherewith I may ſuppe, and gird thy ſelfe, and ſerue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou

9 Doeth hee thanke that ſeruant, becauſe hee did that which was commanded vnto him? I trow not.

10 [5] So likewiſe yee, when yee haue done all thoſe things, which are commaunded you, ſay, We are vnprofitable ſeruants: we haue done that which was our duetie to doe.

11 ¶ [6] And ſo it was when he went to Hieruſalem, that hee paſſed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which ſtood a farre off.

13 And they lift vp their voyces and ſayd, Ieſus, Maſter, haue mercy on vs.

14 And when he ſaw *them*, he ſayd vnto them, ✣ Go, ſhew your ſelues vnto the Prieſts. And it came to paſſe, that as they went, they were clenſed.

15 Then one of them, when hee ſaw that hee was healed, turned backe, and with a loud voyce prayſed God.

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.

17 And Ieſus anſwered, and ſayd, Are there not ten cleanſed? but where *are* the nine?

18 There is none found that returned to giue God prayſe, ſaue this ſtranger.

19 And hee ſayd vnto him, Ariſe, goe thy way, thy faith hath ſaued thee.

20 ¶ [7] And when hee was demaunded of the Phariſes, when the kingdome of God ſhould come, he anſwered them, and ſayd, The kingdome of God commeth not with [b] obſeruation.

21 Neither ſhall men ſay, Lo here, or lo there: for behold, the kingdome of God is [c] within you.

22 [8] And he ſayd vnto the diſciples, the dayes will come, when ye ſhall deſire to ſee [d] one of the dayes of the Sonne of man, and ye ſhall not ſee it.

23 ✣ [9] Then they ſhall ſay to you, Behold here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one *part* vnder heauen, ſhineth vnto the other *part* vnder heauen, ſo ſhall the Sonne of man be in his day.

25 But firſt muſt he ſuffer many things and be reprooued of this generation.

[3] God will neuer be vtterly lacking to the Godly (although he be not ſo perfitly with them, as they would) euen in thoſe difficulties, which cannot be ouercome by mans reaſon.

✣ *Matth.17,20.*

[a] *If you had no more faith, but the quantitie of the graine of muſtard ſeede.*

[4] Seeing that God may chalenge vnto himſelfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.

[5] The moſt perfit keeping of the Law, which we can performe, deſerued no reward.

[6] Chriſt doeth well euen vnto ſuch, as will be vnthankfull, but the benefits of God profite them onely to ſaluation, which are thankfull.

✣ *Leuit.14.2.*

[7] The kingdome of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſwade themſelues, that it is ioyned with outward pompe.

[b] *With any outward pompe and ſhewe of maieſtie, to be knowne by: for there were otherwiſe many plaine and euident tokens whereby men might haue vnderſtood, that Chriſt was the Meſſias, whoſe kingdome was ſo long looked for: but he ſpeaketh in this place of thoſe ſignes which the Phariſes dreamed of, which looked for an earthly kingdome of Meſſias.*

[c] *You looke about for Meſſias as though he were abſent, but he is amongſt you in the middes of you.*

26 ✣ [10] And as it was in the dayes of Noe, ſo ſhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came, and deſtroyed them all.

28 ✣ Likewiſe alſo as it was in the dayes of Lot: They ate, they dranke, they bought, they ſold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimſtone from heauen, and deſtroyed them all.

30 After theſe *enſampels* ſhall it be in the day when the ſonne of man reuealed.

31 [11] At that day he that is vpon the houſe, and his ſtuffe in the houſe, let him not come downe to take it out: and he that is in the field likewiſe, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 Whoſoeuer will ſeeke to ſaue his ſoule, ſhall loſe it: and whoſoeuer ſhall loſe it, ſhall [e] get it life.

34 * I tell you, in that night there ſhall be two in one bed: the one ſhallbe receiued, and the other ſhallbe left.

35 Two women ſhallbe grinding together, the one ſhallbe taken, and the other ſhallbe left.

36 Two ſhallbe in the field: one ſhallbe receiued, and another ſhallbe left.

37 [12] And they anſwered, and ſayde to him, Where, Lord? And he ſayd vnto them, * Whereſoeuer the body *is*, thither ſhall alſo the egles be gathered together.

✣ *Gen.7,5. mat. 24,38. 1.pet.3,20.*

[10] The world ſhallbe taken vnwares with the ſudden iudgement of God: and therefore the faithfull ought to watch continually.

✣ *Gen.19,24.*

[11] We muſt take good heed, that neither diſtruſt, nor the inticements of this world, nor any reſpect of friendſhip hinder vs the leaſt that may be.

* *Gen.19,26*

* *Chap.9,24 mat. 10,39 mar 8,35. iohn 12,25.*

[e] *That is, ſhall ſaue it, ſo Matthew expoundeth it: for the life that is here ſpoken of, is euerlaſting ſaluation.*

✣ *Matth.24,41.*

[12] The onely way to continue is to cleaue to Chriſt.

* *Matth.24,28.*

CHAP. XVIII.

2 The parable of the vnrighteous Iudge and the widow. 10 Of the Phariſe and the Publicane. 15 Children are of the kingdome of heauen. 22 To ſell all and giue to the poore. 28 The Apoſtles forſake all. 31 Chriſt foretelleth his death. 35 The blinde man receiueth ſight.

AND [1] hee ſpake alſo a parable vnto them, *to this end*, that they ✣ ought alwayes to pray, and not to [a] waxe faint.

2 [b] Saying, there was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, ſaying, Doe mee iuſtice againſt mine aduerſarie.

4 And hee would not of a long time: but afterward he ſayd with himſelfe, Though I feare not God, nor reuerence man.

5 Yet becauſe this widow troubleth mee, I will doe her right, leſt at the laſt ſhee come and [c] make me weary.

6 And the Lord ſayd, Heare what the vnrighteous Iudge ſaith.

7 Now ſhall not God auenge his elect, which cry day and night vnto him, yea, though [d] he ſuffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, ſhall hee finde faith on the earth?

9 ¶ [2] He ſpake alſo this parable vnto certaine which truſted in themſelues that they were iuſt, and deſpiſed other.

10 Two men went vp into the Temple to pray:

[1] God will haue vs to continue in prayer, not to wearie vs, but to exerciſe vs, therefore we muſt ſo ſtriue with impatience, that long delay cauſe vs not to breake off the courſe of our prayers.

✣ *Rom.12,12. 1.theſſ.5,17.*

[a] *Yeelde to afflictions, and aduerſities, as they doe which are out of heart.*

[b] *He doeth not compare things that are equall together, but the leſſe with the greater: If a man get his right at a moſt vnrighteous iudges hands, much more ſhall the prayers of the godly preuaile before God.*

[c] *Word for word, beate mee downe with her blowes, and it is a metaphore taken of wreſtles, who beate their aduerſaries with their fiſtes or clubbes: ſo doe they that are importunate beate the iudges eares with their crying out, euen as it were with blowes.*

[d] *Though he ſeeme ſlowe in reuenging the iniurie done to his.*

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[8] Wee oftentimes neglect thoſe things when they be preſent, which wee afterward deſire when they are gone, but in vaine.

[d] *The time will come that you ſhall ſeeke for the Sonne of man, with great ſorow of heart, and ſhall not finde him.*

✣ *Mat.24.23 mar.13.21.*

[9] Chriſt forewarneth vs that falſe Chriſts ſhall come, and that his glory ſhall ſuddenly be ſpread farre and wide through the world, after that the ignominie of the croſſe is put out and extinguiſhed.

[2] Two things eſpecially make our prayers voyde and of none effect: confidence of our owne righteouſneſſe, and the contempt of other: and an humble heart is contrary to both theſe.

the one a Phariſe, and the other a Publican.

11 [3] The Phariſe ſtoode and prayed thus with himſelfe, O God, I thanke thee that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican.

12 I faſt twiſe in the weeke: I giue tithe of all that euer I poſſeſſe.

13 But the Publican ſtanding [e] a farre off, would not lift vp ſo much as his eyes to heauen, but ſmote his breſt, ſaying, O God, be mercifull to mee a ſinner.

14 I tell you, this man departed to his houſe, iuſtified rather then the other: ✤ for euery man that exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhallbe exalted.

15 ¶ ♣ [f] They brought vnto him alſo babes that he ſhould touch them. [4] And when his diſciples ſaw it, they rebuked them.

16 [5] But Ieſus [g] called them vnto him, and ſaid, Suffer the babes to come vnto mee, and forbid them not: for of ſuch is the kingdome of God.

17 [6] Verely I ſay vnto you, whoſoeuer receiueth not the kingdome of God as a babe, hee ſhall not enter therein.

18 ∵ Then a certaine ruler asked him, ſaying, Good Maſter, what ought I doe, to inherite eternall life?

19 And Ieſus ſayd vnto him, Why calleſt thou me good? none is good, ſaue one, *euen* God.

20 Thou knoweſt the commandements, ✠ Thou ſhalt not commit adulterie: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother.

21 [7] And he ſayd, All theſe haue I kept from my youth.

22 Now when Ieſus heard that, hee ſayd vnto him, yet lackeſt thou one thing, Sell all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come follow me.

23 But when he heard thoſe things, he was very heauy: for he was marueilous rich.

24 [8] And when Ieſus ſaw him very ſorowfull, he ſayd, With what difficultie ſhall they that haue riches, enter into the kingdome of God!

25 Surely it is eaſier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then ſayd they that heard it, And who then ſhall be ſaued?

27 And he ſayd, The things which are vnpoſſible with men, are poſſible with God.

28 ¶ ✠ Then Peter ſaid, Loe, we haue left all, and haue followed thee.

29 [9] And he ſayd vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receiue much more in this world, and in the world to come life euerlaſting.

31 ¶ ✠ [10] Then Ieſus tooke vnto him ẏ twelue, and ſayd vnto them, Behold, we goe vp to Hieruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhall be deliuered vnto the Gentiles, and ſhall be mocked, and ſhalbe ſpitefull entreated, and ſhalbe ſpited on.

33 And when they haue ſcourged him, they will put him to death: but the third day hee ſhall riſe againe.

34 But they vnderſtood [h] none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

[3] Although we confeſſe that whatſoeuer we haue, we haue it of God, yet are we deſpiſed of God, as proude & arrogant, if we put neuer ſo little truſt in our owne workes before God.

[e] *Farre from the Phariſe in a lower place.*

✤ *Chap.* 14,11. *mat.* 23,12.

♣ *Mat.* 19,13. *mar.* 10,13.

[f] *The children were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants, which is to be marked againſt them that are enemies to the baptizing of children.*

[4] To iudge or thinke of Chriſt after the reaſon of our fleſh, is the cauſe of infinite corruptions.

[5] The children alſo of the faithfull are comprehended in the free couenant of God.

[g] *Them that caried the children, whom the diſciples droue away.*

[6] Childlike innocencie is an ornament of Chriſtians.

∵ *Matt.* 19,16. *marke* 10,17.

✠ *Exod.* 20,30.

[7] The intiſement of riches carieth away many from the right way.

[8] To be both rich and godly, is a ſingular gift of God.

✠ *Mat.* 19,27. *mar.* 10,28.

[9] They become the richeſt of all, which refuſe not to be poore for Chriſts ſake.

✠ *Mat.* 20,17. *marke* 10,32.

[10] As ſure and certaine as perſecution is, ſo ſure is the glory which remaineth for the conquerours.

[h] *Hereby we ſee how ignorant the diſciples were.*

35 ¶ ✤ [11] And it came to paſſe, that as he was come neere vnto Iericho, a certaine blinde man ſate by the way ſide, begging.

36 And when he heard the people paſſe by, he asked what it meant.

37 And they ſayd vnto him, that Ieſus of Nazareth paſſed by.

38 Then he cryed, ſaying, Ieſus the Sonne of Dauid, haue mercy on me.

39 [12] And they which went before, rebuked him that hee ſhould hold his peace, but hee cryed much more, O Sonne of Dauid haue mercy on me.

40 And Ieſus ſtood ſtill, and commanded him to be brought vnto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee ſayd, Lord, that I may receiue my ſight.

42 And Ieſus ſayd vnto him, Receiue thy ſight: thy faith hath ſaued thee.

43 Then immediatly he receiued his ſight, and followed him, prayſing God: and all the people, when they ſaw *this*, gaue prayſe to God.

✤ *Matt.* 20.29. *marke* 10,46.

[11] Chriſt ſheweth by a viſible miracle, that he is the light of the world.

[12] The more ſtops and lets that Satan layeth in our way, euen by them which profeſſe Chriſtes Name, ſo much the more ought we to goe forward.

CHAP. XIX.

2 Zaccheus the Publican. 13 Ten pieces of money deliuered to ſeruants to occupie withall. 29 Ieſus entreth into Hieruſalem. 34 Hee foretelleth the deſtruction of the citie with teares. 45 He caſteth the ſellers out of the Temple.

NOw [1] when Ieſus entred and paſſed through Iericho,

2 Beholde, there was a man named Zaccheus, which *was* the [a] chiefe receiuer of the tribute, and he was rich.

3 And hee ſought to ſee Ieſus, who he ſhould be, and could not for the preaſſe, becauſe hee was of a low ſtature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that he might ſee him: for he ſhould come that *way*.

5 And when Ieſus came to the place, hee looked vp, and ſaw him, and ſaid vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.

6 Then he came downe haſtily, and receiued him ioyfully.

7 [2] And when all they ſaw it, they murmured, ſaying, that hee was gone in to lodge with a ſinfull man.

8 [3] And Zaccheus ſtood forth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by [b] forged cauillation, I reſtore him foure fold.

9 Then Ieſus ſayd to him, This day is ſaluation come vnto this houſe, foraſmuch as he is alſo become the [c] ſonne of Abraham.

10 ♣ For the ſonne of man is come to ſeeke, and to ſaue that which was loſt.

11 [4] And whiles they heard theſe things, hee continued and ſpake a parable, becauſe hee was neere to Hieruſalem, and becauſe alſo they thought that the kingdome of God ſhould ſhortly appeare.

12 He ſayd therefore, ∵ A certaine noble man went into a farre countrey, to receiue for himſelfe a kingdome, and *ſo* to come againe.

[1] Chriſt preuenteth them with his grace eſpecially which ſeemed to be furtheſt from it.

[a] *The ouerſeer and head of the Publicans which were there together: for the Publicanes were diuided into companies: as we may gather by many places of Cicero his orations.*

[2] The world forſaketh the grace of God, and yet is vnwilling that it ſhould be beſtowed vpon other.

[3] The example of true repentance, is knowen by the effect.

[b] *By falſely accuſing any man: and this agreeth moſt fitly to the maſter of the cuſtomers perſon: for commonly they haue this trade among them when they rob and ſpoile the common weale, they haue nothing in their mouthes, but the profit of the common weale, & vnder that colour they play the theeues, inſomuch that if men reproue and goe about to redreſſe their robberie, and ſpoyling, they cry out, the common wealth is hindred.*

[c] *Beloued of God, one that walketh in the ſteps of Abrahams faith: and we gather that ſaluation came to that houſe, becauſe they receiued the bleſſing as Abraham had, for all of the houſholde were circumciſed.*

♣ *Matth.* 18,11.

[4] We muſt patiently waite for the iudgement of God, which ſhalbe reuealed in his time.

∵ *Mat.* 25,14.

13 5

13 [5] And he called his ten ſeruants, and deliuered them ten pieces of money, and ſaid vnto them, Occupy till I come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, Wee will not haue this man to reigne ouer vs.

15 And it came to paſſe, when he was come againe, and had receiued his kingdom, that he commanded the ſeruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the firſt, ſaying, Lord, [d] thy piece hath encreaſed ten pieces.

17 And he ſaide vnto him, Well, good ſeruant: becauſe thou haſt bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath encreaſed fiue pieces.

19 And to the ſame he ſaid, Be thou alſo *ruler* ouer fiue cities.

20 [6] So the other came, and ſaid, Lord, beholde thy piece, which I haue layd vp in a napkin:

21 For I feared thee, becauſe thou art a ſtraite man: thou takeſt vp that thou laiedſt not downe, and reapeſt that thou diddeſt not ſow.

22 Then hee ſaide vnto him, Of thine owne mouth will I iudge thee, O euill ſeruant. Thou kneweſt that I am a ſtraite man, taking vp that I laid not downe, and reaping that I did not ſow.

23 Wherefore then gaueſt not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

24 And hee ſaide to them that ſtood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſaide vnto him, Lord, he hath ten pieces.)

26 ✣ For I ſay vnto you, that vnto all them that haue, it ſhallbe giuen: and from him that hath not, euen that he hath, ſhallbe taken from him.

27 Moreouer, thoſe mine enemies, which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, [f] hee went foorth before, aſcending vp to Hieruſalem.

29 ¶ ✣ [7] And it came to paſſe, when he was come neere to Bethphage, and Bethania, beſides the mount which is called *the mount* of Oliues, he ſent two of his diſciples,

30 Saying, Go ye to the towne which is before *you*, wherein aſſoone as ye are come, ye ſhall finde a colt tied, whereon neuer man ſate: looſe him, and bring him *hither*.

31 And if any aske you, why ye looſe *him*, thus ſhall ye ſay vnto him, Becauſe the Lord hath need of him.

32 So they that were ſent, went their way, and found it as he had ſaid vnto them.

33 And as they were looſing the colt, the owners thereof ſaide vnto them, Why looſe yee the colte?

34 And they ſayde, The Lord hath neede of him.

35 ¶ ∵ So they brought him to Ieſus, and they caſt their garments on the colt, and ſet Ieſus thereon.

36 And as hee went, they ſpred their cloathes in the way.

37 And when hee was now come neere to the going downe of the mount of Oliues, the whole multitude of the diſciples began to reioyce, and to praiſe God with a loude voyce, for all the great workes that they had ſeene,

38 Saying, Bleſſed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the higheſt *places*.

39 [8] Then ſome of the Phariſes of the company ſaid vnto him, Maſter, rebuke thy diſciples.

40 But he anſwered, and ſaid vnto them, I tell you, that if theſe ſhould holde their peace, the ſtones would cry.

41 ¶ ✣ [9] And when he was come neere, he beheld the Citie, and wept for it,

42 [g] Saying, [h] O if thou haddeſt euen knowen [i] at the leaſt in this [k] thy day thoſe things, which *belong* vnto thy [l] peace! but now are they hid from thine eyes.

43 For the dayes ſhall come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on euery ſide,

44 And ſhall make thee euen with the ground, and thy children which are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou kneweſt not [m] that ſeaſon of thy viſitation.

45 ¶ ✣ [10] Hee went alſo into the Temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying vnto them, It is written, ∵ Mine houſe is the houſe of prayer, * but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And the hie Prieſtes and the Scribes, and the chiefe of the people ſought to deſtroy him.

48 But they coulde not finde what they might doe to him: for all the people hanged vpon him when they heard him.

[5] There are three ſorts of men in the Church: the one ſort fall from Chriſt whom they ſee not: the other, which according to their vocation, beſtow the gifts which they haue receiued of God, to his glory with great paines and diligence: the third liue idlely, and do no good. As for the firſt, the Lord when hee commeth will iuſtly puniſh them in his time: the other he will bleſſe, according to the paines which they haue taken: and as for the ſlouthfull and idle perſons, he will puniſh them as the firſt.

[d] This was a piece of money, which the Grecians vſed, and was in value about an hundred pence, which is about ten crownes.

[6] Againſt them which ſpend their life idlely in deliberating, and otherwiſe, in contemplation.

[e] *To the bankers and changers.*

✣ Chap. 8, 18. mat. 13, 12. and 25, 29. marke 4, 25.

[f] *The diſciples ſtaggered and ſtaied at the matter, but Chriſt goeth on boldly though death were before his eyes.*

✣ *Matth.* 21, 1. *marke* 11, 1.

[7] Chriſt ſheweth in his owne perſon, that his kingdome is not of this world.

∵ *Matth.* 21, 7. *iohn* 12, 14.

[8] When they linger which ought to be the chiefeſt preachers and ſetters foorth of the kingdome of God, he will raiſe vp other extraordinarily, in deſpite of them.

✣ *Chap.* 21, 6. *matth.* 24, 1. *marke* 13, 1.

[9] Chriſt is not ſimply delited with the deſtruction, no not of the wicked.

[g] *Chriſt breaketh off his ſpeech, which ſheweth partly how he was mooued with compaſſion for the deſtruction of the citie, that was like to enſue: and partly to vpbraid them for their trecherie and ſtubburnneſſe againſt him, ſuch as hath not lightly bene heard of.*

[h] *At leaſt wiſe thou, O Hieruſalem, to whom this meſſage was properly ſent.*

[i] *If after the ſlaying of ſo many Prophets, and ſo oft refuſing mee the Lord of the Prophets, nowe eſpecially in this my laſt comming to thee, thou hadſt had any regard to thy ſelfe.* [k] *The fit and commodious time is called the day of this citie.* [l] *That is, thoſe things wherein thy happineſſe ſtandeth.* [m] *That is, this very inſtant wherein God viſited thee.* ✣ *Mat.* 21, 13. [10] Chriſt ſheweth after his entrie into Hieruſalem by a viſſible ſigne, that it is his office enioyned him of his Father to purge the Temple. ∵ *Mar.* 11, 17. *iſai.* 56, 7. * *Ierem.* 7, 11.

CHAP. XX.

4 *From whence Iohns Baptiſme was.* 9 *The wickedneſſe of the Prieſts is noted by the parable of the vineyard and the husbandmen.* 21 *To giue tribute to Ceſar.* 27 *He conuinceth the Sadduces denying the reſurrection.* 41 *How Chriſt is the ſonne of Dauid.*

AND * [1] it came to paſſe, that on one of thoſe dayes, as hee taught the people in the Temple, and preached the Goſpel, the hie Prieſtes and the Scribes came vpon him, with the Elders,

2 And ſpake vnto him, ſaying, Tell vs by what authoritie thou doeſt theſe things, or who is hee that hath giuen thee this authoritie?

3 And he anſwered, and ſaid vnto them, I alſo will aske you one thing: tell me therefore:

4 The baptiſme of Iohn, was it from heauen, or of men?

5 And they reaſoned without themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then beleeued ye him not?

6 But if wee ſhall ſay, Of men, all the people will ſtone vs: for they be perſwaded that Iohn was a Prophet.

7 Therefore they anſwered, that they could not tell whence it *was*.

8 Then Ieſus ſaid vnto them, Neither tell I you, by what authoritie I doe theſe things.

9 ¶ * [2] Then began he to ſpeake to the people this parable, A certaine man planted a vineyard, and

* Matth. 21, 23. marke 11, 27.

[1] The Phariſes being ouercome with the trueth of Chriſtes doctrine, mooue a queſtion about his outward calling, and are ouercome by the witneſſe of their owne conſcience.

* Matth. 21, 33. marke 12, 1. iſai 5, 1. Ierem 2, 21.

[2] It is no new thing to haue them the chiefeſt enemies of Chriſt and his ſeruants, which are conuerſant in the very Sanctuary of Gods holy place: but at length they ſhall not eſcape vnpuniſhed.

and let it foorth to husbandmen: and went into a ſtrange countrey, for a great time.

10 And at the time conuenient hee ſent a ſeruant to the husbandmen, that they ſhould giue him of the fruite of the vineyard: but the husbandmen did beat him, and ſent him away emptie.

11 Againe hee ſent yet another ſeruant: and they did beate him, and foule intreated him, and ſent him away emptie.

12 Moreouer he ſent the thirde, and him they wounded, and caſt out.

13 Then ſaid the Lord of the vineyard, What ſhall I doe? I will ſende my beloued ſonne: it may be that they will do reuerence when they ſee him.

14 But when the husbandmen ſawe him, they reaſoned with themſelues, ſaying, This is the heire; come, let vs kill him that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What ſhall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and deſtroy theſe husbandmen, and will giue out his vineyard to others. But when they heard it, they ſaid, God forbid.

17 ¶ And he beheld them, and ſaid, What meaneth this then that is written, ✣ The ſtone that the builders refuſed, that is made the head of the corner?

✣ *Pſal.*118,22. *iſa.*28,16. *act.*4,11. *rom* 9,33. 1.*pet.*2,8.

18 Whoſoeuer ſhall fall vpon that ſtone, ſhall be broken: and on whomſoeuer it ſhall fall, it will grinde him to powder.

19 Then the high Prieſtes, and the Scribes the ſame houre went about to lay hands on him (but they feared the people) for they perceiued that he had ſpoken this parable againſt them.

20 ✣ [3] And they [a] watched *him* and ſent foorth [b] ſpies, which ſhould faine themſelues iuſt men [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

✣ *Matth.* 22,16. *matth.*12,13.

[3] The laſt refuge that falſe prophets haue to deſtroy the true Prophets, is to lay ſedition, and treaſon to their charge.

[a] *A fit time to take him in.*

[b] *Whom they had deceitfully hired.*

[c] *That they might take ſome holde in his talke and thereby forge ſome falſe accuſation againſt him.*

[d] *To put him to death.*

21 And they asked him, ſaying, Maſter, we know that thou ſayeſt, and teacheſt right, neither doeſt thou accept [e] any mans perſon, but teacheſt the way of God truely.

[e] *Thou art not mooued by fauour of any: and by perſon he meaneth outward circumſtances, which if a man haue reſpect vnto, he will not iudge alike of them that are indeede alike.*

22 Is it lawfull for vs to giue Ceſar tribute or no?

23 But he perceiued their [f] craftineſſe, and ſaid vnto them, Why tempt ye me?

[f] *Craftines is a certaine diligence and wittines to doe euill, gotten by much vſe and great practiſe in matters.*

24 Shewe mee a penie. Whoſe image and ſuperſcription hath it? They anſwered, and ſayde, Ceſars.

25 Then hee ſaid vnto them, * Giue then vnto Ceſar the things which are Ceſars, and to God thoſe which are Gods.

* *Rom.*13,7.

26 And they could not reprooue his ſaying before the people: but they marueiled at his anſwere, and held their peace.

27 * [4] Then came to him certaine of the Sadduces (which deny that there is any reſurrection) and they asked him,

* *Matth.*22,23. *mar.* 12,18

[4] The reſurrection of the fleſh is auouched againſt the Sadduces.

28 Saying, Maſter, * Moſes wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother ſhould take *his* wife, and raiſe vp ſeede vnto his brother.

* *Deut.*25,5.

29 Now there were ſeuen brethren, and the firſt tooke a wife, and he died without children.

30 And the ſecond tooke the wife, and he died childleſſe.

31 Then the thirde tooke her: and ſo likewiſe the ſeuen died, and left no children.

32 And laſt of all, the woman died alſo.

33 Therefore at the reſurrection, whoſe wife of them ſhall ſhe be? for ſeuen had her to wife.

34 Then Ieſus anſwered, and ſaide vnto them, The [g] children of this world marry wiues, and are married.

[g] *They are called here in this place, the children of this world, which liue in this world: and not they, that wholly are giuen to the world, as before chap.*16,8. *which are contrary to the children of light.*

35 But they which ſhall be counted worthy to enioy that world, and the reſurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, foraſmuch as they are equall vnto the Angels, and are the ſonnes of God, ſince they are the [h] children of the reſurrection.

[h] *That is, men partakers of the reſurrection, for as we ſay truely, that they ſhall liue indeed, which ſhall enioy euerlaſting bliſſe, ſo do they riſe in deed, which riſe to life, though if this word reſurrection, be taken generally, it belongeth alſo to the wicked which ſhall riſe to condemnation, which is not properly life, but death.*

37 And that the dead ſhall riſe againe, euen ✣ Moſes ſhewed it beſides the buſh, when he ſaide, The Lord is the God of Abraham, and the God of Iſaac, and the God of Iacob.

✣ *Exod.* 3,6.

38 For he is not the God of the dead, but of them which liue: for all [i] liue vnto him.

[i] *That is, before him: a notable ſaying, the godly doe not die, though they die here on earth.*

39 Then certaine of the Scribes anſwered, and ſaid, Maſter, thou haſt well ſaid.

40 And after that, durſt they not aske him any thing at all.

41 ¶ ✣ [5] Then ſaid he vnto them, How ſay they that Chriſt is Dauids ſonne?

✣ *Matth.*22,44. *mar.*12,35.

[5] Chriſt is ſo the ſonne of Dauid according to the fleſh, that he is alſo his Lord (becauſe he is the euerlaſting ſonne of God) according to the ſpirit.

42 And Dauid himſelfe ſaith in the booke of the Pſalmes, * The Lord ſaide vnto my Lord, Sit at my right hand,

* Pſal.110,1.

43 Till I ſhall make thine enemies thy footeſtoole.

44 Seeing Dauid called him Lord, how is hee then his ſonne

45 ¶ Then in the audience of all the people, he ſaid vnto his diſciples.

46 * [6] Beware of the Scribes, which willingly goe in long robes, and loue ſalutations in the markets, and the higheſt ſeates in the aſſemblies, and the chiefe roomes at feaſts:

* Chap.11,43. mat. 23,6. mar.12,38.

47 Which deuoure widowes [k] houſes, and in ſhew make long prayers: Theſe ſhall receiue greater damnation.

3 We muſt auoyd the example of the ambitious and couetous paſtours.

[k] *This is ſpoken by the figure Metonymie, houſes, for the goods and ſubſtance.*

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the deſtruction of the Temple, 19 and Hieruſalem. 25 The ſignes going before the laſt iudgement.

And * [1] as he behelde, hee ſawe the rich men which caſt their gifts into the treaſurie.

* *Marke* 12,42.

[1] The poore may exceed in bountie and liberalitie euen the richeſt, according to Gods iudgement.

2 And hee ſawe alſo a certaine poore widowe which caſt in thither two mites:

3 And hee ſaide, Of a trueth I ſay vnto you, that this poore widowe hath caſt in more then they all.

4 For they all haue of their ſuperfluitie caſt into the offerings of God: but ſhee of her penurie hath caſt in all the liuing that ſhe had.

5 * [2] Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, and with [a] conſecrate things, he ſaid,

* Chap.19,43. mat. 24.1. mar.13,1.

[2] The deſtruction of the Temple is foretold, that that true ſpirituall building may be built vp, whoſe head builders muſt and ought to be circumſpect.

[a] *There were things that were hanged vpon walles and pillars.*

6 Are theſe the things that yee looke vpon? the dayes will come wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not be throwen downe.

7 Then they asked him, ſaying, Maſter, but when ſhall theſe things be? and what ſigne *ſhall* there *be* when theſe things ſhall come to paſſe?

8 ✣ And hee ſaid, Take heede, that ye be not deceiued: for many will come [b] in my Name, ſaying, I am *Chriſt*, and the time draweth neere: follow ye not them therefore.

✣ *Epheſ.* 5,6. 2.*theſ.*2,3.

[b] *Vſing my Name.*

3 The true Temple of God is built vp euen in the middeſt of incredible tumults, and moſt ſharpe miſeries, through inuincible patience, ſo that the end thereof cannot be but moſt happy.

✤ *Mat.24,7. marke 13,18.*

c This ſhalbe the end of your troubles and afflictions, they ſhalbe witneſſes both before God and man, aſwell of the trecherous and cruell dealing of your enemies, as alſo of your conſtancie: A noble ſaying, that the afflictions of the godly and holy men pertaines to the witnes of the trueth.

✤ *Chap.12,12. mat.10.19. marke 13,11.*

* *Mat.10,30.*

d Though you are compaſſed about on all ſides with many miſerie, yet notwithſtanding be valiant and couragious, and beare out theſe things manfully.

✤ *Dan.9,27. mat.14,15. marke 13,14.*

4 The finall deſtruction of the whole citie is foretold.

e By wrath, thoſe things are meant, which God ſendeth whẽ he is diſpleaſed.

f Word for word, mouth, for the Hebrewe call the edge of a ſword the mouth, becauſe the edge biteth.

✤ *Iſa. 13,10. ezek. 31,7. mat. 24,29. marke 13,14.*

g When the times are expired, appointed for the ſaluation of the Gentiles and puniſhment of the Iewes: And ſo he paſſeth from the deſtruction of Hieruſalem, to the hiſtorie of the latter iudgement.

5 After diuers tempeſt, the Lord will at the length plainely appeare to deliuer his Church.

* Rom. 8,27.

6 We muſt be ſober and watchfull both day and night for the Lords comming, that we be not taken at vnwares.

✤ Rom. 13,13.

9 3 And when ye heare of warres and ſeditions, be not afraid: for theſe things muſt firſt come, but the end followeth not by and by.

10 Then ſayd he vnto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome,

11 ✤ And great earthquakes ſhall be in diuers places, and hunger, and peſtilence, and fearefull things, and great ſignes ſhall there be from heauen.

12 But before all theſe, they ſhall lay their hands on you, and perſecute *you*, deliuering you vp to the aſſemblies, and into priſons, and bring you before kings and rulers for my Names ſake.

13 And this ſhall turne to you, for a c teſtimoniall.

14 ✤ Lay it vp therefore in your hearts, that ye caſt not before hand what ye ſhall anſwere.

15 For I will giue you a mouth, and wiſedome where againſt all your aduerſaries ſhall not be able to ſpeake nor reſiſt.

16 Yea, ye ſhalbe betrayed alſo of your parents and of your brethren, and kinſmen, and friendes, and *ſome* of you ſhall they put to death.

17 And yee ſhall be hated of all men for my Names ſake.

18 * Yet there ſhall not one haire of your heads periſh.

19 By your patience d poſſeſſe your ſoules.

20 ¶ ✤ 4 And when ye ſee Hieruſalém beſieged with ſouldiers, then vnderſtand that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein:

22 For theſe be the dayes of vengeance, to fulfill all things that are written.

23 But who *be* to them that be with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and e wrath ouer this people,

24 And they ſhall fall on the f edge of the ſword, and ſhall be led captiue into all nations, and Hieruſalem ſhall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 ✤ g Then there ſhall be ſignes in the ſunne, and in the moone, and in the ſtarres, and vpon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare.

26 5 And mens hearts ſhall faile them for feare & for looking after thoſe things which ſhall come on the world: for the powers of heauen ſhall be ſhaken.

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when theſe things begin to come to paſſe, then looke vp, and lift vp your heads: * for your redemption draweth neere.

29 6 And he ſpake to them a parable, Behold, the figtree, and all trees,

30 When they now ſhoot foorth, ye ſeeing them, know of your owne ſelues, that ſummer is then neere:

31 So likewiſe yee, when yee ſee theſe things come to paſſe, know ye that the kingdome of God is neere.

32 Verely I ſay vnto you, This age ſhall not paſſe, till all *theſe* things be done:

33 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.

34 ✤ Take heed to your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leaſt that day come on you at vnwares.

35 For as a ſnare ſhall it come h on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may i ſtand before the ſonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and aboade in the mount, that is called the *mount* of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas ſelleth Chriſt. 7 The Apoſtles prepare the Paſſeouer.
24 They ſtriue who ſhalbe chiefeſt. 31 Satan deſireth them.
35 Chriſt ſheweth that they wanted nothing. 42 He prayeth
in the mount. 44 He ſweateth blood. 50 Malchus eare cut
off and healed. 57,58,60 Peter denieth Chriſt thriſe.
63 Chriſt is mocked and ſtrooken. 69 He confeſſeth himſelfe
to be the Sonne of God.

NOw ✤ the 1 feaſt of vnleauened bread drew neere, which is called the Paſſeouer.

2 And the hie Prieſts and Scribes ſought how they might kill him: for they feare the people.

3 ✤ 2 Then entred Satan into Iudas, who was called Iſcariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Prieſts and a captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he conſented, and ſought opportunity to betray him vnto them, when the people were b away.

7 ¶ * 3 Then came the day of vnleauened bread, when the Paſſeouer c muſt be ſacrificed.

8 And he ſent Peter and Iohn, ſaying, Go and prepare vs the d Paſſeouer that we may eate it.

9 And they ſaid to him, Where wilt thou, that we prepare *it*?

10 Then he ſayd vnto them, Behold, when ye be entred into the citie, there ſhall a man meet you, bearing a pitcher of water: follow him into the houſe that he entreth in,

11 And ſay vnto the good man of the houſe, The Maſter ſaith vnto thee, Where is the lodging where I ſhall eate my Paſſeouer with my diſciples?

12 Then he ſhall ſhew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had ſayd vnto them, and made ready the Paſſeouer.

14 ✤ 4 And when the e houre was come, he ſate downe, and the twelue Apoſtles with him.

15 Then he ſayd vnto them, I haue earneſtly deſired to eate this Paſſeouer with you, before I f ſuffer.

16 For I ſay vnto you, Hencefoorth I will not eate of it any more, vntill it be fulfilleth in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and ſayd, Take this, and diuide it among you:

18 For I ſay vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

h On all men whereſoeuer they be.

i You may ſo appeare that you will abide the countenance and ſentence of the Iudge without feare.

✤ *Mat.26,1. marke 14,10.*

1 Chriſt is taken vpon the day of the Paſſeouer, rather by the prouidence of his Father, then by the will of men.

✤ *Mat.26,14. marke 14,20.*

2 God by his wonderfull prouidence, cauſeth him to be the miniſter of our ſaluation, who was the authour of our deſtruction.

a They that had the charge of keeping the Temple, which were none of the Prieſts and Biſhops, as appeareth by the 52 verſe of this Chapter.

b Without tumult, vnwitting to the people which vſed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

* *Mat.26,17. marke 14,13.*

3 Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c By the order appointed by the Law.

d The lambe which was the figure of the Paſſeouer: And this is ſpoken by the figure metonymie, which is very vſuall in the matter of the Sacraments.

✤ *Mat.26,20. mar.14,17.* 4 Chriſt hauing ended the Paſſeouer according to the order of the Lawe, forewarneth them that this ſhall be his laſt bancquet with them, after the maner and neceſſitie of this life. *e The euening and twilight, at what time this ſupper was to be kept. f I am put to death.*

19 ✤ 5 And hee tooke bread, and when he had giuen thanks, he brake it, and gaue to them, ſaying, This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewiſe alſo after ſupper *he tooke* the cup, ſaying, This g cup *is* h that new Teſtament in my blood, which is ſhed for you.

21 ♣ 6 Yet behold, the i hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* to that man by whom he is betrayed.

23 Then they began to enquire among themſelues which of them it ſhould be, that ſhould doe that.

24 ¶ * 8 And there aroſe alſo a ſtrife among them, which of them ſhould ſeeme to be the greateſt.

25 But hee ſaid vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k bountifull.

26 But ye *ſhall* not *be* ſo: but let the greateſt among you be as the leaſt: and the chiefeſt as he that ſerueth.

27 For who is greater, he that ſitteth at table, or he that ſerueth? is not hee that ſitteth at table? And I am among you as he that ſerueth.

28 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 * That ye may eate, and drinke at my table, in my kingdome, and ſit on ſeates, and iudge the twelue tribes of Iſrael.

31 ¶ 10 And the Lord ſayd, Simon, Simon, behold, ✲ Satan hath deſired you, l to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, ſtrengthen thy brethren.

33 * 12 And he ſaid vnto him: Lord, I am ready to goe with thee into priſon, and to death.

34 But he ſaid, I tell thee, Peter, the cocke ſhall no crow this day, before thou haſt thriſe denied that thou kneweſt me.

35 ¶ And he ſaid vnto them, ✤ When I ſent you without bag, and ſcrip, and ſhooes, lacked ye any thing? And they ſayd, Nothing.

36 m Then he ſayd to them, But now hee that hath a bagge, let him take it, and likewiſe a ſcrip: and he that hath none, let him ſell his coate, and buy a ſword.

37 For I ſay vnto you, That yet the ſame which is written, muſt be performed in mee, ♣ Euen with the wicked was he numbred: for doubtleſſe thoſe things which *are vvritten* of me, haue an end.

38 And they ſayd, Lord, behold, here are two ſwords. And he ſayd vnto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Oliues, and his diſciples alſo followed him.

40 ✤ 13 And when hee came to the place, hee ſayd to them, Pray, leaſt ye enter into tentation.

41 14 And hee was drawen aſide from them about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, If thou wilt, take away this cuppe from mee: neuertheleſſe, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an n agonie, hee prayed more earneſtly: and his ſweat was like o drops of blood, trickling downe to the ground.

45 15 And he roſe vp from prayer, and came to *his* diſciples, and found them ſleeping for heauines.

46 And hee ſayd vnto them, Why ſleepe ye? riſe and pray, leaſt ye enter into tentation.

47 ¶ ♣ 16 And while hee yet ſpake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Ieſus to kiſſe him.

48 And Ieſus ſayd vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?

49 17 Now when they which were about him, ſaw what would follow, they ſayd vnto him, Lord, ſhall we ſmite with the ſword?

50 And one of them ſmote a ſeruant of the hie Prieſt, and ſtrooke off his right eare.

51 Then Ieſus anſwered, and ſaid, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Ieſus ſayd vnto the hie Prieſts, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as vnto a thiefe with ſwords and ſtaues?

53 When I was dayly with you in the Temple, ye ſtretched not forth the hands againſt me: but this is your very houre, and the p power of darknes.

54 ¶ * Then tooke they him, and led him, and brought him to the hie Prieſts houſe. 19 And Peter followed afarre off.

55 * And when they had kindled a fire in the middes of the hall, and were ſet downe together, Peter alſo ſate downe among them.

56 And a certaine mayd beheld him as he ſate by the fire, and hauing well looked on him, ſayd, This man was alſo with him.

57 But he denied him, ſaying, Woman, I know him not.

58 And after a little while, another man ſawe him, and ſayd, Thou art alſo of them. But Peter ſayd, Man, I am not.

59 And about the ſpace of an houre after, a certaine other affirmed, ſaying, Verely, euen this man was with him: for he is alſo a Galilean.

60 And Peter ſayd, Man, I know not what thou ſayeſt. And immediatly while hee yet ſpake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had ſayd vnto him, ✲ Before the cocke crow, thou ſhalt denie me thriſe.

62 And Peter went out, and wept bitterly.

63 ¶ 20 * And the men that held Ieſus, mocked him, and ſtrooke him.

64 And

✤ *Mat.26,16. marke 14,22. 1.Cor.11,24.*

5 Chriſt eſtabliſheth his new Couenant, and his communicating with vs with newe ſignes.

g *Here is a double Metonymie: for firſt the veſſell is taken for that which is conteined in the veſſell, as the cup, for the wine which is within the cup. Then the wine is called the Couenant or Teſtament, whereas indeede it is but the ſigne of the Teſtament, or rather of the blood of Chriſt, whereby the Teſtament was made: neither is it a vaine ſigne, though it be not all one with the thing that is repreſenteth.*

h *This word, that, ſheweth the excellencie of the Teſtament, and anſwereth to the place of Ieremie, Chap. 31. 31. where the new Teſtament is promiſed.*

♣ *Mat.26.21. marke 14,18. pſal.41,9.*

6 Chriſt ſheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treaſon.

i *That is, his practiſe, ſo vſe the Hebrewes to ſpeake, 2.Kings 14,19. Is not the hand of Ioab in this matter?*

7 Although the decree of Gods prouidence come neceſſarily to paſſe, yet it excuſeth not the fault of the inſtruments.

* *Matth.20,25. marke 10,42.*

8 The Paſtours are not called to rule, but to ſerue.

k *Haue great titles, for ſo it was the cuſtome to honour Princes with ſome great titles.*

9 Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdome. * *Mat.19,28* 10 Wee muſt alwayes thinke vpon the wait that Satan layeth for vs. ✲ *1.Pet.5,8.* l *To toſſe you and ſcatter you, and alſo to caſt you out.* 11 It is through the prayers of Chriſt, that the elect doe neuer vtterly fall away from the faith: and that for this cauſe, that they ſhould ſtirre vp one another. * *Mat.26, 34. marke 14, 39. iohn 13. 38.* 12 Chriſt ſheweth that faith differeth much from a vaine ſecuritie, in ſetting before vs the grieuous example of Peter. ✲ *Matth.10,9.* m *All this talke is by way of an allegorie, as if he ſayd, O my friends and fellow ſouldiers, you haue liued hitherto as it were in peace: but nowe there is a moſt ſharpe battell at hand to be fought, and therefore you muſt lay all other things aſide, and thinke vpon furniſhing your ſelues in armour. And what this armour is, he ſheweth by his owne example, when he prayed afterward in the garden, and reprooued Peter for ſtriking with the ſword.* ♣ *Eſai.53,12.* * *Matth.26,36. mar.14,32. iohn 18,1.*

✤ *Mat.26,14. marke 14,38.*

13 Chriſt hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curſe of God.

14 Prayers are a ſure ſuccour againſt the moſt perillous aſſaults of our enemies.

n *This agonie ſheweth that Chriſt ſtroue much, and was in great diſtreſſe: for Chriſt ſtroue not onely with the feares of death, as other men vſe to doe, for ſo many martyrs might ſeeme more conſtant then Chriſt, but with the fearefull iudgement of his angrie Father, which is the fearefulleſt thing in the world: and the matter was, for that he tooke the burden of all our ſinnes vpon himſelfe.*

o *Theſe doe not onely ſhew that Chriſt was true man, but other things alſo which the goodly haue to conſider of, wherin redemption of all mankind is conteined in the ſonne of God his debaſing himſelfe to the ſtate of a ſeruant: ſuch things as no man can ſufficiently declare.*

15 Men are vtterly ſluggiſh, euen in their greateſt dangers vntill Chriſt ſtirre them vp.

♣ *Mat.26,47. marke 14,43. iohn 18,3.*

16 Chriſt is willingly betrayed and taken, that by his obedience hee might deliuer vs, which were guiltie for the betraying of Gods glory.

17 That zeale which carieth vs out of the bounds of our vocation, pleaſeth not Chriſt.

18 Euen the very feare of them which tooke Chriſt, prooueth partly their euill conſcience, and partly alſo that all theſe things were done by Gods prouidence. p *The power that was giuen to darkeneſſe, to oppreſſe the light for a ſeaſon.* * *Mat.26,58.* 19 Wee haue to behold in Peter an example both of the fragilitie of mans nature, and of the ſingular goodneſſe of God towards his elect. * *Mat.26,58,59. mar.14,66. iohn 18,25.* ✲ *Mat.26,34. iohn 13,38.* 20 Chriſt bare the ſhame that was due to our ſinnes. * Matth.26,67. mar.14,65.

64 And when they had blindfolded him, they ſmote him on the face, and asked him, ſaying, Prophecie who it is that ſmote thee.

65 And many other things blaſphemouſly ſpake they againſt him.

66 ♣ [1] And aſſoone as it was day, the Elders of the people, and the hie Prieſtes and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Chriſt? tell vs. And he ſaid vnto them, If I tell you, ye will not beleeue it.

68 And if alſo I aske you, you will not anſwere me, nor let me goe.

69 Hereafter ſhall the Sonne of man ſit at the right hand of the power of God.

70 Then ſaid they all, Art thou then the Sonne of God? And he ſaid vnto them, Ye ſay, that I am.

71 Then ſaid they, What neede we any further witneſſe? for wee our ſelues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accuſeth before Pilate. 7 He is ſent to Herode. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes requeſt. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him. 43 The other is ſaued by faith. 45 He dieth. 53 He is buried.

THen [1] the whole multitude of them aroſe, and led him vnto Pilate.

2 And they began to accuſe him, ſaying, We haue found this man [a] peruerting the nation, ♣ and forbidding to pay tribute to Ceſar, ſaying, That he is Chriſt a King.

3 * And Pilate asked him, ſaying, Art thou the King of the Iewes? And he anſwered him, and ſaid, Thou ſayeſt it.

4 Then ſaid Pilate to the hie Prieſtes, and to the people, I finde no fault in this man.

5 But they were the more fierce, ſaying, Hee mooueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of [b] Herods iuriſdiction, hee ſent him to Herod, which was alſo at Hieruſalem in thoſe dayes.

8 And when Herod ſaw Ieſus, he was exceedingly glad: for hee was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſteth to haue ſeene ſome ſigne done by him.

9 Then queſtioned hee with him of many things: but he anſwered him nothing.

10 The hie Prieſtes alſo and Scribes ſtoode foorth and accuſed him vehemently.

11 And Herod with his [c] men of warre, deſpiſed him, and mocked him, and araied him in white, and ſent him againe to Pilate.

12 [3] And the ſame day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the high Prieſts, and the [d] rulers, and the people,

14 ♣ And ſaid vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him: and loe, nothing worthy of death is done of him.

♣ Matth.27,1. marke 15.1. iohn 18,28.

[1] Chriſt is wrongfully condemned of blaſphemie before the hie Prieſtes iudgement ſeate, that we might be quit before God from the blaſphemie which we deſerued.

[1] Chriſt, who is now readie to ſuffer for the ſedition, which we raiſed in this world, is firſt of all pronounced guiltles, that it might appeare that he ſuffered not for his own ſinnes (which were none) but for ours.

[a] *Corrupting the people, and leading them into errours.*

♣ *Matth.22,21. marke 12,17.*

* *Matth.27,11. marke 15,2. iohn 18,33.*

[2] Chriſt is a laughing ſtocke to princes, but to their great ſmart.

[b] *This was Herod Antipas the Tetrarch, in the time of whoſe gouernance, which was almoſt the ſpace of 22 yeeres, Iohn the Baptiſt preached and was put to death, and Ieſus Chriſt alſo died and roſe againe, and the Apoſtles began to preach, and diuers things were done at Hieruſalem almoſt ſeuen yeeres after Chriſts death. This Herod was ſent into baniſhment to Lions, about the ſecond yeere of Caius Caſar.*

[c] *Accompanied with his nobles and ſouldiers which followed him from Galile.*

[3] The hatred of godlineſſe ioyneth the wicked together.

[4] Chriſt is quit the ſecond time, euen of him of whom he is condemned, that it might appeare, how he being iuſt, redeemed vs which were vniuſt.

[d] *Thoſe whom the Iewes called the Sanhedrin.*

♣ *Matth.27,23. marke 15,14. iohn 18,34.*

16 [5] I will therefore chaſtiſe him, and let him looſe.

17 (For of neceſſitie hee muſt haue let one looſe vnto them at the feaſt.)

18 Then all the multitude cried at once, ſaying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine inſurrection made in the citie, and murther, was caſt in priſon.

20 Then Pilate ſpake againe to them, willing to let Ieſus looſe.

21 But they cryed, ſaying, Crucifie, crucifie him.

22 [6] And he ſaid vnto them the third time, But what euill hath hee done? I finde no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

23 But they were inſtant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Prieſts preuailed.

24 So Pilate gaue ſentence, that it ſhould be as they required.

25 And hee let looſe vnto them him that for inſurrection and murther was caſt into priſon, whom they deſired, and deliuered Ieſus to doe with him what they would.

26 ¶ ♣ [7] And as they ledde him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the croſſe, to beare it after Ieſus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Ieſus turned backe vnto them, and ſaid, Daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children.

29 For behold, the dayes will come, when men ſhall ſay, Bleſſed *are* the barren, and the wombes that neuer bare, and the pappes which neuer gaue ſucke.

30 Then ſhall they begin to ſay to the mountaines, ♣ Fall on vs: and to the hilles, Couer vs.

31 ✻ For if they doe theſe things to a [e] greene tree, what ſhall be done to the drie?

32 ✻ And there were two others, which were euill doers, led with him to be ſlaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 [10] Then ſaid Ieſus, Father, forgiue them: for they knowe not what they doe. And they parted his raiment, and caſt lots.

35 And the people ſtood, and beheld: and the rulers mocked him with them, ſaying, Hee ſaued others: let him ſaue himſelfe, if he be that Chriſt the [f] Choſen of God.

36 The ſouldiers alſo mocked him, and came and offered him vineger,

37 And ſaid, If thou be the King of the Iewes, ſaue thy ſelfe.

38 [11] And a ſuperſcription was alſo written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ [g] And [12] one of the euill doers, which were hanged, railed on him, ſaying, If thou be that Chriſt, ſaue thy ſelfe and vs.

40 But the other anſwered, and rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame condemnation?

[5] The wiſedome of the fleſh, of two euils chuſeth the leſſe, but God curſeth ſuch counſels.

[6] Chriſt is quit the third time, before he was condemned once, that it might appeare, how that our ſinnes were condemned in him.

♣ *Matth.27,32. marke 15,21.*

[7] An example of the outragiouſnes and diſorder of ſouldiers.

[8] The triumph of the wicked hath a moſt horrible end.

♣ *Iſai.2,19. hoſe.10,8. reuel.6,16.*

✻ *1 Pet.4,17.*

[e] *As if he ſaid, If they doe thus to me that am fruitfull, and alwayes flouriſhing, and who liue for euer by reaſon of my Godhead, what will they doe to you, that are vnfruitfull and voide of all liuely righteouſneſſe?*

✻ *Matth.27,38. marke 15,27. iohn 19,18.*

[9] Chriſt became accurſed for vs vpon the Croſſe, ſuffering the puniſhment which they deſerued that would be Gods.

[10] Chriſt in praying for his enemies, ſheweth that he is both the ſacrifice and the Prieſt.

[f] *Whom God loueth more then all others.*

[11] Pilate at vnwares is made a preacher of the kingdome of Chriſt.

[g] *Therefore either we muſt take that ſpoken by Synecdoche which Matthew ſaith, or that both of them mocked Chriſt. But one of them at the length ouercome with the great patience of God, brake foorth into that confeſſion worthy all memorie.*

[12] Chriſt in the midſt of the humbling of himſelfe vpon the croſſe, ſheweth indeede that he hath both power of life to ſaue the beleeuers, and of death to reuenge the rebellious.

41 We are in deede righteouſly *here*: for we receiue things worthy of that we haue done: but this man hath done nothing [h] amiſſe.

42 And hee ſaid vnto Ieſus, Lord, remember me, when thou commeſt into thy kingdome.

43 Then Ieſus ſaid vnto him, Verely I ſay vnto thee, to day ſhalt thou be with me in [i] Paradiſe.

44 ¶ [13] And it was about the ſixt houre: and there was a darkeneſſe ouer all the land, vntill the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Ieſus cried with a loud voyce, and ſaid, ✣ Father, into thine handes I commend my ſpirit. And when he thus had ſaid, he gaue vp the ghoſt.

47 ¶ [15] Now when the Centurion ſawe what was done, he glorified God, ſaying, Of a ſuretie this man was iuſt.

48 And all the people that came together to that ſight, beholding the things which were done: ſmote their breaſts, and returned.

49 [16] And all his acquaintance ſtood a farre off, and the women that followed him from Galile, beholding theſe things.

50 ¶ ✣ [17] And beholde, there was a man named Ioſeph, which was a counſeller, a good man and a iuſt.

51 Hee did not conſent to the counſell and deede of them, *vvhich vvas* of Arimathea, a citie of the Iewes: who alſo himſelfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Ieſus.

53 And tooke it downe, and wrapped it in a linnen cloath, and laide it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 [18] And the women alſo that followed after, which came with him from Galile, beheld the ſepulchre, and how his body was laid.

56 And they returned and prepared odours, and oyntments, and reſteth the Sabbath *day* according to the commandement.

h *More then he ought.*

i *God made the viſible paradiſe to the Eaſt part of the world: but that which we behold with the eyes of our minde is the place of euerlaſting ioy and ſaluation through the goodneſſe and mercy of God, a moſt pleaſant reſt of the ſoules of the godly, and moſt quiet and ioyfull dwelling.*

13 Chriſt being euen at the point of death, ſheweth himſelfe to be God almightie, euen to the blind.

14 Chriſt entreth ſtoutly into the very darkeneſſe of death, for to ouercome death euen within his moſt ſecret places.

✣ *Pſal. 31, 6.*

15 Chriſt cauſeth his very enemies to giue honorable witneſſe on his ſide, ſo oft as it pleaſeth him.

16 Chriſt gathereth together, and defendeth his little flocke in the midſt of the tormentours.

✣ *Mat. 27, 57 mar. 15, 43. iohn 19, 38.*

17 Chriſt through his famous buriall, confirmeth the trueth both of his death, and reſurrection, by the plaine and euident witneſſe of Pilate.

k *Word for word, dawning, as now beginning, for the light of the former day drewe towarde the going downe, and that was the day of preparation for the feaſt which was to be kept the day following.*

18 Chriſt being ſet vpon by the deuill and all his inſtruments, and being euen, in deaths mouth, ſetteth weake women in his foreward, minding ſtraightwayes to triumph ouer thoſe terrible enemies without any great endeuour.

CHAP. XXIV.

The women come to the ſepulchre. 9 They report that which they heard of the Angels, vnto the Apoſtles. 13 Chriſt doth accompanie two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 He offereth himſelfe to his Apoſtles to be handled. 49 He promiſeth the holy Ghoſt. 51 He is caried vp into heauen.

NOw the * [1] firſt *day* of the weeke [a] earely in the morning, they came vnto the ſepulchre, and brought the odours which they had prepared, and certaine *vvomen* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And went in, but found not the body of the Lord Ieſus.

4 And it came to paſſe, that as they were amaſed thereat, behold, two men ſuddenly ſtood by them in ſhining veſtures.

5 And as they were afraid, and bowed downe their faces in the earth, they ſaid to them, Why ſeeke ye him that liueth among the dead?

* Marke 16, 2. iohn 20, 1.

1 Poore ſilly women, euen beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpition either of deceit or violence.

a *Very earely as Marke ſaith, or as Iohn ſaith, while it was yet darke, that is, when it was yet ſcarce the dawning of the day.*

6 He is not here, but is riſen: remember ✣ how he ſpake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man muſt be deliuered into the hands of ſinfull men, and be crucified, and the third day riſe againe.

8 And they remembred his words.

9 [2] And returned from the ſepulchre, and told all theſe things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the *mother* of Iames, and other women with them which told theſe things vnto the Apoſtles.

11 But their words ſeemed vnto them as a fained thing, neither beleeued they them.

12 ✣ [3] Then aroſe Peter and ran vnto the ſepulchre, and [b] looked in and ſaw the linen cloathes layd by themſelues, and departed wondering in himſelfe at that which was come to paſſe.

13 ¶ * [4] And behold two of them went that ſame day to a towne which was from Hieruſalem about threeſcore furlongs, called Emmaus.

14 And they talked together of all theſe things that were done.

15 And it came to paſſe, as they communed together, and reaſoned, that Ieſus himſelfe drewe neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he ſaid vnto them, What maner of communications are theſe that ye haue one to another as ye walke and are ſad?

18 And [d] the one (named Cleopas) anſwered and ſaide vnto him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowen the things which are come to paſſe therein in theſe dayes?

19 And he ſaid vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people.

20 [5] And how the hie Prieſtes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we truſted that it had beene hee that ſhould haue deliuered Iſrael, and as touching all theſe things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto the ſepulchre.

23 And when they found not his bodie, they came, ſaying, that they had alſo ſeene a viſion of Angels, which ſaid, that he was aliue.

24 Therefore certaine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſaid, but him they ſaw not.

25 Then hee ſayde vnto them, O fooles and ſlowe of heart to beleeue all that the Prophets haue ſpoken!

26 Ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?

27 And he began at Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *vvritten* of him.

28 And they drewe neere vnto the towne, which they went to, but he made as though hee would haue gone further.

29 But they conſtrained him, ſaying, Abide with vs, for it is towards night, and the day is farre ſpent. So he went in to tary with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, and bleſſed, and

brake

✣ *Chap. 9, 22. matth. 17, 23. marke 9, 31.*

2 The cowardly and daſtardly minde of the diſciples is vpbraided by the ſtout courage of women, (ſo wrought by Gods great mercie) to ſhew that the kingdome of God conſiſteth in an extraordinarie power.

✣ Iohn 20, 6.

3 Chriſt vſeth the incredulitie of his diſciples, to the fuller ſetting forth of the trueth of his reſurrection, leaſt they ſhould ſeeme to haue beleeued that too lightly, which they preached afterward to all the world.

b *As it were holding downe his head, and bowing his necke, looked diligently in.*

* *Marke 16, 12.*

4 The reſurrection is prooued by two other witneſſes, which ſaw it, and that it was no forged thing framed of purpoſe in their owne braines, all the circumſtances doe declare.

c *Were holden backe and ſtayed, God ſo appointing it, no doubt: and therefore his body was not inuiſible, but their eyes were dimmed.*

d *Some of the old fathers thinke that the other diſciple was this our Euangeliſt, but Epiphanius writing againſt the Saturnilians, ſaith it was Nathanael, but all theſe are vncertainties.*

5 It appeareth by the conuerting of the forewarnings of the Prophets, that all thoſe things are true and certaine, which the Euangeliſts haue put downe in writing of Chriſt.

brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was [e] no more ſeene of them.

32 And they ſaid betweene themſelues, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Hieruſalem, and founde the eleuen gathered together, and them that were with them.

34 Which ſaid, The Lord is riſen indeede, and hath appeared to Simon.

35 Then they tolde what things *vvere* done in the way, and how he was known of them in [f] breaking of bread.

36 ¶ ✝ [6] And as they ſpake theſe things, Ieſus himſelfe ſtood in the mids of them, and ſaid vnto them, Peace *be* to you.

37 But they were abaſhed and afraid, ſuppoſing that they hath ſeene a ſpirit.

38 Then he ſaid vnto them, Why are ye troubled? and wherfore do [g] doubts ariſe in your hearts?

39 Behold mine hands and my feet: for it is I my ſelfe: handle me, and ſee: for a ſpirit hath not fleſh and bones, as yee ſee me haue.

40 And when he had thus ſpoken, hee ſhewed them *his* hands and feet.

41 And while they yet beleeued not for ioy, and wondered, hee ſaid vnto them, Haue yee here any meat?

[e] *Suddenly taken away, and therefore we may not imagine that he was there in ſuch a bodie as could not be ſeene, but beleeue indeed that he changed his place.*

[f] *When he brake bread, which that people vſed, as the Iewes vſe yet at this day at the beginning of their meales, and ſay a prayer.*

✝ *Marke 16,14. iohn 20,19.*

6 The Lord himſelfe ſheweth by certaine and neceſſarie ſignes, that he was riſen againe, and that in the ſame bodie which hee tooke vpon him.

[g] *Diuers and doubtfull thoughts which fall oft into mens heads, when any ſtrange thing falleth out, whereof there is no great likelyhood.*

42 And they gaue him a piece of a broyled fiſh, and of an hony combe.

43 And he tooke it, and did eate before them.

44 [7] And hee ſaide vnto them, Theſe are the wordes, which I ſpake vnto you while I was yet with you, that all muſt be fulfilled which are written of mee in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened hee their vnderſtanding, that they might vnderſtand the Scriptures.

46 And ſaid vnto them, Thus is it written, and thus it behoued Chriſt to ſuffer, and to riſe againe from the dead the third day,

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, [h] beginning at Hieruſalem.

48 Now ye are witneſſes of theſe things.

49 And beholde, I doe ſend the ✝ promiſe of my Father vpon you: but tarie yee in the citie of Hieruſalem, [i] vntill ye be endued with power from on high.

50 [8] Afterward he led them out into Bethania, and lift vp his hands, and bleſſed them.

51 And it came to paſſe, that as hee bleſſed them, ✝ hee departed from them, and was caried vp into heauen.

52 And they worſhipped him, and returned to Hieruſalem with great ioy,

53 And were continually in the Temple, praiſing, and lauding God. Amen.

7 The preaching of the Goſpell, which was promiſed to the Prophets and performed in his time, is committed vnto the Apoſtles: the ſumme whereof, is repentance and remiſſion of ſins.

[h] *The Apoſtles who are the preachers of the Goſpel beginning at Hieruſalem.*

✝ *Iohn 15,26. Acts 1,4.*

[i] *Vntill the holy Ghoſt come downe from heauen vpon you.*

8 Chriſt aſcendeth into heauen, and departing bodily from his diſciples, filleth their hearts with the holy Ghoſt.

✝ *Marke 16,19. acts 1,9.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO IOHN.

CHAP. I.

That Worde begotten of God before all worldes, 2 and which was euer with the Father, 14 is made man. 6,7 For what end Iohn was ſent from God. 16 His preaching of Chriſtes office. 19,20 The record that he bare giuen out vnto the Prieſtes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN [1] the [a] beginning [b] was [c] that Word, and that Word was [d] with God, and that [e] Word was God.

2 This ſame was in the beginning with God.

3 ✝ [2] All [f] things were made by it, and [g] without it [h] was made nothing that was made.

4 [i] In it [k] was life, and that life was [l] the light of men.

5 [3] And that light ſhineth in the wilderneſſe, and the darkeneſſe [m] comprehendeth it not.

6 ¶ ✝ [4] There was a man ſent from God, whoſe name *vvas* Iohn.

7 *This* ſame came for a witneſſe, to beare witneſſe of that light, that all men [n] through him might beleeue.

8 Hee was not [o] that light, but *vvas ſent* to beare witneſſe of that light.

9 [5] This was [p] that true light, which lighteth euery man that commeth into the world.

10 [q] Hee was in the world, and the worlde was * made by him: and the world knew him not.

11 He came [r] vnto his owne, and his owne receiued him not.

12 [6] But as many as receiued him, to them hee gaue [ſ] prerogatiue to be the ſonnes of God, *euen* to them that beleeue in his Name,

13 Which are borne not of blood, nor of the [t] will of the fleſh, nor of the will of man, but of God.

1 The Sonne of God is of one, and the ſelfe ſame eternitie or euerlaſtingneſſe, and of one and the ſelfe-ſame eſſence or nature, with the Father.

3 The light of men is turned into darkneſſe, but yet ſo that there is clearenes ynough to make them without excuſe.

[m] *They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not ſo much as acknowledge him.*

✝ *Matth. 3,1. marke 1,4. luke 3,2.*

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[a] *From his beginning, as the Euangeliſt ſaith, 1. epiſtle 1,1. as though he ſaid, that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore hee was before the beginning of all things.* [b] *Had his being.* [c] *This word, That, pointeth out vnto vs a peculiar and choiſe thing aboue all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwiſe alſo are called the word of God.* [d] *This word (With) putteth out the diſtinction of perſons to vs.* [e] *This worde (Word) is the firſt in order in the ſentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the ſame which the learned call (Predicatum.)* ✝ *Col. 1,16.* 2 The ſonne of God declareth that ſame his euerlaſting Godhead, both by the creating of all things, and alſo by the preſeruing of them, and eſpecially by the excellent gifts of reaſon and vnderſtanding, wherewith he that beautified man aboue all other creatures. [f] *Pauls expoundeth this place, Coloſſ. 1,15. and 16 verſes.* [g] *That is, as the Father did worke, ſo did the Sonne worke with him: for he was fellow worker with him.* [h] *Of all thoſe things which were made, nothing was made without him.* [i] *That is, by him: and it is ſpoken after the manner of the Hebrewes, meaning thereby that by his force and working power all life commeth to the world.* [k] *To wit, euen then, when all things are made by him, for els he would haue ſaid, Life is in him, and not life was.* [l] *That force of reaſon and vnderſtanding, which is kindled in our mindes to knowledge him, the authour of ſo great a benefite.*

4 There is another more full manifeſtation of the Sonne of God, to the conſideration whereof men are in good time ſtirred vp, euen by Iohns voice, who is as it were the herault of Chriſt. [n] *Through Iohn.* [o] *That light which we ſpake of, to wit, Chriſt, who onely can lighten our darkeneſſe.* 5 When as the Sonne of God ſawe, that man did not acknowledge him by his workes, although they were endued with vnderſtanding (which hee had giuen to them all) hee exhibited himſelfe vnto his people to be ſeene of them with their corporall eyes: yet neither ſo did they acknowledge him, nor receiue him. [p] *Who onely and properly deſerueth to be called the light, for he ſhineth of himſelfe and borroweth light of none.* [q] *That perſon of the Word, was made manifeſt euen at that time when the worlde was made.* * *Hebr. 11,3.* [r] *The Word ſhewed himſelfe againe, when he came in the fleſh.* 6 The Sonne being ſhut out of the moſt of his people, and acknowledged but of a fewe, doth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is to bee the ſonnes of God. [ſ] *He vouchſafed to giue them this prerogatiue to take them to be his children.* [t] *Of that groſſe and corrupt nature of man, which is throughout the Scriptures ſet as enemie to the Spirit.*

14 ✝ 7

14 ✤ [7] And that Worde was made [u] fleſh, and [x] dwelt among vs, (and wee ✤ ſawe the [y] glorie thereof, [z] as the glorie of the onely begotten *Sonne* of the Father) [a] full of grace and trueth.

15 ¶ [8] Iohn bare witneſſe of him, and cryed, ſaying, This was he of whom I ſaid, He that commeth [b] after me, was [c] before me: for he was better then I.

16 ∵ [9] And of his fulneſſe haue all we receiued, and [d] grace for grace.

17 For the Law was giuen by Moſes, but grace and trueth came by Ieſus Chriſt.

18 [10] ✱ No man hath ſeene God at any time: that onely begotten Sonne, which is in the [e] boſome of the Father, he hath [f] declared him.

19 ¶ [11] Then this is the record of Iohn, when the Iewes ſent Prieſts and Leuites from Hieruſalem to aske him, Who art thou?

20 And hee [g] confeſſed and [h] denyed not, and ſaid plainly, I ✱ am not that Chriſt.

21 And they asked him, What then? Art thou Elias? And he ſaid, [i] I am not. Art thou [k] that Prophet? And he anſwered, No.

22 Then ſaide they vnto him, Who art thou, that wee may giue anſwere to them that ſent vs? What ſayeſt thou of thy ſelfe?

23 He ſaid, I * am the voice of him that cryeth in the wilderneſſe, Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias.

24 [12] Now they which were ſent, were of the Phariſes.

25 And they asked him, and ſaide vnto him, [l] Why baptizeſt thou then, if thou be not that Chriſt, neither Elias, nor that Prophet?

26 Iohn anſwered them, ſaying, I baptize with water: but there is one [m] among you, whom yee know not.

27 ✤ Hee it is that commeth after me, which was before me, whoſe ſhoe latchet I am not worthy to vnlooſe.

28 Theſe things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ [13] The next day Iohn ſeeth Ieſus comming vnto him, and ſayeth, Beholde [n] that Lambe of God, which [o] taketh away the [p] ſinne of the world.

30 This is he of whom I ſaid, After me commeth a man, which was before me: for he was better then I.

31 And [q] I knewe him not, but becauſe hee ſhould be declared to Iſrael, therefore am I come, baptizing with water.

32 [14] So Iohn bare recorde, ſaying, I behelde ✤ that Spirite come downe from heauen, like a doue, and it aboade vpon him,

33 And I knewe him not: but he that ſent me to baptize with water, hee ſaide vnto mee, Vpon whom thou ſhalt ſee that Spirit come downe, and tary ſtill on him, that is hee which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is [r] that Sonne of God.

35 ¶ [15] The next day, Iohn ſtood againe, and two of his diſciples.

36 [16] And he beheld Ieſus walking by, and ſaid, Behold that Lambe of God.

37 [17] And the two diſciples heard him ſpeake, and followed Ieſus.

38 Then Ieſus turned about, and ſaw them follow, and ſaide vnto them, What ſeeke yee? And they ſaid vnto him, Rabbi, (which is to ſay by interpretation, Maſter) [ſ] where dwelleſt thou?

39 Hee ſaide vnto them, Come, and ſee. They came and ſaw where he dwelt, and aboade with him that day: for it was about the [t] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The ſame found his brother Simon firſt, and ſaid vnto him, We haue found that Meſſias which is by interpretation, that [u] Chriſt.

42 And hee brought him to Ieſus. And Ieſus beheld him, and ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation a ſtone.

43 ¶ The day following, Ieſus would goe into Galile, and found Philip, and ſaid vnto him, Follow me.

44 Now Philip was of Bethſaida, the citie of Andrew and Peter.

45 [18] Philip founde Nathanael, and ſayde vnto him, Wee haue founde him of whome ∵ Moſes did write in the Law, and the ✱ Prophets, Ieſus that Sonne of Ioſeph, that was of Nazareth.

✤ *Matth.1,16.*

[7] That Sonne, who is God from euerlaſting, tooke vpon him mans nature, that one and the ſelfe ſame might be both God and man, which manifeſtly appeared to many witneſſes, that ſaw him amongſt whom he was conuerſant, and vnto whome by ſure and vndoubted arguments he ſhewed both his natures.

[u] *That is, man: ſo that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to ſay, a true body, and a true ſoule.*

[x] *For a ſeaſon, and when that was ended, he went vp into heauen: for the word which he vſeth, is taken from tents: and yet notwithſtanding, his abſence from vs in body is not ſuch, but that he is alwayes preſent with vs, though not in fleſh, yet by the vertue of his ſpirit.*

✤ *Matth.17,2. 2.pet.1,17.*

[y] *The glory which he ſpeaketh of here, is that manifeſtation of Chriſt his maieſtie, which was as it were layd open before our eyes when the Sonne of God appeared in fleſh.* [z] *This word (as) doeth not in this place betoken a likeneſſe, but the trueth of the matter, for his meaning is this, that we ſaw ſuch a glorie, as beſeemed and was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the world.* [a] *Hee was not onely a partaker of grace and trueth, but was full of the very ſubſtance of grace and trueth.* [8] Iohn is a faithfull witneſſe of the excellencie of Chriſt. [b] *That is, Hee before whome I am ſent to prepare him the way: ſo that theſe words are referred to the time of his calling, and not of his age, for Iohn was ſixe moneths older then he.* [c] *This ſentence hath in it a turning of the reaſon as we call it, as who would ſay, a ſetting of that firſt which ſhould be laſt, and that laſt which ſhould be firſt: for in plaine ſpeach this it is: He that cometh after me, is better then I am, for he was before me. The like kind of turning the reaſon we find in Luke 7,47. many ſinnes are forgiuen her, becauſe ſhee loued much, which is thus much to ſay, ſhe loued much, becauſe many ſinnes are forgiuen her.* ∵ *Coloſſ. 1,19. and 2,9.* [9] Chriſt is the moſt plentifull fountaine of all goodneſſe, but then he powred out his gifts moſt bountifully, when as he exhibited and ſhewed himſelfe to the world. [d] That is grace vpon grace, as a man would ſay graces heaped one vpon another. [10] The true knowledge of God proceedeth onely from Ieſus Chriſt. ✱ 1. Tim. 6,16. 1. iohn 4,12. [e] Who is neereſt to his Father, not onely in reſpect of his loue towards him, but by the bond of nature, and for that vnion or oneneſſe that is betweene them, whereby the Father and the Sonne are one. [f] Reuealed him, and ſhewed him vnto vs, whereas before he was hid vnder the ſhadowes of the Lawe, ſo that the quickneſſe of the ſight of our mindes was not able to perceiued him: for whoſoeuer ſeeth him, ſeeth the Father alſo. [11] Iohn is neither the Meſſias, nor like to any of the other Prophets, but is the herault of Chriſt, who is now preſent. [g] He did acknowledge him, and ſpake of him plainely and openly. [h] This rehearſing of one and the ſelfe ſame thing, though in diuers words, is vſed much of the Hebrewes, and it hath great force: for they vſe to ſpeake one thing twiſe, to ſet it out more certainely and plainely. ✱ Acts 13,25. [i] The Iewes thought that Elias ſhoulde come againe before the dayes of Meſſias, and they tooke the ground of that their opinion out of Malac. 4, 5. which place is to be vnderſtood of Iohn, Matth. 11, 14. And yet Iohn denieth that he is Elias, anſwering them in deed according as they meant. [k] They enquire of ſome great Prophet, and not of Chriſt, for Iohn denied before, that he is Chriſt, for they thought that ſome great Prophet ſhould be ſent like vnto Moſes, wreſting to that purpoſe that place of Deut. 18, 15. which is to be vnderſtood of all the companie of the Prophets and miniſters, which haue beene and ſhall be to the ende, and eſpecially of Chriſt, who is the head of all Prophets. * Iſai. 40, 3. matth. 3, 3. luke 3, 4. [12] Chriſt is the authour of baptiſme, and not Iohn: and therefore the force thereof conſiſteth not in Iohn, who is the miniſter, but wholy in Chriſt the Lord. [l] Hereby we may prooue that the Iewes knew there ſhould be ſome change in religion vnder Meſſias. [m] Whom all the world ſeeth not, and is euen amongſt you.

✤ *Mat.3,11. marke 1,7. luke 3,16. acts 1,5. and 11,16. and 19,4.*

[13] The bodie and trueth of all the ſacrifices of the Law, to make ſatisfaction for the ſinne of the world, is in Chriſt.

[n] *This word (That) which is added, hath great force in it, not onely to ſet forth the worthineſſe of Chriſt, and ſo to ſeparate him from the Lambe which was a figure of him, and from all other ſacrifices of the Law, but alſo to bring into our mind the Prophecies of Eſay and others.*

[o] *This word of the preſent time ſignifieth a continuall act, for the Lambe hath this vertue proper vnto him, and for euer, to take away the ſinnes of the world.*

[p] That is, that root of ſinnes, to wit, our corruption, and ſo conſequently, the fruits of ſinne, which are commonly called in the plurall number ſinnes.

[q] I neuer knew him by face before.

[14] Chriſt is prooued to be the Sonne of God, by the comming downe of the holy Ghoſt, by the Fathers voice, and by Iohns teſtimonie.

✤ *Mat.3,16. marke 1,10. luke 3,22.*

[r] This word (That) pointeth out vnto vs ſome excellent thing, and maketh a difference betweene Chriſt and other, whome Moſes and the Prophets commonly call the ſonnes of God, or the ſonnes of the moſt high. [15] Iohn gathered diſciples, not to himſelue, but to Chriſt. [16] Chriſt is ſet before vs to followe not as a vaine ſhadowe, but as our Mediatour. [17] In this firſt gathering of the diſciples wee haue ſhewed vnto vs, that the beginning of ſaluation is from God, who calleth vs vnto his Sonne by the miniſterie of his ſeruants: whome (ſo preuenting vs) wee muſt alſo heare, and followe him home, that beeing inſtructed by him, wee may alſo inſtruct others. [ſ] Where is thy lodging? [t] The night grew on. [u] That is, anoynted, and King after the manner of the Iewiſh people. [18] The good endeuours euen of the vnlearned, God doeth ſo allowe, that he maketh them maſters to the learned. ∵ Geneſ. 49. 10. deut. 18,18. ✱ Iſai. 4,2. and 40,10. and 45,8. iere. 23,5. and 33, 14. ezech. 34. 43. and 37,24. Dan. 9,24.

46 [19] Then Nathanael ſayd vnto him, Can there any good thing come out of Nazareth? Philip ſaid to him, Come, and ſee.

47 [20] Ieſus ſawe Nathanael comming to him, and ſaid of him, Behold indeede an Iſraelite, in whom is no guile.

48 [21] Nathanael ſaid vnto him, Whence kneweſt thou me? Ieſus anſwered, and ſaid vnto him, Before that Philip called thee, when thou waſt vnder the fightree, I ſaw thee.

49 Nathanael anſwered, and ſaid vnto him, Rabbi, thou art that Sonne of God: thou art that King of Iſrael.

50 Ieſus anſwered, and ſaid vnto him, Becauſe I ſaid vnto thee, I ſawe thee vnder the figge tree, beleeueſt thou? thou ſhalt ſee greater things then theſe.

51 And he ſaid vnto him, Verely, verely, I ſay vnto you, Hereafter ſhall ye ſee heauen open, and the Angels of God ✠ [x] aſcending, and deſcending vpon that Sonne of man.

19 We muſt eſpecially take heede of falſe preſumptions, which ſhut vp againſt vs the entrance to Chriſt.

20 Simple vprightneſſe diſcerneth the true Iſraelites from the falſe.

21 The ende of miracles is to ſet before vs Chriſt the Almighty, and alſo the onely authour of our ſaluation, that we may apprehend him by faith.

✠ *Gen. 28,12.*

x *By theſe wordes, the power of God is ſignified which ſhould appeare in his miniſterie by the angels ſeruing him as the head of the Church.*

CHAP. II.

1 *Chriſt turneth water into Wine,* 11 *which was the beginning of his miracles.* 12 *He goeth downe to Capernaum:* 13 *from thence he goeth vp to Hieruſalem,* 15 *and caſteth the merchandiſe out of the Temple.* 19 *He foretelleth that the Temple, that is, his body ſhall be deſtroyed of the Iewes.* 23 *Many beleeue in him, ſeeing the miracles which he did.*

AND [1] the [a] third day, was there a mariage in Cana *a tovvne* of Galile, and the mother of Ieſus was there.

2 And Ieſus was called alſo, and his diſciples vnto the mariage.

3 [a] Now when the wine failed, the mother of Ieſus ſayd vnto him, They haue no wine.

4 Ieſus ſayd vnto her, Woman, what haue I to doe with thee? mine [b] houre is not yet come.

5 His mother ſayd vnto the ſeruants, Whatſoeuer he ſayth vnto you, doe it.

6 And there were ſet there, ſixe [c] waterpots of ſtone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Ieſus ſayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he ſayd vnto them, Draw out now, and beare vnto the gouernour of the feaſt. So they bare it.

9 Now when the gouernour of the feaſt had taſted the water that was made wine, (for hee knew not whence it was, but the ſeruants, which drew the water, knew) the gouernour of the feaſt called the bridegrome,

10 And ſayd vnto him, All men at the beginning ſet foorth good wine, and when men haue [e] well drunke, then that which is worſe: *but* thou haſt kept backe the good wine vntill now.

11 This beginning of miracles did Ieſus in Cana *a tovvne* of Galile, and ſhewed forth his glorie: and his diſciples beleeued on him.

12 After that, he went downe into Capernaum, he and his mother, and his [f] brethren, and his diſciples: but they continued not many dayes there.

13 [3] For the Iewes Paſſeouer was at hand. Therefore Ieſus went vp to Hieruſalem.

14 [4] And hee found in the Temple thoſe that ſold oxen, and ſheepe, and doues, and changers of money ſitting *there.*

15 Then hee made a ſcourge of ſmall cordes, and draue them all out of the Temple with the ſheepe and oxen, and powred out the changers money, and ouerthrew their tables,

16 And ſaid vnto them that ſold doues, Take theſe things hence: make not my fathers houſe, an houſe of marchandiſe.

17 And his diſciples remembred, that it was written, ✠ The [g] zeale of thine houſe hath eaten me vp.

18 [5] Then anſwered the Iewes, and ſayd vnto him, What [h] ſigne ſheweſt thou vnto vs, that thou doeſt theſe things?

19 Ieſus anſwered and ſaid vnto them, ✠ Deſtroy this Temple, and in three dayes I will rayſe it vp againe.

20 Then ſaid the Iewes, Fourtie and ſixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he ſpake of the [i] temple of his body.

22 As ſoone therefore as hee was riſen from the dead, his diſciples remembred that he thus ſaid vnto them: and they beleeued the Scriptures, and the word which Ieſus had ſaid.

23 Nowe when hee was at Hieruſalem at the Paſſeouer in the feaſt, many beleeued in his Name, when they ſaw his miracles which he did.

24 [6] But Ieſus did not commit himſelfe vnto them, becauſe he knew them all.

25 [7] And had no neede that any ſhould teſtifie of man, for he knew what was in man.

1 Chriſt declaring openly in an aſſembly by a notable miracle, that hee hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his ſpirituall and ſauing vertue and power.

a *After the talke which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galile.*

a Chriſt is carefull enough of our ſaluation, and therefore hath no neede of others to put him in mind of it.

b *Mine appointed time.*

c *Theſe were veſſels appointed for water, where in they waſhed themſelues.*

d *Euery firkin conteined an hundred pound, at twelue ounces the pound: Whereby we gather that Chriſt helpe them with a thouſand and eight hundred pounds of wine.*

e *Word for word, are drunken. Now this ſpeech, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but ſignifieth ſometime ſuch ſtore, and plentifull vſe of wine, as doth not paſſe meaſure, as Gen. 43,34.*

f *That is, his couſins.*

3 Chriſt being made ſubiect to the Lawe for vs, ſatiſfieth the Law of the Paſſeouer.

4 Chriſt being ordained to purge the Church, doeth with great zeale begin his office both of Prieſt and Prophet.

✠ *Pſal. 69,9.*

g *Zeale in this place is taken for a wrathfull indignation and diſpleaſure of the minde, conceiued of ſome naughtie and euill dealing towards them whom we loue well.*

5 Againſt them which ſo binde God to an ordinarie calling which they themſelues moſt ſhamefully abuſe, that they will not admit an extraordinarie, which God confirmeth from heauen, (and they although in vaine would haue it extinguiſhed) vnleſſe it be ſealed with outward and bodily miracles.

h *With what miracle doeſt thou confirme it, that we may ſee that heauenly power and vertue, which giueth thee authoritie to ſpeake and doe thus?*

✠ *Mat. 26,61. and 27,40. mar. 14,58. and 15,29.*

i *That is, of his bodie.*

6 It is not good crediting them, which ſtand onely vpon miracles.

7 Chriſt is the ſearcher of hearts, and therefore true God.

CHAP. III.

1 *Chriſt teacheth Nicodemus the very principles of Chriſtian regeneration.* 14 *The ſerpent in the wildernes.* 23 *Iohn baptizeth,* 27 *and teacheth his, that he is not Chriſt.*

THere [1] was nowe a man of the Phariſes, named Nicodemus, a [a] ruler of the Iewes.

2 This *man* came to Ieſus by night, and ſayd vnto him, Rabbi, wee knowe that thou art a [b] teacher come from God, for no man could doe theſe miracles that thou doeſt, [c] except God were with him.

3 [2] Ieſus anſwered and ſaid vnto him, Verely verely I ſay vnto thee, Except a man be borne againe, he cannot [d] ſee the [e] kingdome of God.

4 Nicodemus ſaid vnto him, How [f] can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Ieſus anſwered, Verely, verely I ſay vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the fleſh, is [g] fleſh: and that that is borne of the Spirit, is ſpirit.

7 Maruaile not that I ſaid to thee, Ye muſt be borne againe.

8 The winde bloweth where it [h] liſteth, and

1 There are none ſometimes more vnlearned, then the learned: but as well the learned as the vnlearned muſt deſire wiſdome of Chriſt onely.

a *A man of great eſtimation, and a ruler amongſt the Iewes.*

b *We know that thou art ſent from God to teach vs.*

c *But he in whom ſome part of the excellencie of God appeareth. And if Nicodemus had knowen Chriſt aright, he would not only haue ſaid that God was with him, but in him: as Paul doeth, 2. Cor. 1,19.*

2 The beginning of Chriſtianitie conſiſteth in this, that we know our ſelues not only to be corrupt in part, but to be wholly dead in ſinne: ſo that our nature hath need to be created a new, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were firſt created.

d *That is, go in, or enter, as hee expounded himſelfe afterward, verſ. 5.*

e *The Church: for Chriſt ſheweth in this place, how we come to be citizens, and to haue ought to doe in the citie of God.*

f *How can I that am old, be borne againe? for he anſwereth, as if Chriſt his wordes belonged to none but to him.*

g *That is, fleſhly, to wit, wholly vncleane and vnder the wrath of God: and therefore this word (Fleſh) ſignifieth the corrupt nature of man: contrarie to which is the Spirit, that is, the man ingrafted into Chriſt through the grace of the holy Ghoſt, whoſe nature is euerlaſting and immortall, though the ſtrife of the fleſh remaineth.*

h *With free and wandring blaſts, as it liſteth.*

thou heareſt the ſound thereof, but canſt not tell whence it commeſt, and whither it goeth; ſo is euery man that is borne of the Spirit.

9 [3] Nicodemus anſwered, and ſayd vnto him, How can theſe things be?

10 Ieſus anſwered, and ſayd vnto him, Art thou a teacher of Iſrael, and knoweſt not theſe things?

11 Verely, verely I ſay vnto thee, We ſpeake that we know, and teſtifie that we haue ſeene: but ye receiue not our [i] witneſſe.

12 If when I tell you earthly things, ye beleeue not, how ſhould ye beleeue, If I ſhall tell you of heauenly things?

13 For no [k] man [l] aſcendeth vp to heauen, but he that had deſcended from heauen, [m] that Sonne of man which [n] is in heauen.

14 ✤ And as Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt that Sonne of man be lift vp,

15 That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.

16 ⸸ [5] For God ſo loueth the world, that hee hath giuen his onely begotten Sonne, that whoſoeuer beleeueth [o] in him, ſhould not periſh, but haue euerlaſting life.

17 * [6] For God ſent not his Sonne into the world, that he ſhould [p] condemne the world, but that the [q] world through him might be ſaued

18 He that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, becauſe hee hath not beleeued in the Name of that onely begotten Sonne of God.

19 ✱ [7] And this is the [r] condemnation, that that light came into the world, and men loued darkeneſſe rather then that light, becauſe their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, leaſt his deedes ſhould be reprooued.

21 But he that [ſ] doth trueth, commeth to the light, that his deedes might be made manifeſt, that they are wrought [t] according to God.

22 ¶ After theſe things came Ieſus, and his diſciples into the land of Iudea, and there taried with them, and ❋ baptized.

23 And Iohn alſo baptized in Enon beſides Salem, becauſe there was much water there: and they came and were baptized.

24 For Iohn was not yet caſt into priſon.

25 [8] Then there aroſe a queſtion betweene Iohns diſciples and the Iewes, about purifying.

26 And they came vnto Iohn, and ſaid vnto him, Rabbi, he that was with thee beyond Iorden, to whom * thou bareſt witneſſe, behold, he baptizeth, and all men come to him.

[3] The ſecret myſterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Chriſt onely, becauſe that he is both God on earth, and man in heauen, that is to ſay, in ſuch ſort man, that hee is God alſo, and therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is maniſeſt vnto vs.

[i] *You handle doubtfull things, and ſuch as you haue no certaine author for, and yet men beleeue you: but I teach theſe things that are of a trueth and wel knowen, & you beleeue me not.*

[k] *Onely Chriſt can teach vs heauenly things for no man aſcendeth, &c*

[l] *That is, hath any ſpirituall light and vnderſtanding, or euer had, but onely that Sonne of God, which came downe to vs.*

[m] *Whereas he is ſayd to haue come down from heauen, that muſt be vnderſtood of his Godhead, and of the maner of his conception: for Chriſt his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghoſt.*

[n] *That which is proper to the diuinitie of Chriſt, is here ſpoken of whole Chriſt, to giue vs to vnderſtand that he is but one perſon, wherein two natures are vnited, and this kind of ſpeech men call, the communicating of proprieties.*

✤ *Num. 21,9. chap. 12,32.*

⸸ *1. Iohn 4,9.*

[5] Nothing els but the free loue of the Father, is the beginning of our ſaluation, and Chriſt is he in whom our righteouſneſſe and ſaluation is reſident: and faith is the inſtrument of meane whereby we apprehend it, and life euerlaſting is that which is ſet before vs to apprehend.

[o] *It is not all one to beleeue in a thing, and to beleeue of a thing, for we may not beleeue (in any thing) ſaue onely in God, but we may beleeue (of any thing) whatſoeuer, this ſaith Nazianzene in his oration of the Spirit.*

* *Chap. 1,39. and 12,47.*

[6] Not Chriſt, but the deſpiſing of Chriſt doeth condemne.

[p] *That is, to be the cauſe of the condemning of the world, for indeede ſinnes are the cauſe of death, but Chriſt ſhall iudge the quicke and the dead.*

[q] *Not onely the people of the Iewes, but whoſoeuer ſhall beleeue in him.*

✱ *Chap. 1 9.*

[7] Onely wickedneſſe is the cauſe, why men refuſe the light that is offered them.

[r] *That is, the cauſe of condemnation, which ſticketh faſt in men, vnles through God his great benefit they be deliuered from it.*

[ſ] *That is, he that leadeth an honeſt life, and voide of all craft and deceit.*

[t] *That is, with God, God as it were going before.*

❋ *Chap. 4,1.*

[8] Satan inflameth the diſciples of Iohn with a fond emulation of their maſter, to hinder the courſe of the Goſpel: but Iohn being mindfull of his office, doeth not onely breake off their endeuours, but alſo taketh occaſion thereby to giue teſtimonie of Chriſt, howe that in him onely the Father hath ſet foorth life euerlaſting.

* *Chap. 1,34.*

27 Iohn anſwered, and ſaid, A man [u] can receiue nothing, except it be giuen him from heauen.

28 Ye your ſelues are my witneſſes, that ✤ I ſaid, I am not that Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegromes voice. This my ioy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that is come from on hie, is aboue all: he that is of the earth, is of the [x] earth, and [y] ſpeaketh of the earth: hee that is come from heauen, is aboue all.

32 And what he hath [z] ſeene and heard, that he teſtifieth: but [a] no man receiueth his teſtimonie.

33 He that hath receiueth his teſtimonie, hath ſealed that ⸸ God is true.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giueth *him* not the Spirit by meaſure.

35 The Father loueth the Sonne, and hath * [b] giuen all things into his hand.

36 ✱ Hee that beleeueth in the Sonne, hath euerlaſting life, and he that obeyeth not the Sonne, ſhall not [c] ſee life, but the wrath of God abideth on him.

CHAP. IIII.

6 Ieſus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worſhip. 26 He confeſſeth that he is the Miſsias, 32 His meat. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers ſonne.

NOw [1] when the Lord knew, how the Phariſes had heard, that Ieſus made ❋ and baptized moe diſciples then Iohn,

2 (Though Ieſus himſelfe baptized not: but his diſciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he muſt needs goe thorow Samaria.

5 [2] Then came he to a citie of Samaria called Sychar, neere vnto the poſſeſſion that * Iacob gaue to his ſonne Ioſeph.

6 And there was Iacobs Well. Ieſus then wearied in the iourney, ſate [a] thus on the Well: it was about the [b] ſixt houre.

7 There came a woman of Samaria to drawe water. Ieſus ſaid vnto her, Giue me drinke.

8 For his diſciples were gone away into the citie, to buy meate.

9 Then ſaid the woman of Samaria vnto him, How is it, that thou being a Iewe, askeſt drinke of me, which am a woman of Samaria? For the Iewes [c] meddle not with the Samaritanes.

10 Ieſus anſwered and ſaid vnto her, If thou kneweſt [d] that gift of God, and who it is that ſaith to thee, Giue mee drinke, thou wouldeſt haue asked of him, and he would haue giuen thee [e] water of life.

11 The woman ſaid vnto him, Sir, thou haſt nothing to draw with, and the Well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the Well, and hee himſelfe dranke

[u] *What meane you to goe about to better my ſtate? this is euery mans lot and porton that they cannot better themſelues one iote.*

✤ *Chap. 1,20.*

[x] *Is nothing elſe but man, a piece of worke and of the ſlime of the earth.*

[y] *Sauoureth of nothing but corruption, ignorance, dulneſſe, &c.*

[z] *What he knoweth fully and perfectly.*

[a] *That is, very few.*

⸸ *Rom. 3,4.*

* *Matth. 11,27.*

[b] *Committed them to his power and will.*

✱ *Apoc. 2,4. 1. iohn. 5,10.*

[c] *Shall not enioy.*

[1] This meaſure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by raſhneſſe procure or plucke dangers vpon our heads.

❋ Chap. 3,22.

[2] Chriſt leauing the proud Phariſes, communicateth the treaſures of euerlaſting life with a poore ſinfull woman, and ſtranger, refelling the groſſe errours of the Samaritans, and defending the true ſeruice of God, which was deliuered to the Iewes, but yet ſo, that he calleth both of them backe to himſelfe as one whom only all the fathers, and alſo all the ceremonies of the Law did regard, and had a reſpect vnto.

* Gen. 33,19. and 48,22. iohn 24,32.

[a] *Euen as he was wearie, or becauſe he was wearie.*

[b] *It was almoſt noone.*

[c] *There is no familiaritie nor friendſhip, betweene the Iewes and the Samaritanes.*

[d] *By this word (That) we are giuen to vnderſtand, that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, euen of himſelfe, whom his Father offered to this woman.*

[e] *This euerlaſting water, that is to ſay, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that ſhould be drawne out of a well: and theſe metaphores are very much vſed of the Iewes, Iere. 2,13. Ioel 3,18, Zach. 13,11.*

thereof, and his ſonnes, and his cattell.

13 Ieſus anſwered, and ſayd vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more athirſt: but the water that I ſhall giue him, ſhallbe in him a well of water, ſpringing vp into euerlaſting life.

15 The woman ſaid vnto him, Sir, giue me of that water, that I may not thirſt, neither come hither to draw.

16 Ieſus ſayd vnto her, Goe, call thine husband, and come hither.

17 The woman anſwered, and ſayd, I haue no husband. Ieſus ſayd vnto her, thou haſt well ſayd, I haue no husband.

18 For thou haſt had fiue husbands, and hee whom thou now haſt, is not thine husband: that ſaydeſt thou truely.

19 The woman ſayd vnto him, Sir, I ſee that thou art a Prophet.

20 [3] Our fathers worſhipped in this [f] mountaine, and yee ſay, that in ✤ Ieruſalem is the place where men ought to worſhip.

21 Ieſus ſayd vnto her, Woman, beleeue me, the houre commeth, when yee ſhall neither in this mountaine, nor at Hieruſalem worſhip the Father.

22 Ye worſhip that which ye ‡ know not: we worſhip that which wee know: for ſaluation is of the Iewes.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in [g] Spirit and Trueth: for the Father requireth euen ſuch to worſhip him.

24 ∵ God is a [h] Spirit, and they that worſhip him, muſt worſhip him in Spirit and Trueth.

25 The woman ſayd vnto him, I know well that Meſſias ſhall come, which is called Chriſt: when he is come, he will tell vs all things.

26 Ieſus ſayd vnto her, I am he, that ſpeake vnto thee.

27 ¶ And vpon that, came his diſciples, and marueiled that hee talked with a woman: yet no man ſayd vnto him, What askeſt thou? or why talkeſt thou with her.

28 The woman then left her waterpot, and went her way into the city, and ſayd to the men,

29 Come, ſee a man which hath tolde mee all things that euer I did: is not he that Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the diſciples prayed him, ſaying, Maſter, eat.

32 [4] But hee ſayd vnto them, I haue meat to eat, that ye know not of.

33 Then ſayd the diſciples betweene themſelues, Hath any man brought him meat?

34 Ieſus ſayd vnto them, My meat is that I may doe the will of him that ſent mee, and finiſh his worke.

35 [5] Say not ye, There are yet foure moneths, and *then* commeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes, and looke on the regions: * for they are white already vnto harueſt.

36 [6] And hee that reapeth, receiueth reward, and gathered fruit vnto life eternall, that both he that ſoweth, and he that reapeth might reioyce together.

[3] All the religion of ſuperſtitious people, ſtandeth for the moſt part, vpon two pillars, but very weake, that is to ſay vpon the examples of the fathers peruerted, and a fooliſh opinion of outward things: againſt which errours we haue to ſet the word and nature of God.

[f] *The name of this mountaine is Garizin, wherevpon Sanabaletta the Cuthite built a Temple by Alexander of Macedonie his leaue, after the victorie of Iſſica. and made there Manaſſes his ſonne in law, hie Prieſt, Ioſeph booke 11.*

✤ *Deut.* 12, 6.

‡ 2. *King.* 17, 29.

[g] *This word (Spirit) is to be taken here, as it is ſet againſt that commandement, which is called carnall, Heb.* 7, 16. *as the commandement is conſidered in it ſelfe: and ſo he ſpeaketh of (Trueth) not as we ſet it againſt a lie, but as we take it in reſpect of the outward ceremonies of the Lawe: which did onely ſhadow that which Chriſt performed indeed.*

∵ 2. *Cor.* 3, 27.

[h] *By the word (Spirit) he meaneth the nature of the Godhead, and not the third perſon in the Trinitie.*

[4] We may haue care of our bodies, but yet ſo, that we preferre willingly and freely the occaſion which is offred vs to enlarge the kingdome of God, before all neceſſities of this life whatſoeuer.

[5] When the ſpirituall corne is ripe, we muſt not linger: for ſo the children of this world would condemne vs.

* *Matth.* 9, 37. *luke* 10, 2.

[6] The doctrine of the Prophets was as it were a ſowing time: and the doctrine of the Goſpel, as the harueſt, and there is an excellent agreement betweene them both, & the miniſters of them both.

37 For herein is the [i] ſaying true, that one ſoweth and another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 [7] Now many of the Samaritanes of that citie beleeued in him, for the ſaying of the woman which teſtified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they beſought him, that he would tary with them: and he aboade there two dayes.

41 And many moe beleeued becauſe of his owne word.

42 And they ſayd vnto the woman, Now we beleeue, not becauſe of thy ſaying: for wee haue heard him our ſelues, and know that this is indeed that Chriſt the Sauiour of the world.

43 ¶ [8] So two dayes after he departed thence, and went into [k] Galile.

44 For Ieſus himſelfe had ✤ teſtified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had ſeene all the things that he did at Hieruſalem at the feaſt: for they went alſo to the feaſt.

46 [9] And Ieſus came againe into ‡ Cana a *towne* of Galile, where he had made of water wine. And there was a certaine [l] ruler, whoſe ſonne was ſicke at Capernaum.

47 When he heard that Ieſus was come out of Iudea into Galile, hee went vnto him, and beſought him that he would goe downe, and heale his ſonne: for he was euen readie to die.

48 Then ſayd Ieſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue.

49 The ruler ſayd vnto him, Sir, go downe before my ſonne die.

50 Ieſus ſayd vnto him, Goe thy way, thy ſonne liueth: and the man beleeued the word that Ieſus had ſpoken vnto him, and went his way.

51 And as hee was now going downe, his ſeruants met him, ſaying, Thy ſonne liueth.

52 Then enquired he of them the houre when he began to amend. And they ſayd vnto him, Yeſterday the ſeuenth houre the feuer left him.

53 Then the father knew that it was the ſame houre in the which Ieſus had ſayd vnto him, Thy ſonne liueth. And he beleeued, & all his houſhold.

54 This ſecond miracle did Ieſus againe, after he was come out of Iudea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Chriſt on the Sabbath. 10 The Iewes that raſhly finde fault with that his deed, 17 he conuinceth with the authority of his Father, 19, 20 He prooueth his diuine power by many reaſons, 45 and with Moyſes teſtimony.

AFter ∵ that, there was a feaſt of the Iewes, and Ieſus went to Hieruſalem.

2 [1] And there is at Hieruſalem by the place of the ſheepe, a [a] poole called in Ebrew [b] Betheſda, hauing fiue porches:

3 In the which lay a great multitude of ſicke folke, of blinde, halt, and withered, waiting for the moouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had

bene

[i] *That prouerbe.*

[7] The Samaritans doe moſt ioyfully imbrace that which the Iewes moſt ſtubburnly reiected.

[8] The deſpiſers of Chriſt depriue themſelues of his benefit: yet Chriſt prepareth a place for himſelfe.

[k] *Into the townes and villages of Galile: for he would not make abode in his countrey of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſts write) the efficacie of his benefits was hindred through their marueilous ſtifneckedneſſe.*

✤ *Matth.* 13, 57. *marke* 6, 4. *luke* 4, 24.

[9] Although Chriſt be abſent in body, yet hee worketh mightily in the beleeuers by his word.

‡ *Chap.* 2, 1, 12.

[l] *Some of Herods courtiers, for though Herod was not a king, but a Tetrarch, yet the lofty name onely except, hee was a king, or at leaſt the people called him a king.*

∵ *Leuit.* 23, 3. *deut.* 16, 1.

[1] There is no diſeaſe ſo old, which Chriſt can not heale.

[a] *Whereof cattell dranke, and vſed to be plunged in; whereof there could not be but great ſtore at Hieruſalem.*

[b] *That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.*

bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſaw him lie, and knew that he now long time had beene diſeaſed, hee ſayd vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another ſteppeth downe before me.

8 Ieſus ſayd vnto him, Riſe: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the ſame day was the Sabbath.

10 [2] The Iewes therefore ſayd to him that was made whole, It is the Sabbath *day*: ✤ it is not lawfull for thee to cary thy bed.

11 He anſwered them, He that made me whole he ſayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which ſayd vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Ieſus had conueyed himſelfe away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, and ſayd vnto him, Beholde, thou art made whole: ſinne no more, leaſt a woorſe thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Ieſus that had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath *day*.

17 [3] But Ieſus anſwered them, My father worketh hitherto, and I worke.

18 ♣ Therefore the Iewes ſought the more to kill him: not onely becauſe hee had broken the Sabbath: but ſayd alſo that God was [c] his Father, and made himſelfe equall with God.

19 Then anſwered Ieſus, and ſayd vnto them, Verely, verely I ſay vnto you, The Sonne can doe nothing [d] of himſelfe, ſaue that he ſeeth the Father doe: for whatſoeuer things he doeth, the ſame things doth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, and ſheweth him all things, whatſoeuer he himſelfe doeth, and he will ſhew him greater workes then theſe, that ye ſhould marueil.

21 [4] For likewiſe as the Father raiſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Becauſe that all men ſhould honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him.

24 [5] Verely, verely I ſay vnto you, he that heareth my word, and beleeueth him that ſent mee, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.

25 [6] Verely, verely I ſay vnto you, the houre ſhall come, and now is, when the dead ſhall heare the voice of the Sonne of God: and they that heare it ſhall liue.

26 For as the Father hath life in himſelfe, ſo likewiſe hath he giuen to the Sonne to haue life in himſelfe.

27 And hath giuen him [i] power alſo to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Marueil not at this: for the houre ſhall come, in the which all that are in the graues, ſhall heare his voice.

29 [8] And they ſhall come [l] foorth, ✤ that haue done good, vnto the [m] reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne ſelfe: [o] as I heare, I iudge: and my iudgement is iuſt, becauſe I ſeeke not mine owne will, but the will of the Father who hath ſent me.

31 If I ♣ ſhould beare witneſſe of my ſelfe, my witneſſe were not [p] true.

32 ∵ There is another that beareth witneſſe of me, and I know that the witneſſe, which he beareth of me, is true.

33 ✱ [10] Ye ſent vnto Iohn, and he bare witneſſe vnto the trueth.

34 But I receiue not the record of man: neuertheleſſe theſe things I ſay, that ye might be ſaued.

35 He was a burning and a ſhining candle: and ye would for [q] a ſeaſon haue reioyced in his light.

36 But I haue greater witneſſe then the witneſſe of Iohn: for the works which the Father hath giuen me to finiſh, the ſame works that I do, beare witneſſe of me, that the Father ſent me.

37 And the ✱ Father himſelfe, which hath ſent me, beareth witneſſe of me. Ye haue not heard his voice at any time, * neither haue yee ſeene his ſhape.

38 And his word haue you not abiding in you: for whom he hath ſent, him ye beleeued not.

39 ✤ Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which teſtifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praiſe of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another ſhall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue ♣ honour one of another, and ſeeke not the honour that commeth of God alone?

45 [ſ] Doe not thinke that I will accuſe you to my Father: there is one that accuſeth you, *euen* Moſes, in whom ye truſt.

46 For had ye beleeued Moſes, ye would haue beleeued me: for he wrote of me.

47 But if ye beleeue not his writings, how ſhall yee beleeue my words.

[2] True religion is not more cruelly aſſaulted by any meanes, then by the pretence of religion it ſelfe.

✤ Iere.17,22.

[3] The worke of God was neuer the breach of the Sabbath: but the workes of Chriſt are the works of the Father, both becauſe they are one God, and alſo becauſe the Father doeth not worke but in the Sonne.

♣ Chap 7,19.

[c] *That is, his only and no mans els, which they gather by that, that hee ſayeth, (And I worke) applying this word (worke) to himſelfe, which is proper to God, and therefore maketh himſelfe equall to God.*

[d] *Not onely without his Fathers authoritie, but alſo without his mighty working and power.*

[e] *This muſt be vnderſtood of Chriſt his perſon, which conſiſteth of two natures, and not ſimply of his Godhead: ſo then hee ſayth that his Father mooueth and gouerneth him in all things, but yet notwithſtanding, when he ſayth he worketh with his Father, he voucheth his Godhead.*

[f] *In like ſort, iointly and together. Not for that the Father doeth ſome things, and then the Sonne worketh after him, and doth the like, but becauſe the might and power of the Father and the Sonne do worke equally and ioyntly together.*

[4] The Father maketh no man partaker of euerlaſting life, but in Chriſt, in whom onely alſo he is truely worſhipped.

[i] *That is, high and ſoueraine power to rule and gouerne all things, inſomuch that he hath power of life and death.*

[k] *That is, he ſhall not onely iudge the world as he is God, but alſo as he is man, he receiued this of his Father to be iudge of the world.*

[7] All ſhall appeare before the iudgement ſeat of Chriſt at length to be iudged.

[8] Faith and infidelity ſhallbe iudged by their fruits.

[l] *Of their graues.*

✤ *Matth.25,41.*

[m] *To that reſurrection which had life euerlaſting following it: againſt which is ſet the reſurrection of condemnation: that is, which condemnation followeth.*

[9] The father is the authour and approouer of all things which Chriſt doth.

[n] *Looke verſ.21.*

[o] *As my father directeth me, who dwelleth in me.*

♣ *Chap.8,14.*

[p] *Faithfull, that is, worthy to be credited, looke Chap.8,14.*

∵ *Matth.3,17.*

✱ *Chap.1,27.*

[10] Chriſt is declared to be the onely Sauiour by Iohns voice, and infinite miracles, and by the teſtimonies of all the Prophets. But the world notwithſtanding being addicted to falſe prophets, and deſirous to ſeeme religious, ſeeth none of all theſe things.

[q] *A little while.*

✱ *Matth.3,15. and 17,5.*

* *Deut.4,12.*

✤ *Acts 17.11.*

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[g] *This word (iudgeth) is taken by the figure Synecdoche, for all gouernment.* [h] *These words are not ſo to be taken, as though they ſimply denied that God gouerneth the world, but as the Iewes imagined it, which ſeparate the Father from the Sonne, whereas indeed, the Father doth not gouerne the world but onely in the perſon of his Sonne, being made manifeſt in the fleſh: ſo ſayth he afterward verſe 30. that he came not to doe his owne will: that his doctrine is not his owne, Chap.7,16. that the blinde man and his parents ſinned not, &c. Chap.9,3.* [5] The Father is not worſhipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life. [6] We are all dead in ſinne and can not be quickened by any other meanes, then by the word of Chriſt apprehended by faith.

[r] *Loue toward God.* ♣ *Chap.2,43.* [ſ] *This deniall doth not put away that which is heere ſaid, but correcteth it, as if Chriſt ſaid, the Iewes ſhall haue no ſorer an accuſer then Moſes.* ✤ *Gen 3,15. and 22,18. and 49,10. deut.18,15.*

CHAP. VI.

5 *Fiue thouſand are fed with fiue loaues and two fiſhes.* 15 *Chriſt goeth apart from the people.* 17 *As his diſciples were rowing,* 19 *he commeth to them walking on the water.* 26 *He reaſoneth of the true* 27 *and euerlaſting,* 35 *bread of life.* 42. 52 *The Iewes murmure,* 60 *and many of the diſciples,* 66 *depart from him.* 69 *The Apoſtles confeſſe him to be the Sonne of God.*

1 AFter theſe things,Ieſus went his way [a] ouer the ſea of Galile, which is Tiberias.

2 And a great multitude followed him,becauſe they ſaw his miracles, which he did on them that were diſeaſed.

3 Then Ieſus went vp into a mountaine, and there he ſate with his diſciples.

4 Nowe the Paſſeouer a [✠] feaſt of the Iewes was neere.

5 [✠] [1] Then Ieſus lift vp *his* eyes, and ſeeing that a great multitude came vnto him, he ſaid vnto Philip, Whence ſhall we buy bread, that theſe might eat?

6 (And this hee ſayd to prooue him: for hee himſelfe knew what he would do.)

7 Philip anſwered him, Two hundreth peniworth of bread is not ſufficient for them,that euery one of them may take a little.

8 Then ſayd vnto him one of his diſciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſaid, Make the people ſit downe. (Now there was much graſſe in that place.) Then the men ſate downe, in number about fiue thouſand.

11 And Ieſus tooke the bread, and gaue thanks, and gaue to the diſciples,and the diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatisfied, he ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men, when they had ſeene the miracle that Ieſus did, ſaid, This is of a trueth that Prophet that ſhould come into the world.

15 [2] When Ieſus therefore perceiued that they would come, and take him to make him a king, he departed againe into a mountaine himſelfe alone.

16 ¶ [3] When euen was now come,his diſciples went downe vnto the ſea,

17 [*] And entred into a ſhip, and went ouer the ſea, [b] towards Capernaum: and now it was darke, and Ieſus was not come to them.

18 And the Sea aroſe with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie furlongs,they ſaw Ieſus walking on the ſea,and drawing neere vnto the ſhip:ſo they were afraid.

20 But he ſaid vnto them, It is I: be not afraid.

21 Then [c] willingly they receiued him into the ſhip,and the ſhip was by and by at the land,whither they went.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſawe that there was none other ſhip there,ſaue that one,whereinto his diſciples were entred, and that Ieſus went not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Nowe when the people ſaw that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſaid vnto him, Rabbi, when cameſt thou hither?

26 [4] Ieſus anſwered them,and ſaide,Verely, verely I ſay vnto you, Ye ſeeke me not, becauſe yee ſaw the miracles, but becauſe ye ate of the loaues, and were filled.

27 [d] Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath [✠] God the Father [e] ſealed.

28 Then ſaid they vnto him,What ſhall we do, that we might worke the [f] workes of God?

29 [5] Ieſus anſwered,& ſaid vnto them, [✠] [g] This is the worke of God, that ye beleeue in him,whom he hath ſent.

30 [6] They ſaid therefore vnto him, What ſigne ſheweſt thou then, that we may ſee it, and beleeue thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſart, as it is [*] written, Hee gaue them bread from heauen to eate.

32 [7] Then Ieſus ſayd vnto them, Verely, verely I ſay vnto you, Moſes gaue you not [h] that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they ſayd vnto him, Lord, euermore giue vs this bread.

35 And Ieſus ſayd vnto them, I am that bread [i] of life: he that commeth to me, ſhall not hunger, and he that beleeueth in me, ſhall neuer thirſt.

36 But I ſay vnto you, that ye alſo haue ſeene me, and beleeue not.

37 [8] All that the Father giueth me, ſhall come to me: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine [k] owne will, but his will which hath ſent me.

39 And this is the Fathers will which hath ſent mee, that of all which he hath giuen mee, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent me, that euery man which [l] ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.

41 [9] The Iewes then murmured at him becauſe he ſayd, I am that bread, which is come downe from heauen.

42 And they ſayd, [✠] Is not this Ieſus that ſonne of Ioſeph, whoſe father and mother wee know? how then ſayeth hee, I came downe from heauen?

[a] *Not that he cut ouer the lake of Tiberias,but by reaſon of the large creekes, his ſayling made his iourney the ſhorter: therefore he is ſayd to haue gone ouer the ſea,when as he paſſed ouer from one ſide of a creeke to the other.*

✠ *Lewit.23,7. deut.16,1.*

✠ *Mat.14,16. marke 6,37. luke 9,13.*

1 They that follow Chriſt doe ſometime hunger, but they are neuer deſtitute of helpe.

2 Chriſt is not only not delited,but alſo greatly offended with a prepoſterous worſhip.

3 The godly are often in perill and danger,but Chriſt commeth to them in time,euen in the middeſt of the tempeſts,and bringeth them to the heauen.

* *Matth.14,25. marke 6,47.*

[b] *In Mar.6,45. they are willed to goe before to Bethſaida, for Bethſaida was in the way to Capernaum.*

[c] *They were afraid at the firſt,but when they knew his voyce, they became new men, and tooke him willingly into the ſhip, whom they ſhunned and fled from before.*

4 They that ſeeke the kingdome of heauen lacke nothing: notwithſtanding the Goſpel is not the food of the belly,but of the minde.

[d] *Beſtow your labour and paine.*

✠ *Chap.1.32. mar.3,17. and 17,3.*

[e] *That is,whom God the Father hath diſtinguiſhed from all other men by planting his owne vertue in him,as though he had ſealed him with his ſeale, that he might be a liuely paterne and repreſenter of him: and that more is, inſtalled him to this office,to reconcile vs men to God, and bring vs to euerlaſting life, which is onely proper to Chriſt.*

[f] *Which pleaſe God: for they think that euerlaſting life hangeth vpon the condition of fulfilling the Law: therefore Chriſt calleth them backe to faith.*

5 Men torment themſelues in vaine,when they go about to pleaſe God without faith.

✠ *1.Iohn 3,23.*

[g] *That is, this is the worke that God requireth,that you beleeue in me,and therefore he calleth them backe to faith.*

6 The ſpirituall vertue of Chriſt is contemned of them which are deſirous of earthly miracles

* *Exo.16,14. num.11,7. pſal.78,25.*

7 Chriſt,who is the true and onely authour and giuer of eternall life, was ſignified vnto the fathers in Manna.

[h] *He denieth that Manna was that true heauenly bread, and ſayeth that he himſelfe is that true bread,becauſe hee feedeth vnto the true and euerlaſting life. And as for that, that Paul 1.Cor.10.calleth Manna ſpirituall food, it maketh nothing againſt this place, for hee ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the belly.*

[i] *Which haue life,and giue life.*

8 The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily euerlaſting life: Therefore faith in Chriſt Ieſus is a ſure witneſſe of our election, and therefore of our glorification, which is to come.

[k] *Looke aboue Chap.5. verſe 22.*

[l] *Seeing and beleeuing are ioyned together: for there is another kinde of ſeeing, which is generall, which the deuils haue, for they ſee: but here he ſpeaketh of that kinde of ſeeing, which is proper to the elect.*

9 Fleſh can not perceiue ſpirituall things, and therefore the beginning of our ſaluation commeth from God, who changeth our nature, ſo that wee being inſpired of him, may abide to be inſtructed and ſaued by Chriſt.

✠ *Matth.13,55.*

43 Ieſus then anſwered, and ſayde vnto them, Murmure not among your ſelues.

44 No man can come to me, except the Father, which hath ſent mee, draw him: and I will raiſe him vp at the laſt day.

45 It is written in the ✤ [m] Prophets, And they ſhalbe all [n] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ✤ Not that any man hath ſeene the Father, [o] ſaue hee which is of God, he hath ſeene the Father.

47 Verely, verely I ſay vnto you, he that beleeueth in me, hath euerlaſting life.

48 [10] I am that bread of life.

49 ❦ Your fathers did eate Manna in the wilderneſſe, and are dead.

50 [p] This is that bread, which commneth downe from heauen, that he which eateth of it, ſhould not die.

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he ſhall liue for euer: and the bread that I will giue is my fleſh, which I will giue for he life of the world.

52 [12] Then the Iewes ſtroue among themſelues, ſaying, How can this man giue vs *his* fleſh to eate?

53 Then Ieſus ſayd vnto them, Verely, verely I ſay vnto you, Except ye eate the fleſh of the Son of man, and drinke his blood, ye haue [ſ] no life in you.

54 Whoſoeuer eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.

55 For my fleſh is meate indeede, and my blood is drinke indeede.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that liuing Father hath ſent me, ſo liue I by the [u] Father, and he that eateth me, euen hee ſhall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, ſhall liue for euer.

59 Theſe things ſpake he in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples (when they heard this) ſaide, This is an hard ſaying: who can heare it?

61 But Ieſus knowing in himſelfe, that his diſciples murmured at this, ſaid vnto them, Doeth this offend you?

62 *VVhat* then if yee ſhould ſee that Sonne of man aſcend vp ✽ where he was before?

63 [14] It is the [x] ſpirit that quickneth: the fleſh profiteth nothing: the wordes that I ſpeake vnto you, are ſpirit and life.

✤ Iſai.54,13. ierem.31,33.

[m] *In the booke of the Prophets, for the olde Teſtament was diuided by them into three ſeuerall parts, into the Law, the Prophets, and the Holy writ.*

[n] *To wit, they ſhall be children of the Church, for ſo the Prophet Eſai expoundeth it, chap. 54,13. that is to ſay, ordained to life, Actes 13,48. and therefore the knowledge of the heauenly trueth, is the gift and worke of God, and ſtandeth not in any power of man.*

✤ *Matth.11,17.*

[o] *If the Sonne only hath ſeene the Father, then it is he only that can teach and inſtruct vs truely.*

[10] The true vſe of Sacraments, is to aſcend from them to the thing it ſelfe, that is to Chriſt: by the partaking of whom only, we get euerlaſting life.

❦ *Exod.16,15.*

[p] *He pointed out himſelfe when he ſpake theſe words.*

[11] Chriſt being ſent from the Father, is the ſelfe ſame vnto vs for the getting and keeping of euerlaſting life, that bread and fleſh, yea meate and drinke are to the vſe of this tranſitory life.

[q] *Which giueth life to the world.*

[r] *That is to ſay, whoſoeuer is partaker of Chriſt indeed, who is our food.*

[12] Fleſh cannot put a difference betweene fleſhly eating which is done by the helpe of the teeth, and ſpirituall eating which conſiſteth in faith, and therefore is condemneth that which it vnderſtandeth not: yet notwithſtanding the trueth muſt be preached and taught.

[ſ] *If Chriſt be preſent, life is preſent, but when Chriſt is abſent, then is death preſent.*

✱ *1. Cor.11,27.*

[t] *In that that Chriſt is man, he receiueth that power which quickneth and giueth life to them that are his, of his Father: and hee addeth this word (That) to make a difference betweene him and all other fathers.*

[u] *Chriſt his meaning is, that though he be man, yet his fleſh can giue life, not of the owne nature, but becauſe that fleſh of his liueth by the Father, that is to ſay, doeth ſucke and drawe out of the Father, that power which it hath to giue life.*

[13] The reaſon of man cannot comprehend the vniting of Chriſt and his members: therefore let it worſhip and reuerence that which is better then it ſelfe.

✽ *Chap. 3,13.*

[14] The fleſh of Chriſt doeth therefore quicken vs, becauſe that he that is man, is God: which myſterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.

[x] *Spirit, that is, that power which floweth from the Godhead, cauſeth the fleſh of Chriſt, which otherwiſe were nothing but fleſh, but to liue in it ſelfe, and to giue life to vs.*

64 But there are ſome of you that beleeue not: for Ieſus knewe from the beginning, which they were that beleeued not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his diſciples went backe, and walked no more with him.

67 Then ſaide Ieſus to the twelue, Will ye alſo goe away?

68 Then Simon Peter anſwered him, Maſter, to whom ſhall we goe? thou haſt the wordes of eternall life:

69 And wee beleeue and knowe that thou art that Chriſt that Sonne of the liuing God.

70 [16] Ieſus anſwered them, Haue not I ✤ choſen you twelue, and one of you is a deuill?

71 Now he ſpake it of Iudas Iſcariot the *ſonne* of Simon: for hee it was that ſhould betray him, though he was one of the twelue.

[15] Such is the malice of men, that they take occaſion of their owne deſtruction, euen of the very doctrine of ſaluation (vnleſſe it be a few, which beleeue through the ſingular gift of God.)

[16] The number of the profeſſours of Chriſt is very ſmall, and among them alſo there be ſome hypocrites, and worſe then all other.

✤ *Matth.26,16.*

CHAP. VII.

1 *Chriſt, after his couſins were gone vp to the feaſt of Tabernacles,* 10 *goeth thither priuily.* 12 *The peoples ſundry opinions of him.* 14 *He teacheth in the Temple.* 32 *The Prieſts command to take him.* 41 *Strife among the multitude about him,* 47 *and betweene the Phariſes and the officers that were ſent to take him,* 50 *and Nicodemus.*

AFter theſe things, Ieſus walked in Galile, and would not walke in Iudea: for the Iewes ſought to kill him.

2 Now the Iewes ✤ [a] feaſt of the Tabernacles was at hand.

3 [1] His brethren therefore ſayd vnto him, Depart hence, and goe into Iudea, that thy diſciples may ſee thy works that thou doeſt.

4 For there is no man that doth any thing ſecretly, & he himſelfe ſeeketh to be famous. If thou doeſt theſe things, ſhew thy ſelfe to the world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Ieſus ſayd vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, becauſe I teſtifie of it, that the works thereof are euill.

8 Go ye vp into this feaſt: I will not go vp yet vnto this feaſt: ∵ for my time is not yet fulfilled.

9 ¶ Theſe things he ſayd vnto them, and aboade ſtill in Galile.

10 [3] But aſſoone as his brethren were gone vp, then went he alſo vp vnto the feaſt, not openly, but as it *vvere* priuily.

11 Then the Iewes ſought him at the feaſt, and ſayd, Where is he?

12 And much murmuring was there of him among the people. Some ſayd, He is a good man: other ſayd, Nay: but he deceiueth the people.

13 Howbeit no man ſpake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] halfe the feaſt was done, Ieſus went vp into the Temple, and taught.

15 And the Iewes marueiled, ſaying, How knoweth this man the Scriptures, ſeeing that he neuer learned!

✤ *Leuit.13,34.*

[a] *This feaſt was ſo called, becauſe of the boothes and tents which they pight of diuers kindes of boughes, and ſate vnder them ſeuen dayes together, all which time the feaſt laſted.*

[1] The grace of God commeth not by inheritance, but it is a gift that commeth otherwayes, whereby it commeth to paſſe, that often times the children of God ſuffer more affliction by their owne kinſefolkes then by ſtrangers.

[b] *His kinſefolkes: for ſo vſe the Hebrewes to ſpeake.*

[2] We muſt not follow the fooliſh deſires of our friends.

∵ *Chap.8,20.*

[3] An example of horrible confuſion in the very boſom of the Church. The Paſtours oppreſſe the people with terrours and feare: the people ſeeke Chriſt, when he appeareth not: when he offreth himſelfe, they neglect him. Some alſo that know him condemne him raſhly: a very few thinke well of him, and that in ſecret.

[c] *Or, boldly, and freely: for the chiefe of the Iewes ſought nothing ſo much, as to bury his fame and name.*

[4] Chriſt ſtriueth with goodneſſe againſt the wickedneſſe of the world: in the meane ſeaſon the moſt part of men take occaſion of offence euen by that ſame, whereby they ought to haue bene ſtirred vp to embrace Chriſt.

[d] *About the fourth day of the feaſt.*

16 [5] Ieſus anſwered them, and ſayd, [e] My doctrine is not mine, but his that ſent me.

17 If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.

18 [6] He that ſpeaketh of himſelfe, ſeeketh his owne glory: but hee that ſeeketh his glory that ſent him, the ſame is true, and no vnrighteouſneſſe is in him.

19 ✣ [7] Did not Moſes giue you a Law, and *yet* none of you keepeth the Law? ✣ Why goe yee about to kill me?

20 The people anſwered, and ſayd, Thou haſt a deuil: who goeth about to kill thee?

21 [8] Ieſus anſwered, and ſayd vnto them, I haue done one worke, and ye all marueile.

22 * Moſes therefore gaue vnto you circumciſion, (not becauſe it is of Moſes, but of the * fathers) and yee on the Sabbath *day* circumciſe a man.

23 If a man on the Sabbath receiue circumciſion, that the [f] Law of Moſes ſhould not be broken, be ye angry with mee, becauſe I haue made a man euery whit whole on the Sabbath *day*?

24 * [9] Iudge not [g] according to the appearance, but iudge righteous iudgement.

25 ¶ [10] Then ſayd ſome of them of Hieruſalem, Is not this he whom they goe about to kill?

26 And behold, he ſpeaketh openly, and they ſay nothing to him: doe the rulers know indeed that this is indeed that Chriſt?

27 [11] Howbeit we know this man whence hee is: but when that Chriſt commeth, no man ſhall know whence he is.

28 ¶ [12] Then cryed Ieſus in the Temple as hee taught, ſaying, Ye both know mee, and knowe whence I am: yet am I not come of my ſelfe, but he that ſent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath ſent me.

30 [13] Then they ſought to take him, but no man layd hands on him, becauſe his houre was not yet come.

31 Now many of the people beleeued on him, and ſayd, When that Chriſt commeth, will he doe moe miracles then this man hath done?

32 [14] The Phariſes heard that the people murmured theſe things of him, and the Phariſes, and high Prieſts ſent officers to take him.

33 Then ſayd Ieſus vnto them, Yet am I a litle while wᵗ you, and then goe I vnto him that ſent me.

34 * Ye ſhall ſeeke me, and ſhall not find *mee*, and where I am, can ye not come.

35 Then ſayde the Iewes among themſelues, Whither will hee goe, that we ſhall not find him? Will he go vnto them that are [h] diſperſed among the Grecians, and teach the Grecians?

36 What ſaying is this that hee ſayd, Yee ſhall ſeeke me, and ſhall not find *mee*? and where I am, can ye not come?

[5] Therefore are there fewe to whom the Goſpell fauoureth well, becauſe the ſtudie of godlineſſe is very rare.

[e] *Looke aboue chap.5. verſe 22. and hee ſpeaketh this after the opinion of the Iewes, as if he ſayd, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore ſet light by him, but it is his that ſent me.*

[6] The true doctrine of ſaluation differeth from the falſe in this, that the ſame ſetteth foorth the glory of God, and this by puffing vp of men darkeneth the glory of God.

✣ *Exod.24,3.*

[7] None doe more confidently boaſt themſelues to be the defenders of the Law of God, then they that doe moſt impudently breake it.

✣ *Chap.5,12.*

[8] The Sabbath day (which is here ſet before vs for a rule of all ceremonies) was not appointed to hinder but to further and practiſe Gods works: amongſt which the loue of our neighbour is the chiefeſt.

* *Leuit.12,3.*

* *Gen.17,10*

[f] *That is to ſay, if the law of circumciſion which Moſes gaue, be of ſo great accompt amongſt you, that you doubt not to circumciſe vpon the Sabbath, doe you rightly reproue me, for healing a man throughly?*

* *Deut.1,16.*

[9] We muſt iudge according to the trueth of things, leaſt the perſons of men do turne vs and cary vs away.

[g] *By the ſhew that I make: for I ſeeme to be but an abiect and raſcall of Galile, and a carpenters ſonne, whom no man maketh account of: but marke the matter it ſelfe well, and iudge the tree by the fruite.*

[10] Many doe marueile that the endeuours of the enemies of God haue no ſucceſſe: yet in the meane ſeaſon they doe not acknowledge the vertue and power of God.

[11] Men are very wiſe to procure ſtops and ſtayes to themſelues.

[12] The trueth of Chriſt doeth not hang vpon the iudgement of man.

[13] The wicked can not doe what they liſt, but what God hath appointed.

[14] As the kingdome of God increaſeth, ſo increaſeth the rage of his enemies, till at length they in vaine ſeeke for thoſe bleſſings abſent, which they deſpiſed when they were preſent.

* *Chap 13,33.*

[h] *Word for word (to the diſperſion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderſtandeth the Iewes which were diſperſed amongſt the Gentiles.* * *Pet.1,1.*

37 [15] Now in the [i] laſt *and* ✣ great day of the feaſt, Ieſus ſtood and cryed, ſaying, If any man thirſt, let him come vnto me, and drinke.

38 He that beleeueth in mee, ✣ as ſayth the [k] Scripture, out of his belly ſhall flow riuers of water of life.

39 (* This ſpake hee of the Spirit, which they that beleeued in him, ſhould receiue: for the [l] holy Ghoſt was not yet *giuen*, becauſe that Ieſus was not yet [m] glorified.)

40 [16] So many of the people, when they heard this ſaying, ſayd, * Of a trueth this is that Prophet.

41 Other ſayd, This is that Chriſt: and ſome ſayd, But ſhall that Chriſt come out of Galile?

42 * Saith not the Scripture that that Chriſt ſhall come of the ſeede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there diſcenſion among the people for him.

44 And ſome of them would haue taken him, but no man laid hands on him.

45 [17] Then came the officers of the hie Prieſts and Phariſes, and they ſayd vnto them, Why haue ye not brought him?

46 The officers anſwered, Neuer man ſpake like this man.

47 Then anſwered them the Phariſes, Are ye alſo deceiued?

48 [18] Doeth any of the rulers, or of the Phariſes beleeue in him?

49 But this people, which know not the Law, are curſed,

50 Nicodemus ſayd vnto them, (* he that came to Ieſus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, ✣ and know [n] what he hath done?

52 They anſwered, and ſaid vnto him, Art thou alſo of Galile? Search and looke: for out of Galile ariſeth no Prophet.

53 [19] And euery man went vnto his own houſe

[15] There are two principles of our ſaluation: the one is to be throughly touched with a true feeling of our extreme pouertie: the other to ſeeke in Chriſt onely (whom we catch hold on by faith) the abundance of all good things.

[i] *The laſt day of the feaſt of Tabernacles, that as, the eight day, was as high a day, as the firſt.*

✣ *Leuit.23,5.*

✣ *Deut.18,15.*

[k] *This is not read word for word in any place, but it ſeemeth to be taken out of many places where mention is made of the gifts of the holy Ghoſt, as Ioel 2. Eſa.44. but eſpecially in Eſa.55.*

* *Ioel.2,28. actes 2,17*

[l] *What is meant by the holy Ghoſt, he expreſſed a little before, ſpeaking of the Spirit which they that beleeued in him ſhould receiue. So that by the name of holy Ghoſt, are meant the vertues and mightie workings of the holy Ghoſt.*

[m] *That is, thoſe thing were not yet ſeene and perceiued, which were to ſhew and ſet foorth the glory of the onely begotten.*

[16] There is contention euen in the Church it ſelfe about the chiefe point of religion: neither hath Chriſt any more cruell enemies then thoſe that occupie the ſeate of trueth: yet can they not doe what they would.

* *Deut.18,15.*

* *Mich.5,2. mat.2,5.*

[17] God from heauen ſcorneth ſuch as are his ſonnes enemies.

[18] Falſe Paſtours are ſo fond and fooliſh that they eſteeme the Church of God according to the multitude and outward ſhew.

* *Chap.3,2.*

* *Deut.17,8. and 19,15.*

[n] *What he hath committed, who is accuſed.*

[19] There is no counſell againſt the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her ſinnes forgiuen her. 12 Chriſt the light of the world. 19 The Phariſes aske where his Father is. 39 The ſonnes of Abraham. 42 The ſonnes of God, 44 The deuill the father of lying. 56 Abraham ſaw Chriſts day.

AND Ieſus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he ſate downe and taught them.

3 [1] Then the Scribes and the Phariſes brought vnto him a woman taken in adulterie, and ſet her in the middes,

4 And ſaid vnto him, Maſter, we found this woman committing adulterie euen in the very act.

5 ✣ Now Moſes in our Law commanded, that ſuch ſhould be ſtoned: what ſaieſt thou therefore?

6 And this they ſaid to tempt him, that they might haue, whereof to accuſe him. But Ieſus ſtouped downe, and with his finger wrote on yᵉ ground,

7 [2] And while they continued asking him, hee lift himſelfe vp, and ſayd vnto them, * Let him that is among you without ſinne, caſt the firſt ſtone at her,

[1] Whiles the wicked goe about to make a ſnare for good men, they make a ſnare for themſelues.

✣ *Leuit.20,10.*

[2] Againſt hypocrites which are very ſeuere iudges againſt other men, and flatter themſelues in their owne ſinnes.

* *Deut.17,7.*

8 And againe hee ſtouped downe, and wrote on the ground.

9 And when they heard it, being accuſed by their owne conſcience, they went out, one by one, beginning at the eldeſt euen to ẏ laſt: ſo Ieſus was left alone, and the woman ſtanding in the mids:

10 3 When Ieſus had lift vp himſelfe againe, & ſaw no man, but the woman, hee ſayd vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaid, Neither do I condemne thee: go and ſinne no more.

12 4 Then ſpake Ieſus againe vnto them, ſaying, I ✣ am that light of the world: hee that followeth me, ſhall not walke in darkeneſſe, but ſhall haue that light of life.

13 5 The Phariſes therefore ſayde vnto him, a Thou beareſt record of thy ſelfe: thy record is not true.

14 ✣ Ieſus anſwered, & ſayd vnto thẽ, b Though I beare record of my ſelfe, *yet* my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I goe.

15 Ye iudge after the fleſh: I c iudge no man.

16 And if I alſo iudge, my iudgement is true: for I am not alone, but I, and the Father that ſent me.

17 And it is alſo written in your Law, * that the teſtimonie of two men is true.

18 d I am one that beare witneſſe of my ſelfe, and the Father that ſent me beareth witneſſe of me.

19 6 Then ſayd they vnto him, Where is that Father of thine? Ieſus anſwered, Ye neither know me, nor the Father of mine. If ye had knowen me, ye ſhould haue knowen that Father of mine alſo.

20 Theſe words ſpake Ieſus in the e treaſure, as he taught in the Temple, and no man layd hands on him: 7 for his houre was not yet come.

21 8 Then ſayd Ieſus againe vnto them, I goe my way, and ye ſhall ſeeke me, and ſhall die in your ſinnes, Whither I goe, can ye not come.

22 Then ſayd the Iewes, Will he kill himſelfe, becauſe he ſaith, Whither I goe, can ye not come?

23 And he ſayd vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I ſayd therefore vnto you, That ye ſhall die in your ſinnes: for except ye beleeue, that I am he, ye ſhall die in your ſinnes.

25 9 Then ſayd they vnto him, Who art thou? And Ieſus ſayd vnto them, Euen f the ſame thing that I ſayd vnto you from the beginning.

26 10 I haue many things to ſay, and to iudge of you: but he that ſent me, is true, and the things that I haue heard of him, thoſe ſpeake I to the world.

27 11 They vnderſtood not that hee ſpake to them of the Father.

28 Then ſayd Ieſus vnto them, When yee haue lift vp the Sonne of man, then ſhall ye know that I am he, and that I doe nothing of my ſelfe, but as my Father hath taught me, ſo I ſpake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I do alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleeued in him.

31 12 Then ſayd Ieſus to the Iewes which beleeued in him, If ye continue in my word, yee are verely my diſciples,

32 And ſhall know the trueth, and the trueth ſhall g make you free.

33 h They anſwered him, We be i Abrahams ſeede, and were neuer bond to any man: why ſayeſt thou then, Ye ſhall be made free?

34 Ieſus anſwered them, Verely, verely I ſay vnto you, that whoſoeuer committeth ſinne, is the ✣ ſeruant of ſinne.

35 And the ſeruant abideth not in the houſe for euer: but the Sonne abideth for euer.

36 If that Sonne therefore ſhall make you free, ye ſhall be free indeed.

37 13 I know that you are Abrahams ſeede, but yee ſeeke to kill mee, becauſe my word hath no place in you.

38 I ſpeake that which I haue ſeene with my Father: and ye doe that which yee haue ſeene with your Father.

39 They anſwered, and ſayd vnto him, Abraham is our father. Ieſus ſayd vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the works of your father. Then ſaid they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Ieſus ſayd vnto them, If God were your Father, then would yee loue me: for I proceeded foorth, and came from God, neither came I of my ſelfe, but he ſent me.

43 Why doe ye not vnderſtand my k talke? becauſe ye cannot heare my word.

44 ✣ Ye are of your father the deuill, and the luſtes of your father yee will doe: he hath bene a murtherer from the l beginning, and m abode not in the n trueth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh hee of his o owne: for he is a liar, and the p father thereof.

45 And becauſe I tell you the trueth, yee beleeue me not.

46 14 Which of you can rebuke me of ſinne? and if I ſay the trueth, why do ye not beleeue me?

47 * He that is of God heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God.

48 15 Then anſwered the Iewes, and ſayd vnto him, Say we not well that thou art a Samaritane, & haſt a deuill?

49 Ieſus anſwered, I haue not a deuill, but I honour my Father, and ye haue diſhonoured me.

50 And I ſeeke not mine owne praiſe: but there is one that q ſeeketh it, and iudgeth.

51 16 Verely, verely I ſay vnto you, If a man keepe my word, he ſhall neuer r ſee death.

52 17 Then.

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3 Chriſt would not take vp on him the ciuill Magiſtrates office: he contented himſelfe to bring ſinners to faith and repentance.

4 The world which is blind in it ſelfe cannot come to haue my light but in Chriſt onely.

✣ *Chap. 1, 5. & 9, 5.*

5 Chriſt is without all exception the beſt witneſſe of the trueth, for he was ſent by his Father for that purpoſe, and was by him approoued to the world by infinite miracles.

a *Thou beareſt witneſſe of thy ſelfe which thing by all mens opinion, is naught: and for a man to commend himſelfe is very diſcommendable.*

✣ *Chap. 5, 31.*

b *That which he denied afore Chap. 5, 31. muſt be taken by a maner of granting, for in that place hee framed himſelfe ſomewhat to the humour of his hearers, which acknowledged nothing in Chriſt but his humanitie, and therfore he was content they ſhould ſet light by his owne witneſſe, vnleſſe it were otherwiſe confirmed. But in this place he ſtandeth for the maintenance of his Godhead, and praiſeth his Father, who is his witneſſe, and agreeth with him.*

c *I doe now onely teach you, I condemne no man: but yet if I luſt to doe it, I might lawfully do it, for I am not alone, but my Father is with me.*

* *Deut. 17, 6. and 19, 15. mat. 18, 16. 2. cor. 13, 1. heb. 10, 28.*

d *The Godhead is plainely diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the partie accuſed is not taken for a witnes.*

6 No man can know God, but in Chriſt onely. e This was ſome place appointed for the gathering of the offerings. 7 We liue and die at the pleaſure of God and not of men: Therefore this one thing remaineth that wee goe forward conſtantly in our vocation. 8 Becauſe that men doe naturally abhorre heauenly things, no man can be a fit diſciple of Chriſt, vnleſſe the ſpirit of God frame him: in the meane ſeaſon notwithſtanding, the world muſt of neceſſitie periſh, becauſe it refuſeth ẏ life that is offred vnto it. 9 He ſhall at length know who Chriſt is, which will diligently heare, what he ſaith. f That is, I am Chriſt, & the ſauiour, for ſo I told you from the beginning that I was. 10 God is the reuenger of Chriſts doctrine diſpiſed 11 Euen the contempt of Chriſt maketh for his glory: which thing his enemies ſhall feele at length to their great ſmart.

12 The true diſciples of Chriſt continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be deliuered from the moſt grieuous burden of ſinne, into the true libertie of righteouſneſſe and life.

g From the ſlauerie of ſinne.

h Some of the multitude, not they that beleeued: for this is not the ſpeach of men that conſent vnto him but of men that are againſt him.

i Borne and begotten of Abraham.

✣ Rom. 6, 20. 2 pet. 2, 19.

13 Our wicked maners declare, that we are plainely borne of a deuiliſh nature, But we are changed, and made of the houſehold of God, according to the couenant which he made with Abraham by Chriſt onely, apprehended and layd hold on by faith: which faith is knowen by a godly and honeſt life.

k Or, language, as though he ſayd, you doe no more vnderſtand what I ſay, then if I ſpake in a ſtrange and vnknowen language to you.

✣ 1. Iohn. 3, 8.

l From the beginning of the world: for as ſoone as man was made, the deuill caſt him head long into death.

m That is, continued not conſtantly, or remained not.

n That is, in faithfulneſſe, & vprightneſſe, that is, kept not his creation.

o Euen of his owne head, & of his owne brain or diſpoſition.

p The authour thereof.

14 Chriſt did throughly execute the office, that his Father inioyned him. * Iohn. 4, 6. 15 The enemies of Chriſt make their brauerie for a while, but the Father will appeare at his time to reuenge the reproach that is done vnto him in the perſon of his ſonne. q That is, that will reuenge both your diſpiſing of me, and of him. 16. The onely doctrine of the Goſpell apprehended by faith, is a ſure remedy againſt death. r That is, he ſhall not feele it: for euen in the midſt of death, the faithfull ſee life.

52 [17] Then ſaid the Iewes to him, Now know wee that thou haſt a deuill. Abraham is dead, and the Prophets: and thou ſayeſt, If a man keepe my word, he ſhall neuer taſte of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelfe?

54 [18] Ieſus anſwered, If I honour my ſelfe, mine honour is [f] nothing wroth: it is my Father that honoureth mee, whom ye ſay, that he is your God.

55 [19] Yet yee haue not knowen him: but I know him, and if I ſhould ſay I know him not, I ſhould be a liar like vnto you: but I know him, and keepe his word.

56 [20] Your father Abraham [t] reioyced to ſee my [u] day, and he [x] ſaw it, and was glad.

57 Then ſayde the Iewes vnto him, thou art not yet fiftie yeere olde, and haſt thou ſeene Abraham?

58 Ieſus ſaid vnto them, Verely, verely I ſay vnto you, before Abraham was, I [y] am.

59 [21] Then tooke they vp ſtones to caſt at him, but Ieſus hid himſelfe, and went out of the Temple: And hee paſſed through the middes of them, and ſo went his way.

[17] Againſt them which abuſe the glorie of the Saints, to darken Chriſtes glory.

[18] There is nothing farther off from all ambition then Chriſt, but his Father hath ſet him aboue all things.

[f] *This is ſpoken by maner of graunt: as if he had ſayd, Be it ſo, let this report which I giue of my ſelfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.*

[19] There is no right knowledge of God, without Chriſt, neither any right knowledge of Chriſt without his word.

[20] The vertue of Chriſt ſhewed it ſelfe through all former ages in the Fathers, for they ſaw in the promiſes, that hee ſhould come, and did very ioyfully lay holde on him with a liuely faith.

[t] *Was very deſirous.*

[u] *A day is a ſpace that a man liueth in, or doeth any notable acte, or ſuffereth any great thing.*

[x] *With the eyes of faith, Hebr. 11,13.*

[y] *Chriſt as hee was God, was before Abraham: and he was the Lambe ſlaine from the beginning of the world.*

[21] Zeale without knowledge, breaketh out at length into a moſt open madneſſe: and yet the wicked cannot doe what they liſt.

CHAP. IX.

1 *Chriſt giueth ſight on the Sabbath day, to him that was borne blinde.* 13 *Whom, after he had long reaſoned againſt the Phariſes,* 22,35 *and was caſt out of the Synagogue,* 36 *Chriſt endueth with the knowledge of the euerlaſting light.*

AND [1] as Ieſus paſſed by, he ſaw a man which was blinde from his birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was borne blinde?

3 Ieſus anſwered, [a] Neither hath this man ſinned, nor his parents, but that the workes of God ſhould be ſhewed on him.

4 [2] I muſt worke the workes of him that ſent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the world, ✣ I am the light of the world.

6 [3] Aſſoone as he had thus ſpoken, he ſpat on the ground, and made clay of the ſpettle, and anoynted the eyes of the blinde with the clay,

7 And ſaid vnto him, Goe waſh in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and waſhed, and came againe ſeeing.

8 [4] Now the neighbours and they that had ſeene him before, when he was blinde, ſayd, Is not this he that ſate and begged?

9 Some ſaid, This is he: and other ſaid, He is like him: but he himſelfe ſaid, I am he.

10 Therefore they ſaid vnto him, How were thine eyes [c] opened?

11 Hee anſwered, and ſaid, The man that is called Ieſus, made clay, and anoynted mine eyes, and ſaid vnto mee, Goe to the poole of Siloam and waſh. So I went and waſhed, and receiued ſight.

12 Then they ſayd vnto him, Where is hee? He ſaid, I cannot tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the Sabbath *day*, when Ieſus made the clay, and openeth his eyes.

15 Then againe the Phariſes alſo asked him, how he had receiued ſight, And he ſaid vnto them, He laid clay vpon mine eyes, and I waſhed, and doe ſee.

16 [5] Then ſaid ſome of the Phariſes, This man is not of God, becauſe hee keepeth not the Sabbath *day*, Others ſaid, How can a man that is a ſinner, doe ſuch miracles? and there was a diſſenſion among them.

17 Then ſpake they vnto the blinde againe, What, ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſaid, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his ſight) vntill they had called the parents of him that had receiued ſight.

19 And they asked them, ſaying, Is this your ſonne, whom ye ſay was borne blinde? How doeth he now ſee then?

20 His parents anſwered them, and ſaid, Wee know that this is our ſonne, and that he was borne blinde:

21 But by what meanes he now ſeeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he ſhall anſwere for himſelfe.

22 Theſe wordes ſpake his parents, becauſe they feared the Iewes: for the Iewes had ordeined already, that if any man did confeſſe that hee was Chriſt, hee ſhould be ***excommunicate*** out of the Synagogue.

23 Therefore ſayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and ſaid vnto him, [d] Giue glory vnto God: we know that this man is a [e] ſinner.

25 Then he anſwered, and ſaid, Whether he be a ſinner or no, I can not tell: one thing I know, that I was blinde, and now I ſee.

26 Then ſaid they to him againe, What did he to thee? how opened he thine eyes?

27 He anſwered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? will ye alſo be his diſciples?

28 [6] Then reuiled they him, and ſaid, Be thou his diſciples: we be Moſes diſciples.

29 We know that God ſpake with Moſes: but this man we know not from whence he is.

30 The man anſwered, and ſayd vnto them, Doubtleſſe, this is a merueilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde,

[1] Sinne is the beginning euen of all bodily diſeaſes, and yet doeth it not follow, that God alway reſpecteth their ſinnes, whom he moſt ſharpely puniſheth.

[a] *Chriſt reaſoneth here, as his diſciples thought, which preſuppoſe that there come no diſeaſes but for ſinnes onely: whereupon he anſwereth that there was another cauſe of this mans blindneſſe, and that was, that God his worke might be ſeene.*

[2] The workes of Chriſt are as it were a light, which lighten the darkeneſſe of the world.

[b] *By (day) is meant the light, that is, the lightſome, doctrine of the heauenly trueth: and by (night) is meant the darkeneſſe which commeth by the obſcuritie of the ſame doctrine.*

✣ *Chap.* 1,9, *and* 8,12. *and* 12,35.

[3] Chriſt healing the man borne blinde, by taking the ſigne of clay, and afterward the ſigne of the fountaine of Siloam (which ſignifieth Sent) ſheweth that as he at the beginning made man, ſo doeth he againe reſtore both his body and ſoule: and yet ſo, that hee himſelfe commeth firſt of his owne accord to heale vs.

[4] A true image of all men, who as they are of nature blinde, doe neither themſelues receiue the light that is offered vnto them, nor ſuffer it in other, and yet make a great adoe amongſt themſelues.

[c] *This is an Hebrewe kinde of ſpeech, for they call a mans eyes ſhut, when they cannot receiue any light: And therefore they are ſayd to haue their eyes opened, which of blinde men are made to ſee.*

[5] Religion is not aſſaulted by any meanes more then by pretence of Religion: but the more it is preſſed downe, the more it riſeth vp.

[d] A ſolemne order, whereby men were conſtrained in olde time to acknowledge their fault before God, as if they ſhould ſay, Conſider thou art before God, who knoweth the whole matter, and therefore ſee thou reuerence his maieſtie, and doe him this honour, rather to confeſſe the whole matter openly, then to lie before him, Ioſh. 7,19. 1.Sam. 6,5.

[e] He is called a ſinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of ſinnes.

[6] Proud wickedneſſe muſt needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlineſſe.

33 If this man were not of God, he could haue done nothing.

34 They anſwered and ſayd vnto him, [f] Thou art altogether borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.

35 [7] Ieſus heard that they had caſt him out; and when hee had found him, he ſayd vnto him, Doeſt thou beleeue in the Sonne of God?

36 He anſwered, and ſayd, Who is he, Lord, that I might beleeue in him?

37 And Ieſus ſayd vnto him, Both thou haſt ſeene him, and he it is that talketh with thee.

38 Then he ſaid, Lord I beleeue, and worſhipped him.

39 [8] And Ieſus ſayd, I am come vnto [g] iudgement into this world, that they [h] which ſee not, might ſee: and that they ✤ which ſee, might be made blinde.

40 And ſome of the Phariſes which were with him, heard theſe things, and ſaid vnto him, Are we blinde alſo?

41 Ieſus ſayd vnto them, If ye were blinde, ye ſhould not haue ſinne: but now ye ſay, Wee ſee: therefore your ſinne remaineth.

CHAP. X.

1 Chriſt proueth that the Phariſes are the euill ſhepheards, 8 and by many reaſons, that himſelfe. 11, 14 is the good ſhepheard: 19 And thereof diſſenſion ariſeth. 31 They take vp ſtones, 39 and goe about to take him, but he eſcapeth.

VErely, [1] verely I ſay vnto you, He that entreth not in by the doore into the ſheepefold, but climeth vp another way, he is a theefe & a robber.

2 But hee that goeth in by the doore, is the ſhepheard of the ſheepe.

3 To him the [a] porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out.

4 And when hee hath ſent foorth his owne ſheepe, he goeth before them, and the ſheepe follow him: for they know his voyce.

5 And they will not follow a ſtranger, but they flee from him: for they know not the voyce of ſtrangers.

6 This [b] parable ſpake Ieſus vnto them: but they vnderſtood not what things they were which he ſpake vnto them.

7 Then ſayd Ieſus vnto them againe, Verely, verely I ſay vnto you, I am that doore of the ſheepe.

8 [2] All that [c] euer came before me, are theeues and robbers: but the ſheepe did not heare them.

9 [3] I am that doore: by me if any man enter in, he ſhall be ſaued, and ſhall [d] goe in, and goe out, and finde paſture.

10 The theefe commeth not, but for to ſteale, and to kill, and to deſtroy: I am come that they might haue life, and haue it in abundance.

11 ✤ I am that good ſhepheard: that good ſhepheard giueth his life for his ſheepe.

12 But an hireling, and hee which is not the ſhepheard, neither the ſheepe are his owne, ſeeth the wolfe comming, and hee leaueth the ſheepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſheepe.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſheepe.

14 I am that good ſhepheard, and know mine, and am knowen of mine.

15 As the Father [e] knoweth me, ſo know I the Father: and I lay downe my life for *my* ſheepe.

16 [4] Other ſheepe I haue alſo, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voyce: and ‡ there ſhall be [f] one ſheepefold, *and* one ſhepheard.

17 [5] Therefore doeth my Father loue mee, becauſe * [g] I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe: this ✻ commandement haue I receiued of my Father.

19 ¶ [6] Then there was a diſſenſion againe among the Iewes for theſe ſayings.

20 And many of them ſaid, He hath a deuill, and is mad: why heare ye him?

21 Others ſaid, Theſe are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hieruſalem the *feaſt of the* [h] Dedication, and it was winter.

23 [7] And Ieſus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and ſayd vnto him, How long doeſt thou make vs to doubt? If thou be that Chriſt, tell vs plainely.

25 [8] Ieſus anſwered them, I tolde you, and yee beleeue not: the workes that I doe in my Fathers Name, they beare witneſſe of me.

26 [9] But ye beleeue not: [i] for ye are not of my ſheepe, as I ſaid vnto you.

27 My ſheepe heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any pluck them out of mine hand.

29 My Father which gaue *them* mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✫ [10] Then the Iewes againe tooke vp ſtones, to ſtone him.

32 Ieſus anſwered them, Many good workes haue I ſhewed you from my [k] Father: for which of theſe workes doe ye ſtone me?

33 The Iewes anſwered him, ſaying, For the good worke wee ſtone thee not, but for blaſphemie, and that thou being a man, makeſt thy ſelfe God.

34 Ieſus anſwered them, Is it not written in your Law, * I ſayd, Ye are gods?

35 If hee called them gods, vnto whom the

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[f] *Thou art naught euen from the cradle, and as we vſe to ſay, there is nothing in thee but ſinne.*

[7] Moſt happy is their ſtate, which are caſt furtheſt out of the Church of the wicked (which proudly boaſt themſelues of the name of the Church) that Chriſt may come neuer to them.

[8] Chriſt doeth lighten all them by the preaching of the Goſpell, which acknowledge their owne darkeneſſe, but ſuch as ſeeme to themſelues to ſee clearely ynough, thoſe he altogether blindeth: of which ſort are they oftentimes, which haue the hieſt place in the Church.

[g] *With great power and authoritie, to doe what is righteous and iuſt: as if he ſaid, Theſe men take vpon them to gouerne the people of God after their owne luſts, as though they ſaw all things, and no man but they: but I will rule farre otherwiſe then theſe men doe: for whom they account for blinde men, them will I lighten, and ſuch as take themſelues to be wiſeſt, them will I drowne in moſt groſſe darkeneſſe of ignorance.*

[h] *In theſe words (of ſeeing and not ſeeing) there is a ſecret taunting and cheeke to the Phariſes: for they thought all men blinde but themſelues.*

✤ *Chap.3,17. and 12,47.*

[1] Seeing that by Chriſt onely we haue acceſſe to the Father, there are neither other true ſhepheards, then thoſe which come to Chriſt themſelues, and bring other thither alſo, neither is any to be thought the true ſheepefold, but that which is gathered to Chriſt.

[a] *In thoſe dayes they vſed to haue a ſeruant alwayes ſitting at the doore, and therefore he ſpeaketh after the maner of thoſe dayes.*

[b] *This word (parable) which the Euangeliſt vſeth here, ſignifieth a darke kinde of ſpeach, when words are taken from their naturall meaning, to ſignifie another thing to vs.*

[2] It maketh no matter, how many, neither how old the falſe teachers haue bene.

[c] *Theſe large tearmes muſt be applyed to the matter hee ſpeaketh of. And therefore when he calleth himſelfe the doore, he calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophets can, for they ſhewed the ſheepe, that Chriſt was the doore.*

[3] Onely Chriſt is the true Paſtor, and that onely is the true Church, which acknowledgeth him to be properly their onely Paſtor: To him are oppoſite theeues which feede not the ſheepe, but kill them: and hirelings alſo, which forſake the flocke in time of danger, becauſe they feede it onely for their owne profite and gaines.

[d] *That is, ſhall liue ſafely: So vſe the Iewes to ſpeake, as Deut. 26,6. and yet there is a peculiar alluding to the ſhepheards office.*

✤ *Iſai.40.11. ezek.34,23.*

[e] *Loueth me, alloweth me.*

[5] The calling of the Gentiles.

‡ *Ezech.37,22.*

[f] *The certaine marke of the Catholicke Church throughout all the world, which hath one head, that is Chriſt, the onely keeper and onely ſhepheard of it.*

[5] Chriſt is by the decree of the Father, the onely true ſhepheard of the true Church, for he willingly gaue his life for his ſheepe, and by his owne power roſe againe to life.

* *Iſa.53,7.*

[g] *He ſpeaketh in the time that now is becauſe Chriſtes whole life was as it were a perpetuall death.*

✻ *Actes 2,24.*

[6] The Goſpel diſcouereth hypocriſie, and therefore the world muſt needes rage when it commeth forth.

[h] *The feaſt of the Dedication was inſtituted by Iudas Maccabeus and his brethren, after the reſtoring of Gods true religion, by the caſting out of Antiochus his garriſon. 1. Mac.4,59.*

[7] The vnbeleeuers and proud men, accuſe the Goſpel of darkeneſſe, which darkeneſſe indeed is within themſelues.

[8] The doctrine of the Goſpel is proued from heauen by two witneſſes: both by the puritie of the doctrine, and by miracles.

[9] It is no maruell that there doe but a few beleeue, ſeeing that all men are by nature vntamed beaſtes: yet notwithſtanding God hath his, which he turneth into ſheepe, and committeth them vnto his Sonne, and preſerueth them againſt the crueltie of all wilde beaſtes.

[i] *He giueth a reaſon why they beleeued not, to wit, becauſe they are none of his ſheepe.*

✫ *Chap.8,59.*

[10] Chriſt proueth his dignitie by diuine workes

[k] *Through my Fathers authoritie and power.*

* *Pſ.82,6.*

word of God was *giuen*, and the Scripture can not be [l] broken.

[l] *Void and of none effect.*

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, *yet* beleeue the workes, that ye may know and beleeue, that the Father *is* in me, and I in him.

39 [11] Againe they went about to take him: but he eſcaped out of their hands.

[11] Chriſt fleeth danger, not of miſtruſt, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

40 And went againe beyond Iordan, into the place where Iohn firſt baptized, and there aboade.

41 And many reſorted vnto him, and ſayd, Iohn did no miracle: but all things that Iohn ſpake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Chriſt, to ſhewe that hee is, 25 the life and the reſurrection, 14 commeth to Lazarus being dead, 17, 34 and buried, 43 and raiſeth him vp. 47 As the Prieſts were conſulting together, 49 Caiaphas 50 prophecieth that one muſt die for the people. 56, 57 They command to ſeeke Chriſt out, and to take him.

[1] Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

AND [1] a certaine man was ſicke, *named* Lazarus of Bethania, the [a] towne of Marie, and her ſiſter Martha.

[a] *Where his ſiſters dwelt.*

2 (And it was that ✠ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whoſe brother Lazarus was ſicke.)

✠ *Chap. 12, 3. mat. 26, 7.*

3 Therefore *his* ſiſters ſent vnto him, ſaying, Lord, behold, he whom thou loueſt, is ſicke.

4 When Ieſus heard it, he ſayd, This ſickeneſſe is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

[b] *That is to ſay, ſent for the purpoſe to kill him.*

5 ¶ Now Ieſus loued Martha and her ſiſter, and Lazarus.

6 [2] And after he had heard that hee was ſicke, yet aboade hee two dayes ſtill in the ſame place where he was.

[2] In that, that God ſeemeth ſome times to linger in helping of vs, he doth it both for his glory, and for our ſaluation, as the falling out of the matter in the end, plainely prooueth.

7 Then after that, ſayd he to his diſciples, Let vs goe into Iudea againe.

8 [3] The diſciples ſaid vnto him, Maſter, the Iewes lately ſought to ‡ ſtone thee, and doeſt thou goe thither againe?

[3] This onely is the ſure and right way to life, to followe God boldly without feare, who calleth vs and ſhineth before vs in the darkeneſſe of this world.

‡ *Chap. 7, 30. and 8, 59, and 10, 33.*

9 Ieſus anſwered, Are there not [c] twelue hours in the day? If a man walke in the day, he ſtumbleth not, becauſe hee ſeeth the light of this world.

[c] *All things are fitly wrought and brought to paſſe in their ſeaſon.*

10 But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after, he ſaid vnto them, Our friend Lazarus [d] ſleepeth: but I goe to wake him vp.

[d] *The Iewes vſed a milder kind of ſpeech, and called death a ſleepe, whereupon in other languages the place of buriall where the dead are laid, waiting for the reſurrection, is called a ſleeping place*

12 Then ſayd his diſciples, Lord, if he ſleepe, he ſhall be ſafe.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then ſaid Ieſus vnto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then ſayd Thomas (which is called Didymus) vnto his fellow diſciples, Let vs alſo goe, that we may die with him.

17 ¶ Then came Ieſus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hieruſalem, about fifteene furlongs off.)

19 [4] And many of the Iewes were come to Martha and Mary to comfort them for their brother.

[4] God who is the maker of nature, doth not condemne naturall affections, but ſheweth that they ought to be examined by the rule of faith.

20 Then Martha, when ſhee heard that Ieſus was comming, went to meete him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha vnto Ieſus, Lord, if thou hadſt bene here, my brother had not bene dead.

22 But now I know alſo, that whatſoeuer thou askeſt of God, God will giue it thee.

23 Ieſus ſayd vnto her, Thy brother ſhall [e] riſe againe.

[e] *That is, ſhall recouer life againe.*

24 Martha ſayd vnto him, I know that he ſhall riſe againe ✠ in the reſurrection at the laſt day.

✠ *Chap. 5, 29. luke 14, 14.*

25 Ieſus ſaid vnto her, I am the reſurrection and the life: ‡ hee that beleeueth in me, though he were dead *yet* ſhall he liue.

‡ *Chap. 6, 35.*

26 And whoſoeuer liueth, and beleeueth in me, ſhall neuer die: Beleeueſt thou this?

27 She ſayd vnto him, Yea, Lord, I beleeue that thou art that Chriſt that Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſayd, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickely, and came vnto him.

30 For Ieſus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe vp haſtily, and went out, followed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Ieſus was, and ſaw him, ſhee fell downe at his feete, ſaying vnto him, Lord if thou haddeſt bene here, my brother had not bene dead.

33 [5] When Ieſus therefore ſaw her weepe, and the Iewes *alſo* weepe which came with her, hee [f] groned in the ſpirit, and was troubled in himſelfe,

[5] Chriſt tooke vpon him together with our fleſh all affections of man (ſinne onely excepted) and amongſt them eſpecially mercie and compaſſion.

[f] *Theſe are tokens that he was greatly moued, but yet they were without ſinne: and theſe affections are proper to mans nature.*

34 And ſayd, Where haue yee layd him? They ſayd vnto him, Lord, come and ſee.

35 *And* Ieſus wept.

36 Then ſayd the Iewes, behold, how he loued him.

37 And ſome of them ſayd, * Could not hee which opened the eyes of the blind, haue made alſo, that this man ſhould not haue died?

* *Chap. 9, 6.*

38 Ieſus therefore againe groned in himſelfe, and came to the graue. And it was a caue, and a ſtone was layd vpon it.

39 Ieſus ſayd, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord he ſtinketh already, for hee hath bene *dead* foure dayes.

40 Ieſus ſayd vnto her, Sayd I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone *from the place* where the dead was layd. And Ieſus lift vp his eyes, and ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſayd it, that they may beleeue, that thou haſt ſent me.

43 As hee had ſpoken theſe things, hee cried with a loud voyce, Lazarus come foorth.

44 Then he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Ieſus ſayd vnto them, Looſe him, and led him goe.

45 ¶ Then many of the Iewes, which came to

Mary, and had ſeene the things, which Ieſus did, beleeued in him.

46 [6] But ſome of them went their way to the Phariſes, and told them what things Ieſus had done.

47 Then gathered the hie Prieſts, and the Phariſes a [g] councill, and ſayd, What ſhall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and [h] take away both our place, and the nation.

49 [7] Then one of them *named* Caiaphas, which was the hie Prieſt that ſame yeere, ſaid vnto them, Ye perceiue nothing at all,

50 ♣ Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 [8] This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, he prophecied that Ieſus ſhould die for that nation:

52 And not for that nation onely, but that he ſhould gather together in one the children of God, which [i] were ſcattered.

53 Then from that day foorth they conſulted together, to put him to death.

54 [9] Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderneſſe, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Hieruſalem before the Paſſeouer, to purifie themſelues.

56 Then ſought they for Ieſus, and ſpake among themſelues, as they ſtoode in the Temple, What thinke ye, that he commeth not to the feaſt?

57 Now both the high Prieſts and the Phariſes had giuen a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

[6] The laſt point of hard and yron like ſtubbornneſſe is this, to proclame open warre againſt God, and yet ceaſeth not to make a preſence both of godlineſſe and of the profite of the common wealth.

[g] *The Iewes called the councell Sanhedrin: and the word that Iohn vſeth is Synedri.*

[h] *That is, take away from vs by force: for at that time, though the hie Prieſts authoritie was greatly leſſened and decayed, yet there was ſome kind of gouernement left among the Iewes.*

[7] The raging and mad company of the falſe Church, perſwade themſelues that they cannot be in ſafetie, vnleſſe he be taken away, who onely vpholdeth the Church: And ſo likewiſe iudgeth the wiſedome of the fleſh in worldly affaires, which is gouerned by the ſpirit of giddineſſe or madneſſe.

♣ Chap.18,14.

[8] Chriſt doeth ſometime ſo turne the tongues, euen of the wicked, that in curſing, they bleſſe. [i] *For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the Eaſt to the Weſt.* [9] Wee may giue place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſort, that wee ſwarue not from Gods vocation.

CHAP. XII.

2 As Chriſt is at ſupper with Lazarus, 3 Marie anointeth his feete. 5 Iudas findeth fault with her. 7 Chriſt defendeth her. 10 The Prieſts would put Lazarus to death. 12 As Chriſt commeth to Hieruſalem. 18 The people meet him. 22 The Grecians deſire to ſee him. 42 The chiefe rulers that beleeue in him, but for feare doe not confeſſe him, 44 hee exherteth to faith.

THen ♣ Ieſus, ſixe dayes before the Paſſeouer, came to Bethania, where Lazarus was, who died, whom he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very coſtly, and anointed Ieſus feete, and wiped his feete with her haire, and the houſe was filled with the ſauour of the ointment.

4 Then ſayd one of his diſciples, *euen* Iudas Iſcariot, Simons *ſonne*, which ſhould betray him:

5 [1] Why was not this ointment ſold for three hundreth pence, and giuen to the poore?

6 Now he ſayd thus, not that he cared for the poore, but becauſe he was a thiefe, and ♣ had the bagge, and bare that which was giuen.

7 [a] Then ſayd Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes yee haue with you, but me ye ſhall not haue alwayes.

♣ *Chap.26,17. marke 14,3.*

[1] An horrible example in Iudas of a minde blinded with couetouſnes, and yet pretending godlineſſe.

♣ Chap.13,29.

[a] This Extraordinarie anointing which was for a ſigne, is ſo allowed of God, that hee witneſſeth how he will not be worſhipped with outward pompe, or coſtly ſeruice, but with almes.

9 [3] Then much people of the Iewes knew that he was there: and they came, not for Ieſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 The high Prieſts therefore conſulted, that they might put Lazarus to death alſo.

11 becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus,

12 ¶ ♣ On the morrow a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Hieruſalem,

13 Tooke branches of palme-trees, and went foorth to meet him, and cried, Hoſanna, Bleſſed *is* the king of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a yong aſſe, and ſate thereon, as it is written.

15 ♣ Feare not, daughter of Sion: behold, thy King commeth ſitting on an aſſes colt.

16 But his diſciples vnderſtoode not theſe things at the firſt: but when Ieſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things vnto him.

17 The people therefore that was with him, bare witneſſe that hee called Lazarus out of the graue and raiſed him from the dead.

18 Therefore met him the people alſo, becauſe they heard that he had done this miracle.

19 [4] And the Phariſes ſaid among themſelues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that [a] came vp to worſhip at the feaſt.

21 And they came to Philip, which was of Bethſaida in Galile, and deſired him, ſaying, Sir, we would ſee that Ieſus.

22 Philip came and told Andrew: and againe Andrew and Philip told Ieſus.

23 And Ieſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt be glorified.

24 [5] Verely, verely I ſay vnto you, Except the wheat corne fall into the ground and [b] die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 * He that loueth his life, ſhall loſe it, and he that hateth his life in this world, ſhall keepe it vnto life eternall.

26 * If any man ſerue me, let him follow me: for where I am, there ſhall my ſeruant be: and if any man ſerue me, him will my father honour.

27 [6] Now is my ſoule troubled: and what ſhall I ſay? Father, ſaue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Then came there a voyce from heauen, *ſaying*, I haue both glorified it, and will glorifie it againe.

29 Then ſayd the people that ſtood by, and heard, that it was a thunder: other ſaid, An Angel ſpake to him.

30 [7] Ieſus anſwered and ſayd, This voyce came not becauſe of me, but for your ſakes.

31 Now is the iudgement of this world: now ſhall the prince of this world be caſt out.

[3] When the light of the Goſpell ſheweth it ſelfe, ſome are found to be curious, and others (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from: and very few doe ſo reuerently receiue him as they ought: Notwithſtanding Chriſt beginneth his ſpirituall Kingdome in the mids of his enemies.

♣ *Mat.21,8. marke 11,8. luke 19,35.*

♣ *Ezech.9,9.*

[4] Euen they which goe about to oppreſſe Chriſt, are made inſtruments of his glory.

[a] *After the ſolemne cuſtome: the Grecians were firſt ſo called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion, but worſhipped falſe gods, and were alſo called Heathens, were called by this name.*

[5] The death of Chriſt is as it were a ſowing, which ſeemet to be a dying to the corne, but indeed is the cauſe of a far greater harueſt: and ſuch as is the condition of the head, ſo ſhall it be of the members.

[b] *A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.*

* *Mat.10,39. and 16,25. marke 8,35. luke 9,24. and 17,33.*

* *Chap.17,34.*

[6] Whileſt Chriſt went about to ſuffer all the puniſhment which is due to our ſinnes, and whileſt his diuinitie did not yet ſhew his might and power ſo farre as this ſatisfaction might be thorowly wrought, now when he is ſtriken with the great feare of the curſe of God, he crieth out and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth euen from heauen. [c] *To wit, of death that is now at hand.* [d] *So then the Fathers glory is Chriſt his glory.* [7] Chriſt foretelleth to the deafe, the maner of his death, the ouercomming of the deuill and the world, and in concluſion his triumph.

32 ✣ And I, if I were [e] lift vp from the earth, will draw [f] all men vnto me.

33 Now this ſaid he, ſignifying what death he ſhould die.

34 The people anſwered him, We haue heard out of the ‡ Law, that that Chriſt bideth for euer: and how ſaieſt thou, that that Sonne of man muſt be lift vp? Who is that Sonne of man?

35 [8] Then Ieſus ſaide vnto them, Yet a little while is ❦ the light with you: walke while ye haue that light, leaſt the darkeneſſe come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleeue in that light, that ye may be the [g] children of the light. Theſe things ſpake Ieſus, and departed, and hid himſelfe from them.

37 ¶ [9] And though he had done ſo many miracles before them, *yet* beleeued they not on him,

38 That the ſaying of Eſaias the Prophet might be fulfilled, that he ſaid, * Lord, who beleeued our report? and to whom is the [h] arme of the Lord reuealed?

39 Therefore could they not beleeue, becauſe that Eſaias ſaith againe,

40 * He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with *their* eyes, nor vnderſtand with *their* heart, and ſhould be conuerted, and I ſhould heale them.

41 Theſe things ſaid Eſaias when he ſawe his glory, and ſpake of him.

42 [10] Neuertheleſſe, euen among the chiefe rulers, many beleeued in him: but becauſe of the Phariſes they did not confeſſe him, leaſt they ſhould be *caſt* out of the Synagogue.

43 * For they loued the praiſe of men, more then the praiſe of God.

44 [11] And Ieſus cryed, and ſaid, He that beleeueth in me, beleeueth [i] not in me, but in him that ſent me.

45 And he that ſeeth mee, ſeeth him that ſent mee.

46 I ✣ am come a light into the world, that whoſoeuer beleeueth in me, ſhould not abide in darkeneſſe.

47 ‡ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to ſaue the world.

48 He that refuſeth me, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue ſpoken, it ſhall iudge him in the laſt day.

49 For I haue not ſpoken of my ſelfe: but the father which ſent mee, he gaue me a commandement what I ſhould ſay, and what I ſhould ſpeake.

50 And I knowe that his commandement is life euerlaſting: the thinges therefore that I ſpeake, I ſpeake *them* ſo as the Father ſaide vnto me.

✣ *Chap.3,14*

[e] *Chriſt vſed a word, which hath a double meaning: for it ſignifieth either to lift vp, or to rid out of the way, for his meaning was to put them in minde of his death, but the Iewes ſeeme to take it another way.*

[f] *Chryſoſt. and Theophil. referre this word. All, to all nations: that is, not to the Iewes onely.*

‡ *Pſal.89,36. and 110,4. & 117,2. Iſai.40,8. ezech. 37,25.*

[8] Vnmeaſurable is the mercie of God, but an horrible iudgement followed, if it be contemned.

❦ *Chap.1,9.*

[g] *That is, partakers of light.*

[9] Faith is not of nature, but of grace.

* *Iſai.53.1. rom.10,16.*

[h] *The arme of the Lord, is the Goſpel, which is the power of God to ſaluation to all that beleeue: And therefore the arme of the Lord is not reuealed to them, whoſe hearts the Lord hath not opened.*

* *Iſai. 6,9. matth.13,14. mar.4,12. luk.8,10. actes 28,26. rom.11,8.*

[10] Such as beleeue, are not only fewe in number, if they be compared with the vnbeleeuers, but alſo the moſt of thoſe fewe (yea and that eſpecially the chiefeſt) doe feare men more then God.

* Chap.5,44.

[11] The ſumme of the Goſpel, and therefore of ſaluation, which Chriſt witneſſed in the middeſt of Hieruſalem, by his crying out, is this: to reſt vpon Chriſt through faith, as the only Sauiour appointed and giuen vs of the Father.

[i] *This word Not, doth not take any whit of this from Chriſt which is here ſpoken of, but is in way of correction rather, as if he ſaid, He that beleeueth in me, doth not ſo much beleeue in me, as in him that ſent me. So is it in Marke 9,37.*

✣ *Chap. 3,19. and 9,39.* ‡ *Chap. 3,17.* * *Marke 16,16.*

CHAP. XIII.

4 *Chriſt riſing from ſupper,* 15 *to command humelitie to his Apoſtles, waſheth their feete.* 21 *He noteth the traitour Iudas,* 16 *with an euident token.* 34 *He commendeth charitie.* 37, 39 *He foretelleth Peter of his deniall.*

NOwe ✣ [1] before the feaſt of the Paſſeouer, when Ieſus knewe that his houre was come, that he ſhould depart out of this world vnto the Father, foraſmuch as he loued his [a] owne which were in the world, vnto the end he loued them.

2 And when ſupper was done (and that the deuill had now put in the heart of Iudas Iſcariot, Simons *ſonne*, to betray him.)

3 Ieſus knowing that the Father hath giuen all things into his [b] hands, and that he was come forth from God, and went to God,

4 He [c] riſeth from Supper, and laieth aſide *his vpper* garments, and tooke a towell, and girded himſelfe.

5 After that, hee powred water into a baſen, and beganne to waſh the diſciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who ſaid to him, Lord, doeſt thou waſh my feete?

7 Ieſus anſwered, and ſaid vnto him, What I doe thou knoweſt not now: but thou ſhalt know it hereafter.

8 Peter ſaid vnto him, Thou ſhalt neuer waſh my feete. Ieſus anſwered him, If I waſh thee not, thou ſhalt haue [d] no part with me.

9 Simon Peter ſaid vnto him, Lord, not my feete onely, but alſo the hands and the head.

10 Ieſus ſaid to him, Hee that is waſhed, needeth not, ſaue to waſh *his* feete, but is cleane euery whit: and ye are ‡ cleane, but not all.

11 For hee knewe who ſhould betray him: therefore ſaid he, Ye are not all cleane.

12 ¶ So after he had waſhed their feet, and had taken his garments, and was ſet downe again, he ſaid vnto them, Know ye what I haue done to you?

13 Ye call mee Maſter, and Lord, and ye ſay well: for *ſo* am I.

14 If I then your Lord, and Maſter, haue waſhed your feete, ye alſo ought to waſh one anothers feete.

15 For I haue giuen you an example, that ye ſhould doe, euen as I haue done to you.

16 Verely, verely I ſay vnto you, * The ſeruant is not greater then his maſter, neither the ‖ ambaſſadour greater then he that ſent him.

17 If ye know theſe things, bleſſed are ye if ye doe them.

18 ¶ [2] I ſpeake not of you all: I know whom I haue choſen: but *it is* that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele againſt me.

19 From henceforth tell I you before it come, that when it is come to paſſe, yee might beleeue that I am hee.

20 * Verely, verely I ſay vnto you, If I ſend any, he that receiueth him, receiueth me, and hee that receiueth me, receiueth him that ſent me.

21 When Ieſus had ſaid theſe things, hee was troubled in the Spirit, and [e] teſtified, and ſaid, Verely, verely I ſay vnto you, that one of you ſhall betray me.

22 * Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was one of his diſciples, which [f] leaned on Ieſus boſome, whom Ieſus loued.

✣ *Matth.26,2. marke 14,1. luke 12,1.*

[1] Chriſt no leſſe certaine of the victorie, then of the combat which was at hand, vſing the ſigne of waſhing the feete, doth partly thereby giue an example of ſingular modeſtie, and his great loue toward his Apoſtles in this notable acte, being like very ſhortly to depart from them: and partly witneſſeth vnto them, that it is he onely which waſheth away the filth of his people, and that by little and little, in their time and ſeaſon.

[a] *Them of his houſhold, that is, his Saints.*

[b] *Into his power.*

[c] *In that he is ſaid to riſe, it argueth that there was a ſpace betweene the ceremonies of the Paſſeouer, and this waſhing of feete, at what time it ſeemeth that the Supper was inſtituted.*

[d] *Vnleſſe thou ſuffer me to waſh thee, thou ſhalt haue no part in the kingdome of heauen.*

‡ *Chap.15,3.*

* *Chap.15,20. matth.10,24. luke 6,40.*

‖ *The word ſignifieth an Apoſtle, which is any one that is ſent from another.*

[2] The betraying of Chriſt was not caſuall, or a thing that happened by chance, but the Father ſo ordeined the cauſe of our ſaluation, to reconcile vs vnto himſelfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

* *Pſal.41,9.*

* *Matth.10,40. luke 10,16.*

[e] *Hee affirmed it openly, and ſeelthed it.*

* *Matth.26,21. marke 14,18. luke 22,21.* [f] *Iohn his leaning was ſuch, that ſitting downe in his bed, his head was toward Ieſus his head: ſo that it was an eaſie matter for him to touch Ieſus his boſome: for it is certaine that in olde time men vſed not to ſit at the table, but to lie downe on the one ſide.*

24 To him beckened therefore Simon Peter, that he ſhould aske who it was of whom he ſpake.

25 He then as he leaned on Ieſus breaſt, ſaid vnto him, Lord, who is it?

26 Ieſus anſwered, He it is, to whom I ſhall giue a ſoppe, when I haue dipt it; and he wet a ſop, and gaue it to Iudas Iſcariot, Simons *ſonne*.

27 And after the ſoppe, Satan entred into him. Then ſayd Ieſus vnto him, That thou doeſt, doe quickly.

28 But none of them that were at table, knew, for what cauſe he ſpake it vnto him.

29 For ſome of them thought becauſe Iudas had the bagge, that Ieſus had ſaid vnto him, Buy thoſe things that we haue neede of againſt yͤ feaſt: or that he ſhould giue ſome thing to the poore.

30 Aſſoone then as he had receiued the ſoppe, he went immediatly out, and it was night.

31 ¶ [3] When hee was gone out, Ieſus ſaide, [g] Now is the ſonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, and ſhall ſtraightway glorifie him.

33 [4] Litle children, yet a litle while am I with you: yee ſhall ſeeke mee, but as I ſaid vnto the ✤ Iewes, Whither I goe, can ye not come: alſo to you ſay I now.

34 ✤ A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye alſo loue one another.

35 By this ſhall all men knowe, that ye are my diſciples, if ye haue loue one to another.

36 [5] Simon Peter ſaid vnto him, Lord, whither goeſt thou? Ieſus anſwered him, Whither I goe, thou canſt not follow me now: but thou ſhalt follow me afterward.

37 Peter ſaid vnto him, Lord, why can I not follow thee now? * I will lay downe my life for thy ſake.

38 Ieſus anſwered him, Wilt thou lay downe thy life for my ſake? Verely, verely I ſay vnto thee, The cocke ſhall not crowe, till thou haue denied me thriſe.

CHAP. XIV.

He comforteth his diſciples, 2,7 *declaring his diuinitie and the fruit of his death,* 16 *promiſing the comforter,* 17 *euen the holy Spirit,* 26 *whoſe office he ſetteth out.* 27 *He promiſeth his peace.*

LEt [1] not your heart be troubled: ye beleeue in God, beleeue alſo in me.

2 In my Fathers houſe are many dwelling places: if it were not ſo, [a] I would haue told you: I goe to [b] prepare a place for you.

3 [2] And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo.

4 [3] And whither I goe, ye know, and the way ye know.

5 Thomas ſaid vnto him, Lord, we know not whither thou goeſt: how can we then know yͤ way?

6 Ieſus ſaid vnto him, I am [d] that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me.

7 [e] If ye had knowen mee, yee ſhould haue knowen my Father alſo: and from henceforth ye know him, and haue ſeene him.

8 Philip ſaid vnto him, Lord, ſhew vs *thy* Father, and it ſufficeth vs.

9 Ieſus ſaid vnto him, I haue bene ſo long time with you, and haſt thou not knowen mee, Philip? hee that hath ſeene mee, hath ſeene my Father: how then ſayeſt thou, Shew vs *thy* Father?

10 [4] Beleeueſt thou not, that I am in the Father, and the Father is in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in mee: at the leaſt, beleeue me for the very workes ſake.

12 [5] Verely, verely I ſay vnto you, he that beleeueth in me, the workes that I doe, he ſhall doe alſo, and [f] greater then theſe ſhall hee doe: for I goe vnto my Father.

13 ✤ And whatſoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee ſhall aske any thing in my Name, I will doe it.

15 [6] If ye loue me, keepe my commandements.

16 And I will pray the Father, and he ſhall giue you another Comforter, that he may abide with you for euer,

17 *Euen* the [g] Spirit of trueth, whom the [h] world cannot receiue, becauſe it ſeeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and ſhall be in you.

18 I will not leaue you fatherleſſe: *but* I will come to you.

19 Yet a little while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I liue, ye ſhall liue alſo.

20 At that day ſhall ye know that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them: is he that loueth me: and hee that loueth me, ſhallbe loued of my Father: and I will loue him, and will [k] ſhew mine owne ſelfe to him.

22 [7] Iudas ſaid vnto him, (not Iſcariot) Lord, what is the cauſe that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world?

23 Ieſus anſwered, and ſaid vnto him, If any man loue mee, he will keepe wy word, and my Father will loue him, and he will come vnto him, and will dwell with him.

24 He that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which ſent me.

25 [8] Theſe things haue I ſpoken vnto you, being preſent with you.

26 ✤ But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, which I haue told you.

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[3] We haue to conſider the glorifying of Chriſt in his ignominie.

[g] *This verſe and the next following, are a moſt plaine and euident teſtimonie of the diuinitie of Chriſt.*

[4] The eternall glory ſhall flow by little and little from the head into the members. But in the meane time, we muſt take good heede that wee paſſe ouer the race of this life in brotherly loue.

✤ *Chap.7,34.*

✤ *Leuit.19,18. matth.22,39. chap.15,12. 1.iohn 4,21.*

[5] An heauie example of raſh truſt and confidence.

* *Matth.26,33. marke 14,29. luke 22,33.*

[1] He beleeueth in God that beleeueth in Chriſt, and there is no other way to confirme our mindes in greateſt diſtreſſes.

[a] *That is, if it were not ſo as I tell you, to wit, vnleſſe there were place ynough not onely for me, but for you alſo, in my fathers houſe, I would not thus deceiue you with a vaine hope, but I would haue tolde you ſo plainely.*

[b] *All the ſpeech is by way of an allegorie, whereby the Lord comforteth his owne, declaring vnto them his departure into heauen, which is, not to reigne there alone, but to goe before, and prepare a place for them.*

[2] Chriſt went not away from vs: to the end to forſake vs, but rather that hee might at length take vs vp with him into heauen.

[c] *Theſe wordes are to be referred to the whole Church, and therefore the Angels ſayd to the diſciples when they were aſtoniſhed, What ſtand you gazing vp into heauen? This Ieſus ſhall ſo come as you ſaw him go vp, Actes 1,11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God ſhallbe all in all, and is therefore called the day of redemption.*

[3] Chriſt onely is the way to true and euerlaſting life, for he it is in whom the Father hath reuealed himſelfe.

[d] *This ſaying ſheweth vnto vs both the nature, the will and office of Chriſt.*

[e] *It is plaine by this place, that to know God, and to ſee God, is all one: Nowe whereas he ſaid before, that no man ſawe God at any time, that is to be vnderſtood thus, without Chriſt: or were it not through Chriſt, no man could euer ſee, nor ſaw God at any time: for as Chryſoſtome ſaith, the Sonne is a very ſhort and eaſie ſetting foorth of the fathers nature vnto vs.*

[4] The maieſtie of God ſheweth it ſelfe moſt euidently, both in Chriſtes doctrine and deedes.

[5] The approouing of the vertue of Chriſt is not included within his owne perſon, but it is ſpred through the body of his whole Church.

[f] *That is, not I only doe them, but I can alſo giue other men power to doe greater.*

✤ *Chap.16,23. matth.7,7. mar.11,24. iames 1,5.*

[6] He loueth Chriſt aright, which obeyeth his commandements: and becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doeth he comfort his with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

[g] *The holy Ghoſt is called the Spirit of trueth, of the effect which he worketh, becauſe he inſpireth the trueth into vs, whereas otherwiſe he hath trueth in himſelfe.*

[h] *Worldly men.*

[i] *The Sonne is in the Father after ſuch ſort, that he is of one ſelfeſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an ayder and helper of them.*

[k] *I will ſhew my ſelfe to him, and be knowen of him, as if he ſaw me with his eyes: but this ſhewing of himſelfe is not bodily, but ſpiritually, yet ſo plaine as none can be more.*

[7] Wee muſt not aske why the Goſpel is reuealed to ſome rather then to other, but we muſt rather take heede, that we embrace Chriſt who is offered vnto vs, and that we truely loue him, that is to ſay, that we giue our ſelues wholly to his obedience.

[8] It is the office of the holy Ghoſt to imprint in the midſt of the elect in their times and ſeaſons, that which Chriſt once ſpake.

✤ *Chap.15,26.*

27 9

27 [9] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 [10] Yee haue heard how I ſaid vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, becauſe I ſaid, I go vnto the Father: for the Father [l] is greater then I.

29 And now haue I ſpoken vnto you, before it come, that when it is come to paſſe, yee might beleeue.

30 [11] Hereafter will I not ſpeake many things vnto you: for the prince of this world commeth, and hath [m] nought in mee,

31 But *it is* that the worlde may knowe that I loue *my* Father: and as the Father hath commanded me, ſo I doe. Ariſe, let vs goe hence.

[9] All true felicity commeth to vs by Chriſt alone.

[10] So farre is it, that we ſhould be ſory for the departing of Chriſt, from vs according to the fleſh, that we ſhould rather reioyce for it, ſeeing that all the bleſſing of the members dependeth vpon the glorifying of the head.

[l] *This is ſpoken in that, that he is Mediatour, for ſo the Father is greater then he, in as much as the perſon to whome requeſt is made, is greater then hee that maketh the requeſt.*

[11] Chriſt goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree.

[m] *As who would ſay, Satan will by and by ſet vpon me with all the might he can, but he hath no power ouer me, neither ſhall be find any ſuch thing in me as he thinketh he ſhall.*

CHAP. XV.

1 *By the parable of the vine,* 2 *and the braunches,* 5, 6 *hee declareth how the diſciples may beare fruit.* 12, 17 *He commendeth mutuall loue.* 18 *He exhorteth them to beare afflictions patiently,* 20 *by his owne example.*

I [1] Am that true vine, and my Father is that huſbandman.

2 ✤ Euery braunch that beareth not fruite in me, hee taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring foorth more fruit.

3 ♣ Now are ye cleane through the word, which I haue ſpoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it ſelfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the braunches: he that abideth in mee, and I in him, the ſame bringeth foorth much fruit: for without me can ye doe nothing.

6 ❦ If a man abide not in me, he is caſt forth as a branch, and withereth: and men gather them, and caſt *them* into the fire, and they burne.

7 ✱ [2] If ye abide in me, and my wordes abide in you, aske what ye will, and it ſhall be done to you.

8 [a] Herein is my Father glorified, that ye beare much fruit, and be made my diſciples.

9 [3] As the Father hath loued me, ſo haue I loued you: [b] continue in that my loue.

10 If ye ſhall keepe my commandements, yee ſhall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 ✱ This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man beſtoweth his life for his friends.

14 Yee are my friends, if ye doe whatſoeuer I commaund you.

15 [4] Henceforth call I you not ſeruants: for the ſeruant knoweth not what his maſter doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 [5] Ye [c] haue not choſen me, but I haue choſen you, and ordained you, ✤ that ye goe and bring forth fruits, and that your fruit remaine, that whatſoeuer ye ſhall aske of the Father in my Name, hee may giue it you.

17 Theſe things commaund I you, that ye loue one another.

18 [6] If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the world would loue his owne: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid vnto you, ♣ The ſeruant is not greater then his maſter. * If they haue perſecuted me, they will perſecute you alſo: if they haue kept my worde, they will alſo keepe yours.

21 [7] But ✱ all theſe things will they doe vnto you for my Names ſake, becauſe they haue not knowen him that ſent me.

22 [d] If I had not come and ſpoken vnto them, they ſhould not haue had ſinne: but now haue they no cloake for their ſinne.

23 He that hateth me, hateth my Father alſo.

24 If I had not done workes among them which none other man did, they had not had ſinne: but now haue they both ſeene, and haue hated both me, and my Father.

25 But *it is* that the worde might bee fulfilled, that is written in their [e] Lawe, ✱ They hated mee without a cauſe.

26 [8] But when that Comforter ſhall come, * whom I will ſende vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhall witneſſe alſo, becauſe ye haue bene with me from the beginning.

[1] We are of nature drie and fit for nothing but the fire: Therefore that we may liue and be fruitfull, we muſt firſt be graffed into Chriſt, as it were into a vine by the Fathers hand: and then be daily ſhred with continuall meditation of the word and the croſſe; otherwiſe it ſhall not auaile any man at all to haue bene graffed, vnleſſe he cleaue faſt vnto the vine, and ſo draw iuice out of it.

✤ *Matth.15,13.*

♣ *Chap.13,10.*

❦ *Coloſſ.2,23.*

✱ *1.Iohn 3,22.*

[2] He abideth in Chriſt, which reſteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie ſuch an one nothing.

[a] *As who would ſay, Herein ſhall my Father be glorified, and herein alſo ſhall you be my diſciples, if you bring forth much fruit.*

[3] The loue of the Father towards the Sonne, and of the Sonne towards vs, and ours towardes God & our neighbour, are ioyned together with an vnſeparable knot: and there is nothing more ſweet and pleaſant then it is. Now this loue ſheweth it ſelfe by the effects: a moſt perfect example whereof, Chriſt himſelfe exhibited vnto vs.

[b] *That is, in that loue, wherewith I loue you: which loue is on both parts.*

✱ *Chap.13,34. 1.theſſ.4,9 1.iohn 3,11. and 4,21.*

[4] The doctrine of the Goſpell (as it is vttered by Chriſtes owne mouth) is a moſt perfect and abſolute declaration of the counſell of God, which pertaineth to our ſaluation, and is committed vnto the Apoſtles.

[4] Chriſt is the authour and preſeruer of the miniſterie of the Goſpell, euen to the worlds end, but the miniſters haue aboue all thing need of prayer and brotherly loue.

[c] *This place teacheth vs plainly, that our ſaluation commeth from the onely fauour and gratious goodneſſe of the euerlaſting God towards vs, & of nothing that we doe or can deſerue.*

✤ *Matth. 28, 19.*

[6] It ought not only not to feare, but rather confirme the faithfull miniſters of Chriſt, when they ſhall be hated of the world as their Maſter was.

♣ *Chap.13,16. matth.10,24.*

✱ *Matth.24,9.*

[7] The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhneſſe of the mind, which notwithſtanding is voluntarie blind, ſo that the world can pretend no excuſe to couer their fault.

* *Chap.16,4.*

[d] *As who would ſay, If I had not come, theſe men would not haue ſtuck to haue ſaid ſtill before Gods iudgement ſeat, that they are religious, and void of ſinne: but ſeeing I came to them, and they cleane refuſe me, they can haue no cloke for their wickedneſſe.*

[e] *Some time by this word, Law, are meant the fiue bookes of Moſes, but in this place, the whole Scripture: for the place alledged is in the Pſalmes.*

✱ *Pſal. 35, 19.*

[8] Againſt the rage of the wicked, we ſhall ſtand ſurely by the inward teſtimonie of the holy Ghoſt: But the holy Ghoſt ſpeaketh no otherwiſe, then he ſpake by the mouth of the Apoſtles.

* Chap. 14, 26. luke 24, 49.

CHAP. XVI

1 *Hee foretelleth the diſciples of perſecution.* 7 *He promiſeth the Comforter, and declareth his office.* 21 *Hee compareth the affliction of his, to a woman that trauaileth with child.*

THeſe [1] things haue I ſaide vnto you, that yee ſhould not be offended.

2 They ſhall excommunicate you: yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God ſeruice.

3 And theſe things will they doe vnto you, becauſe they haue not knowen the Father, nor me.

4 ✤ But theſe things haue I told you, that when the houre ſhall come, ye might remember, that I tolde you them. And theſe things ſaide I not vnto you from the beginning, becauſe I was with you.

5 But now I goe my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6 But becauſe I haue ſaide theſe things vnto you, your hearts are full of ſorow.

7 [2] Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you; but if I depart, I will ſend him vnto you,

[1] The miniſters of the Goſpel muſt looke for all maner of reproaches, not onely of them which are open enemies, but euen of them alſo which ſeeme to be of the ſame houſhold, and the verie pillars of the Church.

✤ *Chap. 15, 21.*

[2] The abſence of Chriſt, according to the fleſh, is profitable to the Church, that we may wholly depend vpon his ſpirituall power.

8 3

8 [3] And when he is come, hee will [a] reproue the [b] world of ſinne, and of righteouſneſſe, and of iudgement.

9 Of ſinne, becauſe they beleeued not in me:

10 Of [c] righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more.

11 Of [d] iudgement, [e] becauſe the prince of this world is iudged.

12 [4] I haue yet many things to ſay vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the ſpirit of trueth, he will lead you into all trueth: for he ſhall not ſpeake of himſelfe, but whatſoeuer hee ſhall heare, ſhall he ſpake, and he will ſhewe you the things to come.

14 [5] He ſhall glorifie me: for hee ſhall receiue of mine, and ſhall ſhew it vnto you.

15 All things that the Father hath, are mine: therefore ſaid I, that hee ſhall take of mine, and ſhew it vnto you.

16 [6] A [f] little *vvhile*, and ye ſhall not ſee mee: and againe a little *vvhile*, and ye ſhall ſee me: [g] for I goe to the Father.

17 Then ſaid *ſome* of his diſciples among themſelues, What is this that hee ſaith vnto vs, A little *vvhile*, and ye ſhall not ſee mee, and againe a little *vvhile*, and yee ſhall ſee me, and, For I goe to the Father.

18 They ſaide therefore, What is this that hee ſaith, A little *vvhile*? we know not what he ſaith,

19 Now Ieſus knew that they would aske him, and ſaid vnto them, Doe yee enquire among your ſelues, of that I ſaid, A little *vvhile*, and ye ſhall not ſee me: and againe, a little *vvhile*, & ye ſhall ſee me?

20 Verely, verely I ſay vnto you, that yee ſhall weepe and lament, and the world ſhall reioyce, and ye ſhall ſorowe, but your ſorow ſhall be turned to ioy.

21 A woman when ſhe trauaileth hath ſorowe becauſe her houre is come: but as ſoone as ſhee is deliuered of the child, ſhee remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And yee now therefore are in ſorow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

23 And in that day ſhall yee aske me nothing. ✣ Verely, verely, I ſay vnto you, whatſoeuer yee ſhall aske the Father in my Name, hee will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and ye ſhall receiue, that your ioy may be full.

25 [7] Theſe things haue I ſpoken vnto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhewe you plainely of the Father.

26 [8] At that day ſhall yee aske in my Name, and I ſay not vnto you, that I will pray vnto the Father for you:

27 For the Father himſelfe loueth you, becauſe ye haue loued me, ✣ and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 [9] His diſciples ſaid vnto him, Loe, now ſpeakeſt thou plainely, and thou ſpeakeſt no parable.

30 Nowe knowe wee that thou knoweſt all things, and needeſt not that any man ſhould aske thee. By this wee beleeue, that thou art come out from God.

31 Ieſus anſwered them, Doe you beleeue now?

32 ♣ [10] Behold, the houre commeth, and is alreadie come, that yee ſhall be ſcattered euery man into his owne, and ſhall leaue me alone: But I am not alone: for the Father is with me.

33 [11] Theſe things haue I ſpoken vnto you, that [h] in me ye might haue peace: in the world ye ſhall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 *Chriſt prayeth that his glorie together with his Fathers may be made manifeſt.* 9 *He Prayeth for his Apoſtles,* 20 *and for all beleeuers.*

These [1] things ſpake Ieſus, and lift vp his eyes to heauen, and ſaide, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne alſo may glorifie thee,

2 ❦ As thou haſt giuen him power *over* [a] all fleſh, that he ſhould giue eternall life to all them that thou haſt giuen him.

3 And this is life eternall, that they know thee *to be* the [b] onely very God, and whome thou haſt ſent, Ieſus Chriſt.

4 I haue glorified thee on the earth: I haue finiſhed the worke which thou gaueſt me to doe.

5 And now glorifie me, thou Father, with thine owne ſelfe, with the glorie which I had with thee before the world was.

6 [3] I haue declared thy Name vnto the men which thou gaueſt mee out of the worlde: [c] thine they were, and thou [d] gaueſt them mee, and they haue kept thy word.

7 ✱ Now they know that all things whatſoeuer thou haſt giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gaueſt me, and they haue receiued *them*, and haue knowen ſurely that I came out from thee, and haue beleeued that thou haſt ſent me.

9 I pray for them: I pray not for the worlde, but for them which thou haſt giuen me: for they are thine.

3 The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſſe it owne vnrighteouſneſſe, and Chriſts righteouſneſſe and almightineſſe.

a *He will ſo reprooue the world, that the worldlings ſhall be able to pretend no excuſe.*

b *He reſpecteth the time that followed his aſcenſion, when as all gainſayers were manifeſtly reprooued through the powring out of the holy Ghoſt vpon the Church: So that the very enemies of Chriſt were reprooued of ſinne, in that they were conſtrained to confeſſe that they were deceiued, in that they beleeued not, and therefore they ſaid to Peter, Acts 2. Men and brethren, what ſhall we doe?*

c *Of Chriſt himſelfe: For when the world ſhall ſee, that I haue powred out the holy Ghoſt, they ſhall be conſtrained to confeſſe that I was iuſt, and was not condemned of my Father, when I went out of this world.*

d *Of that authority and power, which I haue both in heauen and earth.*

e *That is, becauſe they ſhall then vnderſtand and know indeed, that I haue ouercome the deuil, and doe gouerne the world, when all men ſhall ſee, that they ſet themſelues againſt you in vaine, for I will arme you with that heauenly power, whereby you may deſtroy euery high thing which is lifted vp againſt the knowledge of God, 2. Cor. 10,12.*

✣ *Chap.17,8.*

9 Faith and fooliſh ſecuritie differ very much.

♣ *Matth.26,31. marke 14,27.*

10 Neither the wickedneſſe of the world, neither the weakneſſe of his owne can diminiſh any thing of the vertue of Chriſt.

11 The ſuretie and ſtay of the Church dependeth onely vpon the victorie of Chriſt.

h *That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of mind, which is cleane contrarie to diſquietnes and heauineſſe.*

1 Ieſus Chriſt the euerlaſting high Prieſt being readie ſtraightwayes to offer vp himſelfe, doth by ſolemne prayers conſecrate himſelfe to God the Father as a ſacrifice: and vs together with himſelfe. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the Church of God.

2 He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glorie in ſauing his elect, ſo he applyed himſelfe to that onely: and therefore deſireth of the Father, that he would bleſſe the worke which he hath finiſhed.

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4 The doctrine of the Apoſtles proceeded from the holy Ghoſt, and is moſt perfite. 5 The holy Ghoſt bringeth no newe doctrine, but teacheth that which was vttered by Chriſtes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghoſt is a moſt liuely glaſſe, wherein Chriſt is truely beholden with the moſt ſharpe ſighted eyes of faith, and not with the bleared eyes of the fleſh: whereby we feele a continuall ioy euen in the middeſt of ſorrowes. f *When a little time is once paſt.* g *For I paſſe to eternall glorie, ſo that I ſhall be much more preſent with you, then I was before: for then you ſhall feele indeede what I am, and what I am able to doe.* ✣ *Chap.14:13. matth.7 7. and 21,22. marke 11,24. luke 11,9. Iames 1,5.* 7 The holy Ghoſt which was powred vpon the Apoſtles after the Aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſaluation, and alſo by them the Church, and will alſo inſtruct it to the end of the world. 8 The ſumme of the worſhip of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is alreadie heard for vs, for whome he hath abaſed himſelfe, and is now alſo glorified.

❦ *Matth.28,18.* a *Ouer all men.* b *He calleth the Father the onely verie God, to ſet him againſt all falſe gods, and not to ſhut out himſelfe and the holy Ghoſt: For ſtraightwayes hee ioyneth the knowledge of the Father and the knowledge of himſelfe together, and according to his accuſtomed manner, ſetteth foorth the whole Godhead in the perſon of the father: So is the Father alone ſaid to be King, immortall wiſe, and dwelling in the light which no man can attaine vnto, inuiſible, Roman. 16,17. 1. tim. 1,17.* 3 Firſt of all he prayeth for thoſe his diſciples, by whome he would haue the reſt to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole companie of the reprobate) becauſe hee receiued them of him into his cuſtodie, and for that they embracing his doctrine, ſhall haue ſo many and ſo mightie enemies, that there is no way for them to be in ſafetie, but by his helpe onely. c *Hee ſheweth hereby that euerlaſting election and choiſe, which was hidden in the good will and pleaſure of God, which is the ground worke of our ſaluation.* d *He ſheweth how that euerlaſting and hidden purpoſe of God is declared in Chriſt, by whome we are iuſtified and ſanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election.* ✱ *Chap. 16,27.*

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but theſe are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou haſt giuen me, that they may be [e] one as we *are*.

12 While I was with them in the worlde, I kept them in thy Name: thoſe that thou gaueſt me, haue I kept, and none of them is loſt, but the childe of perdition, that the ✣ Scripture might be fulfilled.

13 And now come I to thee, and theſe things ſpeake I in the world, that they might haue my ioy fulfilled in themſelues.

14 I haue giuen them thy word, and the world hath hated them, becauſe they are not of the world, as I am not of the world.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 [f] Sanctifie them with thy trueth: thy word is trueth.

18 [5] As thou diddeſt ſend mee into the world, ſo haue I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the [g] trueth.

20 [6] I pray not for theſe alone, but for them alſo which ſhall beleeue in mee, through their word,

21 That they all may be one, as thou, O Father, *art* in mee, and I in thee: *euen* that they may be alſo one in vs, that the world may beleeue that thou haſt ſent me.

22 And the glory that thou gaueſt mee, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loued them as thou haſt loued me.

24 ✣ Father, I will that they which thou haſt giuen mee, be with me euen where I am, that they may behold that my glory, which thou haſt giuen me: for thou loued me before the foundation of the world.

25 O righteous Father, the world alſo hath not knowen thee, but I haue knowen thee, and theſe haue knowen, that thou haſt ſent me.

26 [7] And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou haſt loued me, may be in them, and I in them.

[e] *He prayeth that his people may peaceable agree and be ioyned together in one, that as the Godhead is one, ſo they may be of one mind and one conſent together.*

✣ *Pſal.* 109,7.

[4] Hee ſheweth what manner of deliuerance he meaneth, not that they ſhould be in no danger, but that they beeing preſerued from all, might prooue by experience that the doctrine of ſaluation is true, which they receiued at his mouth to deliuer to other.

[f] *That is, make them holy: and that is ſayd to be holy, which is dedicated and made proper to God onely.*

[5] Hee addeth moreouer, that the Apoſtles haue a vocation common with him, & therefore that they muſt be holden vp by the ſelfe ſame vertue to giue vp themſelues wholly to God, whereby he being firſt, did conſecrate himſelfe to the Father.

[g] *The true and ſubſtantiall ſanctification of Chriſt, is ſet againſt the outward purifyings.*

[6] Secondarily hee offereth to God the Father, all his, that is, how many ſoeuer ſhall beleeue in him by the doctrine of the Apoſtles: that as he cleaueth vnto the Father receiuing from him all fulneſſe, ſo they being ioyned with him, may receiue life from him, and at length being together beloued in him, may alſo with him enioy euerlaſting glory.

✣ *Chap.* 12,26.

[7] He communicateth with his by litle & litle, the knowledge of the Father, which is moſt full in Chriſt the Mediatour, that they may in him be beloued of the Father, with the ſelfe ſame loue wherewith he loueth the Sonne.

CHAP. XVIII.

By Chriſtes power, whom Iudas betrayeth, 6 *the ſouldiers are caſt downe to the ground.* 13 *Chriſt is led to Annas, and from him to Caiaphas.* 22 23 *His anſwere to the officer that ſmote him with a rod.* 28 *Being deliuered to Pilate,* 36 *he declareth his kingdome.*

WHen [1] Ieſus had ſpoken theſe things, hee went foorth with his diſciples ouer the brooke * Cedron, where was a garden, into the which he entred, and his diſciples.

2 And Iudas which betrayed him knewe alſo the place: for Ieſus oft times reſorted thither with his diſciples.

3 ✣ [2] Iudas then, after he had receiued a band of men and officers of the high Prieſts, and of the Phariſes, came thither with lanternes and torches, and weapons.

4 [3] Then Ieſus, knowing all things that ſhould come vnto him, went foorth and ſaid vnto them, Whom ſeeke ye?

5 They anſwered him, Ieſus of Nazareth. Ieſus ſaid vnto them, I am he. Now Iudas alſo which betrayed him, ſtood with them.

6 Aſſoone then as he had ſaid vnto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom ſeeke ye? And they ſayd, Ieſus of Nazareth.

8 [4] Ieſus anſwered, I ſaid vnto you, that I am he: therefore if ye ſeeke me, let theſe go their way,

9 *This was* that the word might be fulfilled which he ſpake, ✣ Of them which thou gaueſt me, haue I loſt none.

10 [5] Then Simon Peter hauing a ſword, drew it, and ſmote the hie Prieſts ſeruant, and cut off his right eare. Now the ſeruants name was Malchus.

11 Then ſaid Ieſus vnto Peter, Put vp thy ſworde into the ſheath: ſhall I not drinke of the cup which *my* Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Ieſus and bound him.

13 [6] And led him away to * Annas firſt (for hee was father in lawe to Caiaphas, which was the hie Prieſt that ſame yeere.)

14 * And Caiaphas was hee, that gaue counſell to the Iewes, that it was expedient that one man ſhould die for the people.

15 ¶ [7] * Now Simon Peter followed Ieſus, and another diſciple, and that diſciple was knowen of the hie Prieſt: therefore he went in with Ieſus into the hall of the hie Prieſt.

16 But Peter ſtood at the doore without. Then went out the other diſciple which was knowen vnto the high Prieſts, and ſpake to her that kept the doore, and brought in Peter.

17 Then ſaid the maid that kept the doore, vnto Peter, Art not thou alſo one of this mans diſciples? He ſaid, I am not.

18 And the ſeruants and officers ſtood there, which had made a fire of coales: for it was colde, and they warmed themſelues. And Peter alſo ſtood among them, and warmed himſelfe.

19 ¶ ([8] The hie Prieſt then asked Ieſus of his diſciples, and of his doctrine.

20 Ieſus anſwered him, I ſpeake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes reſort continually, and in ſecret haue I ſaid nothing.

21 Why askeſt thou mee? aske them which heard mee what I ſaid vnto them: beholde, they know what I ſaid.

22 When hee had ſpoken theſe things, one of the officers which ſtood by, ſmote Ieſus with *his* rod, ſaying, Anſwereſt thou the hie Prieſt ſo?

23 Ieſus anſwered him, If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou me?

24 ¶ * Now Annas had ſent him bound vnto Caiaphas the hie Prieſt.)

25 ✣ [9] And Simon Peter ſtood and warmed himſelfe, and they ſayd vnto him, Art not thou alſo of his diſciples? He denyed it, and ſaid, I am not.

[1] Chriſt goeth of his own accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the ſinne that entred into the world by one mans rebellion, and that in a garden.

* *Mat.* 26,36. *mar.* 14,32. *luke* 22,39.

✣ *Mat* 26,47. *marke* 14,43. *luke* 22.47.

[2] Chriſt, who was innocent, was taken as a wicked perſon, that wee which are wicked might be let goe as innocent.

[3] Chriſts perſon (but not his vertue) was bound of the aduerſaries, when and how he would.

[4] Chriſt doth not neglect the office of a good paſtour, no not in his greateſt danger.

✣ *Chap.* 17,12.

[5] We ought to conteine the zeale we beare to God, within the bounds of our vocation.

[6] Chriſt is brought before an earthly high Prieſt to be condemned for our blaſphemies, that we might be quitted of the euerlaſting high Prieſt himſelfe.

* *Luke* 3,2.

* *Chap.* 11,50.

[7] A liuely example of the fragility of man euen in the beſt, when they be once left to themſelues.

* Mat. 26,58, mar. 14,54. luke 22,54.

[8] Chriſt defendeth his cauſe but ſlenderly, not that he would withdraw himſelfe from death, but to ſhew that he was condemned as an innocent.

* *Mat.* 26,57. *luke* 21,54.

✣ *Mat.* 16,69. *marke* 14.59. *luke* 22,55.

[9] After that men haue once fallen, they cannot onely not lift vp themſelues by their owne ſtrength, but alſo they fall more and more into worſe, vntill they be raiſed vp againe, by a new vertue of God.

26 One of the ſeruants of the hie Prieſt, his couſin whoſe eare Peter ſmote off, ſayd, Did not I ſee thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ✠ [10] Then led they Ieſus from [a] Caiaphas into the common hall. Now it was morning, and they themſelues went not into the common hall, leaſt they ſhould be ‡ defiled, but that they might eate the Paſſeouer.

✠ *Mat.27,2. mar.15,1. luke 23,1.*

10 The Sonne of God is brought before the iudgement ſeate of an earthly and prophane man, in whom there is found much leſſe wickedneſſe, then in the princes of the people of God: A liuely image of the wrath of God againſt ſinne, and therewithall of his great mercie, and leaſt of all, of his moſt ſeuere iudgement againſt the ſtubburne contemners of his grace when it is offered vnto them.

a *From Caiaphas houſe.*

‡ *Acts 10,28. and 11,3.*

29 Pilate then went out vnto them, and ſayd, What accuſation bring ye againſt this man?

30 They anſwered, and ſaid vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then ſayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes ſayd vnto him, [b] It is not lawfull for vs to put any man to death.

32 *It vvas* that the word of Ieſus * might be fulfilled which he ſpake, [c] ſignifying what death he ſhould die.

b *For iudgements of life and death were taken from them fourtie yeeres before the deſtruction of the temple.*

* *Mat.20,19.*

c *For Chriſt had foretold that hee ſhould be crucified.*

33 ✱ So Pilate entred into the common hall againe, and called Ieſus, and ſaid vnto him, Art thou the king of the Iewes?

34 Ieſus anſwered him, Sayeſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am I a Iew? Thine owne nation, and the high Prieſt haue deliuered thee vnto mee. What haſt thou done?

36 [11] Ieſus anſwered, My kingdome is not of this world: if my kingdome were of this world, my ſeruants would ſurely fight, that I ſhould not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King: for this cauſe I am borne, and for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: euery one that is of the trueth, heareth my voice.

✱ *Mat.27,11. mar.15,2. luke 23,3.*

11 Chriſt auoucheth his ſpirituall kingdome, but reiecteth a worldly.

38 [12] Pilate ſaid vnto him, [d] What is trueth? And when he had ſayd that, hee went out againe vnto the Iewes, and ſayd vnto them, I finde in him no cauſe at all.

12 It was requiſite that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that hee tooke vpon him our perſon) was to be condemned as a moſt wicked man.

d *He ſpeaketh this diſdainefully and ſcoffingly, and not by way of asking a queſtion.*

39 ✱ But you haue a cuſtome that I ſhould deliuer you one looſe at the Paſſeouer: will yee then that I looſe vnto you the King of the Iewes?

40 * Then [e] cryed they all againe, ſaying, Not him, but Barabbas: now this Barabbas was a murtherer.

✱ *Mat.27,15. mar.15,6. luk.23,17.*

* *Actes 3,14.*

e *Word for word, made a great and foule voice.*

CHAP. XIX.

Pilate, when Chriſt was ſcourged, 2 and crowned with thornes, 4 was deſirous to let him looſe: 8 but being ouercome with the outrage of the Iewes, 16 he deliuereth him to be crucified. 26 Ieſus committeth his mother to the diſciple. 30 Hauing taſted vineger, he dieth: 34 and being dead, his ſide is pierced with a ſpeare. 40 He is buried.

THen ✠ Pilate tooke Ieſus, and [1] ſcourged him.

2 And the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And ſaid, Haile King of the Iewes. And they ſmote him with *their* rods.

4 [2] Then Pilate went foorth againe, and ſaid vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

✠ *Matth.27,27. marke 15,16.*

1 The wiſedome of the fleſh, chuſeth of two euils the leaſt, but God curſeth that ſame wiſedom.

2 Chriſt is againe quitted by the ſame mouth wherewith he is afterward condemned.

5 Then came Ieſus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* ſaid vnto them, Behold the man.

6 Then when the hie Prieſts and officers ſawe him, they cryed, ſaying, [a] Crucifie, crucifie *him.* Pilate ſaid vnto them, Take ye him, and crucifie *him*: for I find no fault in him.

7 The Iewes anſwered him, We haue a law, and by our law he ought to die, becauſe he made himſelfe the Sonne of God.

a *They will haue him crucified, whom by an old cuſtome of theirs, they ſhould haue ſtoned and hanged vp as conuict of blaſphemie: but they deſire to haue him crucified after the maner of the Romans.*

8 ¶ [3] When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him none anſwere.

10 Then ſayd Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Ieſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater ſinne.

3 Pilats conſcience fighteth for Chriſt, but ſtraightway it yeeldeth, becauſe it is not vpholden with the ſingular vertue of God.

12 From thencefoorth Pilate ſought to looſe him, but the Iewes cryed, ſaying, If thou deliuer him, thou art not Ceſars friend: *for* whoſoeuer maketh himſelfe a King, ſpeaketh againſt Ceſar.

13 ¶ [4] When Pilate heard this word, hee brought Ieſus foorth, and ſate downe in the iudgement ſeate in a place called the pauement, and in Hebrew, [b] Gabbatha.

14 And it was the Preparation of the Paſſeouer, and about the ſixt houre: and hee ſaid vnto the Iewes, Behold your King.

4 Pilate condemneth himſelfe firſt, with the ſame mouth wherewith he afterward condemneth Chriſt.

b *Gabbatha ſignifieth an high place, as iudgement ſeates are.*

15 But they cried, Away with him, away with him, crucifie him. Pilate ſaide vnto them, Shall I crucifie your King? The hie Prieſts anſwered, We haue no King but Ceſar.

16 [5] Then deliuered hee him vnto them, to be crucified. ✠ And they tooke Ieſus, and led him away.

5 Chriſt faſteneth Satan, ſinne and death to the croſſe.

✠ *Mat.27,31. mar.15,25. luke 23,26.*

17 And he bare his owne croſſe, and came into a place named *of dead mens* ſkulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Ieſus in the mids.

19 ¶ [6] And Pilate wrote alſo a title, and put it on the croſſe, and it was written, IESUS OF NAZARETH THE KING OF THE IEWES.

6 Chriſt ſitting vpon the throne of the croſſe, is openly written euerlaſting king of all people, with his owne hand, whoſe mouth condemned him for vſurping a kingdome.

20 This title then read many of the Iewes: for the place where Ieſus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke, and Latine.

21 Then ſaid the high Prieſtes of the Iewes to Pilate, Write not, The King of the Iewes, but that he ſaid, I am the King of the Iewes.

22 Pilate anſwered, What I haue written, I haue written.

23 ¶ [7] Then the ‡ ſouldiours, when they had crucified Ieſus, tooke his garments (and made foure parts, to euery ſouldier a part) and *his* coat: and the coate was without ſeame wouen from the top thorowout.

7 Chriſt ſignifieth by the diuiſion of his garments amongſt the bloodie butchers (his coat except, that had no ſeame) that it ſhall come to paſſe, that he will ſhortly diuide his benefites, and enrich his very enemies throughout the world: but ſo notwithſtanding that the treaſure of his Church ſhall remaine whole.

‡ *Mat.27,35. mar.15,24.*

24 ¶ Therefore they ſaide one to another, Let vs not diuide it, but caſt lots for it, whoſe it ſhall be. *This vvas* that the Scripture might be fulfilled, which ſaith, * They parted my garments among them, and on my coat did caſt lots. So the ſouldiers did theſe things indeed.

* *Pſal.22,18.*

25 ¶ [8] Then ſtoode by the croſſe of Ieſus his mother,

8 Chriſt is a perfect example of all righteouſneſſe, not onely in the keeping of the firſt, but alſo of the ſecond table.

mother, and his mothers ſiſter, Marie *the vvife of* Cleophas, and Marie Magdalene.

26 And when Ieſus ſawe his mother, and the diſciple ſtanding by, whom he loued, he ſayd vnto his mother, Woman, behold thy ſonne.

27 Then ſayd he to the diſciple, Beholde thy mother: and from that houre, the diſciple tooke her home vnto him.

28 ¶ [9] After, when Ieſus knewe that all things were performed, that the ✣ Scripture might be fulfilled, he ſaid, I thirſt.

29 And there was ſet a [c] veſſell full of vineger, and they filled a ſponge with vineger, and put it about an Hyſſope *ſtalke*, and put it to his mouth.

30 Now when Ieſus had receiued of the vineger, hee ſayd, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 [10] The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath *day*: for the Sabbath was an high day) beſought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the ſouldiers and brake the legges of the firſt, and of the other, which was crucified with *Ieſus*.

33 But when they came to Ieſus, and ſaw that he was dead already, they brake not his legs.

34 [11] But one of the ſouldiers with a ſpeare [d] pearced his ſide, and foorthwith came there out blood and water.

35 And he that ſaw it, bare record, and his record is true: and hee knoweth that he ſaith true, that ye might beleeue it.

36 For theſe things were done, that the Scripture ſhould be fulfilled, ‡ Not a bone of him ſhall be broken.

37 And againe another Scripture ſaith, * They ſhall ſee him whom they haue thruſt thorow.

38 ❋ [12] And after theſe things, Ioſeph of Arimathea (who was a diſciple of Ieſus, but ſecretly for feare of the Iewes) beſought Pilate that hee might take downe the body of Ieſus. And Pilate gaue him licence. Hee came then and tooke Ieſus body.

39 And there came ✻ alſo Nicodemus (which firſt came to Ieſus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Ieſus, and wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Ieſus was crucified, was a garden, and in the garden a new ſepulchre, wherein was [e] neuer man yet layd.

42 There then layd they Ieſus, becauſe of the Iewes Preparation *day*, for the ſepulchre was neere.

[9] Chriſt, when he hath taken the vineger, yeeldeth vp the Ghoſt, drinking vp indeed that moſt bitter and ſharpe cup of his Fathers wrath in our name.

✣ *Pſal.69,22.*

[c] *Galatinus witneſseth out of the booke called Sanhedrin, that the Iewes were wont to giue them that were executed, vineger mixed with franckincenſe to drinke, to make their braines ſomewhat troubled: ſo charitably the Iewes prouided for the poore mens conſciences which were executed.*

[10] The bodie of Chriſt which was dead for a ſeaſon (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſticall body.

[11] Chriſt being dead vpon the croſſe, witneſſeth by a double ſigne, that he onely is the true ſatisfaction, and the true waſhing for the beleeuers.

[d] *This wound was a moſt manifeſt witneſſe of the death of Chriſt: for the water that iſſued out by this wound, gaue vs plainely to vnderſtand, that the weapon pearced the very skinne that compaſſeth the heart, which is the veſſel that conteineth that water, and that being once wounded, that creature which is ſo peareed & ſtricken, cannot chooſe but die.*

‡ *Exod.12,46. numb.9,12.*

* *Zach.12,10.*

❋ *Matth.27,57. marke 15,42. luke 23,50.* [12] Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did fauour Chriſt, in ſuch wiſe, that yet before that day, they neuer openly followed him: ſo that by his buriall, no man can iuſtly doubt either of his death, or reſurrection. ✻ *Chap.3,2.* [e] *That no man might cauill at his reſurrection, as though ſome other that had bene buried there, had riſen, Theophyl.*

CHAP. XX.

1 *Marie bringeth word that Chriſt is riſen:* 3 *Peter and Iohn* 4 *runne to ſee it.* 15 *Ieſus appeareth to Marie,* 19 *and to the diſciples that were together in the houſe,* 25 *Thomas, before faithleſſe,* 29 *now beleeueth.*

NOw ✣ [1] the firſt *day* of the weeke came Marie Magdalene, earely when it was yet darke, vnto the ſepulchre, and ſaw the ſtone taken away from the tombe.

2 Then ſhe ranne, and came to Simon Peter, and to the other diſciple, whom Ieſus loued, and ſayd vnto them, They haue taken away the Lord out of the ſepulchre, and we know not where they haue laid him.

3 Peter therefore went foorth, and the other diſciple, and they came vnto the ſepulchre.

4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And he ſtouped downe, and ſaw the linnen cloahes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the ſepulchre, and ſawe the linnen cloathes lie,

7 And the kerchiefe that was vpon his heade, not lying with the linnen cloathes, but wrapped together in a place by it ſelfe.

8 Then went in alſo the other diſciple, which came firſt to the ſepulchre, and he ſaw it, and beleeued.

9 For as yet they knewe not the Scripture, That he muſt riſe againe from the dead.

10 And the diſciples went away againe vnto their owne home.

11 ¶ ‡ But Marie ſtood [a] without at the ſepulchre weeping: and as ſhe wept, ſhe bowed her ſelfe into the ſepulchre,

12 [2] And ſawe two Angels in [b] white, ſitting, the one at the head, and the other at the feete, where the body of Ieſus had layen.

13 And they ſaid vnto her, Woman, why weepeſt thou? She ſaid vnto them, They haue taken away [c] my Lord, and I know not where they haue layd him.

14 [3] When ſhee had thus ſaid, ſhee turned her ſelfe backe, and ſaw Ieſus ſtanding, and knew not that it was Ieſus.

15 Ieſus ſaith vnto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing that hee had bene the gardener, ſaide vnto him, Sir, if thou haſt borne him hence, tell mee where thou haſt laid him, and I will take him away.

16 Ieſus ſayth vnto her, Marie. She turned her ſelfe, and ſaid vnto him, Rabboni, which is to ſay, Maſter.

17 [4] Ieſus ſaith vnto her, Touch me not: for I am not yet aſcended to my Father: but goe to my [d] brethren, and ſay vnto them, I aſcend vnto [e] my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the diſciples that ſhe had ſeene the Lord, and that he had ſpoken theſe things vnto her.

19 ¶ * [5] The ſame day then at night, which was the firſt *day* of the weeke, and when the [f] doores were ſhut where the diſciples were aſſembled for feare of the Iewes, came Ieſus and ſtoode in the mids, and ſaid to them, Peace *be* vnto you.

20 And when he had ſo ſayd, he ſhewed vnto them *his* hands, and his ſide. Then were the diſciples glad when they had ſeene the Lord.

✣ *Marke 16,1. luke 24,1.*

[1] Marie Magdalene, Peter and Iohn are the firſt witneſſes of the reſurrection: and ſuch as cannot iuſtly be ſuſpected, for that they themſelues could ſcarcely be perſwaded of it, ſo farre is it off, that they ſhould inuent it of ſet purpoſe.

‡ *Matth.28,1. marke 16,5.*

[a] *That is, without the caue, which the ſepulchre was cut out of.*

[2] Two Angels are made witneſſes of the Lords reſurrection.

[b] *In witte cloathing.*

[c] *Many ſpeake at the common people vſe to ſpeake: for they ſpeake of a dead carkeiſe, as they doe of a whole man.*

[3] Ieſus witneſſeth by his preſence, that he is truely riſen.

[4] Chriſt which is riſen, is not to be ſought in this world according to the fleſh, but in heauen by faith, whither he is gone before vs.

[d] *By his brethren he meaneth his diſciples: for in the next verſe following, it is ſaid, that Mary told his diſciples.*

[e] *He calleth God his Father becauſe he is his Father naturally in the Godhead, and he ſaith your Father, becauſe he is our Father by grace, through the adoption of the ſonnes of God: that is, by taking vs of his free grace to be his ſonnes, Epiphanius.*

* *Marke 16,14. luke 24,36. 1.cor.15,5.*

[5] Chriſt in that that he preſented himſelfe before his diſciples ſuddenly through his diuine power, when the gates were ſhut, doeth fully aſſure them both of his reſurrection, and alſo of their Apoſtleſhip, inſpiring them with the holy Ghoſt, who is the directer of the miniſtery of the Goſpel. [f] *Either the doores opened to him of their owne accord, or the very walles themſelues were a paſſage for him.*

✣ Math.28,18.

21 ✣ Then ſaid Ieſus to them againe, Peace *be* vnto you: as my Father ſent me, ſo ſend I you.

22 And when hee had ſayd that, hee breathed on them, and ſayd vnto them, Receiue the holy Ghoſt.

23 [6] Whoſoeuers ſinnes ye remit, they are remitted vnto them: *and* whoſoeuers ſinnes ye reteine, they are reteined.

[6] The publiſhing of the forgiueneſſe of ſinnes by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſinnes of the vnbeleeuers, is the ſumme of the preaching of the Goſpel.

24 ¶ [7] But Thomas one of the twelue, called Didymus, was not with them when Ieſus came.

25 The other diſciples therefore ſaid vnto him, Wee haue ſeene the Lord: but he ſaid vnto them, Except I ſee in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his ſide, I will not beleeue it.

26 ¶ And eight dayes after, againe his diſciples were within, and Thomas with them. *Then* came Ieſus, when the doores were ſhut, and ſtood in the mids, and ſayd, Peace *be* vnto you.

[7] Chriſt draweth out of the vnbeliefe of Thomas, a certaine and ſure teſtimonie of his reſurrection.

27 After ſaid he to Thomas, Put thy finger here, and ſee mine handes, and put forth thine hand, and put it into my ſide, and be not faithleſſe, but faithfull.

28 Then Thomas anſwered and ſayde vnto him, *Thou art* my Lord, and my God.

29 [8] Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed *are* they that haue not ſeene, and haue beleeued.

[8] True faith dependeth vpon the mouth of God, and not vpon fleſhly eyes.

30 ✣ ✣ [9] And many other ſignes alſo did Ieſus in the preſence of his diſciples, which are not written in this booke.

✣ Chap.21,25.

31 But theſe things are written that ye might beleeue, that Ieſus is that Chriſt that Sonne of God, and that in beleeuing yee might haue life through his Name.

[9] To beleeue in Chriſt the Sonne of God, and our onely Sauiour, is the ende of the doctrine of the Goſpel, and eſpecially of the hiſtory of the reſurrection.

CHAP. XXI.

1 *Ieſus appeareth to his diſciples as they were a fiſhing,* 6, 7 *whom they know by a miraculous draught of fiſhes.* 15 *He committeth the charge of the ſheepe to Peter,* 18 *and forgtelleth him of the maner of his death.*

AFter theſe things, [1] Ieſus ſhewed himſelfe againe to his diſciples at the ſea of Tiberias: and thus ſhewed he *himſelfe*:

[1] In that, that Chriſt here is not onely preſent, but alſo eateth with his diſciples, he giueth a moſt full aſſurance of his reſurrection.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathaniel of Cana in Galile, and the *ſonnes* of Zebedeus, and two other of his diſciples.

3 Simon Peter ſaid vnto them, I goe a fiſhing. They ſayd vnto him, Wee alſo will goe with thee. They went their way and entred into a ſhippe ſtraightway, and that night caught they nothing.

4 But when the morning was now come, Ieſus ſtood on the ſhore: neuertheleſſe the diſciples knew not that it was Ieſus.

5 Ieſus then ſayd vnto them, Syrs, haue ye any meat? They anſwered him, No.

6 Then he ſayd vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall finde. So they caſt out, and they were not able at all to draw it, for the multitude of fiſhes.

7 Therefore ſaide the diſciple whom Ieſus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coat to him (for he was naked) and caſt himſelfe into the ſea.

[a] *It was a linnen garment, which could not let his ſwimming.*

8 But the other diſciples came by ſhippe, (for they were not farre from lande, but about two hundreth cubites) and they drewe the net with fiſhes.

9 As ſoone then as they were come to lande, they ſawe hote coales, and fiſh layed thereon, and bread.

10 Ieſus ſayde vnto them, Bring of the fiſhes, which ye haue now caught.

11 Simon Peter ſtepped foorth and drew the net to land full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſayde vnto them, Come, *and* dine. And none of the diſciples durſt aske him, Who art thou? ſeeing they knewe that hee was the Lord.

13 Ieſus then came and tooke bread and gaue them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed himſelfe to his diſciples, after that he was riſen againe from the dead.

15 ¶ [2] So when they had dined, Ieſus ſayde to Simon Peter, Simon *the ſonne* of Iona, loueſt thou me more then theſe? He ſaid vnto him, Yea, Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feed my lambes.

[2] Peter by his triple confeſſion is reſtored into his former degree from whence he fell by his triple deniall: and therewithall is aduertiſed, that he is indeed a paſtour, which ſheweth his loue to Chriſt in feeding his ſheep.

16 He ſayd to him againe the ſecond time, Simon *the ſonne* of Iona, loueſt thou me? He ſayd vnto him, Yea, Lord, thou knoweſt that I loue thee. He ſayd vnto him, Feed my ſheepe.

17 He ſayd vnto him [b] the third time, Simon *the ſonne* of Iona, loueſt thou me? Peter was ſorie becauſe he ſaid to him the third time, Loueſt thou me? and ſaid vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſaid vnto him, Feed my ſheepe.

[b] *It was meet that he that had denied him thriſe, ſhould confeſſe him thriſe, that Peter might neither doubt of the forgiueneſſe of his ſo grieuous a ſinne, nor of his reſtoring to the office of the Apoſtleſhip.*

18 [3] Verely, verely I ſay vnto thee, When thou waſt yong, thou [c] girdedſt thy ſelfe, and walkedſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch foorth thine handes, and another ſhall [d] gird thee, and lead thee whither thou wouldeſt [e] not.

[3] The violent death of Peter is foretolde.

[c] *They that tooke farre iourneys, eſpecially in the Eaſt countrey, and in thoſe places were the people vſed long garments, had need to be girded and truſſed vp.*

[d] *He meant that kinde of girding which is vſed toward captiues, when they are bound faſt with cordes and chaines, as who would ſay, Now thou girdeſt thy ſelfe as thou thinkeſt beſt, to go whither thou liſteſt, but the time will be, when thou ſhall not gird thee with a girdle, but another ſhall binde thee with chaines, and cary thee whither thou wouldeſt not.*

19 And this ſpake he ſignifying by what [f] death he ſhould glorifie God. And when he had ſaid this, he ſaid to him, Follow me.

20 [4] Then Peter turned about, and ſawe the diſciple whom IESVS loued, following, which had alſo ✣ leaned on his breſt at ſupper, and had ſayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore ſaw him, hee ſayd to Ieſus, Lord, what ſhall this man *doe?*

22 Ieſus ſayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this diſciple ſhoulde not die. Yet Ieſus ſaid not to him, Hee ſhall not die: but if I will that hee tary till I come, what is it to thee?

24 [5] This is that diſciple, which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimonie is true.

25 ✣ Nowe there are alſo many other things which Ieſus did, the which if they ſhoulde be written euery one, I ſuppoſe the worlde coulde not conteine the bookes that ſhould be written, Amen.

[e] *Not that Peter ſuffered ought for the trueth of God againſt his will: for we read that he came with ioy and gladnes when he returned from the Councill where he was wipped: but becauſe this will commeth not from the fleſh, but from the gift of the Spirit which is giuen vs from aboue, therefore he ſheweth there ſhould be a certaine ſtriuing and conflict or repugnancie, which alſo is in vs, in all our ſufferances as touching the fleſh.* [f] *That is, that Peter ſhould die by a violent death.* [4] Wee muſt take heede, that whiles wee caſt our eyes vpon other, wee neglect not that which is inioyned vs. ✣ Chap.13,23. [5] The hiſtorie of Chriſt is true and warily written: not for the curioſitie of men, but for the ſaluation of the godly. ✣ Chap.20,30.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke tieth this hiſtorie to his Goſpell. 9 Chriſt being taken into heauen, 10 the Apoſtles, 11 being warned by the Angels, 12 to returne, 14 and giue themſelues to prayer. 15 By Peters motion, 18 into Iudas the traitours place. 26 Matthias is choſen.

I Haue made the [1] former treatiſe, O Theophilus, of all that Ieſus began to [a] doe and teach.

2 Vntill the day that hee was taken vp, after that hee through the holy Ghoſt, had giuen commaundements vnto the Apoſtles, whom hee had choſen:

3 [2] To whom alſo hee preſented himſelfe aliue after that hee had ſuffered, by many [b] infallible tokens, being ſeene of them by the *ſpace* of fourtie dayes, and ſpeaking of thoſe things which *appertained* to the kingdome of God.

4 ✣ And when he had [c] gathered *them* together, he commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, ♣ which *ſaid he*, ye haue heard of me.

5 * For Iohn indeed baptized with water, but ye ſhallbe baptized [d] with the holy Ghoſt within theſe few dayes.

6 [3] When they therefore were come together they asked of him, ſaying, Lord, wilt thou at this time [e] reſtore the kingdome to Iſrael?

7 And hee ſayd vnto them, It is not for you to know the times, or the [f] ſeaſons, which the Father hath put in his owne power.

8 * But yee ſhall receiue power of the holy Ghoſt, when he ſhall come on you: and ye ſhallbe witneſſes vnto mee both in Hieruſalem and in all Iudea, and in Samaria, and vnto the vttermoſt part of the earth.

9 ✱ [4] And when hee had ſpoken theſe things, while they beheld, he was taken vp: for a cloude tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as he went, behold, two men ſtoode by them in white apparell.

11 Which alſo ſayd, Yee men of Galile, why ſtand ye gaſing into heauen? This Ieſus which is taken vp [g] from you into heauen, ſhall ſo come, as ye haue ſeene him goe into heauen.

12 ¶ Then returned they vnto Hieruſalem from the mount that is called *the mount* of Oliues, which is neere to Hieruſalem, being from it a Sabbath [h] *dayes* iourney.

13 [5] And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthewe, Iames *the ſonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 Theſe all [k] continued with [l] one accord in [m] prayer and ſupplication with the [n] women, and Marie the mother of Ieſus, and with his [o] brethren.

15 ✣ [6] And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayd (now the number of [p] names that were in one place were about an hundred and twentie.)

16 [7] Yee men *and* brethren, this ſcripture muſt needes haue bene fulfilled, Which the ✣ holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was ♣ guide to them that tooke Ieſus.

17 For hee was numbred with vs, and had obteined fellowſhip in this miniſtration.

18 He therefore hath [q] purchaſed a fielde with the reward of iniquity: and when ∵ he had [r] throwen downe himſelfe headlong, he braſt aſunder in the middes, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Pſalmes, * Let his habitation be voyd, and let no man dwell therein: ✱ alſo, Let another take his [s] charge.

21 [8] Wherefore of theſe men which haue companied with vs, all the time that the Lord Ieſus was [t] conuerſant among vs,

22 Beginning from the baptiſme of Iohn vnto the day that he was taken vp [u] from vs, muſt one of them be made a witneſſe with vs of his reſurrection.

23 [9] And they [x] preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take the [y] roume of this miniſtration and Apoſtleſhip, from which Iudas hath [z] gone aſtray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common conſent counted with the eleuen Apoſtles.

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[1] A paſſing ouer from the hiſtorie of the Goſpel, that is, from the hiſtorie of the ſayings and doings of Chriſt, vnto the actes of the Apoſtles.

[a] *The actes of Ieſus are the miracles and doings which ſhewed his Godhead, and his moſt perfit holineſſe and example of his doctrine.*

[2] Chriſt did not ſtraightwayes aſcend into heauen after his reſurrection: becauſe he would throughly proue his reſurrection: and with his preſence confirme his Apoſtles in the doctrine, which they had heard.

[b] *He calleth theſe infallible tokens, which are otherwiſe turned neceſſarie: now in that that Chriſt ſpake, and walked, and ate, and was felt of many, theſe are ſure ſignes and tokens that he truely roſe againe.*

✣ *Luke 24,49.*

[c] *They were diſparſed here and there, but he gathereth them together that they might altogether be witneſſes of his reſurrection.*

♣ *Iohn 14,25.*

* *Matth. 3,11. marke 1,8. luke 3,16. chap. 2,2. and 11,16. and 19,4.*

[d] *Either of the Father, or of me: ſo that either the Father or Chriſt is ſet here againſt Iohn, as the holy Ghoſt is againſt the water, as things anſwerable the one to the other.*

[3] We muſt fight before wee triumph: and wee ought not curiouſly to ſearch after thoſe things, which God hath not reuealed.

[e] *To the olde and ancient ſtate.*

[f] *That is, the fitte occaſions that ſerue to doing of matters which the Lord hath appointed to bring things to paſſe in.*

* *Chap. 2,2.*

✱ *Luke 24,51.*

[4] After that Chriſt had promiſed the full vertue of the holy Ghoſt, wherewith he would gouerne his Church, although hee ſhould be abſent in body, hee tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witneſſe.

[g] *That is, out of your ſight.*

[h] *About two miles.*

[5] Eccleſiaſticall aſſemblies to heare the worde, and to make common prayer, were firſt inſtituted and kept in priuate houſes by the Apoſtles.

[i] *They went into the houſe, which the Church hath choſen at that time to be a receit for the whole aſſemblie.*

[k] *The Greeke word ſignified an inuincible conſtancy, and ſteadineſſe.*

[l] *It is to good purpoſe, that this concord is mentioned: for thoſe prayers are moſt acceptable to God which are made with agreeing mindes and willes.*

[m] *The diſciples prayed for the ſending of the holy Ghoſt, and alſo to be deliuered from preſent dangers wherewith they were beſet.*

[n] *For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their huſbands.*

[o] *With his kinſfolkes.*

[6] Peter is made the mouth and interpreter of the whole company of the Apoſtles, either by ſecret reuelation of the holy Ghoſt, or by expreſſe iudgement of the Congregation.

[p] *Becauſe men are commonly billed and enrolled by their names.*

[7] Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, ſhewing that all things which came vnto him, were foretolde by God.

✣ *Pſalm 41,9.*

♣ *Iohn 13,27.*

[q] *Luke conſidered not Iudas his purpoſe, but that that followed of it, and ſo wee vſe to ſay, that a man hath procured himſelfe harme, not that his will and purpoſe was ſo, but in reſpect of that which followed.*

∵ *Matth. 27,5.*

[r] *The Greeke wordes ſignifie thus much, that Iudas fell downe flat and was rent in ſunder in the middes, with a maruellous huge noyſe.*

* *Pſalm. 69,26.*

✱ *Pſalm. 109,7.*

[s] *His office and miniſterie. Dauid wrote theſe words againſt Doeg the Kings heardman: And theſe wordes, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and miniſterie, ſo that the Church and the offices thereof are called by theſe names.*

[8] The Apoſtles deliberate vpon nothing, but firſt they conſult and take aduiſement by Gods word: and againe they doe nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.

[t] *Word for word, went in and out, which kinde of ſpeach betokeneth as much in the Hebrew tongue, as the exerciſing of a publique and painfull office, when they ſpeake of ſuch as are in any publique office, Deuter. 31,2. 1. Chronic. 27,1.*

[u] *From our company.*

[9] Apoſtles muſt be choſen immediatly from God, and therefore after prayers, Matthias is choſen by lotte, which is as it were, GODS owne voyce.

[x] *Openly, and by the voyces of all the whole company.*

[y] *That he may be fellow and partaker of this miniſterie.*

[z] *Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are ſignified by the name of wayes, with the Hebrewes.*

CHAP.

CHAP. II.

[1] The Apoſtles 4 filled with the holy Ghoſt 8 ſpeake with diuers tongues: 12 They are thought to be drunke. 15 but Peter diſproueth that. 34 He teacheth that Chriſt is the Meſſias: 37 And ſeeing the hearers aſtonied, 38 he exhorteth them to repentance.

AND [1] when the day of Pentecoſt was [a] come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heauen, as of a ruſhing *and* mightie winde, and it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon eache of them.

4 And they were all filled with the holy Ghoſt, and began to ſpeake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hieruſalem Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noiſed, the multitude came together and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galile?

8 [e] How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iudea, and of Cappadocia, of Pontus, and Aſia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, and [f] Iewes, and Proſelytes,

11 Cretes, and Arabians: we heard them ſpeake in our owne tongues the wonderfull *vvorkes* of God.

12 [2] They were all then amaſed, and doubted, ſaying one to another, What may this be?

13 And others [g] mocked, and ſayd, They are full of new wine.

14 ¶ But Peter ſtanding with the eleuen, [h] lift vp his voyce, and ſayd vnto them, Yee men of Iudea, *and* ye all that inhabite Hieruſalem, be this knowen vnto you, and hearken vnto my words.

15 For theſe are not drunken, as yee ſuppoſe, ſince it is but the [i] third houre of the day.

16 But this is that, which was ſpoken by the [k] Prophet ✣ Ioel,

17 [3] And it ſhallbe in the laſt dayes, ſaith God, I will powre out of my Spirit vpon [l] all [m] fleſh, and your ſonnes, and your daughters ſhall prophecie, and your yong men ſhall ſee viſions, and your olde men ſhall dreame dreames.

18 And on my ſeruants, and on mine handmaides I will powre out of my Spirit in thoſe dayes, and they ſhall prophecie.

19 And I will ſhew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapours of ſmoke.

20 The Sunne ſhall be turned into darkeneſſe, and the moone into blood, before that great and notable day of the Lord come.

21 [4] And it ſhallbe, that whoſoeuer ſhall [n] call on the Name of the Lord, ſhallbe ſaued.

22 [5] Yee men of Iſrael, heare theſe wordes, IESVS of Nazareth, a man [o] approued of God among you with great workes, and wonders, and ſignes, which God did by him in the mids of you, as ye your ſelues alſo know:

23 Him, *I ſay*, being deliuered by the determinate counſell, and [p] foreknowledge of God, after you had taken, with wicked [q] hands you haue crucified and [r] ſlaine.

24 [6] Whom God hath raiſed vp, and looſed the [ſ] ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.

25 For Dauid ſaith concerning him, ✣ I beheld the Lord alwayes before me: for he is at my right hand, that I ſhould not be ſhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alſo my fleſh ſhall reſt in hope,

27 Becauſe thou wilt not [t] leaue my ſoule in graue, neither wilt ſuffer thine Holy one to ſee corruption.

28 Thou haſt [u] ſhewed me the wayes of life, and ſhalt make me full of ioy with thy countenance.

29 Men *and* brethren, I may boldely ſpeake vnto you of the Patriarke Dauid, ✤ that hee is both dead and buried, and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a Prophet, and knew that God had ∵ [x] ſworne with an oathe to him, that of the fruit of his loines he would raiſe vp Chriſt concerning the fleſh, to ſet him vpon his throne.

31 He knowing this before, ſpake of the reſurrection of Chriſt, that ✱ his ſoule ſhould not be left in graue, neither his fleſh ſhould ſee corruption.

32 [7] This Ieſus hath God raiſed vp, whereof we all are witneſſes.

33 Since then that hee by the [y] right hand of God hath bene exalted, and hath receiued of his Father the promiſe of the holy Ghoſt, hee hath ſhed foorth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but he ſaith, ✲ The Lord ſaid to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael know for a ſuretie, that God hath [z] made him both Lord, and Chriſt, this Ieſus, *I ſay*, whom yee haue crucified.

[1] The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double ſigne from heauen authoriſed, and anointed with all the moſt excellent giftes of the holy Ghoſt and eſpecially with an extraordinarie and neceſſary gift of tongues.

[a] *Word for word, was fulfilled: that is, was begunne, as Luke 2, 21. For the Hebrewes ſay that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne. Iere. 25,12. And it ſhall come to paße, that when ſeuentie yeeres are fulfilled, I will viſite, &c. For the Lord did not bring home his people after the ſeuentieth yeere was ended, but in the ſeuentieth yeere. Nowe the day of Pentecoſt was the fiftieth day after the feaſt of the Paßeouer.*

[b] *The twelue Apoſtles, which were to be the Patriarkes as it were of the Church.*

[c] *He calleth them other tongues, which were not the ſame which the Apoſtles vſed commonly, and Marke calleth them new tongues.*

[d] *Hereby were vnderſtand that the Apoſtles vſed not now one tongue, and then another by haphazard and at all aduenture, or as fantaſticall men vſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing but as the holy Ghoſts gouerned their tongues.*

[e] *Not that they ſpake with one voyce, and many languages were heard, but that the Apoſtles ſpake with ſtrange tongues: for els the miracle had rather bene in the hearers, whereas now it is in the ſpeakers, Nazian. in his oration of Withſunday.*

[f] *By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profeſſion of religion though they were borne in other places: and they were Proſelytes, which were Gentiles borne and embraced the Iewes religion.*

[2] Gods worde pierceth ſome ſo, that it driueth them to ſeeke out the trueth, and it doeth ſo choke other, that it forceth them to be witneſſes of their owne impudencie.

[g] *The worde which he vſeth here, ſignifieth ſuch a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickednes of man dareth not ſpeake euill of.*

[h] *Peter his boldneſſe is to be marked, wherein the grace of the holy Ghoſt is to be ſeene, euen ſtraight after the beginning.*

[i] *After the ſunne riſing, which may be about ſeuen or eight of the clocke with vs.*

[k] *There is nothing that can diſſolue queſtions and doubts, but teſtimonies taken out of the Prophets: for mens reaſons may be ouerturned, but Gods voyce can not be ouerturned.*

✣ *Ioel 2,28. eſai. 24,3.*

[3] Peter ſetting the trueth of God againſt the falſe accuſations of men, ſheweth in himſelfe and in his fellowes, that that is fulfilled which Ioel ſpake before concerning the full giuing of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole Church, to their certaine and vndoubted deſtruction, which doe contemne it.

[l] *All without exception, both vpon the Iewes and Gentiles.*

[m] *That is, men.*

[4] The chiefeſt vſe of all the giftes of the holy Ghoſt, is to bring men to ſaluation by faith.

[n] *This word, Call on, ſignifieth in holy Scriptures, an earneſt praying and crauing for helpe at Gods hand.*

[5] Chriſt being innocent, was by Gods prouidence crucified of wicked men.

[o] *Who is by thoſe workes which God wrought by him, ſo manifeſtly approoued and allowed of, that no man can gaineſay him.*

[p] *Gods euerlaſting knowledge going before, which can neither be ſeparated from his determinate counſell, as the Epicures ſay, neither yet be the cauſe of euill: for God in his euerlaſting and vnchangeable counſell, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well which the inſtruments doe ill.*

[q] *Gods counſell doeth not excuſe the Iewes, whoſe hands were wicked.*

[r] *The fact is ſayd to be theirs, by whoſe counſell and egging forward it is done.*

[6] Chriſt (as Dauid foretolde) did not onely riſe againe, but alſo was in the graue voide of all corruption.

[ſ] *The dead that was full of ſorowe both of body and minde: therefore when death appeared conquerour and victerer ouer thoſe ſorowes, Chriſt is rightly ſayd to haue ouercome thoſe ſorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.*

✣ *Pſal.16,9.*

[t] *Thou wilt not ſuffer me to remaine in graue.*

[u] *Thou haſt opened mee the way to the true life.*

✤ *1. King. 2,10. chap.13,36.*

∵ *Pſalm 132,11.*

[x] *Had ſworne ſolemnly.*

✱ *Pſal.16,10. chap. 3,35.*

[7] Peter witneſſeth that Ieſus Chriſt is the appointed euerlaſting King, which he prooueth manifeſtly by the giftes of the holy Ghoſt, and the teſtimonie of Dauid.

[y] *Might and power of God.*

✲ *Pſal. 110,1.*

[z] *Chriſt is ſayd to be made, becauſe he was aduanced to that dignitie: and therefore it is not ſpoken of his nature, but of his ſtate and dignitie.*

37 Now when they heard it, they were pricked in their hearts, and ſayd vnto Peter and the other Apoſtles, Men *and* brethren, what ſhall we doe?

38 [8] Then Peter ſayd vnto them, Amend your liues, and be baptized euery one of you in the Name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the gift of the holy Ghoſt.

39 For the [a] promiſe *is made* vnto you, and to your children, and to all that are afarre off, *euen* as many as the Lord our God ſhall call.

40 [9] And with many other words he beſought and exhorted *them*, ſaying, Saue your ſelues from this forward generation.

41 [10] Then they that gladly receiued his word, were baptized, and the ſame day there were added *to the Church* about three thouſand ſoules.

42 [11] And they continued in the Apoſtles doctrine, and [b] fellowſhip, and [c] breaking of bread, and prayers.

43 ¶ [12] And feare came vpon euery ſoule: and many wonders and ſignes were done by yͤ Apoſtles.

44 [13] And all that beleeued, were in one place, and had all things common.

45 And they ſold their poſſeſſions, and goods, and parted them to all men, as euery one had need.

46 [14] And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together with gladneſſe and ſingleneſſe of heart.

47 Prayſing God, and had fauour with all the people: and the Lord added to the Church from day to day, ſuch as ſhould be ſaued.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to ſee the miracle. 12 he expoundeth the myſterie of our ſaluation through Chriſt, 14 accuſing their ingratitude, 19 and requiring the repentance.

NOw [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who ſeeing Peter and Iohn, that they would enter into yͤ Temple, deſiring to receiue an almes.

4 And Peter earneſtly beholding him with Iohn, ſayd, Looke on vs.

5 And he [a] gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer & gold haue I none, but ſuch as I haue, that giue I thee: In the Name of Ieſus Chriſt of Nazareth, riſe vp and walke.

7 And hee tooke him by the right hand, and lift *him* vp, and immediatly his feete and ankle bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, and entred with them into the temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God.

10 And they knew him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amaſed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, [b] held Peter and Iohn, all the people ranne amaſed vnto them in the porch which is called Salomons.

12 [2] So when Peter ſawe it, hee anſwered vnto the people, Ye men of Iſrael, why marueile ye at this? or why looke ye ſo ſtedfaſtly on vs, as though by our own power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, the ✠ God of our fathers hath glorified his Sonne Ieſus, whom ye betrayed, & denied in the preſence of Pilate, when he had iudged him to be deliuered.

14 But yee denied the Holy one and the iuſt, and deſired a murtherer to be giuen you.

15 And killed the Lord [c] of life, whom God hath raiſed from the dead, wherof we are witneſſes.

16 And his Name hath made this man ſound, whom ye ſee & know, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole body in the preſence of you all.

17 [3] And now brethren, I know that through ignorance ye did it, as *did* alſo your gouernours.

18 But thoſe things, which God before had ſhewed [e] by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your ſinnes may be put away, when the time of refreſhing ſhall come from the preſence of the Lord.

20 And hee ſhall ſend Ieſus Chriſt, which before was preached vnto you.

21 [f] Whom the heauen muſt containe vntill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 ✠ For Moſes ſayd vnto the Fathers, The Lord your God ſhall raiſe vp vnto you [g] a Prophet, *euen* of your brethren, like vnto me: ye ſhall heare him in all things whatſoeuer he ſhall ſay vnto you.

23 For it ſhalbe that euery perſon which ſhal not heare yͤ Prophet, ſhall be deſtroyed out of yͤ people.

24 Alſo all the Prophets [h] from Samuel, and thencefoorth as many as haue ſpoken, haue likewiſe foretold of theſe dayes.

25 [4] Ye are the [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, ſaying to Abraham, * Euen in thy ſeede ſhall all the kinreds of the earth be bleſſed.

26 Firſt vnto you hath God [k] raiſed vp his Sonne Ieſus, and him he hath ſent to bleſſe you, in turning euery one of you from your iniquities.

CHAP. IV.

1 Peter and Iohn, 3 are taken and brought before the councill, 7 and 19 They ſpeake boldly in Chriſts cauſe. 25 The diſciples pray vnto God. 32 Many ſell their poſſeſſions. 36 Of whom Barnabas is one.

ANd [1] as they ſpake vnto the people, the Prieſtes and the [a] Captaine of the Temple, and the Sadduces came vpon them.

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[8] Repentance and remiſſion of ſinnes in Chriſt, are two principles of the Goſpell, and therefore of our ſaluation: and they are obtained by the promiſes apprehended by faith, and are ratified in vs by Baptiſme, wherewith is ioyned the vertue of the holy Ghoſt.

[a] *The word that is vſed here, giueth vs to vnderſtand that it was a free gift.*

[9] Hee is truely ioyned to the Church which ſeparateth himſelfe from the wicked.

[10] A notable example of the vertue of the holy Ghoſt: but ſuch as are of age, are not baptized before they make confeſſion of their faith.

[11] The markes of the true Church of the doctrine of the Apoſtles, the dueties of charetie, the pure and ſimple adminiſtration of the Sacraments, and true inuocation vſed of all the faithfull.

[b] *Communicating of goods, and all other dueties of charitie, as is ſhewed afterward.*

[c] *The Iewes vſed thin loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderſtood that liuing together and the banquets which they vſed to keepe. And when they kept their loue feaſtes, they vſed to celebrate the Lords Supper, which euen in theſe dayes began to be corrupted, and Paul amendeth it, 1.Cor.11.*

[12] So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers that the Church may be planted, and haue ſome refreſhing.

[13] Charitie maketh all things common concerning the vſe, according as neceſſitie requireth.

[14] The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat.

[1] Chriſt in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the hands of his Apoſtles, doeth partly confirme them which beleeued, and partly alſo calleth other to beleeue.

[a] *Both with heart and eyes.*

[b] *Either becauſe he loued them, who had healed him: or becauſe he feared that if he once let them goe out of his ſight, he ſhould be lame againe.*

[2] Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuſe them, who ſtandeth amaſed either at the miracles themſelues, or at the inſtruments and meanes which it pleaſeth God to vſe, take an occaſion to eſtabliſh idolatrie and ſupperſtition by that, which God hath prouided for the knowledge of his true worſhip, that is, Chriſtianitie.

✠ *Chap.5,30.*

[c] *Who hath life in himſelfe, and giueth life to other.*

[d] *Becauſe he beleeued on him being raiſed from the dead, whoſe Name he heard of by vs.*

[3] It is beſt of all to receiue Chriſt ſo ſoone as he is offered vnto vs: but ſuch as haue neglected ſo great a benefite through mans weakneſſe, haue yet repentance for a meane As for the ignominie of the croſſe, we haue to ſet againſt that, the decree and purpoſe of God, foretold by the Prophets, of Chriſt, how that firſt of all he ſhould be crucified here vpon earth, and then he ſhoulſt appeare from heauen the iudge and reſtorer of all things, that, all beleeuers might be ſaued, and all vnbeleeuers vtterly periſh.

[e] *Though there were many Prophets, yet he ſpeaketh but of one mouth, to ſhewe vnto vs the conſent and agreement of the Prophets.*

[f] *Or, be taken vp into heauen.*

✠ *Deut.18,15. chap.7,37.*

[g] *This promiſe was of an excellent and ſingular Prophet.*

[h] *At what time the kingdome of Iſrael was eſtabliſhed.*

[4] The Iewes that beleeue are the firſt begotten in the kingdome of God.

[i] *For whom the Prophets were ſpecially appointed.*

* *Gen.12,3. galat.3,8.*

[k] *Giuen to the world, or raiſed from the dead, and aduanced to his kingdome.*

[1] None are commonly more diligent or bolder enemies of the Church, then ſuch as profeſſe themſelues to be head builders: but the more they rage, the more conſtantly the faithfull ſeruants of God do continue.

[a] *The Iewes had certaine gariſons for the garde and ſafetie of the Temple and holy things. Matt.26,65. Theſe gariſons had a Captaine, ſuch as Eleazarus Ananias the hie Prieſtes ſonne was, in the time of the warre that was in Iudea, being a very impudent and proud yong man, Ioſeph.lib.2. of the taking of Iudea.*

2 Taking it grieuouſly that they taught the people, and preached in Ieſus *Name* the reſurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day, for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the [b] number of the men was about fiue thouſand.

5 ¶ And it came to paſſe on the morrow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hieruſalem.

6 And Annas the chiefe Prieſt, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kindred of the hie Prieſt.

7 [2] And when they had ſet them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter full of the holy Ghoſt, ſayd vnto them, Ye rulers of the people, and Elders of Iſrael,

9 [3] For as much as we this day are examined, of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazareth, whom ye haue crucified, whom God raiſed againe from the dead, *euen* by him doth this man ſtand here before you, whole.

11 ✠ This is the ſtone caſt aſide of you builders, which is become the head of the corner.

12 Neither is there ſaluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we muſt be ſaued.

13 [5] Now when they ſaw the boldneſſe of Peter and Iohn, and vnderſtood that they were vnlearned men and without [i] knowledge, they marueiled, & knew them, that they had bene ẘ Ieſus:

14 And beholding alſo the man which was healed ſtanding with them, they had nothing to ſay againſt it.

15 Then they commaunded them to goe aſide out of the Councill, and [k] conferred among themſelues,

16 [6] Saying, What ſhall we doe to theſe men? for ſurely a manifeſt ſigne is done by them, *and it is* openly knowen to all them that dwell in Hieruſalem: and we cannot denie it.

17 But that it be noiſed no farther among the people, let vs threaten and charge them, that they ſpeake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wiſe they ſhould ſpeake or teach in the Name of Ieſus.

19 [7] But Peter and Iohn anſwered vnto them, and ſayd, Whether it be right in the ſight of God, to obey you rather then God, iudge ye.

20 For we cannot but ſpeake the thing which we have ſeene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to puniſh them, becauſe of the people: for all men prayſed God for that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was ſhewed.

23 [9] Then aſſoone as they were let goe, they came to their fellowes, and ſhewed all that the hie Prieſts and Elders had ſayd vnto them.

24 [10] And when they heard it, they lift vp their voyces to God with one accord, and ſaid, O Lord, thou art the God which had made the heauen, and the earth, the ſea, and all things that are in them.

25 Which by the mouth of thy ſeruant Dauid haſt ſayd, ✠ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt.

27 For doubtleſſe, againſt thine holy Sonne Ieſus, whom thou haddeſt anointed, both Herod and Pontius Pilate, with the Gentiles & the [l] people of Iſrael gathered themſelues together.

28 To [m] do whatſoeuer [n] thine hand, and thy counſell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy ſeruants with all boldneſſe to ſpeake thy word,

30 So that thou ſtretch forth thine hand that healing, and ſignes, and wonders may be done by the Name of thine holy Sonne Ieſus.

31 [11] And when they had prayed, the place was ſhaken were they were aſſembled together, and they were all filled with the holy Ghoſt, and they ſpake the word of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one ſoule: neither any of them ſaid, that any thing of that which he poſſeſſed, was his owne, but they had all things ✠ common.

33 And with great power gaue the Apoſtles witneſſe of the reſurrection of the Lord Ieſus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were poſſeſſours of lands or houſes, ſold them, and brought the price of the things that were ſold,

35 And layde it downe at the Apoſtles feet, and it was diſtributed vnto euery man, according as he had need.

36 Alſo Ioſes which was called of the Apoſtles, Barnabas (that is by interpretation, the ſonne of conſolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, ſold it, and brought the money, and layd it downe at the Apoſtles feete.

CHAP. V.

1 Ananias for his deceit in keeping backe part of price, 5 falleth downe dead, 10 and likewiſe Sapphira his wife.
12 Through diuers the Apoſtles miracles, 14 the faith is increaſed. 18 The Apoſtles that were impriſoned, 19 are deliuered by an Angel, 26 and being before the Synode of the Prieſts, 36 through Gamaliels counſell they are kept aliue, 40 and beaten: 41 They glorifie God.

BUt [1] a certaine man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And [a] kept away *part* of the price, his wife alſo being of counſell, and brought a certaine part, and layd it downe at the Apoſtles feet.

3 Then ſayd Peter, Ananias, why hath Satan

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[b] *While they thought to diminiſh the number, they increaſed them.*

[c] *Theſe were they that made the Sanhedrin, which were all of the tribe of Iuda, vntill Herod vſed that crueltie againſt Dauids flocke.*

[d] *Of whom the high Prieſts were wont to be choſen and made, the execution of the yeerely office being now changed them.*

[2] Againſt ſuch as bragge of a ſucceſſion of perſons, without a ſucceſſion of doctrine, and by that meanes beate downe the true miniſters of the word, ſo farre foorth as they are able.

[e] *By what authoritie*

[3] Wolues which ſucceede true Paſtours pleade their owne cauſe, and not Gods neither the Churches.

[4] He is indeede a true ſhepheard, that teacheth his ſheepe to hang vpon Chriſt onely, as vpon one that is not dead, but hath conquired death, and hath all rule in his owne hand.

✠ *Pſal. 118,12. Iſai 28 16. mat. 21. 42. mar. 12,10. luke 21,17. rom. 9,33. 1. pet. 2,7.*

[f] *Of God.*

[g] *There is no other man, or no other power and authority whatſoeuer: which kinde of ſpeech being vſuall among the Iewes, roſe vpon this, that when we are in danger, we call vpon them at whoſe hands we looke for helpe.*

[h] *Any where: and this ſetteth forth vnto vs the largeneſſe of Chriſtes kingdome.*

[5] The good libertie and boldneſſe of the ſeruants of God doeth yet thus much good that ſuch as lay hid vnder a viſard of zeale, doe at length bewray themſelues to be indeed wicked men.

[i] *The word vſed here, is Idiot, which being ſpoken in compariſon had to a Magiſtrate, betokeneth a priuate man, but when we ſpeake of ſciences and ſtudies, it ſignifieth one that is vnlearned: and in accompt of honour and eſtimation it importeth one of baſe degree, and no eſtimation.*

[k] *Layd their heads together.*

[6] He that flattereth himſelfe in ignorance, commeth at length to do open wickedneſſe, and that againſt his owne conſcience.

[7] We muſt ſo obey men to whom we are ſubiect, that eſpecially and before all things wee obey God.

[8] So farre off are the wicked from doing what they liſt, that contrariwiſe God vſeth euen that to the ſetting forth of his glory, which he giueth them leaue to doe.

[9] The Apoſtles communicate their troubles with the Congregation.

[10] We ought neither to be afraid of the threatnings of our enemies, neither yet fooliſhly contemne their rage and madneſſe againſt vs: but we haue to ſet againſt their force and malice, an earneſt thinking vpon the power and good will of God (both which we doe manifeſtly behold in Chriſt) and ſo flee to the ayd and ſuccour of our Father.

✠ *Pſalme 2,1.*

[l] *Although the people of Iſrael was but one people, yet the plurall number is here vſed, not ſo much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nation had aſſembled themſelues together, as Iudg. 5,14.*

[m] *The wicked execute Gods counſell, though they thinke nothing of it, but they are not therefore without faulte.*

[n] *Thou haddeſt determined of thine abſolute authoritie and power.*

[11] God witneſſeth to his Church by a viſible ſigne, that it is he that will eſtabliſh it by ſhaking the powers both of heauen and earth.

[12] An example of the true Church, wherein there is conſent as well in doctrine as in charitie one towards another: And the Paſtours deliuer true doctrine both ſincerely, and conſtantly.

[o] *They agreed both in counſell, will, and purpoſes.*

✠ *Chap. 2,44.*

[13] True charitie helpeth the neceſſitie of the poore with his owne loſſe: but ſo, that all things be done well and orderly.

[1] Luke ſheweth by contrary examples, how great a ſinne hypocriſie is, eſpecially in them which vnder a falſe pretence and cloake of zeale, would ſeeme to ſhine and be chiefe in the Church.

[a] *Craftily tooke away.*

[b] filled thine heart, that thou ſhouldeſt [c] lye vnto the holy Ghoſt, and keepe away *part* of the price of this poſſeſſion?

4 Whiles it remained, appertained it not vnto thee? and after it was ſold, was it not in thine owne power? how is it that thou haſt [d] conceiued this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Now when Ananias heard theſe wordes, he fell downe, and gaue vp the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſayd vnto her, Tell me, ſold ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid vnto her, Why haue yee agreed together, to [e] tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, *are* at the [f] doore, and ſhall carie thee out.

10 Then ſhe fell downe ſtraightway at his feet, and yeelded vp the ghoſt: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 2 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the handes of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durſt no man ioyne himſelfe to them: neuertheleſſe the people [g] magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 In ſo much that they brought the ſicke into the ſtreetes, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about vnto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirits, who were all healed.

17 ¶ 3 Then the chiefe Prieſt roſe vp, and all they that were with him (which was the [h] ſect of the Sadduces) and were full of indignation,

18 And laid handes on the Apoſtles, and put them in the common priſon.

19 4 But the Angel of the Lord by night opened the priſon doores, and brought them foorth, and ſaid,

20 5 Goe your way, and ſtand in the Temple, and ſpeake to the people, all the [i] wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and told it,

23 Saying, Certainely we found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without, before the doores: but when wee had opened, we found no man within.

24 Then when the *chiefe* Prieſt and the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, whereunto this would growe.

25 7 Then came one and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, leaſt they ſhould haue bene ſtoned.)

27 And when they had brought them, they ſet them before the Councill, and the chiefe Prieſt asked them,

28 9 Saying, Did not we ſtraightly command you, that ye ſhould not teach in this name? and behold, ye haue filled Hieruſalem with your doctrine, and ye would [k] bring this mans blood vpon vs.

29 10 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then men.

30 11 The ✤ God of our fathers hath raiſed vp Ieſus whom ye ſlew, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Iſrael, and forgiueneſſe of ſinnes.

32 12 And we are his witneſſes concerning theſe things which wee ſay: yea, and the holy Ghoſt, whom God hath giuen to them that obey him.

33 Now when they heard it, they [l] braſt for anger, and conſulted to ſlay them.

34 13 Then ſtood there vp in the Councill a certaine Phariſe named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apoſtles foorth a litle ſpace,

35 And ſaid vnto them, Men of Iſrael, take heede to your ſelues, what ye intend to doe touching theſe men.

36 14 For before theſe times, roſe vp Theudas [m] boaſting himſelfe, to whom reſorted a number of men, about a foure hundreth, who was ſlaine: and they all which obeyed him were ſcattered, and brought to nought.

37 After this man, aroſe vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him, were ſcattered abroad.

38 And now I ſay vnto you, [n] Refraine your ſelues from theſe men, and let them alone: for if this counſell, or this worke be of [o] men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it, leaſt ye be found euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the Name of Ieſus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to ſuffer rebuke for his Name.

42 And dayly in the [p] Temple, and from houſe to houſe they ceaſed not to teach, and preach Ieſus Chriſt.

[b] *Fully poſſeſſed.*
[c] *For when they had appointed that farme or poſſeſſion for the Church, they ſtucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he ſaith afterward that they tempted God.*
[d] *Hereby is declared an aduiſed and purpoſed deceit, and the fault of the man in admitting the deuils ſuggeſtions.*
[e] *Looke how oft men do things with an euill conſcience, ſo oft they pronounce ſentence againſt themſelues, and as much as in them lieth, prouoke God to anger, as of ſet purpoſe, minding to trie whether he be iuſt and almightie or no.*
[f] *Are at hand.*
2 The Lord by his marueilous vertue brideleth ſome, that they may not hurt the Church: other ſome hee awe and feare: and other ſome he allureth vnto him.
[g] *Highly prayſed them.*
3 The more that the Church increaſeth, the more increaſeth the rage of Satan, and therefore they proceede from threatnings, to priſonning.
[h] *The word which is vſed here, is Hereſie, which ſignifieth a choyſe, and ſo is taken for a right forme of learning, or faction, or ſtudie and courſe of life, which the Latines call a ſect: at the firſt this word was indifferently vſed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth aſtray from ſound and wholeſome doctrine after ſuch ſort, that he ſetteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.*
4 Angels are made ſeruants of the ſeruants of God.
5 God doeth therefore deliuer his, that they may more ſtoutly prouoke his enemies.
[i] *Wordes, whereby the way vnto life is ſhewed.*
6 God mocketh his enemies attempts from aboue.

7 The more openly that Chriſtes vertue ſheweth it ſelfe, the more increaſeth the madnes of his enemies which conſpire againſt him.
8 Tyrants which feare not God, are conſtrained to feare his ſeruants.
9 It is the propertie of tyrants to ſet out their owne commandements as right and reaſon, be they neuer ſo wicked.
[k] *Make vs guiltie of murdering, that man whom yet they will not vouchſafe to name.*
10 We ought to obey no man, but ſo farre foorth as obeying him, we may obey God.
11 Chriſt is appointed and indeede declareth Prince and preſeruer of his Church in deſpite of his enemies.
✤ *Chap. 3. 13.*
12 It is not ſufficient for vs that there is a right end, but we muſt alſo according to our vocation goe on forward till we come vnto it.
[l] *This reckoneth that they were in a moſt vehement rage, and marueilouſly diſquieted in minde, for it is a borowed kinde of ſpeech taken from them which are horriſbly cut in ſunder with a ſawe.*
13 Chriſt findeth defenders of his cauſe euen in the very route of his enemies, ſo oft as he thinketh it needefull.
14 In matters of religion we muſt take good heede that we attempt nothing vnder a colour of zeale, beſide our vocation.
[m] *To be of ſome fame.*
[n] *He diſſwadeth his fellowes from murdering the Apoſtles, neither doeth he thinke it good to referre the matter to the Romane Magiſtrate, for the Iewes could abide nothing worſe, then to haue the tyrannie of the Romanes confirmed.*
[o] *If it be counterfeit and deuiſed.*
15 The Apoſtles, accuſtomed to ſuffer and beare wordes, are at length inured to beare ſtripes, yet ſo, that by that meanes they become ſtronger.
[p] *Both publikely and priuately.*

CHAP. VI

[1] The Apoſtles, [3] appoynt the office of Deaconſhip, [5] to ſeuen choſen men: [8] Of whom Steuen, full of faith, is one: [12] He is taken, [13] & accuſed as a tranſgreſſour of Moſes Law.

AND [1] in thoſe dayes,as the number of the diſciples grew, there aroſe a murmuring of the [a] Grecians towardes the Hebrewes, becauſe their widowes were neglected in the [b] dayly miniſtring.

2 [2] Then the twelue called the multitude of the diſciples together, and ſaid, It is not [c] meete that we ſhould leaue the word of God to ſerue the [d] tables.

3 [3] Wherefore brethren, looke you out among you ſeuen men of honeſt report, and full of the holy Ghoſt, and of wiſedome, which we may appoint to this buſineſſe.

4 And wee will giue our ſelues continually to prayer,and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith and of the holy Ghoſt, and ♣ Philip, and Prochorus,and Nicanor, and Timon, and Parmenas, and Nicolas a Proſelyte of Antiochia.

6 [4] Which they ſet before the Apoſtles: and they prayed,and [e] layed their hands on them.

7 [5] And the word of God increaſed, and the number of the diſciples was multiplied in Hieruſalem greatly, and a great company of the Prieſts were obedient to the [f] faith.

8 ♣ [6] Now Steuen full of faith & [g] power, did great wonders and miracles among the people.

9 [7] Then there aroſe certaine of the [h] Synagogue,which are called Libertines,and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia,and diſputed with Steuen.

10 [8] But they were not able to reſiſt the wiſedome,and the ſpirit by the which he ſpake.

11 Then they ſuborned men, which ſayd, We haue heard him ſpeake blaſphemous words againſt Moſes,and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him,and brought him to the Councill.

13 [10] And ſet foorth falſe witneſſes,which ſaid, This man ceaſeth not to ſpeake blaſphemous words againſt this holy place,and the Law.

14 For we haue heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place,and ſhall change the ordinances which Moſes gaue vs.

15 And as all that ſate in the Councill looked ſtedfaſtly on him, they [i] ſaw his face as *it had bene* the face of an Angel.

[1] When Satan hath aſſailed the Church without, and that to ſmall purpoſe and in vaine, he aſſaileth it within, with ciuill diſſenſion and ſtrife betwixt themſelues: but the Apoſtles take occaſion thereby to ſet order in the Church.

[a] *Of their partes which of Grecians became religious Iewes.*

[b] *In the beſtowing of almes according to their neceſſitie.*

[2] The office of preaching the word and diſpenſing the goods of the Church,are different one from another,and not raſhly to be ioyned together,as the Apoſtles doe here inſtitute: And the Apoſtles doe not chuſe ſo much as the Deacons without the conſent of the Church.

[c] *It is ſuch a matter,as we may in no wiſe accept of it.*

[d] *Banquets though by the name of tables,other offices are alſo meant, which are annexed to it,ſuch as pertaine to the care of the poore.*

[3] In chuſing of Deacons (and much more of Miniſters) there muſt be examination both of their learning and maners of life.

♣ *Chap. 21,8.*

[4] The ancient Church did with laying on of hands,as it were conſecrate to the Lord,ſuch as were lawfully elected.

[e] *This ceremonie of laying on of handes came from the Iewes, who vſed this order both in publike affaires,and offring of ſacrifices, and alſo in priuate prayers and bleſſings,as appeareth Gene. 28. and the Church obſerued this ceremonie, 1. Tim. 5,22. actes 8,17. but here is no mention made either of creame, or ſhauing, or raiſing, or croſſing, &c.* [5] An happie end of temptation. [f] *This is the figure Metonymia, meaning by faith,the doctrine of the Goſpell which engendreth faith.* [6] God exerciſeth his Church firſt with euill wordes and ſlaunders, then with impriſonments, afterward with ſcourgings, and by theſe meanes prepareth it in ſuch ſort, that at length hee cauſeth it to encounter with Satan and the world, euen to bloodſhead and death, and that with good ſucceſſe. [g] *Excellent and ſingular giftes.* [7] Schooles and Vniuerſities were of olde time addicted to falſe paſtours, and were the inſtruments of Satan, to blowe abroad and defend falſe doctrines. [h] *Of the company and Colledge as it were.* [8] Falſe teachers, becauſe they will not be ouercome, flee from diſputations to manifeſt and open ſlaundering and falſe accuſations. [9] The firſt bloody perſecution of the Church of Chriſt begunne and ſprang from a Councill of Prieſts by the ſuggeſtion of the Vniuerſitie doctours. [10] An example of cauillers or falſe accuſers, which gather falſe concluſions of things that are well vttered and ſpoken. [i] *Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and ſetled minde, a good conſcience, and ſure perſwaſion that his cauſe was iuſt: for ſeeing he was to ſpeake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearced and amaſed.*

CHAP. VII.

[1] Steuen pleading his cauſe, ſheweth that God choſe the Fathers, [20] before Moſes was borne, [47] and before the Temple was built: [44] And that all outward ceremonies were ordeined according to the heauenly Paterne. [54] The Iewes gnaſhing their teeth, [59] ſtone him.

THEN [1] ſayd the chiefe Prieſt, Are theſe things ſo?

2 [2] And he ſayd, Ye men, brethren, and Fathers, hearken, ♣ That God of [a] glory appeared vnto our father Abraham, while he was in [b] Meſopotamia, before he dwelt in Charran,

3 And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans,and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land,wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the bredth of a foote: yet he [d] promiſed that he would giue it to him for a poſſeſſion, and to his ſeede after him,when as yet he had no childe.

6 But God ſpake thus, that his ♣ ſeede ſhould be a ſoiourner in a ſtrange land: and that they ſhould keepe it in bondage, and entreate it euill [e] foure hundreth yeeres.

7 But the nation to whom they ſhall be in bondage, will I iudge, ſaith God: and after that, they ſhall come forth and ſerue me in this place.

8 * He gaue him alſo the couenant of circumciſion: and ſo *Abraham* begate * Iſaac, and circumciſed him the eighth day: and Iſaac *begate* * Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes moued with enuie, ſold ♣ Ioſeph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and ♣ gaue him [g] fauour and wiſdome in the ſight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole houſe.

11 ♣ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Iacob heard that there was corne in Egypt, he ſent our fathers firſt:

13 * And at the ſecond time Ioſeph was knowen of his brethren, and Ioſephs kindred was made knowen vnto Pharao.

14 Then ſent Ioſeph and cauſed his father to be brought, and all his kinred, euen threeſcore and fifteene ſoules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were [h] remooued into Sychem, and were put in the ſepulchre, that Abraham had bought ♣ for money of the ſonnes of Emor, *ſonne* of Sychem.

17 But when the time of the promiſe drewe neere, which God had ſworne to Abraham, the people ♣ grew and multiplied in Egypt,

[1] Steuen is admitted to pleade his cauſe,but to this end and purpoſe, that vnder a cloake, and colour of Law,he might be condemned.

[2] Steuen witneſſeth vnto the Iewes, that hee acknowledgeth the true fathers, and the onely true God: and ſheweth moreouer,that they are more ancient then the Temple,with all that ſeruice appoynted by the Law,and therefore they ought to lay another foundation of true religion,that is to ſay,the free couenant that God made with the fathers.

♣ *Gene. 12,4.*

[a] *That mightie God full of glory and maieſtie.*

[b] *When he ſaith afterward, verſ. 4. that Abraham came out of Chaldea, it is euident that Meſopotamia conteined Chaldea which was neere vnto it, and bordering vpon it, and ſo writeth Plinius, booke 6. chap. 27.*

[c] *Not ſo much ground as to ſet his foote vpon.*

[d] *The promiſe of the poſſeſſion was certaine and belonged to Abraham, though his poſteritie enioyed it a great while after his death: and this is the figure Synecdoche.*

♣ *Gene. 15,13.*

[e] *There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Iſaac: and foure hundreth and thirtie yeeres which are ſpoken of by Paul, Galat. 3,17. from the time that Abraham and his father departed together out of Vr of the Chaldeans.* * *Gen. 17,9.* * *Gene. 21,3.* * *Gene. 25,14.* * *Gene. 29,33. and 30,5. and 35,23.* [3] Steuen reckoneth vp diligently the horrible miſchiefes of ſome of the Fathers, to teach the Iewes that they ought not raſhly to reſt in the authoritie or examples of the Fathers. ♣ *Gen. 37,18.* [f] *By this kinde of ſpeech, is meant the peculiar fauour that God ſheweth men: for hee ſeemeth to be a way from them, whom hee helpeth not, and on the other ſide, hee is with them whom hee deliuereth out of whatſoeuer great troubles.* ♣ *Gene. 41,37.* [g] *Gaue him fauour in Pharaohs ſight for his wiſedome.* * *Gene. 42,1.* ♣ *Gene. 45,4.* * *Gene. 46,5.* * *Gene. 49,33.* [h] *The Patriarkes the ſonnes of Iacob, though there be mention made of no moe then Ioſeph, Ioſh. 24,32.* ♣ *Gene. 23,16.* ♣ *Exodus 1,7.*

18 Till another King aroſe, which knew not Ioſeph.

19 The ſame [i] dealt ſubtilly with our kindred, and euill intreated our fathers, and made them to caſt out their yong children, that they ſhould not remaine aliue.

i He deuiſed a ſubtill inuention againſt our flocke, in that he commanded all the males to be caſt out.

✤ *Exod.2.2.*

20 ✤ The ſame time was Moſes borne, and was [k] acceptable vnto God: which was nouriſhed vp in his fathers houſe three moneths.

k That child was borne through Gods mercifull goodneſſe and fauour, to be of a goodly and faire countenance.

21 And when he was caſt out, Pharaohs daughter tooke him vp, and nouriſhed him for her owne ſonne.

22 And Moſes was learned in all the wiſedome of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fortie yeere old, it came into his heart to viſit his brethren, the children of Iſrael.

§ *Exod.2,11.*

24 § And when he ſaw one *of them* ſuffer wrong, he defended him, and auenged his quarel that had the harme done to him, and ſmote the Egyptian.

25 For hee ſuppoſed his brethren would haue vnderſtoode, that God by his hand ſhould giue them deliuerance: but they vnderſtood it not.

* *Exod.2,13.*

26 * And the next day, he ſhewed himſelfe vnto them as they ſtroue, and would haue ſet them at one againe, ſaying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Midian, where hee begate two ſonnes.

* *Exod.3,2.*

l Now he calleth the Sonne of God an Angel, for he is the Angel of great councell, and therefore ſtraightwayes after he ſheweth him, ſaying to Moſes, I am that God of thy Fathers, &c.

30 And when fortie yeeres were expired, there appeared to him in the * wildernes of mount Sina, an [l] Angel of the Lord in a flame of fire in a buſh.

31 And when Moſes ſaw it, he wondred at the ſight: and as he drewe neere to conſider it, the voyce of the Lord came vnto him, *ſaying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſayde to him, Put off thy ſhooes from thy feete: for the place where thou ſtandeſt, is holy ground.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will ſend thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a prince and a iudge? the ſame God ſent for a prince, and a deliuerer by the [m] hand of the Angel which appeared to him in the buſh.

m By the power.

* *Exod.7.8,9,10. 11,14. chapters.*

* *Exod.16,1.*

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red ſea, and in the wilderneſſe * fortie yeeres.

37 [3] This is that Moſes, which ſaid vnto the children of Iſrael, ✤ A Prophet ſhall the Lord your God raiſe vp vnto you, *euen* of your brethren, like vnto me: him ſhall ye heare.

3 He acknowledgeth Moſes for the lawgiuer, but ſo that he prooueth by his owne witneſſe, that the Law had reſpect to a more perfect thing, that is to ſay, to the propheticall office which tended to Chriſt, the head of all Prophets.

✤ *Deuter.18,15. chap.3,22.*

§ *Exod.19,2.*

38 § This is he that was in the Congregation, in the wilderneſſe with the Angel, which ſpake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt,

✤ *Exod.32,1.*

40 Saying vnto Aaron, ✤ Make vs gods that may goe before vs: for we know not what is become of this Moſes that brought vs out of the land of Egypt.

41 And they made a [n] calfe in thoſe dayes, and offered ſacrifice vnto the idole, and reioyced in the works of their owne hands.

n This was the ſuperſtition of the Egyptians idolatrie: for they worſhipped Apis a ſtrange and marueilous calfe, and made goodly images of Kine. Herod. lib.2.

42 Then God turned himſelfe away, and [o] gaue them vp to ſerue the [p] hoaſt of heauen, as it is written in the booke of the Prophets, § O houſe of Iſrael, haue ye offred to me ſlaine beaſts & ſacrifices by the ſpace of fortie yeeres in the wilderneſſe?

o Being deſtitute and voyd of his Spirit, he gaue them vp to Satan, & wicked luſts to worſhip ſtarres.

p By the hoaſte of heauen, here he meaneth not the Angels but the moone and ſunne with other ſtarres.

Deut.17,3.

§ *Amos 5,25.*

43 And ye [q] tooke vp the Tabernacle of Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therefore I will cary you away beyond Babylon.

q You tooke it vp on your ſhoulders and carried it.

44 [5] Our fathers had the Tabernacle of [r] witneſſe in the wilderneſſe, as he had appointed, ſpeaking vnto * Moſes, that he ſhould make it according to the faſhion that he had ſeene.

5 Moſes indeed erected a Tabernacle, but that was to call them backe to that forme which he had ſeene in the mountaine.

r That is, of the couenant.

* *Exod.25,40. hebr.8,5.*

* *Ioſh.3,14.*

45 * Which *tabernacle* alſo our fathers [ſ] receiued, and brought in with Ieſus into the [t] poſſeſſion of the Gentiles, which God draue out [u] before our fathers, vnto the dayes of Dauid:

ſ Deliuered from hand to hand.

t By the figure Metonymie, for the countries which the Gentiles poſſeſſed.

u God draue them out, that they ſhould yeeld vp the poſſeſſion of thoſe countrie to our fathers, when they entred into the land.

* *2.Sam.7,2. pſal.132,5.*

46 * Who found fauour before God, and deſired that he might find a tabernacle for the God of Iacob.

* *1.Chro.17,12. 1.kings 6,1.*

47 * [6] But Salomon built him an houſe.

6 Salomon built a Temple, according to Gods commandement, but not with any ſuch condition, that the Maieſty of God ſhould be incloſed therein.

✤ *Chap.17,24.*

48 Howbeit the moſt High ✤ dwelleth not in temples made with hands, as ſaith the Prophet.

§ *Eſai.66.1.*

49 § Heauen *is* my throne, and earth *is* my footſtoole: what houſe will ye build for me, ſaith the Lord? or what place is it that I ſhould reſt in?

50 Hath not mine hand made all theſe things?

* *Ier.9,26.eze.44,9.*

51 * [7] Ye ſtiffenecked and of [x] vncircumciſed hearts and eares, ye haue alwayes reſiſted the holy Ghoſt: as your fathers *did*, ſo *doe* you.

7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.

52 Which of the Prophets haue not your fathers perſecuted? and they haue ſlaine them, which ſhewed before of the comming of that Iuſt, of whom ye are now the betrayers and murtherers,

53 * Which haue receiued the law by the [y] ordinance of Angels, and haue not kept it.

54 [8] But when they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with *their* teeth.

55 [9] But he being full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſaw the glory of God, and Ieſus [z] ſtanding at the right hand of God,

56 And ſaid, Behold, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.

57 [10] Then they gaue a ſhout with a loud voyce, and ſtopped their eares, and [a] ranne vpon him violently all at once,

58 And caſt him out of the citie, and ſtoned him: and the [b] witneſſes laid downe their clothes at a yong mans feet, named Saul.

59 And they ſtoned Steuen, who called on

x They are of vncircumciſed hearts, which lie drowned ſtill in the ſinnes of nature, and ſticke faſt in them: for otherwiſe all the Iewes were circumciſed as touching the fleſh, and therefore there were two kinds of circumciſion, Rom. 2,28. * *Exod.19,16. galat.3,19.* *y By the miniſterie of Angels.* 8 The more Satan is preſſed, the more hee braſteth out into an open rage. 9 The neerer that the Martyrs approch to death, the neerer they beholding Chriſt, do riſe vp euen into heauen. *z Ready to confirme him in the confeſſion of the trueth, and to receiue him to him.* 10 The zeale of hypocrites and ſuperſtitious people, breaketh out at length into moſt open madneſſe. *a This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confeſſe before Pilate, ſaying that it was not lawfull for them to put any man to death, and therefore it is reported by Ioſ. libr.20. that Ananus a Sadduce ſlew Iames the brother of the Lord, and for ſo doing, was accuſed before Albinus the Preſident of the countrey.* *b It was appointed by the Law, that the witneſſes ſhould caſt the firſt ſtones, Deut.17,7.*

God, and ſayd, Lord Ieſus receiue my ſpirit.

60 [11] And he kneeled downe, and cried with a loud voyce, Lord, [c] lay not this ſinne to their charge. And when he had thus ſpoken, he [d] ſlept.

CHAP. VIII.

1 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Chriſt at Samaria. 9 Simon Magus, 18 his couetouſneſſe reproued. 26 Philip 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

AND [1] Saul conſented to his death. And at that time, there was a great perſecution againſt the Church which was at Hieruſalem, and they were all ſcattered abroad thorow the regions of Iudea and of Samaria, except the Apoſtles.

2 [2] Then *certaine* men fearing God, [a] caried Steuen among them, *to be buried*, and made great lamentation for him.

3 [3] But Saul made hauocke of the Church, and entred into euery houſe, and drew out both men and women, and put them into priſon.

4 Therefore they that were ſcattered abroad, went to and fro preaching the word.

5 ¶ [4] Then came Philip into the citie of Samaria, and preached Chriſt vnto them.

6 And the people gaue heed vnto thoſe things which Philip ſpake, with one accord, hearing and ſeeing the miracles which he did.

7 For vncleane ſpirits crying with a loude voyce, came out of many that were poſſeſſed *of them*: and many taken with palſies, and that halted, were healed.

8 And there was great ioy in that citie.

9 [5] And there was before in the citie, a certaine man called Simon, which vſed [b] witchcraft, and [c] bewitched the people of Samaria, ſaying that he himſelfe was ſome great man.

10 To whom they gaue heed from the leaſt to the greateſt, ſaying, This man is that great power of God.

11 And they gaue heed vnto him, becauſe that of long time hee had bewitched them with ſorceries.

12 But aſſoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Ieſus Chriſt, they were baptized both men and women.

13 [6] Then Simon himſelfe beleeued alſo, and was baptized, and continued with Philip, and wondred, when he ſaw the ſignes and great miracles which were done.

14 ¶ [7] Now when the Apoſtles, which were at Ieruſalem, heard ſay, that Samaria had received the word of God, they ſent unto them Peter and Iohn.

15 Which when they were come down, prayed for them, that they might receive the [p] holy Ghoſt.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Ieſus.)

17 Then layd they their hands on them, and they received the holy Ghoſt.

18 [8] And when Simon ſaw that through laying on of the Apoſtles hands the holy Ghoſt was given, hee offred them money,

19 Saying, Giue me alſo this power, that on whomſoever I lay the hands, hee may receive the holy Ghoſt.

20 [9] Then ſaid Peter unto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money.

21 Thou haſt neither part nor fellowſhip in this [e] buſineſſe: for thine heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickednes, and pray God, that if it be poſſible, the thought of thine heart may be forgiuen thee.

23 For I ſee that thou art in the [g] gall of bitterneſſe, and in the [h] bond of iniquitie.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye haue ſpoken come vpon me.

25 ¶ So they, when they haſt teſtified & preached the word of the Lord, returned to Hieruſalem, and preached the Goſpell in many townes of the Samaritanes.

26 [11] Then the Angel of the Lord ſpake vnto Philip, ſaying, Ariſe, and goe toward the South vnto the way that goeth downe from Hieruſalem vnto Gaza, which is waſte.

27 And he aroſe and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians [i] chiefe Gouernour, who had the rule of all her treaſure, and came to Hieruſalem to worſhip.

28 And as he returned ſitting in his charet, hee read Eſaias the Prophet.

29 Then the Spirit ſaid vnto Philip, Goe neere and ioyne thy ſelfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Eſaias, and ſayd, But vnderſtandeſt thou what thou readeſt?

31 And he ſayd, How can I, except I had [k] a guide? And he deſired Philip, that he would come vp and ſit with him.

32 [12] Now the place of the Scripture which he read, was this, ✠ He was led as a ſheepe to the ſlaughter: and like a lambe dumbe before his ſhearer, ſo opened he not his mouth.

33 In his [l] humilitie his iudgement hath bene exalted: but who ſhall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame Scripture, and preached vnto him Ieſus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch ſayd, See, here *is* water, what doeth let me to be baptized?

37 [13] And Philip ſayd vnto him, If thou beleeueſt with all thine heart, thou mayeſt. Then he anſwered, and ſayd, [n] I beleeue that that Ieſus Chriſt is that Sonne of God.

38 Then hee commanded the charet to ſtand ſtill: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And aſſoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch ſaw him no more: ſo he went on his way reioycing.

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11 Faith and charitie neuer forſake the true ſeruants of God, euen to the laſt breath.

c The word which he vſeth here noteth out ſuch a kind of imputing or laying to ones charge, as remaineth firme, and ſtedy for euer, neuer to be remitted.

d Looke 1. Theſ. 4,13.

1 Chriſt vſeth the rage of his enemies to the ſpreading forth and enlarging of his kingdome.

2 The godly mourne for Steven after his death, and burie him, ſhewing therein an example of ſingular faith and charity: but no man prayeth to him.

a Amongſt all the dueties of charitie which the godly vſe, there is no mention made of ſhrining vp of relikes.

3 The diſperſion or ſcattering abroad of the faithfull, is the ioyning together of Churches.

4 Philip, who was before a Deacon in Hieruſalem, is made of God extraordinarily an Euangeliſt.

5 Chriſt overcommeth Satan ſo oft as he luſteth, and carieth him about as it were in a triumph in the ſight of them, whom he deceived and bewitched.

b The word which is vſed in this place was at the firſt taken in good part, and is borowed out of the Perſians language, who call their wiſe men by that name, but afterward it was taken in evill part.

c He had ſo allured the Samaritans with his witchcrafts, that as blind & mad harebraines they were wholly addicted to him.

6 The wicked and the very reprobate are conſtrained oftentimes to taſte of the good gift of God, but they caſt it vp againe forthwith.

7 Peter not chief, but as an ambaſſadour ſent from the whole company of the Apoſtles, and Iohn his companion according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whoſe foundation had bene layd afore by Philip.

d Thoſe excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and gouernours of the Church.

8 Ambition and couetouſneſſe doe at length pluck the hypocrites out of their dennes.

9 They are the ſucceſſours of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.

e In this doctrine which I preach.

f Is not vpright in deed, and without diſſembling.

10 We muſt hope well euen of the vileſt ſinners, ſo long and ſo farre forth as we may.

g He calleth the inward malice of the heart, and that venimous and deuiliſh wickedneſſe werewith this Magician was wholly repleniſhed, the gall of bitterneſſe: and he is ſaid to be in the gall: as though hee were wholly ouerwhelmed with gall, and buried in it.

h Intangled in the bonds of iniquitie.

11 Chriſt who calleth freely whom he luſteth, doeth now vſe Philip who thought on no ſuch matter, to inſtruct and baptize the Eunuch at vnwares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.

i A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.

k To ſhew me the way how to underſtand it.

12 Thoſe things which ſeeme moſt to come by chance or fortune (as men terme it) are governed by the ſecret providence of God.

✠ *Eſai. 53,7.*

l The Hebrew text readeth it thus, Out of a narrow ſtrait, and out of iudgement was he taken: whereby the narrow ſtrait, he meaneth the grave and the very bands of death, and by iudgement, the puniſhment which was layd vpon him, and the miſerable ſtate which Chriſt tooke vpon him for our ſakes, in bearing his Fathers wrath.

m How long his age ſhall laſt: for Chriſt hauing once riſen from the dead, dieth no more, Rom 6.9.

13 Profeſſion of faith is requiſite in baptizing of them which are of yeeres, and therefore it is euident that we are not then firſt ingraffed into Chriſt, when we are baptized, but being already ingraffed are then confirmed.

n The ſumme of the confeſſion which is neceſſary for baptiſme.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Ceſarea.

CHAP. IX.

1 Saul going towards Damaſcus, 4 is ſtroken downe to the ground of the Lord: 10 Ananias is ſent 18 to baptize him. 23 The laying away of the Iewes, 25 hee eſcapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palſie, 36 and by him Tabitha being dead, 40 is reſtored to life.

And [1] ✣ Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if he found any that were of that [b] way, (either men or women) hee might bring them bound vnto Hieruſalem.

3 Now as he iourneyed, it came to paſſe that as hee was come neere to Damaſcus, ✣ ſuddenly there ſhined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce ſaying to him, Saul, Saul, why perſecuteſt thou mee?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt: it is [c] hard for thee to kicke againſt prickes.

6 He *then* both trembling and aſtonied, ſaid, Lord, what wilt thou that I doe? And the Lord ſaid vnto him, Ariſe, and goe into the citie, and it ſhall be told thee what thou ſhalt doe.

7 The men alſo which iourneyed with him, [d] ſtood amaſed, hearing *his* [e] voyce, but ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes, *but* ſawe no man. Then led they him by the hand, and brought him into Damaſcus,

9 Where hee was three dayes without ſight, and neither ate nor dranke.

10 And there was a certaine diſciple at Damaſcus named Ananias, and to him ſaid the Lord in a viſion, Ananias. And hee ſaid, Behold, I am *here* Lord.

11 Then the Lord ſaid vnto him, Ariſe, and go into the ſtreete which is called Streight, and ſeeke in the houſe of Iudas after one called Saul of [f] Tarſus: for behold, he prayeth.

12 (And he ſaw in a viſion a man named Ananias comming in *to him*, and putting his hands on him, that he might receiue his ſight.)

13 Then Ananias anſwered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hieruſalem.

14 Moreouer here hee hath authoritie of the hie Prieſts, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Goe thy way: for he is a [g] choſen veſſell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Iſrael.

16 For I will [h] ſhew him, how many things he muſt ſuffer for my Names ſake.

17 Then Ananias went his way, and entred into [i] that houſe, and put his handes on him, and ſaith, Brother Saul, the Lord hath ſent mee (*euen* Ieſus that appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt.

18 And immediatly there fell from his eyes as *it had bene* ſcales, and ſuddenly he receiued ſight, and aroſe, and was baptized.

19 And receiued meate, and was ſtrengthened. So was Saul certaine dayes with the diſciples which were at Damaſcus.

20 [2] And ſtraightway hee preached Chriſt in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amaſed, and ſaid, Is not this hee, that made hauocke of them which called on this Name in Hieruſalem, and came hither for that intent, that he ſhould bring them bound vnto the hie Prieſts?

22 [3] But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſcus, [k] confirming that this was that Chriſt.

23 [4] And after that many dayes were fulfilled, the Iewes tooke counſell to kill him,

24 But their laying awaite was knowen of Saul: now they ✣ watched the gates day and night, that they might kill him.

25 [5] Then the diſciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 [6] And when Saul was come to Hieruſalem, hee aſſayed to ioyne himſelfe with the diſciples: but they were all afraid of him, and beleeued not that he was a diſciple.

27 But Barnabas tooke him, and brought him to the Apoſtles, and declared to them, how he had ſeene the Lord in the way, and that he had ſpoken vnto him, and how he had ſpoken boldly at Damaſcus in the Name of Ieſus.

28 [7] And hee was conuerſant [l] with them at Hieruſalem.

29 And ſpake boldly in the Name of the Lord Ieſus, and ſpake and diſputed againſt the [m] Grecians: but they went about to ſlay him.

30 [8] But when the brethren knewe it, they brought him to Ceſarea, and ſent him foorth to Tarſus.

31 [9] Then had the Churches reſt through all Iudea, and Galile, and Samaria, and were [n] edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghoſt.

32 [10] And it came to paſſe, as Peter walked throughout all *quarters*, he came alſo to the ſaints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was ſicke of the palſie.

34 Then ſaid Peter vnto him, Aeneas, Ieſus Chriſt maketh thee whole: ariſe and truſſe thy couch together. And he aroſe immediatly.

35 And all that dwelt at [o] Lydda and Saron, ſaw him, and turned to the Lord.

36 [11] There was alſo at Ioppa a certaine *woman*, a diſciple named Tabitha, (which by interpretation is called Dorcas) ſhee was full of good workes and almes which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and died: and when they had waſhed her, they laid her in an vpper chamber.

38 Now foraſmuch as Lydda was neere to Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that he would not delay to come vnto them.

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[1] Saul (who is alſo Paul) perſecuting Chriſt moſt cruelly, who did as it were flee before him, falleth into his bands, and is ouercome: and with a ſingular example of the goodneſſe of God, in ſtead of puniſhment which he iuſtly deſerued for his crueltie, is not only receiued to fauour, but is alſo euen by the mouth of God appointed an Apoſtle, and is confirmed by the miniſterie and witneſſe of Ananias.

✣ Rom.9.3. galat.1,13.

[a] *This is a token that Sauls ſtomacke boyled and caſt out great threatnings to murder the diſciples.*

[b] *Any trade of life which a man taketh himſelfe vnto, the Iewes call a way.*

✣ *Chap.22,6. 1.cor.15,8.*

[c] *This is a prouerbe which is ſpoken of them that through their owne ſtubburneſſe hurt themſelues.*

[d] *Stood ſtill and could not goe one ſtep forward, but aboade amaſed as if they had bene very ſtones.*

[e] *They heard Pauls voyce: for afterward it is ſaid in flattering, that they heard not his voyce that ſpake: as beneath chap.22,9. But other goe about to ſet theſe places at one which ſeeme to be at a iarre, after this ſort, to wit, that they heard a ſound of a voyce, but no perfit voyce.*

[f] *Tarſus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is ſaid to haue built in one day.*

[g] *To beare my name in.*

[h] *I will ſhew him plainely.*

[i] *Into Iudas his houſe.*

[2] Paul beginneth ſtraightwayes to execute the office which was enioyned him, neuer conſulting with fleſh and blood.

[3] Paul ſtriueth not with his owne authoritie alone, but with the teſtimonies of the Prophets.

[k] *By conferring places of the Scripture together, as cunning crafteſmen doe, when they make vp any thing, they vſe to gather all parts together, to make them agree fitly one with another.*

[4] Paul who was before a perſecuter, hath now perſecution laid before himſelfe, but yet a farre off.

✣ *2.Cor.11,31.*

[5] We are not forbidden to auoide and eſchew the dangers and conſpiracies that the enemies of God lay for vs, ſo that wee ſwarue not from our vocation.

[6] In ancient time no man was raſhly or lightly receiued into the number of, and amongſt the ſheepe of Chriſt, much leſſe to be a paſtour.

[7] The conſtant ſeruants of God muſt looke for danger after danger: yet God watcheth for them.

[l] *With Peter and Iames, for he ſaith that he ſaw none of the Apoſtles but them, Gal.1,18,19.*

[m] *Looke Chap.6,1.*

[8] The miniſters of the word may change their place, by the aduiſe and counſell of the congregation and Church.

[9] The end of perſecution is the building of the Church, ſo that we will patiently wait for the Lord.

[n] *This is a borrowed kinde of ſpeech, which ſignifieth eſtabliſhment and increaſe.*

[10] Peters Apoſtleſhip is confirmed by healing of the man that was ſicke of the palſie.

[o] *Lydda was a citie of Paleſtine, and Saron a Champion countrey and a place of good paſturage betweene Ceſarea of Paleſtine and the mountaine Tabor, and the lake of Genezareth which extendeth it ſelfe in great length beyond Ioppa.*

[11] Peter declareth euidently by raiſing vp a dead body through the Name of Chriſt, that he preacheth the glad tidings of life.

39 Then Peter aroſe and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes ſtood by him weeping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſate vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and reſtored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to paſſe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 ſendeth for Peter. 11 Who alſo by a viſion, 15, 20 is taught not to deſpiſe the Gentiles. 34 He preacheth the Goſpell to Cornelius and his houſhold. 45 Who hauing receiued the holy Ghoſt, 47 are baptized.

FUrthermore [1] there was a certaine man in Ceſarea called Cornelius, a captaine of the band called the Italian *band*.

2 A [a] deuout man, and one that feared God with [b] all his houſhold, which gaue much almes to the people, and prayed God continually.

3 He ſaw in a viſion euidently (about the ninth houre of the day) an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and ſaid, [c] What is it, Lord? and he ſaid vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide: hee ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake vnto Cornelius, was departed, he called two of his ſeruants, and a ſouldier that feared God, one of them that waited on him,

8 And tolde them all things, and ſent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the houſe to pray, about the ſixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *ſome thing* readie, he fell into a [f] trance.

11 And he ſawe heauen opened, and a certaine veſſell come downe vnto him, as *it had bene* a great ſheete, knit at the [g] foure corners, and was let downe of the earth,

12 Wherein were [h] all maner of [i] foure footed beaſtes of the earth, and wilde beaſtes and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14 [2] But Peter ſaid, Not ſo, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *ſpake* vnto him againe the ſecond time, The things that God hath purified, [l] pollute thou not.

16 This was ſo done thriſe: and the veſſell was drawen vp againe into heauen.

17 ¶ Nowe while Peter doubted in himſelfe what this viſion which hee had ſeene, meant, behold, the men which were ſent from Cornelius, had inquired for Simons houſe, and ſtoode at the gate,

18 And called, and asked, whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaide vnto him, Beholde, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, and doubt nothing: for I haue ſent them.

21 ¶ Then Peter went downe to the men, which were ſent vnto him from Cornelius, and ſaid, Behold, I am he whom yee ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to ſend for thee into his houſe, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Ceſarea. Nowe Cornelius waited for them, and had called together his kinſmen, and ſpeciall friends.

25 [3] And it came to paſſe as Peter came in, that Cornelius met him, and fell downe at his feet, and worſhipped him.

26 But Peter tooke him vp, ſaying, Stand vp: for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid vnto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath ſhewed me, that I ſhould not call any man polluted, or vncleane.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aske therefore, for what intent haue ye ſent for me?

30 Then Cornelius ſaid, Foure dayes agoe, about [m] this houre, I faſted, and at the ninth houre I prayed in mine houſe, and beholde, a man ſtood before me in bright cloathing,

31 [4] And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 [5] Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter, (hee is lodged in the houſe of Simon a Tanner by the Sea ſide) who when he commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Now therefore are we all here preſent before God to heare all things that are commanded thee of God.

34 [6] Then Peter opened *his* mouth, and ſaid, Of a trueth I perceiue, that [n] ✠ God is no accepter of perſons.

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[1] Peter conſecrateth the firſt fruits of the Gentiles to God by the meane of two miracles.

[a] *So that he worſhipped one God, and was no idolater, neither could be voide of faith in Chriſt, becauſe he was a deuout man but as yet he knew not that he was come.*

[b] *This is a great commendation to this man, that he laboured to haue all his houſhold and familiar friends and acquaintance to be religious and godly.*

[c] *What wilt thou with me, Lord? for he ſetleth himſelfe to heare.*

[d] *This is a borowed kind of ſpeech, which the Hebrewes vſe very much, taken from ſacrifices, and applied to prayers: for it is ſaid of whole burnt ſacrifices, that the ſmoke and ſauour of them goeth vp into Gods noſtrels: ſo doe our prayers as a ſweete ſmelling ſacrifice which the Lord taketh great pleaſure in.*

[e] *That is, in ſo much that they will not ſuffer God as it were, to forget thee: for ſo doeth the Scriptures vſe oftentimes to prattle with vs as nurſes do with litle children, when they frame their tongues to ſpeake.*

[f] *For though Peter ſtand not amaſed as one that is tongue tyed, but talketh with God, and is inſtructed in his myſteries, yet his minde was farre otherwiſe then it was wont to be, but ſhortly returned to the olde bent.*

[g] *So that it ſeemed to be a foure ſquare ſheete.*

[h] *Here is this word (All) which is generall, plainely put for an indefinite and vncertaine, that is to ſay, for ſome of all ſorts, not for all of euery ſort.*

[i] *That is, ſuch as were meete for mans vſe.*

[k] *What is meant by theſe creeping things, Looke Leuit. 11.*

[2] Peter profiteth dayly in the knowledge of the benefit of Chriſt, yea, after that he had receiued the holy Ghoſt.

[3] Religious adoration or worſhip agreeth onely to God: but ciuill worſhip is giuen to the Miniſters of the word, although not without danger.

[m] *He meaneth not the ſelf ſame houre, but the like, that is, about nine of the clock the other day, as it was then nine when he ſpake to Peter.*

[4] Cornelius faith ſheweth foorth itſelfe by prayer and charitie.

[4] As faith commeth by hearing, ſo is it nouriſhed and groweth vp by the ſame.

[6] Diſtinction of nations is taken away by the comming of Chriſt: And it is euidently ſeene by faith and righteouſnes, who is agreeable to him, or whom he accepteth.

[n] *That God iudgeth not after the outward appearance.*

✠ *Deut. 10,17. 2. chron. 19,7. iob 34,19. rom. 2,11. gal. 2,6. epheſ. 6,9. coloſ. 3,25. 1. pet. 1,17.*

35 But in euery nation hee that o feareth him, and worketh righteouſneſſe, is accepted with him.

36 Ye p knowe the word which God hath ſent to the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord of all:

37 7 *Euen* the worde which came through all Iudea, ✠ beginning in Galile, after the Baptiſme which Iohn preached:

38 *To vvit*, how God q anointed Ieſus of Nazareth with the holy Ghoſt, and with power: who went about doing good, and healing all that were oppreſſed of the deuill: for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Iewes, and in Hieruſalem, whome they ſlew, hanging him on a tree.

40 Him God raiſed vp the third day, and cauſed that he was ſhewed openly:

41 Not to all the peole, but vnto the witneſſes r choſen before of God, *euen* to vs which did eat and drinke with him, after he aroſe from the dead.

42 And hee commanded vs to preach vnto the people, and to teſtifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him alſo giue all the ✠ Prophets witnes, that through his Name al that beleeue in him, ſhall receiue remiſſion of ſinnes.

44 8 While Peter yet ſpake theſe wordes, the holy Ghoſt fell on all them which heard the word.

45 So they of the circumciſion, which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was powred out the gift of the holy Ghoſt.

46 For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter,

47 9 Can any man forbidde water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

o *By the feare of God, the Hebrewes vnderſtand the whole ſeruice of God: whereby we perceiue that Cornelius was not void of faith, no more then they were which liued before Chriſt's time: and therefore they deale fooliſhly, which build preparatiue workes and free will vpon this place.*

p *God gaue the Iſraelites to vnderſtand, that whoſoeuer liueth godly, is acceptable to God, of what nation ſoeuer he be, for hee preached peace to men through Ieſus Chriſt, who is Lord not of one nation onely, that is, of the Iewes, but of all.*

7 The ſumme of the Goſpell (which ſhall be made manifeſt at the latter day when Chriſt himſelfe ſhall ſit as iudge both of the quicke and dead) is this, that Chriſt promiſed to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes ſhewed) and at length crucified to reconcile vs to God, did riſe againe the third day, that whoſoeuer beleeueth in him ſhould be ſaued through the remiſſion of ſinnes. ✠ *Luke 4, 14.* q *This ſtile is taken from an olde cuſtome of the Iewes, who vſed to anoint their Kings and Prieſtes, whervpon it grew, to call them anointed, vpon whome God beſtowed giftes and vertues.* r *This chuſing of the Apoſtles is properly giuen to God: for though God be preſident in the lawfull election of miniſters, yet there is in this place a ſecret oppoſition and ſetting of Gods chuſing, and mens voices the one againſt the other, for the Apoſtles are immediatly appointed of God, and the Church Miniſters by meanes.* ✠ *Ier. 31, 34. mica. 7, 18. chap. 15, 9.* 8 The Spirite of God ſealeth that in the heart of the hearers, which the miniſter of the word ſpeaketh by the commandement of God, as it appeareth by the effects. 9 Baptiſme doth not ſanctifie or make them holy which receiue it, but ſealeth vp and confirmeth their ſanctification.

CHAP. XI.

1 *Peter being accuſed for going to the Gentiles,* 5 *defendeth himſelfe.* 22 *Barnabas is ſent to Antiochia,* 26 *where the diſciples are called Chriſtians:* 28 *and there Agabus foretelleth a famine to come.*

NOw 1 the Apoſtles and the brethren that were in Iudea, heard, that the Gentiles had alſo receiued the word of God.

2 And when Peter was come vp to Hieruſalem, they of the circumciſion contended againſt him,

3 Saying, Thou wenteſt in to men vncircumciſed, and haſt eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, ſaying,

5 I was in the citie of Ioppa, praying, and in a trance I ſawe *this* viſion, A certaine veſſell comming downe as *it had beene* a great ſheete, let downe from heauen by the foure corners, and it came to me.

1 Peter being without cauſe reprehended of the vnskilfull and ignorant, doth not obiect that hee ought not to be iudged of any, but openly giueth an account of his doing.

6 Towarde the which when I had faſtened mine eyes, I conſidered, and ſaw fourefooted beaſts of the earth, and wild beaſts, and creeping things, and foules of the heauen.

7 Alſo I heard a voice, ſaying vnto me, Ariſe, Peter: ſlay and eate.

8 And I ſaid, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice anſwered me the ſecond time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three dayes, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men alreadie come vnto the houſe where I was, ſent from Ceſarea vnto me.

12 And the Spirit ſaid vnto me, that I ſhould go with them, without doubting: moreouer, theſe ſixe brethren came with me, and wee entred into the mans houſe.

13 And he ſhewed vs, how he had ſeene an Angell in his houſe, which ſtood and ſaid to him, Send men to Ioppa, and call for Simon, whoſe ſurname is Peter.

14 He ſhall ſpeake wordes vnto thee, whereby both thou and thine houſe ſhall be ſaued.

15 And as I began to ſpeake, the holy Ghoſt fell on them, ✠ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how hee ſaid, ✠ Iohn baptized with water, but yee ſhalbe baptized with the holy Ghoſt.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when wee beleeued in the Lord Ieſus Chriſt, who was I, that I could let God?

18 2 When they heard theſe things, they helde their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles graunted repentance vnto life.

19 ¶ 3 And they which were ✠ ſcattered abroad becauſe of the affliction that aroſe about Steuen, went throughout till they came vnto Phenice, and Cyprus, and a Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 4 Now ſome of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, ſpake vnto the Grecians, and preached the Lord Ieſus.

21 And the hand of the Lord was with them, ſo that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of thoſe things came vnto the eares of the Church, which was in Hieruſalem, and they ſent foorth Barnabas, that he ſhould goe vnto Antiochia.

23 Who when hee was come and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghoſt, and faith and much people ioyned themſelues vnto the Lord.

25 ¶ 6 Then departed Barnabas to Tarſus to ſeeke Paul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to paſſe that a whole yere they were conuerſant with the Church, and taught much people, inſomuch that the diſciples were firſt called Chriſtians in Antiochia.

✠ Chap. 2, 4.

✠ Chap. 1, 5. and 19, 4. matth. 3, 11. marke 1, 8. luke 3, 16. iohn 1, 26.

2 Such as aske a queſtion of the trueth which they know not, ought to be quietly heard, and muſt alſo quietly yeeld to the declaration thereof.

3 The ſcattering abroad of the Church of Hieruſalem is the cauſe of the gathering together of many other Churches.

✠ *Chap. 8, 1.*

a *He ſpeaketh of Antiochia which was in Syria and bordered vpon Cilicia.*

4 The Church of Antioch, the new Hieruſalem of the Gentiles was extraordinarily called.

5 The Apoſtles doe not raſhly condemne an extraordinarie vocation, but yet they iudge it by the effects.

6 There was no contention amongſt the Apoſtles either of vſurping, or of holding places and degrees.

27 7 In

7 God doth ſo wrap vp his Church with the wicked, in his ſcourges and plagues which he ſendeth vpon the earth, that notwithſtanding he prouideth for it conueniently.

8 All Congregations or Churches make one bodie.

27 7 In thoſe dayes alſo came Prophets from Hieruſalem vnto Antiochia.

28 And there ſtood vp out of them named Agabus, and ſignified by the Spirit, that there ſhould be great famine throughout all the world, which alſo came to paſſe vnder Claudius Ceſar.

29 8 Then the diſciples euery man according to his abilitie, purpoſed to ſend b ſuccour vnto the brethren which dwelt in Iudea.

30 Which thing they alſo did and ſent it to the Elders by the hand of Barnabas and Saul.

b That is, that thereof the Deacons might ſuccour the poore: for it behooued to haue all theſe things done orderly, & decently, and therefore it is ſayd, that they ſent theſe things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 Herod killeth [illegible]es with the ſword, 4 And impriſoneth Peter, 8 whome the Angell deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himſelfe, 23 he is eaten with wormes, and ſo dyeth.

1 God giueth his Church a truce, but for a litte time.

a This name Herod was common to all them that came of the ſtocke of Herod Aſcalonites, whoſe ſurname was Magnus: but hee that is ſpoken of here, was nephew to Herod the great ſonne to Ariſtobulus, and father to that Agrippa who is ſpoken of afterward.

b Violently, his cauſe being not once heard.

2 It is an old faſhion of tyrants to procure the fauour of the wicked, with the blood of the godly.

3 The tyrants and wicked make a galous for themſelues, euen then when they doe moſt according to their owne will and fantaſie.

4 The prayers of the godly ouerturne the counſell of tyrants, obtaine Angels of God, breake the priſons, vnlooſe chaines, put Satan to flight, and preſerue the Church.

✠ Chap. 5, 19.

c In the priſon.

5 Holy meeting in the night as well of men as women (when they can not be ſuffered in the day time) are allowable by the example of the Apoſtles.

6 We obtaine more of God, then we dare well hope for.

d Out of the place where they were aſſembled, but not out of the houſe.

NOw 1 about that time, a Herod the king ſtretched foorth *his* hand to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the ſword.

3 2 And when he ſaw that it pleaſed the Iewes, hee proceeded further, to take Peter alſo (then were the dayes of vnleauened bread.)

4 3 And when he had caught him, he put him in priſon, and deliuered him to foure quaternions of ſouldiours to be kept, intending after the Paſſeouer to bring him foorth to the people.

5 4 So Peter was kept in priſon, but earneſt prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiours, bound with two chaines, and the keepers before the doore, kept the priſon.

7 ✠ And behold, the Angell of the Lord came vpon them, and a light ſhined in the c houſe, and he ſmote Peter on the ſide, and raiſed him vp, ſaying, Ariſe quickely. And his chaines fell off from *his* hands.

8 And the Angel ſaid vnto him, Gird thy ſelfe, and bind on thy ſandales. And ſo he did. Then hee ſaid vnto him, Caſt thy garment about thee, and follow me.

9 So *Peter* came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had ſeene a viſion.

10 Now when they were paſt the firſt and the ſecond watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and paſſed through one ſtreet, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himſelfe, he ſaid, Now I know for a truth, that the Lord hath ſent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he conſidered *the thing*, hee came to the houſe of Mary, the mother of Iohn, whoſe ſurname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode,

14 But when ſhe knew Peters voice, ſhee opened not the entrie *doore* for gladneſſe, but ranne in, and told how Peter ſtood before the entrie,

15 But they ſaid vnto her, Thou art mad. Yet ſhe affirmed it conſtantly, that is was ſo. Then ſaid they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and ſaw him, they were aſtonied.

17 7 And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the priſon. And hee ſaid, Goe ſhew theſe things vnto Iames and to the brethren: and hee departed and went into an other place.

18 ¶ 8 Now aſſoone as it was day, there was no ſmall trouble among the ſouldiours, what was become of Peter.

19 And when Herod had ſought for him, and found him not, hee examined the keepers, & commanded them to be led to be puniſhed. And hee went downe from Iudea to Ceſarea, and *there* aboade.

7 We may ſometimes giue place to the rage of the wicked, but yet ſo that our diligence which ought to be vſed in Gods buſineſſe, be not a whit ſlackened.

8 Euill counſell falleth out in the end to the hurt of the deuiſers of it.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accorde vnto him, and perſwaded Blaſtus the Kings Chamberlaine, & they deſired peace, becauſe their countrey was nouriſhed by the Kings *land*.

21 And vpon a day appointed, Herod arayed himſelfe in royall apparell, and ſate on the iudgement ſeat, and made an oration vnto them.

22 10 And the people gaue a ſhoute, *ſaying*, The voice of God, and not of man.

23 11 But immediatly the Angell of the Lord ſmote him, becauſe he e gaue not glorie vnto God, ſo that hee was eaten of wormes, and gaue vp the ghoſt.

24 12 And the f word of God grew and multiplyed.

25 So Barnabas and Saul returned from Hieruſalem, when they had fulfilled their office, and tooke with them Iohn, whoſe ſurname was Marke.

9 A miſerable and ſhamefull example of the end of the enemies of the Church.

10 The flatterie of the people, maketh fooles faine.

11 God reſiſteth the proud.

e Ioſephus recordeth, that this king did not repreſſe thoſe flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.

12 Tyrants build vp the Church by plucking it downe.

f They that heard the word of God.

CHAP. XIII.

2 The holy Ghoſt commandeth that Paul and Barnabas be ſeparated vnto him. 6 At Paphus, 8 Elimas the ſorcerer 11 is ſtroken blind: 14 From whence being come to Antiochia, 17 They preach the Goſpell, 45 the Iewes vehemently withſtanding them.

THeſe 1 were alſo in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had beene brought vp with a Herod the Tetrarch) and Saul.

2 Now as they b miniſtred to the Lord, and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul; for the worke whereunto I haue c called them.

3 2 Then faſted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were ſent forth of the holy Ghoſt, came downe vnto d Seleucia, and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had alſo Iohn to *their* miniſter.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine ſorcerer, a

1 Paul with Barnabas is againe the ſecond time appointed Apoſtle of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghoſt.

a The ſame was Antipas, which put Iohn Baptiſt to death.

b Whiles they were buſie doing their office, that is, as Chryſoſtome expoundeth it, while they were preaching.

c The Lord is ſaid to call (whereof this word (calling) commeth which is vſuall in the Church) when hee cauſeth that to be, which was not, whether you referre it to the matter it ſelfe or to any qualitie or thing about the matter: and it groweth of this, becauſe when things begin to be, then they haue ſome name: as God his mightie power is alſo declared thereby, who ſpake the word, and things were made. 2 Faſt, and ſolemne prayers were vſed before the laying on of handes.

3 Paul and his companions doe at the firſt bring Cyprus to the ſubiection and obedience of Chriſt. *d Seleucia was a citie of Cilicia, ſo called of Seleucus one of Alexanders ſucceſſours.*

falſe Prophet,being a Iew,named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul,and deſired to heare the word of God.

8 [4] But Elimas the ſorcerer, (for ſo is his name by interpretation) withſtood them, and ſought to turne away the Deputie from the faith.

9 Then Saul (which alſo *is called* Paul) being full of the holy Ghoſt,ſet his eyes on him,

10 [5] And ſayd, O full of all ſubtilty and all [e] miſchiefe, the child of the deuill, *and* enemie of all righteouſnes, wilt thou not ceaſe to peruert the ſtraightwayes of the Lord?

11 Now therefore behold, the [f] hand of the Lord *is* vpon thee, and thou ſhalt be blind, and not ſee the ſunne for a ſeaſon. And immediatly there fell on him a miſt and a darkenes,and he went about,ſeeking ſome to leade him by the hand.

12 Then the Deputie when hee ſaw what was done, beleeued, and was aſtonied at the doctrine of the Lord.

13 [6] Now when Paul and they that were with him were departed by ſhippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them,and returned to Hieruſalem.

14 But when they departed from Perga, they came to Antiochia *a citie* of [g] Piſidia, and went into the Synagogue on the Sabbath day,and ſate downe.

15 [7] And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if ye [h] haue any word of exhortation for the people,ſay on.

16 [8] Then Paul ſtood vp and beckened with the hand, and ſayd, Men of Iſrael, and ye that feare God,hearken.

17 The God of this people of Iſrael choſe our fathers, and [i] exalted the people when they dwelt in the land of ✣ Egypt, and with an ♣ [k] high arme brought them out thereof.

18 And about the time * of forty yeeres,ſuffred hee their maners in the wilderneſſe.

19 And he deſtroyed ſeuen nations in the land of Chanaan,& ※ diuided their land to them by lot.

20 Then afterward he gaue vnto them ✲ Iudges about [l] foure hundreth and fiftie yeeres, vnto *the time of* Samuel the Prophet.

21 So after that, they deſired a * King, and God gaue vnto them ✣ Saul, the ſonne of Cis, a man of the tribe of Beniamin,*by the ſpace of* [m] fourtie yeeres.

22 And after he had taken him away,he raiſed vp ♣ Dauid to be their King, of whom hee witneſſed; ſaying, I haue found Dauid *the ſonne* of Ieſſe, a man after mine owne heart, which will doe all things that I will.

23 [9] Of this mans ſeede hath God * according to *his* promiſe raiſed vp to Iſrael,the Sauiour Ieſus:

24 When ※ Iohn had firſt preached [n] before his comming the baptiſme of repentance to all the people of Iſrael.

25 And when Iohn had fulfilled *his* courſe, he ſaid, ✣ Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whoſe ſhooe of *his* feete I am not worthy to looſe.

26 [10] Ye men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is the word of this ſaluation ſent.

27 [11] For the inhabitants of Hieruſalem, and their rulers, becauſe they knew him not, nor yet the wordes of the Prophets, which are read euery Sabbath-*day*, they haue fulfilled them in condemning him.

28 And though they found no cauſe of death *in him*, ♣ *yet* deſired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre:

30 [12] But God * raiſed him vp from the dead.

31 And he was ſeene many daies of them,which came vp with him from Galile to Hieruſalem, which are his witneſſes vnto the people.

32 And we declare vnto you, that touching the promiſe made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [o] raiſed vp Ieſus, [13] euen as it is written in the ſecond Pſalme, ※ Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raiſed him vp from the dead, no more to returne to corruption, hee hath ſaide thus, ✲ I will giue you the holy things of Dauid, [p] which are faithfull.

35 [14] Wherefore hee ſaieth alſo in another place, * Thou wilt not ſuffer thine holy one to ſee corruption.

36 Howbeit, Dauid after hee had ſerued his time by the counſell of God, hee ✣ ſlept, and was laid with his fathers,and ſaw corruption.

37 But hee whom God raiſed vp, ſaw no corruption.

38 [15] Be it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes.

39 And from [q] all things,from which ye could not be iuſtified by the Law of Moſes, by him euerie one that beleeueth, is iuſtified.

40 [16] Beware therefore leaſt that come vpon you,which is ſpoken of in the Prophets.

41 ♣ Beholde, yee deſpiſers, and wonder, and vaniſh away: for I worke a worke in your dayes, a worke which yee ſhall not beleeue, if a man would declare it you.

42 ¶ [17] And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they would preach theſe wordes to them the next Sabbath *day*.

43. Now when the congregation was diſſolued, many of the Iewes and [r] Proſelytes that feared God, followed Paul and Barnabas,which ſpake vnto them, and exhorted them to continue in the grace of God.

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[4] The deuill maketh the conqueſt of Chriſt more glorious,in that that he ſetteth himſelfe againſt him.

[5] The ſorcerer which was ſtriken of Paul with a corporall puniſhment (although extraordinarily) ſheweth an example to lawfull magiſtrates, how they ought to puniſh them which wickedly and obſtinately hinder the courſe of the Goſpell.

[e] *He noteth out ſuch a fault,as who ſo hath it,runneth headlong and with great deſire to all kind of wickedneſſe with the leaſt motion in the world.*

[f] *His power which he ſheweth in ſtriking and beating downe his enemies.*

[6] An example in one and the ſelfe ſame company both of ſingular conſtancie,and alſo of great weakeneſſe.

[g] *This putteth a difference betwixt it,and Antiochia which was in Syria.*

[7] In the Synagogue of the Iewes (according to the parterne whereof Chriſtian Congregations were inſtituted) firſt the Scriptures were read;then ſuch as were learned were licenced by the rulers of the Synagogue to ſpeake and expound.

[h] *Word for word, If there be any word in you: and this is a kinde of ſpeach taken from the Hebrewes, whereby is meant, that the giftes of Gods grace are in vs,as it were in treaſure houſes, and that they are not ours, but Gods: In like ſort ſaith Dauid, Thou haſt put a new ſong in my mouth: Pſal.40,1.*

[8] God beſtowed many peculiar benefites vpon his choſen Iſrael, but this eſpecially,that he promiſed them the euerlaſting redeemer.

[i] *Aduanced and brought to honour.*

✣ *Exod.1,9.*

♣ *Exod.13,14.*

[k] *Openly and with manie force, breaking in pieces the enemies of his people.*

* *Exod.16,1.*

※ *Ioſh.14,1.*

✲ *Iudg.3,9.*

[l] *There were from the birth of Iſaac vnto the deſtruction of the Canaanites vnder the gouernance of Ioſhua foure hundreth and ſeuen and forty yeeres, and therefore he addeth in this place, this word, About, for there want three yeeres, but the Apoſtle vſeth the whole greater number.*

* *1 Sam.8,5.*

✣ *1.Sam.9,15. and 10,1.*

[m] *In this ſpace of fourtie yeeres muſt the time of Samuel be reckoned with the dayes of Saul: for the kingdome did as it were ſwallow vp his gouernement.*

♣ *1.Sam.16,13.*

[9] Hee prooueth by the witneſſe of Iohn, that Ieſus is that Sauiour which ſhould come of Dauid.

* *Pſal.89,21. eſai.11,1.*

※ *Mala.3,1. mat.3,2. mark.1,2. luke 3,2.*

[n] *Iohn as an Herault, did not ſhew Chriſt comming a farre off as the other Prophets did, but hard at hand,and entred on his iourney.*

✣ *Matt.3,11. mar.1,7. iohn 1,20.*

[10] Chriſt was promiſed and ſent properly to the Iewes.

[11] All things came to paſſe to Chriſt, which the Prophets foretold of Meſſias: ſo that hereby alſo it appeareth that he is the true and onely Sauiour: and yet notwithſtanding they are not to be excuſed which did not onely not receiue him, but alſo perſecute him moſt cruelly although he was innocent.

♣ *Mat.27,22. mar.15,13. luke 23,23. iohn 19,6.*

[12] We muſt ſet the glory of the reſurrection againſt the ſhame of the croſſe, & graue. And the reſurrection is prooued as well by witneſſes which ſaw it, as by the teſtimonies of the Prophets.

* *Mat.28,2. mar.16,6. luke 24,6. iohn 20,19.*

[o] *For then he appeared plainely and manifeſtly as that onely Sonne of God, when as he left off his weakeneſſe,and came out of the graue,hauing conquered death.*

[13] If Chriſt had taried in death,he had not beene the true Sonne of God, neither had the couenant, which was made with Dauid, bene ſure.

※ *Pſalm 2,7. heb.1,5. and 5,5.*

✲ *Eſa.55,3.*

[p] *The Grecians call thoſe holy things,which the Hebrewes call gracious bounties: and they are called Dauids bounties in the paſſiue ſignification, becauſe God beſtowed them vpon Dauid: Moreouer they are tearmed faithfull, after the maner of ſpeech which the Hebrews vſe, who tearme thoſe things faithfull,which are ſteadie and ſure ſuch as neuer alter nor change.*

[14] The Lord was ſo in graue, that he felt no corruption.

* *Pſal.16,11. chap.2,31.*

✣ *1.King.2,10. chap.2,29.*

[15] Chriſt was ſent to giue them free remiſſion of ſinnes, which were condemned by the Law.

[q] *Whereas the ceremonies of the Law could not abſolue you from your ſinnes, this man doth abſolue you, if you lay hold on him by faith.*

[16] The benefits of God turne to the vtter vndoing of them that contemne them.

♣ *Habak.1,5.*

[17] The Gentiles goe before the Iewes into the kingdome of heauen.

[r] *Which had forſaken their heatheniſh religion, and embraced the religion ſet forth by Moſes.*

44 And the next Sabbath *day* came almoſt the whole citie together, to heare the word of God.

45 [18] But when the Iewes ſaw the people, they were full of enuie, and ſpake againſt thoſe things, which were ſpoken of Paul, contrarying *them*, and railing on *them*.

46 [19] Then Paul and Barnabas ſpake boldly, and ſayd, It was neceſſary that the word of God ſhould firſt haue bene ſpoken vnto you: but ſeeing yee put it from you, and [f] iudge your ſelues vnworthy of euerlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded vs, *ſaying*, ♣ I haue made thee a light of the Gentiles, that thou ſhouldeſt be the ſaluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were [t] ordained vnto eternall life, beleeued.

49 Thus the word of the Lord was publiſhed thorowout the whole countrey.

50 [20] But the Iewes ſtirred *certaine* [u] deuoute and honourable women, and the chiefe men of the citie, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 [21] But they ♣ ſhooke off the duſt of their feete againſt them, and came vnto Iconium.

52 And the diſciples were filled with ioy, and with the holy Goſt.

[18] The fauour of one ſelfe ſame Goſpel is vnto the reprobate and vnbeleeuers, death, and to the elect and ſuch as beleeue life.

[19] The Goſpel is publiſhed to the Gentiles by the expreſſe commandement of God.

[f] *By this your doing you doe as it were, pronounce ſentence againſt your ſelues, and iudge your ſelues.*

♣ *Eſa. 49,6.*

[t] *Therefore either all were not appointed to euerlaſting life, or els all ſhould haue beleeued: but becauſe that is not ſo, it followeth that ſome certeine were ordained, and therefore God did not onely foreknow, but alſo foreordaine, that neither faith nor the effects of faith ſhould be the cauſe of his ordeining or appointment, but his ordeining the cauſe of faith.*

[20] Such is the craft and ſubtiltie of the enemies of the Goſpel, that they abuſe the ſimplicitie of ſome which are not altogether euill men, to execute their crueltie.

[u] *Such as embraced Moſes his Law.*

[21] The wickedneſſe of the world cannot let God to gather his Church together, and to foſter and cheriſh it, when it is gathered together.

♣ *Mat. 10,14. mar. 11. luke 9,5. chap. 18,6.*

C H A P. XIIII.

1 *Paul and Barnabas* 5 *are perſecuted at Iconium:* 6 *At Lyſtra Paul* 10 *healeth a creeple:* 13 *They are about to doe ſacrifice vnto them,* 13 *but they forbid it.* 19 *Paul by the perſwaſion of certaine Iewes, is ſtoned:* 23 *From thence paſſing thorow diuers Churches,* 26 *they returne to Antiochia.*

AND [1] it came to paſſe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Iewes ſtirred vp, and corrupted the mindes of the Gentiles againſt the brethren.

3 [2] So therefore they abode there a long time, and ſpake boldly in the Lord, which gaue teſtimony vnto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and [c] fled vnto Lyſtra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Goſpel.

8 ¶ [3] Now there ſate a certaine man at Lyſtra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul ſpeake: who beholding him and perceiuing that he had faith to be healed,

10 Saide with a loud voice, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people ſaw what Paul had done, they lift vp their voices, ſaying in the ſpeach of Lycaonia, Gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas, Iupiter: and Paul Mercurius, becauſe he was the chiefe ſpeaker.

13 Then Iupiters Prieſt, which was before their citie, brought buls with garlands vnto the [d] gates, and would haue ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their cloathes, and ran in among the people, crying,

15 [4] And ſaying, O men, why doe yee theſe things? We are euen men ſubiect to the [e] like paſſions that ye be, and preach vnto you, that yee ſhould turne from theſe [f] vaine things vnto the liuing God, ♣ which made heauen and earth, and the ſea, and all things that in them are:

16 [5] Who in times paſt ♣ [g] ſuffered all the Gentiles to walke in their owne wayes.

17 Neuertheleſſe, he left not himſelfe without witnes, in that he did good *and* gaue vs raine from heauen, and fruitfull ſeaſons, filling our hearts with food, and gladneſſe.

18 And ſpeaking theſe things, ſcarſe appeaſed they the multitude, that they had not ſacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, ∵ ſtoned Paul, and drewe him out of the citie, ſuppoſing he had beene dead.

20 Howbeit, as the diſciples ſtood round about him, hee aroſe vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Goſpell to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia,

22 [8] Confirming the diſciples hearts, and exhorting them to continue in the faith, *affirming* that wee muſt through many afflictions enter into the kingdome of God.

23 [9] And when they had ordained them Elders by election in euerie Church, and prayed, and faſted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went throughout Piſidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to [h] Attalia,

26 And thence ſailed to [i] Antiochia, ✱ from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearſed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they aboade a long time with the diſciples.

[1] We ought to be no leſſe conſtant in preaching of the Goſpel, then the peruerſnes of the wicked is obſtinate in perſecuting of it.

[a] *Iconium was a citie of Lycaonia.*

[b] *Which obeyed not the doctrine.*

[2] We ought not to leaue our places and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes ſake, but that the Goſpel of Chriſt may be ſpred further aboad.

[c] *It is lawfull ſometime to flee dangers, in time conuenient.*

[3] It is an olde ſubtiltie of the deuill, either to cauſe the faithfull ſeruants of God to be baniſhed at once, or to be worſhipped for idoles: and that chiefly taking occaſion by miracles wrought by them.

[d] *Of the houſe where Paul and Barnabas were.*

[4] That is alſo called idolatry, which giueth to creatures, be they neuer ſo holy and excellent, that which is proper to the onely one God, that is inuocation or calling vpon.

[e] *Men, as ye are, and partakers of the ſelfe ſame nature of man as you.*

[f] *He calleth idoles, vaine things, after the maner of the Hebrewes.*

♣ *Gene. 1,1. pſalme 146,5. reuel. 14,7.*

[5] Cuſtom, be it neuer ſo old, doth not excuſe the idolaters.

♣ *Pſal. 81,13. rom. 1,24.*

[g] *Suffered them to liue as they luſted, perſcribing and appointing them no kind of religion.*

[6] The deuill when he is brought to the laſt caſt, at length rageth openly, but in vain, euen then when he ſeemeth to haue the vpper hand.

∵ 2. *Cor.* 11, 25.

[7] We muſt goe forward in our vocation through a thouſand deaths.

[8] It is the office of the miniſters, not only to teach, but alſo to confirme them that are taught, and prepare them to the croſſe.

[9] The Apoſtles committed the Churches which they had planted, to proper and peculiar Paſtours, which they made not raſhly, but with prayers and faſtings going before: neither did they truſt them vpon Churches through briberie or lordly ſuperioritie, but choſe and placed them by the voyce of the congregation.

[10] Paul and Barnabas hauing made an end of their peregrination, and being returned to Antiochia, do render an account to the Congregation or Church.

[h] *Attalia was a ſea city of Phamphylia, neere to Lycia.*

[i] *Antiochia of Syria.*

✱ Chap. 13,3.

C H A P. XV.

1 *Certaine goe about to bring in circumciſion at Antiochia:* 6 *About which matter the Apoſtles conſult:* 19 *and what muſt be done* 23 *they declare by letters.* 36 *Paul and Barnabas* 39 *are at great variance.*

THen [1] came downe [a] certaine from Iudea, and taught the brethren, *ſaying*, Except ye be circumciſed after the maner of Moſes, yee cannot be ſaued.

2 [2] And when there was great diſſention, and diſputation by Paul and Barnabas againſt them, they ordeined that Paul and Barnabas, and certaine other of them, ſhould goe vp to Hieruſalem vnto the Apoſtles and Elders about this queſtion.

3 Thus [b] being brought foorth by the Church, they paſſed through Phenice and Samaria, declaring the conuerſion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hieruſalem, they were receiued of the Church, and of the Apoſtles and Elders, and they declared what things God had done by them.

5 But *ſaid they*, certaine of the ſect of the Phariſes, which did beleeue, roſe vp, ſaying that it was needefull to circumciſe them, and to commaund *them* to keepe the Law of Moſes.

6 [3] Then the Apoſtles and Elders came together to looke to this matter.

7 And when there had bene great diſputation, Peter roſe vp, and ſayd vnto them, ✠ [4] Yee men *and* brethren, ye know that a [c] good while agoe, among vs God choſe out *me*, that the Gentiles by my mouth ſhould heare the word of the Goſpel, and beleeue.

8 And God which knoweth the hearts, bare them witneſſe, in giuing vnto them the holy Ghoſt, euen as *he did* vnto vs.

9 And he put no [d] difference betweene vs and them, after that ✠ [e] by faith he had purified their hearts.

10 [5] Now therefore, why [f] tempt ye God, to ∵ lay a yoke on the diſciples necks, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the grace of the Lord Jeſus Chriſt to be ſaued, euen as they *doe*.

12 [6] Then all the multitude kept ſilence, and heard Barnabas and Paul, which told what ſignes and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] Iames anſwered, ſaying, Men, *and* brethren, hearken vnto me.

14 [7] Simeon hath declared, how God firſt did viſite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ✠ After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will ſet it vp.

17 That the reſidue of men might ſeeke after the Lord, and all the Gentiles vpon whom my Name is called, ſayeth the Lord which doeth all theſe things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my ſentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we ſend vnto them, that they abſteine themſelues from [i] filthineſſe of idoles, and fornication, and that that is ſtrangled, and from blood.

21 For Moſes of olde time hath in euery citie them that preach him, ſeeing he is read in the Synagogues euery Sabbath *day*.

22 [9] Then it ſeemed good to the Apoſtles and Elders with the whole Church to ſende choſen men of their owne companie to Antiochia with Paul and Barnabas: *to vvit*, Iudas whoſe ſurname was Barſabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, and the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, ſend greeting.

24 [10] Foraſmuch as we haue heard, that certaine which [k] went out from vs, haue troubled you with words, and [l] combred your mindes, ſaying, Ye muſt be circumciſed and keepe the Law: to whom we gaue no ſuch commandement.

25 It ſeemed therefore good to vs, when wee were come together with one accord, to ſent choſen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue [m] giuen vp their liues for the Name of our Lord Ieſus Chriſt.

27 We haue therefore ſent Iudas and Silas, which ſhall alſo tell you the ſame things by mouth.

28 [11] For it ſeemed good to the [n] holy Ghoſt, and [o] to vs, to lay no more burden vpon you, then theſe [p] neceſſarie things.

29 [12] *That is*, that ye abſteine from things offered to idoles, and blood, and that that is ſtrangled, and from fornication: from which if ye keepe your ſelues, ye ſhall doe well. Fare ye well.

30 [13] Now when they were departed, they came to Antiochia, and after that they had aſſembled the multitude, they deliuered the Epiſtle,

31 And when they had read it, they reioyced for the conſolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and ſtrengthened them.

33 And after they had taried there a ſpace, they were let goe in [q] peace of the brethren vnto the Apoſtles.

34 Notwithſtanding Silas thought good to abide there ſtill.

35 Paul alſo and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ [14] But after certaine dayes, Paul ſayd vnto Barnabas, Let vs returne and viſite our brethren in euery citie, where we haue preached the word of the Lord, *and ſee* how they doe.

[1] The Church is at length troubled with diſſention within it ſelfe, and the trouble riſeth of the proud and ſtubburne wittes of certaine euill men: The firſt ſtrife was concerning the office of Chriſt, whether we be ſaued by his onely righteouſneſſe apprehended by faith, or we haue neede alſo to obſerue the Law.

[a] *Epiphanius is of opinion that this was Cerinthus.*

[2] Meetings of Congregations were inſtituted to ſuppreſſe hereſies, whereunto certaine were ſent by common conſent in the name of all.

[b] *Courteouſly and louingly brought on their way by the Church, that is, by certaine appointed by the Church.*

[3] The matter is firſt handled, both parts being heard in the aſſemblie of the Apoſtles and ancients, and after is communicated with the people.

✠ *Chap.10,20. and* 11,13.

[4] God himſelfe in calling of the Gentiles which are vncircumciſed, did teach that our ſaluation doth conſiſt in faith without the worſhip appointed by the Law.

[c] *Word for word, of old time, that is, euen from the firſt time that we were commanded to preach the Goſpel, and ſtraightwayes after that the holy Ghoſt came downe vpon vs.*

[d] *He put no difference betweene vs and them, as touching the benefite of his free fauour.*

✠ *Chap.*10,43. 1.*cor.*1,2.

[e] *Chriſt pronounceth them Bleſſed, which are pure of heart: and here we are plainely taught that men are made ſuch by faith.*

[5] Peter paſſing from the Ceremonies to the Lawe it ſelfe in generall, ſheweth that none could be ſaued, if ſaluation were to be ſought for by the Lawe, and not by grace onely in Ieſus Chriſt, becauſe that no man could euer fulfill the Lawe, neither Patriarch, nor Apoſtle.

[f] *Why tempt yee God, as though hee could not ſaue by faith?*

∵ *Math.* 23, 4.

[6] A true patterne of a lawfull Councill, were Gods trueth onely reigneth.

[g] *The ſonne of Alpheus, who is called the Lords brother.*

[7] Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.

✠ *Amos* 9, 11.

[h] *And therefore nothing commeth to paſſe by fortune, but by Gods appointment.*

[8] In matters indifferent we may ſo farre beare with the weakeneſſe of our brethren, as they may haue time to be inſtructed.

[i] *From ſacrifices or from feaſtes which were kept in idoles Temples.*

[9] In a lawfull Synode, neither they which are appointed and choſen Iudges, appoint and determine any thing tyrannouſly or vpon a Lordlives, neither doth the common multitude ſet themſelues tumultuouſly againſt them, which ſit as Iudges by the worde of God: as the like order alſo is holden in publiſhing and ratifying thoſe things which haue bene ſo determined and agreed vpon.

[10] The Councill of Hieruſalem concludeth, that they trouble mens conſciences, which teach vs to ſeeke ſaluation in any other meanes then in Chriſt onely, apprehended by faith, from whenceſoeuer they come, and whomſoeuer they pretend to be authour of their vocation.

[k] *From our congregation.*

[l] *A borowed kinde of ſpeach taken of them which pull downe that that was built vp: and it is a very vſuall metaphore in the Scriptures: to ſay the Church is built, for, the Church is planted and ſtabliſhed.*

[m] *Haue greatly hazarded their liues.*

[11] That is, a lawfull Councill, which the holy Ghoſt ruleth.

[n] *Firſt they make mention of the holy Ghoſt, that it may not ſeeme to be any mans worke.*

[o] *Not that men haue any authoritie of themſelues, but to ſhewe the faithfulneſſe that they vſed in their miniſterie and labour.*

[p] *This was no preciſe neceſſitie, but in reſpect of the ſtate of that time, that the Gentiles and the Iewes might more peaceably liue together with leſſe occaſion of quarell.*

[12] Charitie is requiſite euen in things indifferent.

[13] It is requiſite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, ſhould depend vpon the pleaſure of a few.

[q] *This is an Hebrew kinde of ſpeach, which is as much to ſay, as the brethren wiſhed them all proſperous ſucceſſe, and the Church diſmiſſed them with good leaue.*

[14] Congregations or Churches doe eaſily degenerate, vnleſſe they be diligently ſeene vnto, and therefore went theſe Apoſtles to ouerſee ſuch as they had planted, and for this cauſe alſo Synodes were inſtituted and appointed.

37 [15] And Barnabas counſelled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 [16] Then were they ſo [r] ſtirred, that they departed aſunder one from the other, ſo that Barnabas tooke Marke, and ſailed vnto Cyprus.

40 And Paul choſe Sylas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, ſtabliſhing the Churches.

CHAP. XVI.

1 Paul hauing circumciſed Timotheus, 12 being at Philippi, 14 inſtructed Lydia in the faith. 16 The ſpirit of diuination, 18 is by him caſt out: 20 and for that cauſe 22 they are wipped, 24 and impriſoned. 26 Through an earthquake, 27 the priſon doores are opened. 31, 32 The Gaoler receiueth the faith.

THen [1] came he to Derbe and to Lyſtra: and beholde, a certaine diſciple was there, named ✤ Timotheus, a womans ſonne, which was a [a] Iewesse and beleeued, but his father was a Grecian,

2 Of whom the brethren which were at Lyſtra and Iconium, [b] reported well.

3 [2] Therefore Paul would that hee ſhould goe forth with him, and tooke and circumciſed him, becauſe of ẏ Iewes, which were in thoſe quarters: for they knew all that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them [c] the decrees to keep, ordeined of the Apoſtles and Elders which were at Hieruſalem.

5 And ſo were the Churches ſtabliſhed in the faith, end increaſed in number dayly.

6 ¶ [4] Nowe when they had gone throughout Phrygia, and the region of Galatia, they were [d] forbidden of the holy Ghoſt, to preach the word in Aſia.

7 Then came they to Myſia, and ſought to goe into Bythinia: But the Spirit ſuffered them not.

8 Therefore they paſſed through Myſia, and came downe to Troas.

9 [5] Where a viſion appeared to Paul in the night. There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe vs.

10 [6] And after he had ſeene the viſion, immediatly we prepared to goe into Macedonia, being aſſured that the Lord had called vs to preach the Goſpel vnto them.

11 Then went wee forth from Troas, and with a ſtreight courſe came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whoſe inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day we went out of the citie, beſides a riuer, where they were wont to [e] pray: and wee ſate downe, and ſpake vnto the women, which were come together.

14 [8] And a certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, heard vs: whoſe heart the Lord opened, that ſhee attended vnto the things, which Paul ſpake.

15 [9] And when ſhee was baptized, and her houſhold, ſhe beſought vs, ſaying, If ye haue iudged me to be faithfull to the Lord, come into mine houſe, and abide *there*: and ſhe conſtrained vs.

16 [10] And it came to paſſe that as we went to prayer, a certaine maid hauing a ſpirit [f] of diuination, met vs, which gate her maſters much vantage with diuining.

17 Shee followed Paul and vs, and cried, ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew vnto you the way of ſaluation.

18 And this did ſhee [g] many dayes: but Paul being grieued, turned about, and ſaid to the ſpirit, I commaund thee in the Name of Ieſus Chriſt, that thou come out of her. And he came out the ſame houre.

19 [11] Now when her maſters ſaw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magiſtrates.

20 [12] And brought them to the gouernours, ſaying, Theſe men which are Iewes trouble our citie,

21 [13] And preach ordinances, which are not lawfull for vs to receiue, neither to obſerue, ſeeing we are Romanes.

22 [14] The people alſo roſe vp together againſt them, and the gouernours rent their cloathes, and commanded *them* to be beaten with rods.

23 And when they had beaten them ſore, they caſt *them* into priſon, commanding the Gaoler to keepe them ſurely.

24 Who hauing receiued ſuch commandement, caſt them into the inner priſon, and make their feet [h] faſt in the ſtocks.

25 [15] Now at midnight Paul and Silas prayed, and ſung Pſalmes vnto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and by and by all the doores opened, and euery mans bands were looſed.

27 [16] Then the keeper of the priſon waked out of his ſleepe, and when hee ſaw the priſon doores open, hee drew out his ſword and would haue killed himſelfe, ſuppoſing the priſoners had bin fled.

28 [17] But Paul cried with a loude voyce, ſaying, Doe thy ſelfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and ſayd, Syrs, what muſt I doe to be ſaued?

31 And they ſayde, Beleeue in the Lord Ieſus Chriſt, & thou ſhalt be ſaued, and thine houſholde.

32 And they preached vnto him the worde of the Lord, and to all that were in the houſe.

33 [18] Afterwarde hee tooke them the ſame houre of the night, and waſhed *their* ſtripes, and was baptized with all that belonged vnto him ſtraightway.

34 And when hee had brought them into his houſe, he ſet meate before them, and reioyced that he with all his houſhold beleeued in God.

35 [19] And when it was day, the gouernours ſent the ſergeants, ſaying, Let thoſe men goe.

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[15] A lamentable example of diſcord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.

[16] God vſeth the faultes of his ſeruants to the profite and building of his Church, yet we haue to take heed, euen in the beſt matters that wee paſſe not meaſure in our heate.

[r] *They were in great heate: but herein we haue to conſider the force of Gods counſell: for by this meanes it came to paſſe, that the doctrine of the Goſpel was exerciſed in many places.*

[1] Paul himſelfe doeth not receiue Timothie into the miniſterie without ſufficient teſtimonie, and allowance of the brethren.

✤ *Rom.* 16, 21. *phil.* 2, 19. 1. *theſſ.* 3, 2.

[a] *Paul in his latter Epiſtle to Timothie, commendeth the godlines of Timothies mother and grandmother.*

[b] *Both for his godlineſſe and honeſtie.*

[2] Timothie is circumciſed, not ſimply for any neceſſitie, but in reſpect of the time onely to winne the Iewes.

[3] Charitie is to be obſerued in things indifferent that ſo regard be had both of the weake, and the quietneſſe of the Church.

[c] *Thoſe decrees which he ſpake of in the former chapter.*

[4] God appointeth certaine and determinate times to open and ſet forth his trueth, that both the election and the calling may proceed of grace.

[d] *He ſheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.*

[5] They are the miniſters of the Goſpel, by whom hee helpeth ſuch as were like to periſh.

[6] The Saints did not eaſily beleeue euery viſion.

[7] God beginneth his kingdome in Macedonia by the conuerſion of a woman, and ſo ſheweth that there is no acception of perſon in the Goſpel.

[e] *Where they were woont to aſſemble themſelues.*

[8] The Lord onely openeth the heart to heare the word which is preached.

[9] An example of a godly huſwife.

[10] Satan transformeth himſelfe into an Angel of light, and coueteth to enter by vndermining, but Paul openly letteth him, and caſteth him out.

[f] *This is a proper note of Apollo, which was wont to giue anſweres to them that asked him.*

[g] *Paul made no haſte to this miracle, for he did all things as he was led by the ſpirit.*

[11] Couetouſneſſe of lucre and gaine is an occaſion of perſecuting the trueth. In the meane ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger, to battaile.

[12] Couetouſneſſe pretendeth a deſire of common peace and godlineſſe.

[13] It is an argument of the deuill, to vrge the authoritie of anceſters without any diſtinction.

[14] An Example of euill Magiſtrates to obey the furie and rage of the people.

[h] *Becauſe hee would be more ſure of them, he ſet them faſt in the ſtockes.*

[15] The prayers of the godly do ſhake both heauen and earth.

[16] The mercifull Lord, ſo oft as he liſteth, draweth men to life, euen through the midſt of death, and whereas iuſtly they deſerued great puniſhment, he ſheweth them great mercie.

[17] In meanes which are eſpecially extraordinarie, we ought not to mooue our foote forward, vnleſſe that God goe before vs.

[18] God with one ſelfe ſame hand woundeth and healeth, when it pleaſeth him.

[19] Shame and confuſion is in proceſſe of time, the reward of wicked and vniuſt Magiſtrates.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul, *ſaying*, The gouernours haue ſent to looſe you: now therefore get you hence, and goe in peace.

37 [20] Then ſayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue caſt vs into priſon, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 [21] And the ſergeants tolde theſe wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and deſired them to depart out of the citie.

40 [22] And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeene the brethren, they comforted them, and departed.

[20] We muſt not render iniurie for iniurie, and yet notwithſtanding it is lawfull for vs to vſe ſuch helpes as God giueth vs, to bridle the outrageouſneſſe of the wicked, that they hurt not other in like ſort.

[21] The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes alſo God prouideth for his, when it is needefull.

[22] We may eſchew dangers, ſo that we neuer neglect our duetie.

CHAP. XVII.

1 *Paul at Theſſalonica* 3 *preaching Chriſt,* 6,7 *is intertained of Iaſon:* 10 *Hee is ſent to Berea:* 15 *from thence comming to Athens,* 19 *in Mars ſtreete* 23 *hee preacheth the liuing God to them vnknowen,* 34 *and ſo many are conuerted vnto Chriſt.*

NOw [1] as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath *dayes* diſputed with them by the Scriptures.

3 [2] Opening and alledging that Chriſt muſt haue ſuffered, and riſen againe from the dead, and this is Ieſus Chriſt, whom *ſayd he,* I preach to you.

4 And ſome of them beleeued, and ioyned in company with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabondes *and* wicked fellowes, and when they had aſſembled the multitude, they made a tumult in the citie, and made aſſault againſt the houſe of Iaſon, and ſought to bring them out to the people.

6 But when they found them not, they drew Iaſon and certaine brethren vnto the heads of the citie, crying, Theſe are they which haue ſubuerted the ſtate of the [b] world, and here they are,

7 Whom Iaſon hath receiued, and theſe all doe againſt the decrees of Ceſar, ſaying, that there is another King one Ieſus.

8 Then they troubled the people, and the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had receiued ſufficient [c] aſſurance of Iaſon and of the other, they let them goe.

10 [4] And the brethren immediatly ſent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] Theſe were alſo more [d] noble men then they which were at Theſſalonica, which receiued the worde with all readineſſe, and ſearched the Scriptures dayly, whether thoſe things were ſo.

12 Therefore many of them beleeued, and of honeſt women, which were Grecians, and men not a few.

13 ¶ [6] But when the Iewes of Theſſalonica knew, that the word of God was alſo preached of Paul at Berea, they came thither alſo, and mooued the people.

14 [7] But by and by the brethren ſent away Paul to goe as *it vvere* to the ſea: but Silas and Timotheus aboade there ſtill.

15 [8] And they that did conduct Paul, [e] brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they ſhould come to him at once, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the citie ſubiect to [g] idolatry.

17 Therefore hee diſputeth in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with [h] whomſoeuer he met.

18 [10] Then certaine Philoſophers of the Epicures, and of the Stoicks, diſputed with him, and ſome ſayd, What will this [i] babbler ſay? Others *ſayd*, He ſeemeth to be a ſetter foorth of ſtrange gods (becauſe he preached vnto them Ieſus, and the reſurrection.)

19 And they tooke him, and brought him into [k] Mars ſtreet, ſaying, May we not know, what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things vnto our eares: wee would know therefore what theſe things meane.

21 [11] For all the Athenians and ſtrangers which dwelt there, gaue themſelues to nothing els, but either to tell, or to heare ſome newes.

22 [12] Then Paul ſtood in the middes of Mars ſtreet, and ſaid, Ye men of Athens, I perceiue that in all things yee are too [l] ſuperſtitious.

23 For as I paſſed by, and behelde your [m] deuotions, I founde an altar wherein was written, VNTO THE [n] VNKNOWEN GOD. Whom ye then ignorantly worſhip, him ſhewe I vnto you.

24 [13] God that made the world, and all things that are therein, ſeeing that he is Lord of heauen and earth, ✤ dwelleth not in temples made with hands.

25 § Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giueth to all life and breath and all things,

26 [14] And hath made of [o] one blood all mankind, to dwell on all the face of the earth, and hath aſſigned the ſeaſons which were ordeined before, and the bounds of their habitation.

[1] The caſting out of Silas and Paul, was the ſauing of many other.

[2] Chriſt is therefore the Mediatour, becauſe he was crucified and roſe againe: much leſſe is he to be reiected, becauſe the croſſe is ignominious.

[3] Although the zeale of the vnfaithfull ſeeme neuer ſo goodly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot doe what they liſt, for euen among themſelues God ſtirreth vp ſome, whoſe helpe he vſeth to the deliuerance of his.

[a] *Certaine companions which doe nothing but walke the ſtreets, wicked men, to be hired for euery mans money, to doe any miſchiefe, ſuch as we commonly call the raſcals and very ſinkes and dunghil knaues of all townes and cities.*

[b] *Into what countrey and place ſoeuer they come, they cauſe ſedition and tumult.*

[c] *When Iaſon had put them in good aſſurance that they ſhould appeare.*

[4] That is indeede the wiſedome of the Spirit, which alwayes ſetteth the glory of God before it ſelfe as a marke whereunto it directeth it ſelfe, and neuer ſwarueth from it. [5] The Lord ſetteth out in one moment, and in one people, diuers examples of his vnſearchable wiſedome, to cauſe them to feare him. [d] He compareth the Iewes, with the Iewes.

[6] Satan hath his, who are zealous for him, and that euen ſuch, as leaſt of all ought.

[7] There is neither counſell, nor furie, nor madneſſe, againſt the Lord.

[8] The ſheepe of Chriſt doe alſo watch for their paſtors health and ſafetie, but yet in the Lord.

[e] *It is not for nought that the Iewes of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Bœotia, and Attica.*

[9] In comparing the wiſedome of God with mans wiſedome, men ſcoffe and mocke at that which they vnderſtand not: And God vſeth the curioſitie of fooles to gather together his elect.

[f] *He could not forbeare.*

[g] *Slauiſhly giuen to Idolatry: Pauſanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame, and Fame, & Luſt, whom they made goddeſſes.*

[h] *Whomſoeuer Paul met with, that would ſuffer him to talke with him, he reaſoned with him, ſo throughly did he burne with the zeale of Gods glory.*

[10] Two ſectes eſpecially of the Philoſophers doe ſet themſelues againſt Chriſt: the Epicures, which make a mocke and ſcoffe at all religions and the Stoickes, which determine vpon matters of religion according to their owne braines. [i] *Word for word, ſeede gatherer: a borowed kind of ſpeach taken of birds which ſpoile corne, and is applied to them which without all arte bluſter out ſuch knowledge as they haue gotten by hearing this man and that man.* [k] *This was a place called as you would ſay, Mars hill, where the iudges ſate which were called Areopagitæ, vpon weightie affaires, which in olde time arreigned Socrates, and afterward condemned him of impietie.* [11] The wiſedome of man is vanitie. [12] The idolaters themſelues miniſter moſt ſtrong and forcible arguments againſt their owne ſuperſtition. [l] *To ſtand in too peeuiſh and ſeruile a feare of your gods.* [m] *Whatſoeuer men worſhip for religions ſake, that we call deuotion.* [n] *Pauſanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.* [13] It is a moſt fooliſh and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with giftes, of whom all men haue receiued all things whatſoeuer they haue: And theſe are the fountaines of all idolatrie. ✤ *Chap.7,48* § *Pſalm.50,8.* [14] God is wonderfull in all his works, but eſpecially in the worke of man: not that we ſhould ſtand amaſed at his works, but that we ſhould lift vp our eyes to the workeman. [o] *Of one ſtocke and one beginning.*

27 That they ſhould ſeeke the Lord, if ſo be they might haue [p] groped after him, and found *him*, though doubtleſſe he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as alſo certaine of your owne Poets haue ſaid: For we are alſo his generation.

29 ✣ Foraſmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or ſiluer, or ſtone [q] grauen by arte and the inuention of man.

30 [15] And the time of this ignorance God regarded not: but now he admoniſheth all men euery where to repent.

31 Becauſe hee hath appointed a day in the which he will iudge the world in righteouſneſſe, by that man whom he hath appointed, *vvhereof* he hath giuen an [r] aſſurance to all men, in that hee hath raiſed him from the dead.

32 [16] Now when they had heard of the reſurrection from the dead, ſome mocked, and other ſaid, We will heare thee againe of this thing.

33 And ſo Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was alſo Denys Areopagita, and a woman named Damaris, and other with them.

[p] For as blinde men we could not ſeeke out God, but onely by groping wiſe, before the true light came and lightned the world.

✣ *Eſai. 40, 19.*

[q] Which ſtuffe, as golde, ſiluer, ſtones, are cuſtomably grauen as a mans wit can deuiſe, for men will not worſhip that groſſe ſtuffe as it is, vnleſſe by ſome art it haue gotten ſome ſhape vpon it.

15 The oldneſſe of the errour doeth not excuſe them that erre, but it commendeth and ſetteth forth the patience of God: who notwithſtanding will be a iuſt iudge to ſuch as contemne him.

[r] By declaring Chriſt to be iudge of the world through the reſurrection from the dead.

16 Men, to ſhew forth their vanitie, are diuerſly affected and mooued with one ſelfe-ſame Goſpel, which notwithſtanding ceaſeth not to be effectuall in the elect.

CHAP. XVIII.

As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accuſed before Gallio, 16 but in vaine: 18 From thence he ſaileth to Syria, 19 and ſo to Epheſus. 23 At Galatia and Phrygia he ſtrengtheneth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila, 28 preacheth Chriſt with great efficacie.

After [1] theſe things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named ✣ Aquila, borne in Pontus, lately come from Italie, and his wife Priſcilla (becauſe that [a] Claudius had commanded all Iewes to depart from Rome:) and hee came vnto them.

3 And becauſe he was of the ſame craft, hee aboade with them and wrought (for their craft was to make tents.)

4 [2] And he diſputed in the Synagogue euery Sabbath *day*, and [b] exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul [c] forced in Spirit, teſtified to the Iewes that Ieſus was the Chriſt.

6 [3] And when they reſiſted and blaſphemed, he ✣ ſhooke his raiment, and ſaid vnto them, Your [d] blood *be* vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans houſe, named Iuſtus, a worſhipper of God, whoſe houſe ioyned hard to the Synagogue.

8 And * Criſpus the chiefe ruler of the Synagogue beleeued in the Lord with all his houſehold: and many of the Corinthians hearing it, beleeued and were baptized.

9 [4] Then ſaid the Lord to Paul in the night by a viſion, Feare not, but ſpeake, and holde not thy peace.

10 For I am with thee, and no man ſhall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he [e] continued there a yeere and ſixe moneths, and taught the word of God among them.

12 ¶ [5] Now when Gallio was deputie of [f] Achaia, the Iewes aroſe with one accord againſt Paul, and brought him to the iudgement ſeate,

13 Saying, This fellow perſwadeth men to worſhip God otherwiſe then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio ſayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to [g] reaſon maintaine you.

15 But if it be a queſtion of [h] wordes and [i] names, and of your Law, looke yee to it your ſelues: for I will be no iudge of thoſe things.

16 And hee drawe them from the iudgement ſeate.

17 Then tooke all the Grecians Soſthenes the chiefe ruler of the Synagogue, and beate him before the iudgement ſeate: but Gallio caried nothing for thoſe things.

18 [6] But when Paul had taried there yet a good while, he tooke leaue of the brethren, and ſailed into Syria, (and with him Priſcilla and Aquila) after that [k] he had ſhorne his head in [l] Cenchrea: for he had made a ✣ vowe.

19 Then hee came to Epheſus, and left them there: but he entred into the Synagogue and diſputed with the Iewes.

20 [7] Who deſired him to tarie a longer time with them: but he would not conſent,

21 But bade them farewell, ſaying, I muſt needes keepe this feaſt that commeth, in Hieruſalem: but I will returne againe vnto you, ✣ [m] if God will. So he ſailed from Epheſus.

22 ¶ And when hee came downe to Ceſarea, he went vp *to Hieruſalem*: and when he had ſaluted the Church, he went downe vnto Antiochia.

23 Now when he had taried *there* a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, ſtrengthening all the diſciples.

24 [8] And a certaine Iewe named * Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and [n] mighty in the Scriptures.

25 The ſame was inſtructed in the way of the Lord, and hee ſpake feruently in the Spirite, and taught diligently the things of the Lord, and knew but the baptiſme of Iohn onely.

26 And hee began to ſpeake boldly in the Synagogue. Whom when * Aquila and Priſcilla had heard, they tooke him vnto them, and expounded vnto him the [o] way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the diſciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through [p] grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, ſhewing by the Scriptures, that Ieſus was that Chriſt.

1 The true miniſters are ſo farre from ſeeking their owne profite, that they do willingly depart from their right, rather then the courſe of the Goſpell ſhould be hindered in the leaſt wiſe that might be.

✣ *Rom.16,3.*

[a] Suetonius recordeth that Rome baniſhed the Iewes, becauſe they were alwayes at diſquiet, and that by Chriſtes meanes.

2 The trueth ought alwayes to be freely vttered, yet notwithſtanding the doctrine may be ſo moderated, as occaſion of the profite that the people take thereby, ſhall require.

[b] Exhorted ſo that be perſwaded, and ſo the word ſignifieth.

[c] Was very much grieued in minde: whereby is ſignified the great earneſtneſſe of his minde, which was greatly mooued: for Paul was ſo zealous, that he cleane forgate himſelfe, and with a wonderfull courage gaue himſelfe to preach Chriſt.

3 Although wee haue aſſayed all meanes poſſible, and yet in vaine, wee muſt not leaue off from our worke, but forſake the rebellious, and goe to them that be more obedient.

✣ *Chap.13,51. mat.10,14.*

[d] This is a kinde of ſpeach taken from the Hebrewes, whereby hee meaneth, that the Iewes are cauſe of their owne deſtruction: and as for him, that he is without fault in forſaking them and going to other nations.

* *1. Corinth. 1, 14.*

4 God dooth auouch and maintaine the conſtancie of his ſeruants.

[e] Word for word, ſate, where-vpon they in former times tooke the name of their Biſhops ſeas: but Paul ſate, that is, continued teaching the word of God: and this kinde of ſeate belongeth nothing to them which neuer ſaw their ſeates with a minde to teach in them.

5 The wicked are neuer wearie of euill doing, but the Lord mocketh their endeuours marueilouſly.

[f] That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, becauſe the Romanes brought the Grecians into ſubiection by the Achayans, which in thoſe dayes were Princes of Grecia, as Pauſanias recordeth.

[g] As much as in right I could.

[h] As if a man haue not ſpoken well, as the caſe of your religion ſtandeth.

[i] For this prophane man thinketh that the controuerſie of religion, is but a braule about wordes, and for no matter of ſubſtance.

6 Paul is made all to all, to winne all to Chriſt.

[k] That is, Paul.

[l] Cenchrea was an hauen of the Corinthians.

✣ *Num. 16, 18. chap. 21, 24.*

7 The Apoſtles were caried about not by the will of man, but by the leading of the holy Ghoſt.

✣ *1.Cor.4,19. iames 5, 15.*

[m] So we ſhould promiſe nothing without this clauſe, for we know not what the day following will bring forth.

8 Apollos, a godly and learned man, refuſeth not to profit in the ſchole of a baſe and abiect handicrafts man, and alſo of a woman: and ſo becommeth an excellent miniſter of the Church.

* *1.Cor.1,12.*

[n] Very well inſtructed in the knowledge of the Scriptures.

* *Rom.16,3.*

[o] The way that leadeth to God.

[p] Through Gods gracious fauour, or by thoſe excellent gifts which God hath beſtowed vpon him.

CHAP.

CHAP. XIX.

Certaine diſciples at Epheſus, 3 hauing onely receiued Iohn baptiſme, 2 and know not the viſible giftes of the holy Ghoſt, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Ieſus. 13 The Iewiſh exorciſts 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiſeth ſedition againſt Paul.

AND [1] it came to paſſe, while Apollos was at Corinthus, that Paul when he paſſed thorow the vpper coaſts, came to Epheſus, and found certaine diſciples,

2 And ſayd vnto them, Haue ye receiued the [a] holy Ghoſt ſince yee beleeued? And they ſayd vnto him, We haue not ſo much as heard whether there be an holy Ghoſt.

3 [2] And he ſayd vnto them, Vnto [b] what were ye then baptized? And they ſayd, Vnto [c] Iohns baptiſme.

4 Then ſayd Paul, ✤ Iohn verely baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleeue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 And when they heard it, they were baptized in the Name of the Lord Ieſus.

6 So Paul layd his handes vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things that *appertaine* to the kingdome of God.

9 [3] But when certaine were hardened, and diſobeyed, ſpeaking euill of the [d] way *of God* before the multitude, hee departed from them, and ſeparated the diſciples, and diſputed dayly in the ſchoole of one [e] Tyrannus.

10 And this was done by the ſpace of two yeeres, ſo that all they which dwelt in Aſia, heard the word of the Lord Ieſus, both Iewes and Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his body were brought vnto the ſicke, kerchefs, or handkerchefs, & the diſeaſes departed from them, & yͤ euill ſpirits went out of thẽ.

13 [4] Then certaine of the vagabond Iewes, [f] exorciſts tooke in hand to name ouer them which had euill ſpirits, the name of the Lord Ieſus, ſaying, We adiure you by Ieſus, whom Paul preacheth.

14 (And there were certaine ſonnes of Sceua a Iew, the Prieſt, *about* ſeuen which did this.)

15 And the euill ſpirit anſwered, and ſayd, Ieſus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill ſpirit was, ranne on them, and ouercame them, and [g] preuailed againſt them, ſo that they fledde out of that houſe, naked and wounded.

17 And this was knowne to all the Iewes and Grecians alſo which dwelt at Epheſus, and feare came on them all, and the Name of the Lord Ieſus was magnified,

18 [5] And many that beleeued, came and [h] confeſſed, and ſhewed their works.

19 Many alſo of them which vſed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it [i] fiftie thouſand *pieces* of ſiluer.

20 So the word of God grewe mightly, and preuailed.

[1] Paul being nothing offended at the rudeneſſe of the Epheſians, planted a Church among them.

[a] *Thoſe excellent gifts of the holy Ghoſt, which were in thoſe dayes in the Church.*

[2] Iohn did onely begin to inſtruct the diſciples whom Chriſt ſhould make perfite.

[b] *In what doctrine then are you taught and inſtructed?*

[c] *To be baptized into Iohn baptiſme, is to profeſſe the doctrine which Iohn preached and ſealed with his baptiſme.*

✤ *Chap.1,5. & 2,2. & 11,16. mat.3,11. mar.1,8. luke 3,16. iohn 1,26.*

[3] For a man to ſeparate himſelfe and others from infidels which are vtterly deſperate, it is not to deuide the Church, but rather to vnite it and make it one.

[d] *By this word Way, the Hebrewes vnderſtand any kind of life, and here it is taken for Chriſtianitie.*

[e] *This was a mans proper name.*

[4] Satan is conſtrained to giue witnes againſt himſelfe.

[f] *So were they called which caſt out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were poſſeſſed with deuils, were alſo ſo called.*

[g] *He preuailed againſt them, though they ſtroue neuer ſo much.*

[5] Coniuring and ſorcerie is condemned by open teſtimonie, and by the authoritie of the Apoſtle.

[h] *Confeſſed their errors, and deteſted them openly, being terrified with the feare of the iudgement of God: and what is this to eare ſhrift?*

[i] *They that make the leaſt value of of it, reckon it to be about eight hundreth pounds Engliſh.*

21 ¶ [6] Now when theſe things were accompliſhed, Paul purpoſed by the [k] Spirit to paſſe through Macedonia and Achaia, and to goe to Hieruſalem, ſaying, After I haue bene there, I muſt alſo ſee Rome.

22 So ſent hee into Macedonia two of them that miniſtred vnto him, Timotheus, and Eraſtus, *but* he remained in Aſia for a ſeaſon.

23 [7] And the ſame time there aroſe no ſmall trouble about that way.

24 For a certaine man named Demetrius a ſiluerſmith, which made ſiluer [l] temples of Diana, brought great gaines vnto the crafteſmen,

25 Whom he called together, with the workmen of like things, and ſayd, Sirs, ye know that by this craft we haue our goods:

26 Moreouer ye ſee and heare, that not alone at Epheſus, but almoſt throughout all Aſia this Paul hath perſwaded, and turned away much people, ſaying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our [m] portion ſhall be reprooued, but alſo that the temple of the great goddeſſe Diana ſhould be nothing eſteemed, and that it would come to paſſe that her magnificence, which all Aſia and the world worſhippeth, ſhould be deſtroyed.

28 Now when they heard it, they were full of wrath, and cryed out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole citie was full of confuſion, and they ruſhed into the cõmon place with one aſſent, and caught ✤ Gaius, and ✣ Ariſtarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the diſciples ſuffered him not.

31 [8] Certaine alſo of the chiefe of Aſia, which were his friends, ſent vnto him, deſiring him that he would not preſent himſelfe in the Common place.

32 Some therefore cried one thing, and ſome another: for the aſſembly was out of order, and the more part knew not wherefore they were come together.

33 And *ſome* of the company drew foorth Alexander, the Iewes thruſting him forwards. Alexander then beckened with his hand, and would haue excuſed the matter to the people.

34 [9] But when they knew that he was a Iewe, there aroſe a ſhoute almoſt for the ſpace of two houres, of all men, crying, Great *is* Diana of the Epheſians.

35 [10] Then the towne clearke when hee had ſtayed the people, ſayd, Ye men of Epheſus, what man is it that knoweth not how that the citie of the Epheſians is a worſhipper of the great goddeſſe Diana, and of *the image*, which [n] came downe from Iupiter?

36 Seeing then that no man can ſpeake againſt theſe things, ye ought to be appeaſed, and to doe nothing raſhly.

37 For yee haue brought hither theſe men, which haue neither committed ſacriledge, neither doe blaſpheme your goddeſſe,

38 Wherefore, if Demetrius and the craftes men which are with him, haue a [o] matter againſt any man, the [p] law is open, and there are [q] Deputies: let them accuſe one another.

39 But if ye inquire any thing concerning other

[6] Paul is neuer wearie.

[k] *By the motion of Gods Spirit: therefore we may not ſay that Paul ran hand ouer head to death, but as the Spirit of God led him.*

[7] Gaine clocked with a ſhew of religion is the very cauſe wherefore idolatrie is ſtoutly and ſtubburnely defended.

[l] *Theſe were certaine counterfeit temples with Dianas picture in them which they bought that worſhipped her.*

[m] *As if he ſaid, If Paul go on thus as hee hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.*

✤ *Rom.16,23. 1.cor.1,14.*

✣ *Coloſſ.4,10.*

[8] There ought to be in all Chriſtians and eſpecially in the Miniſters, an inuincible conſtancie, which may not by any ſtormes or aſſaults be ouercome, which notwithſtanding muſt ſuffer it ſelfe modeſtly to be gouerned by wiſedome.

[9] In ſteade of reaſon, the idolaters are ſufficiently contented with their owne madneſſe and outcries, and thoſe are the greateſt defences that they haue.

[10] An example of a politike man who redeemeth peace and quietneſſe with lies, which Paul would neuer haue done.

[n] *The Epheſians beleeued ſuperſtitiouſly, that the image of Diana came downe from heauen to them.*

[o] *Haue ought to accuſe any man of. For there are certaine dayes appointed for ciuill cauſes and matters of iudgement, and the Deputies ſit.*

[q] *By the Deputies are meant alſo the Deputies Subſtitutes, that is, ſuch as did ſit for them.*

matters, it may be determined in a [r] lawfull aſſẽbly.

40 For we are euen in ieopardy to be accuſed of this dayes ſedition, for as much as there is no cauſe, whereby we may giue a reaſon of this concourſe of the people.

41 And when he had thus ſpoken, hee let the aſſembly depart.

CHAP. XX.

1 Paul appoynted to goe to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a windowe, 10 he raiſed him to life: 15 At Miletum, 17 hauing called the Elders of Epheſus together, 23 he declareth what things ſhall come vpon himſelfe, 28 and others.

Now [1] after the tumult was appeaſed, Paul callled the diſciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through thoſe parts, and had exhorted them with [a] many words, he came into Grecia.

3 [2] And hauing taried *there* three moneths, becauſe the Iewes layd waite for him, as hee was about to ſaile into Syria, he purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Aſia, Tychicus, and Trophimus.

5 Theſe went before, and taried vs at Troas.

6 And we ſaileth foorth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where wee aboade ſeuen dayes.

7 [3] And the [b] firſt day of the weeke, the diſciples being come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 [4] And there were many lights in an vpper chamber, where they were gathered together.

9 And there ſate in a windowe a certaine yong man, named Eutychus, fallen into a dead ſleepe: and as Paul was long preaching, he ouercome with ſleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layd himſelfe vpon him, and embraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing ſpoken a long while till the dawning of the day, hee ſo departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 [5] Then he went before to ſhippe, and ſailed vnto *the citie* Aſſos, that wee might receiue Paul there: for ſo had hee appointed, and would himſelfe goe afoote.

14 Now when he was come vnto vs to Aſſos, and we had receiued him, we came to Mitylenes.

15 And we ſailed thence, and came the next day ouer againſt Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to ſaile by Epheſus, becauſe hee would not ſpend the time in Aſia: for he haſted to be, if hee could poſſible, at Hieruſalem, at the day of Pentecoſt.

17 [5] Wherefore from [c] Miletum, hee ſent to Epheſus, and called the Elders of the Church.

18 [6] Who when they were come to him, hee ſayd vnto them, Ye know from the firſt day that I came into Aſia, after what manner I haue bene with you at all ſeaſons,

19 Seruing the Lord with all modeſtie, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept [d] backe nothing that was profitable, but haue ſhewed you, and taught you openly and throughout euery houſe.

21 Witneſſing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Ieſus Chriſt.

22 [7] And now beholde, I goe [e] bound in the Spirit, vnto Hieruſalem, and know not what things ſhall come vnto me there,

23 Saue that the holy Ghoſt witneſſeth in euery citie, ſaying, that bonds and afflictions abide me.

24 But I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioy, and the miniſtration which I haue receiued of the Lord Ieſus, to teſtifie the Goſpell of the grace of God.

25 And now beholde, I know that hencefoorth ye all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

27 [8] For I haue kept nothing backe, but haue ſhewed you all the counſell of God.

28 Take heede therefore vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you Ouerſeers to [g] feede the Church of God which [h] hee hath purchaſed with [i] that his owne blood.

29 [9] For I know this, that after my departing ſhall grieuous wolues enter in among you, not ſparing the flocke.

30 Moreouer of your owne ſelues ſhall men ariſe ſpeaking peruerſe things, to [k] draw diſciples after them.

31 Therefore watch, and remember that by *the ſpace* of three yeeres I ceaſed not to warne euery one, both night and day with teares.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an [l] inheritance, among all them, which are ſanctified.

33 [11] I haue coueted no mans ſiluer, nor golde, nor apparell.

34 Yea, ye know, that theſe handes haue miniſtred vnto my ✠ neceſſities, and to them that were with me.

35 I haue ſhewed you all things, how that ſo labouring, ye ought to [m] ſupport the weake, and to remember the wordes of the Lord Ieſus, howe that he ſayd, It is a bleſſed thing to giue, rather then to receiue.

36 And when he had thus ſpoken, he kneeled downe, and prayed with them all.

37 [12] Then they wept all abundantly, and fell on Pauls necke, and kiſſed him,

38 Being chiefly ſorie for the words which he ſpake, That they ſhould ſee his face no more. And they accompanied him vnto the ſhippe.

CHAP.

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[r] *He ſpeaketh of a lawfull aſſembly, not onely to except againſt the diſordered hurly burly of the people, but alſo againſt all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.*

[1] Paul departed from Epheſus by the conſent of the Church, not to be idle or at reſt, but to take paines in another place.

[a] *For after ſo great trouble there was neede of a long exhortation.*

[2] A froward zeale is the guider and inſtructour to murders: and we are not debarred by the wiſedome of God to preuent the endeuours of wicked men.

[3] Aſſemblies in the night time can not be iuſtly condemned, neither ought, when the cauſe is good.

[b] *Word for word, the firſt day of the Sabbath, that is vpon the Lords day: ſo that by this place, and by 1.Cor.16,2. it is not amiſſe gathered, that in thoſe dayes the Chriſtians were wont to aſſemble themſelues ſolemnely together vpon that day.*

[4] The deuill minding to trouble the Church with a great offence, giueth Paul a ſingular occaſion to confirme the Goſpell.

[5] Paul an earneſt and diligent follower of Chriſt, making haſt to his bounds without any ceaſing or ſtopping in his race, doth firſt of all as it were make his teſtament, wherein he giueth an account of his forme life, defendeth the doctrine which he taught, and exhorteth the Paſtours of the Church to perſeuere and goe forward with continuance in their office.

[c] *According as the ſituation of theſe places is ſet foorth, that diſtance betweene Epheſus and Miletum was about 400 furlongs, which maketh almoſt fiftie Dutch miles.*

[6] A liuely image of a true Paſtour.

[d] *I refrained not to ſpeake, neither diſſembled in any reſpect whatſoeuer, either for feare or lucres ſake.*

[7] He teſtifieth, that he goeth to his bonds by the commandement of God.

[e] *He calleth that motion of the holy Goſt, which inforced him to take his iourney to Hieruſalem, the bond of the Spirit, whom he followed with all his heart.*

[f] *If you do periſh, yet there ſhall be no fault in me, Looke chap.18,6.*

[8] The doctrine of the Apoſtles is moſt perfite and abſolute.

[g] *To keepe it, to feede it, and gouerne it.*

[h] *A notable ſentence for Chriſts Godhead: which ſheweth plainely in his perſon, how that by reaſon of the ioyning together of the two natures in his owne perſon, that which is proper to one is ſpoken of the other being taken in the deriuatiue, and not in the primatiue: which in olde time the godly fathers termed a communicating or fellowſhip of proprieties, that is to ſay, a making common of that to two, which belongeth but to one.*

[i] *This word, That ſheweth the excellencie of this blood.*

[9] A prophecie of paſtors that ſhould ſtraightway degenerate into wolues againſt ſuch as boaſt and bragge onely of a ſucceſſion of perſon.

[k] *This is a great miſerie, to want the preſence of ſuch a ſhepheard, but greater to haue wolues enter in.*

[10] The power of God, and his free promiſes reuealed in his word, are the props and vpholders of the miniſterie of the Goſpel.

[l] *As children, and therefore of free loue and good will.*

[11] Paſtours muſt before all things beware of couetouſneſſe. ✠ *1.Cor.4,12. 1.theſ.2,9. 2.theſ.3,8.* [m] *As it were by reaching out the hand to them, which otherwiſe are about to ſlippe and fall away, and ſo to ſtay them.* [12] The Goſpell doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP XXI.

1 Paul goeth toward Hieruſalem: 8 at Ceſarea he talketh with Philip the Euangeliſt: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hieruſalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Lyſias the captaine taketh him from them.

AND [1] as we launched foorth, and were departed from them, we came with a ſtraight courſe vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ſhip that went ouer vnto Phenice, and went abroad, and ſet forth.

3 And when wee had diſcouered Cyprus, wee left it on the left hand, and ſailed toward Syria, and arriued at Tyrus: for there the ſhippe vnladed the burden.

4 And when we had found diſciples, we taried there ſeuen dayes. And they told Paul through the [a] Spirit, that he ſhould not goe vp to Hieruſalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with *their* wiues & children, euen out of the citie: and we kneeled downe on the ſhore, prayed.

6 Then when wee had embraced one another, we tooke ſhip, and they returned home.

7 And when wee had ended the courſe from Tyrus, wee arriued at Ptolemais, and ſaluted the brethren, and aboade with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Ceſarea: and wee entred into the houſe of ✤ Philip the Euangeliſt, which was one of the [b] ſeuen *Deacons*, and aboade with him.

9 Now he had foure daughters virgins, which did [c] prophecie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and ſaide, Thus ſaith the holy Ghoſt, So ſhall the Iewes at Hieruſalem binde the man that oweth this girdle, and ſhall deliuer him into the handes of the Gentiles.

12 And when wee had heard theſe things, both we and other of the ſame place beſought him that he would not goe vp to Hieruſalem.

13 Then Paul anſwered, and ſaid, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but alſo to die at Hieruſalem for the Name of the Lord Ieſus.

14 [2] So when he would not be perſwaded, wee ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we truſſed vp our fardels, and went vp to Hieruſalem.

16 There went with vs alſo *certaine* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an olde diſciple, with whom wee ſhould lodge.

17 And when we were come to Hieruſalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there aſſembled.

19 [3] And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his miniſtration.

20 [4] So when they heard it, they glorified God, and ſaid vnto him, Thou ſeeſt, brother, how many thouſand Iewes there are which beleeue, and they are all zealous of the Law:

21 Nowe they are informed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, and ſayeſt that they ought not to circumciſe their ſonnes, neither to liue *after* the cuſtomes.

22 What is then *to be done?* the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Doe therefore this that we ſay to thee. We haue foure men, which haue made a vow,

24 Then take, and [d] purifie thy ſelfe with them, and [e] contribute with them, that they may ✤ ſhaue their heads: and all ſhall know, that thoſe things, whereof they haue bene informed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined that they obſerue no ſuch thing, but that they keepe themſelues from things offered to idoles, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accompliſhment of the dayes of the purification, vntill that an offering ſhould be offered for euery one of them.

27 [5] And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſaw him in the Temple) mooued all the people, and layd hands on him,

28 Crying, Men of Iſrael, helpe: this is the man that teacheſt all men euery where againſt the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had ſeene before Trophimus an Epheſian with him in the city, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and foorthwith the doores were ſhut.

31 [6] But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hieruſalem was on an vproare.

32 Who immediatly tooke ſouldiers and Centurions, and ran downe vnto them: and when they ſaw the chiefe captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the caſtel.

35 And when hee came vnto the grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtell, hee ſaide vnto the chiefe captaine, May I ſpeake vnto thee? Who ſaide, Canſt thou *ſpeake* Greeke?

38 Art not thou the [g] Egyptian, who before theſe dayes raiſed a ſedition, and led out into the wilderneſſe foure thouſand men that were murtherers?

39 Then Paul ſaide, Doubtleſſe, I am a man which am a Iewe, and citizen of Tarſus, a famous

[1] Not onely men ſimply, but euen our friends, and ſuch as are endued with the Spirit of God, doe ſometimes go about to hinder the courſe of our vocation: but it is our part to goe forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

[a] *They foretold through the Spirit what danger hanged ouer Pauls head, and this they did as Prophets: but of a fleſhly affection they fraied him from going to Hieruſalem.*

✤ *Chap.6,5.*

[b] *He ſpeaketh of the ſeuen Deacons which he mentioned before, Chap.6.*

[c] *They had a peculiar gift of foretelling things to come.*

[2] The will of God brideleth all affections in them which earneſtly ſeeke the glory of God.

[3] God is to be praiſed, who is the Authour of all good ſayings and deedes.

[4] In things indifferent (of which ſort were not the traditions of the Phariſes, but the ceremonies of the Law, vntill ſuch time as Chriſtian libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or apply our ſelues willingly ſo farre as we may, to our brethren which doe not ſtubburnly, and maliciouſly reſiſt the trueth, but are not throughly inſtructed eſpecially if the queſtion be of a whole multitude.

[d] *That is, conſecrate thy ſelfe: for he ſpeaketh not here of the vncleane, but of ſuch as were ſubiect to the vow of the Nazarites.*

[e] *That it may be knowen, that thou waſt not onely preſent at the vowe, but alſo a chiefe man in it: and therefore it is ſaid afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde ſomewhat vnto them, Num.6,21.*

✤ *Chap.18,18. numb 6,18.*

[f] *The Prieſts were to be aduertiſed of the accompliſhment of the dayes of the purification, becauſe there were ſacrifices to be offered the ſame day that their vow was ended.*

[5] A prepoſterous zeale is the cauſe of great confuſion, and great miſchiefes.

[6] God findeth ſome euen amongſt the wicked and prophane themſelues, to hinder the endeuours of the reſt.

[g] *Touching this Egyptian which aſſembled thirtie thouſand men, reade Ioſeph, booke 2, chap. 12.*

citie of Cilicia, and I beſeech thee, ſuffer mee to ſpeake vnto the people.

43 And when hee had giuen him licence, Paul ſtood on the grieces, and beckened with the hand vnto the people, and when there was made great ſilence, he ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

1 Paul yeeldeth a reaſon of his faith, 22 and the Iewes heard him a while: 23 But ſo ſoone as they cried out, 24 He is commanded to be ſcourged and examined, 27 and ſo declareth that he is citizen of Rome.

YE men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee ſpake in the Hebrewe tongue to them, they kept the more ſilence, and he ſaid,)

3 [1] I am verely a man, *vvhich am* a Iew, borne in Tarſus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and inſtructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

1 Paul making a ſhort declaration of his former life, prooueth both his vocation and doctrine to be of God.

a That is, his dayly hearer: the reaſon of this ſpeech is this, for that they which teach, ſit commonly in the higher place ſpeaking to their ſchollers which ſit vpon fourmes beneath: and therefore hee ſaith, at the feete of Gamaliel.

4 And I perſecuted this way vnto the death, binding and deliuering into priſon both men and women,

5 As alſo the chiefe Prieſt doth beare me witnes, & all the company of the Elders: of whom alſo I receiued letters vnto the brethren, and went to Damaſcus to bring them which were there, bound vnto Hieruſalem, that they might be puniſhed.

6 ¶ And ſo it was, as I iourneyed, and was come neere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid to mee, I am Ieſus of Nazareth, whom thou perſecuteſt.

9 Moreouer they that were with mee, ſaw in deede a light and were afraide: but they heard not the voyce of him that ſpake vnto me.

10 Then I ſaid, What ſhall I doe, Lord? And the Lord ſaid vnto me, Ariſe, and goe into Damaſcus: and there it ſhall be told thee of all things, which are appointed for thee to doe.

11 So when I could not ſee for the glory of that light, I was led by the hand of them that were with me, and came into Damaſcus.

12 And one Ananias a godly man, as perteining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and ſtood, and ſaid vnto me, Brother Saul, receiue thy ſight: and that ſame houre I looked vpon him.

14 And he ſaid, The God of our fathers hath appointed thee, that thou ſhouldeſt know his will, and ſhouldeſt ſee that Iuſt one, and ſhouldeſt heare the voyce of his mouth.

15 For thou ſhalt be his witneſſe vnto all men, of the things which thou haſt ſeene and heard.

16 Now therefore why tarieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come againe to Hieruſalem, and prayed in the Temple, I was in a traunce,

18 And ſaw him, ſaying vnto mee, Make haſte, and get thee quickly out of Hieruſalem: for they will not receiue thy witneſſe concerning me.

19 Then I ſaid, Lord, they know that I priſoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was ſhed, I alſo ſtoode by, and conſented vnto his death, & kept the cloathes of them that [b] ſlew him.

b This is properly ſpoken: for Steuen was murthered of a ſort of cutthrotes, not by order of Iuſtice, but by open force: for at that time the Iewes could not put any man to death by Law.

21 Then hee ſaide vnto mee, Depart: for I will ſend thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this word, *but* then they lift up their voyces, and ſaid, Away with ſuch a fellowe from the earth: for it is not meete that he ſhould liue.

23 And as they [c] cried & caſt off their cloathes, and threw duſt into the aire,

24 [3] The chiefe captaine commanded him to be led into the caſtle, and bade that hee ſhould be ſcourged, & examined, that he might know wherefore they cried ſo on him.

2 Stout and ſtubburne pride will neither it ſelfe embrace the trueth, neither ſuffer other to receiue it.

c The deſcription of a ſeditious hurly burly, and of an harebrained and mad multitude.

25 [4] And as they bound him with thongs, Paul ſaid vnto the Centurion that ſtood by, Is it lawfull for you to ſcourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, ſaying, Take heede what thou doeſt: for this man is a Romane.

27 Then the chiefe captaine came, and ſaid to him, Tell me, art thou a Romane? And he ſaid, Yea.

3 The wiſdome of the fleſh doeth not conſider what is iuſt, but what is profitable, and therewithall meaſure the profit, according as it appeareth preſently.

28 And the chiefe captaine anſwered, With a great ſumme obtained I this freedome. Then Paul ſaid, But I was ſo borne.

29 Then ſtraightway they departed from him, which ſhould haue examined him: and the chiefe captaine alſo was afraid, after hee knew that he was a [d] Romane, and that he had bound him.

4 There is no cauſe why we may not vſe thoſe lawfull meanes which God giueth vs, to repell, or put away an iniurie.

d Not by Nation, but by the law of the citie.

30 On the next day, becauſe hee would haue knowen the certaintie wherefore hee was accuſed of the Iewes, hee looſed him from *his* bonds, and commanded the hie Prieſtes and all their Councill to come *together*: and hee brought Paul, and ſet him before them.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commaundeth them to ſmite him. 7 Diſſention among his accuſers. 11 God encourageth him. 14 The Iewes laying wait for Paul, 26 is declared vnto the chiefe captaine. 27 Hee ſendeth him to Felix the Gouernour.

AND [1] Paul behelde earneſtly the Councill, and ſaid, Men *and* brethren, I haue in all good conſcience ſerued God vntill this day.

1 Paul againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proofe whereof, he repeateth the whole courſe of his life.

2 [2] Then the hie Prieſt Ananias commaunded them that ſtood by, to ſmite him on the mouth.

2 Hypocrites are conſtrained at length to betray themſelues by their intemperancie.

3 [3] Then ſaid Paul to him, God [a] will ſmite three, thou [b] whited wall: for thou ſitteſt to iudge me according to the Law, and [c] tranſgreſſing the Law, commandeſt thou me to be ſmitten?

4 And they that ſtood by, ſaid, Reuileſt thou Gods hie Prieſt?

5 [4] Then ſaid Paul, I knew not brethren, that he was the hie Prieſt: for it is written, ✠ Thou ſhalt not ſpeake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

3 It is lawfull for vs to complaine of iniuries, and to ſummon the wicked to the iudgement ſeate of God, ſo that we do it without hatred, and with a quiet and peaceable minde.

a It appeareth plainely by the Greeke phraſe, that Paul did not curſe the hie Prieſt, but onely pronounce the puniſhment of God againſt him.

b This is a vehement and ſharpe ſpeech, but yet not reproachfull: For the godly may ſpeake roundly, and yet be voyde of the bitter affection of a ſharpe and angry minde.

c For the Lawe commandeth the Iudge to heare the perſon that is accuſed patiently, and to pronounce the ſentence aduiſedly.

4 We muſt willingly and from the heart giue honour to Magiſtrates, although they be tyrants.

✠ *Exod 22,27.*

5 We may lawfully ſometimes ſet the wicked together by the eares, that they may leaue off to aſſault vs, ſo that it be with no hinderance of the trueth.

Phariſes, he cried in the Councill, Men *and* brethren, ✤ I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

7 [6] And when hee had ſayd this, there was a diſſenſion betweene the Phariſes & the Sadduces, ſo that the multitude was diuided.

8 [7] ✤ For the Sadduces ſay that there is no reſurrection, neither [d] Angel, nor ſpirit: but the Phariſes confeſſe both.

9 [8] Then there was a great crie: and the [e] Scribes of the Phariſes part roſe vp, and ſtroue, ſaying, We finde none euill in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 [9] And when there was a great diſſenſion, the chiefe captaine, fearing leſt Paul ſhould haue bene pulled in pieces of them, commanded the ſouldiers to go downe, and take him from among them, and to bring him into the caſtell.

11 Now the night following, the Lord ſtood by him, and ſaid, Be of good courage, Paul, for as thou haſt teſtified of mee in Hieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 [10] And when the day was come, certaine of the Iewes made an aſſembly, and bound themſelues [f] with a curſe, ſaying, that they would neither eate nor drinke till they had killed Paul.

13 And they were moe then fourtie, which had made this conſpiracie.

14 And they came to the chiefe Prieſts and Elders, and ſaid, Wee haue bound our ſelues with a ſolemne curſe, that we will eate nothing, vntill wee haue ſlaine Paul.

15 Now therefore, ye and the Councill, ſignifie vnto the chiefe captaine, that he bring him forth vnto you to morrow, as though you would knowe ſome thing more perfectly of him, and we, or euer he come neere will be ready to kill him.

16 But when Pauls ſiſters ſonne heard of their laying await, he went, and entred into the caſtell, and told Paul.

17 [11] And Paul called one of the Centurions vnto him, and ſaid, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to ſhew him.

18 So he tooke him, and brought him to the chiefe captaine, and ſayd, Paul the priſoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What haſt thou to ſhew me?

20 And he ſayd, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring foorth Paul to morrow into the Councill, as though they would inquire ſomewhat of him more perfectly:

21 But let them not perſwade thee: for there lie in wait for him of them, more then fourty men, which haue bound themſelues with a curſe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promiſe.

22 [12] The chiefe captain then let the yong man depart, after hee had charged him to vtter it to no man, that hee had ‖ ſhewed him theſe things.

23 And he called vnto him two certaine Centurions, ſaying, Make ready two hundreth ſouldiers, that they may goe to Ceſarea, and horſemen threeſcore and ten, and two hundreth with darts, at the third houre of the night:

24 And let them make ready an horſe, that Paul being ſet on, may me brought ſafe vnto Felix the gouernour.

25 And he wrote an Epiſtle in this maner:

26 [13] Claudius Lyſias vnto the moſt noble gouernour Felix ſendeth greeting.

27 As this man was taken of the Iewes, and ſhould haue beene killed of them, I came vpon them with a gariſon, and reſcued him, perceiuing that hee was a Romaine.

28 And when I would haue knowen the cauſe wherefore they accuſed him, I brought him foorth into their Councill.

29 *There* I perceiued that hee was accuſed of queſtions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed mee, how that the Iewes layd wait for the man, I ſent *him* ſtraightway to thee, and commanded his accuſers to ſpeake before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris,

32 And the next day, they left the horſemen to goe with him, and returned into the Caſtell.

33 Now when they came to Ceſarea, they deliuered the Epiſtle to the gouernour, and preſented Paul alſo vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderſtood that he was of Cilicia,

35 I will heare thee, ſayd hee, when thine accuſers alſo are come, and commaunded him to be kept in Herods iudgement hall.

CHAP, XXIV.

[1] Tertullus accuſeth Paul: 10 He anſwereth for himſelfe: 21 He preacheth Chriſt to the gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in priſon.

NOw [1] after fiue dayes, Ananias the hie Prieſt came down with the Elders, and *vvith* Tertullus a certaine oratour, which appeared before the gouernour againſt Paul.

2 And when he was called foorth, Tertullus began to accuſe *him*, ſaying, Seeing that wee haue obteined great quietneſſe [a] through thee, and that many [b] worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, moſt noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy curteſie a few words.

5 Certainely we haue found this man a [c] peſtilent fellow, and a moouer of ſedition among all the Iewes thorowout the world, and a [d] chiefe maintainer of the ſect of the [e] Nazarites:

6 And hath gone about to pollute the Temple: therefore we toke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lyſias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt inquire) know all theſe things whereof we accuſe him.

✤ *Chap. 14,22. phil. 3,5.*

[6] The concord of the wicked is weake although they conſpire together to oppreſſe the trueth.

[7] It is an olde hereſie of the Sadduces, to denie the ſubſtance of Angels and ſoules, and therewithall the reſurrection of the dead.

✤ *Mat. 22,23.*

[d] *Natures that want bodies.*

[8] The Lord when it pleaſeth him, findeth defenders of his cauſe, euen amongſt his enemies.

[e] *The Scribes office was a publik office, and the name of the Phariſes was the name of a ſect.*

[9] God will not forſake his to the end.

[10] Such as are caried away with a fooliſh zeale, think that they may lie and murther, and doe whatſoeuer miſchiefe they liſt.

[f] *They curſing and banning themſelues, promiſed.*

[g] *Yee and the Senate requiring the ſame to be done, leaſt that the Tribune ſhould thinke that it was demaunded of him at ſome priuate mans ſuite.*

[11] The wiſedome of the Spirit muſt be ioyned with ſimplicitie.

[12] There is no counſell againſt the Lord and his ſeruants.

‖ *Greeke, that thou haſt ſhewed theſe things to mee.*

[13] Lyſias is ſuddenly made by the Lord Pauls patron.

[1] Hypocrites, when they cannot doe what they would doe by force and deceit, at length they goe about to compaſſe it by a ſhew of Law.

[a] *Felix ruled that prouince with great cruelty and couetouſneſſe, and yet Ioſephus recordeth that he did many worthy things, as that hee tooke Eleazar the captaine of certain cut throats, and put that deceauing wretch the Egyptian to flight, which cauſed great troubles in Iudea.*

[b] *He vſeth a word which the Stoikes defined to be a perfit duetie and behauiour.*

[c] *Word for word, a plague.*

[d] *As you would ſay, a ringleader, or enſigne bearer.*

[e] *So they called the Chriſtians ſcoffingly of the townes name where they thought that Chriſt was borne, whereupon it came that Iulian the Apoſtate called him Galilean.*

9 And the Iewes likewiſe [f] affirmed, ſaying that it was ſo.

10 [2] Then Paul, after that the gouernour had beckened vnto him that hee ſhould ſpeake, anſwered, I do the more gladly anſwere for my ſelfe, foraſmuch as I know that thou haſt beene oft many yeeres a iudge vnto this nation,

11 Seeing that thou mayeſt knowe, that there are but twelue dayes ſince I came vp to worſhip in Hieruſalem.

12 And they neither found me in the Temple, diſputing with any man, neither making oproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] prooue the things, whereof they now accuſe me.

14 [3] But this I confeſſe vnto thee, that after the way (which they call [i] heriſie) ſo worſhip I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the reſurrection of the dead; which they themſelues looke for alſo, ſhall be both of iuſt and vniuſt.

16 And herein I indeuour my ſelfe to haue alway a cleare conſcience toward God and toward men.

17 [4] Now after many yeeres, I came & brought almes to my nation and offerings,

18 At [k] what time, certaines Iewes of [l] Aſia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue beene preſent before thee, and accuſe *me*, if they had ought againſt me.

20 Or let theſe themſelues ſay, If they haue found any vniuſt thing in mee, while I ſtood in the [m] Councill.

21 Except *it be* for this one voyce, that I cried ſtanding among them, Of the reſurrection of the dead am I accuſed of you this day.

22 [5] Now when Felix heard theſe things, hee deferred them, and ſayd, When I ſhall more [n] perfectly know the things which concerne this way, by the comming of Lyſias the chiefe Captaine, I will deciſe your matter.

23 [6] Then hee commaunded a Centurion to keepe Paul, and that he ſhould haue eaſe, and that he ſhould forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife [o] Druſilla, which was a Iewesse, *and* he called foorth Paul, and heard him of the faith in Chriſt.

25 And as he diſputed of righteouſnes & temperance, & of the iudgement to come, Felix trembled, and anſwered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped alſo that money ſhould haue beene giuen him of Paul, that he might looſe him: wherefore hee ſent for him the oftner, and communed with him.

27 [7] When two yeeres were expired, Porcius Feſtus came into Eelix roome, and *Felix* willing to [p] get fauour of the Iewes, left Paul bound.

[f] Confirmed Tertullus his ſaying.

[2] Tertullus by the deuils rhethoricke beginneth with flatterie, maketh an end with lies: but Paul vſing heauenly eloquence, and but a ſimple beginning caſteth off from himſelfe the crime of ſedition, wherewith he was burdened, with a ſimple deniall.

[g] Paul pleaded his cauſe two yeeres before Felix departed out of the prouince, chap. 27. but he had gouerned Trachonitie, and Batanea, and Galaunite, before that Claudius made him gouernour of Iudea: Ioſephus in the hiſtory of the Iewes warre, lib. 2. chap. 11.

[h] They cannot lay foorth before thee and prooue by good reaſons.

[3] Paul goeth in the cauſe of Religion from a ſtate coniecturall to a ſtate of qualitie not onely not denying that obiected againſt him, but alſo proouing it to be true, to be heauenly and from God, and to be the oldeſt of all religions.

[i] Here this word, Hereſie, or ſect, is taken in good part.

[4] Paul in concluſion telleth the thing which was done, truely, which Tertullus had before diuers wayes corrupted.

[k] And while I was buſie about thoſe things.

[l] Hereby it appeareth that theſe of Aſia were Saul his enemies, and thoſe that ſtirred vp the people againſt him.

[m] Whither the Tribune brought me.

[5] The Iudge ſuſpendeth his ſentence, becauſe the matter is doubtfull.

[n] Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderſtanding of that way which Paul profeſſed: and as for other matters touching the ſedition, he thinketh good to deferre it till hee heare Lyſias, and therefore he gaue Paul ſomewhat more liberty.

[6] God is a moſt faithfull keeper of his ſeruants, and the force of the trueth is wonderfull, euen amongſt men which are otherwiſe prophane.

[o] This Druſilla was Agrippa his ſiſter, of whom Luke ſpeaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emeſens, who was circumciſed, departed from him, and went to Felix, the brother of one Pallas, who was ſometime Nero his bondman.

[7] In a naughty minde that is guilty to it ſelfe, although, ſometime there be ſome ſhew of equitie, yet by and by, it will be extinguiſhed: but in the meane ſeaſon we haue neede to patience, and that continuall.

[p] For whereas he had behaued himſelfe very wickedly in the prouince, had it not beene for fauour of his brother Pallas, hee ſhould haue died for it: ſo that we may gather hereby why he would haue pleaſured the Iewes.

CHAP. XXV.

1 Feſtus ſucceeding Felix, 6 commandeth Paul to be brought foorth. 11 Paul appealeth vnto Ceſar. 14 Feſtus openeth Pauls matter to king Agrippa, 23 and bringeth him before him, 27 that he may vnderſtand his cauſe.

WHen [1] Feſtus was then come into the prouince, after three dayes hee went vp from Ceſarea vnto Hieruſalem.

2 Then the high Prieſt, and the chiefe of the Iewes appeared before him againſt Paul: and they beſought him,

3 And deſired fauour againſt him, that hee would ſend for him to Hieruſalem: and they layd wait to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelfe would ſhortly depart *thither*.

5 Let them therefore, ſayd he, which among you are able, come downe with vs: and if there be any wickedneſſe in the man, let them accuſe him.

6 ¶ [2] Nowe when he had taried among them no more then ten dayes, he went downe to Ceſarea, and the next day ſate in the iudgement ſeate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ieruſalem, ſtoode about him and layd many and grieuous complaints againſt Paul, whereof [a] they could make no plaine proofe,

8 Foraſmuch as he anſwered that he had neither offended any thing againſt the law of the Iewes, neither againſt ỹ temple, nor againſt Ceſar.

9 [3] Yet Feſtus willing to get fauour of the Iewes anſwered Paul and ſayd, Wilt thou goe vp to Hieruſalem, and there be iudged of theſe things before me?

10 Then ſaid Paul, I ſtand at Ceſars iudgement ſeate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things, whereof they accuſe me, no man, to pleaſure them, can deliuer me to them: I appeale unto Ceſar.

12 Then when Feſtus had ſpoken with the Councill, hee anſwered, Haſt thou appealed unto Ceſar? vnto Ceſar ſhalt thou goe.

13 ¶ [4] And after certaine dayes, King [b] Agrippa and Bernice came downe to Ceſarea to ſalute Feſtus.

14 And when they had remained there many dayes, Feſtus declared Pauls cauſe vnto the king, ſaying, There is a certaine man left in priſon by Felix.

15 Of whom when I came to Hieruſalem, the hie Prieſts and Elders of the Iewes enformed me, and deſired to haue iudgement againſt him.

16 To whom I anſwered, that it is not the maner of ỹ Romanies for fauour to [c] deliuer any man to the death, before that he which is accuſed, haue the accuſers before him, and haue place to defend himſelfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I ſate on the iudgement ſeate, and commanded the man to be brought foorth.

18 Againſt whom when the accuſers ſtood vp, they

[1] Satans Miniſters are ſubtill and diligent in ſeeking all occaſions: but God who watcheth for his, hindreth all their counſels eaſily.

[2] We may repell an iniurie iuſtly, but not with iniurie.

[a] They could not prooue them certainly & with vndoubted reaſons.

[3] God doeth not onely turne away the counſell of the wicked, but alſo turneth it vpon their owne heads.

[4] Feſtus thinking no ſuch thing, euen before kings, bringing to light the wickedneſſe of the Iewes, and Pauls innocencie, doeth marueilouſly confirme the Church of God.

[b] This Agrippa was Agrippa his ſonne, whoſe death Luke ſpake of before, and Bernice was his ſiſter.

[c] The Romans vſe not to deliuer any man to be puniſhed before, &c.

they brought no crime of ſuch things as I ſuppoſed:

5 The prophane and wicked take an occaſion to condemne the true doctrine by reaſon of priuate controuerſies and contentions of men betwixt themſelues: but the trueth neuertheles abideth in the meane ſeaſon ſafe and ſure.

d This prophane man calleth the Iewes religion, ſuperſtition, and that before king Agrippa, but no maruaile: for the rulers of prouinces by reaſon of the maieſtie of the empire of Rome, vſed to preferre themſelues before kings.

19 [5] But had certaine queſtions againſt him of their owne [d] ſuperſtitions, and of one Ieſus which was dead, whom Paul affirmed to be aliue.

20 And becauſe I doubted of ſuch manner of queſtion, I asked him whether he would goe to Hieruſalem, and there be iudged of theſe things.

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Ceſar.

22 [6] Then Agrippa ſayd vnto Feſtus, I would alſo heare the man my ſelfe. To morrow, ſaid he, thou ſhalt heare him.

6 That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9, 15.

e Gorgeouſly like a Prince.

23 And on the morrowe when Agrippa was come, and Bernice with great [e] pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Feſtus commandement Paul was brought foorth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, yee ſee this man, about whom all the multitude of the Iewes haue called vpon me, both at Hieruſalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheleſſe, ſeeing that he hath appealed to Auguſtus, I haue determined to ſend him.

f To Auguſtus. Good Princes refuſed this name at the firſt, to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.

26 Of whom I haue no certaine thing to write vnto my [f] lord: wherefore I haue brought him foorth vnto you, and eſpecially vnto thee, King Agrippa, that after examination had, I might haue ſomewhat to write.

27 For mee thinketh it vnreaſonable to ſend a priſoner, and not to ſhew the cauſes which are *laid* againſt him.

CHAP. XXVI.

2 Paul in the preſence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 21 with ſuch efficacie of words 28 that almoſt he perſwaded him to Chriſtianitie. 30 But he and his company depart doing nothing in Pauls matter.

1 To haue a skilfull iudge, is a great and ſingular gift of God.

2 Paul diuideth the hiſtorie of his life into two times: for the firſt the calleth his aduerſaries witneſſes: for the latter, the fathers and prophets.

THen Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelfe. So Paul ſtretched forth the hand, and anſwered for himſelfe.

2 [1] I thinke my ſelfe happy, King Agrippa, becauſe I ſhall anſwere this day before thee of all the things whereof I am accuſed of the Iewes:

3 Chiefely, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among the Iewes: wherefore I beſeech thee to heare mee patiently.

a What I was, and where, and how I liued.

b That my parents were Phariſes.

c The ſect of the Phariſes was the moſt exquiſite amongſt all the ſects of the Iewes, for it was better then all the reſt.

4 [2] As touching my life from *my* childehood, and what it was from the beginning among mine owne nation at Hieruſalem, knowe all the Iewes,

5 Which [a] knewe me heretofore, euen from my [b] Elders (if they would teſtifie) that after the [c] moſt ſtraight ſect of our religion, I liued a Phariſe.

3 There are three chiefe and principall witneſſes of true doctrine, God, the true Fathers, and the conſent of the Church.

6 [3] And now I ſtand and am accuſed for the hope of the promiſe made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſeruing *God* day and night, hope to come: for the which hopes ſake, O king Agrippa, I am accuſed of the Iewes.

4 He prooueth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt: whereof he is a ſufficient witneſſe.

8 [4] Why ſhould it be thought a thing incredible vnto you, that God ſhould raiſe againe the dead?

9 I alſo verely thought in my ſelfe, that I ought to doe many contrary things againſt the Name of Ieſus of Nazareth.

10 * Which thing I alſo did in Hieruſalem: for many of the Saints I ſhut up in priſon, hauing receiued authoritie of the High Prieſts, and when they were put to death, I giue *my* [d] ſentence.

** Chap. 8, 3.*

d I conſented to, and allowed of their doing: for he was not a iudge.

11 And I puniſhed them thorowout all the Synagogues, and [e] compelled them to blaſpheme and being more madde againſt them, I perſecuted them, euen vnto ſtrange cities.

e By extreme puniſhment.

12 At which time, euen as I went to * Damaſcus with authoritie, and commiſſion from the high Prieſts,

** Chap. 9, 2.*

13 At midday, O king, I ſaw in the way a light from heauen paſſing the brightneſſe of the ſunne, ſhine round about mee, and them which went with me.

5 The end of the Goſpel is to ſaue them which are brought to the knowledge of Chriſt, and are iuſtified and ſanctified in him being layd hold on by faith.

14 So when wee were all fallen to the earth, I heard a voyce ſpeaking vnto me, and ſaying in the Hebrewe tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt pricks.

15 Then I ſaid, Who art thou, Lord? And he ſaid, I am Ieſus whom thou perſecuteſt.

6 Paul alledgeth God to be authour of the office of his Apoſtleſhip, and his grace as a witneſſe.

16 But riſe and ſtand vp on thy feet: for I haue appeared vnto thee for this purpoſe to appoint thee a miniſter and a witneſſe, both of the things which thou haſt ſeene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I ſend thee,

18 [5] To open their eyes, that they may turne from darkeneſſe to light, and from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritance among them, which are ſanctified by faith in me.

19 [6] Wherefore, King Agrippa, I was not diſobedient vnto the heauenly viſion.

** Chap. 9, 22, 26, and 13, 4.*

** Chap. 21, 30.*

20 * But ſhewed firſt vnto them of Damaſcus, and at Hieruſalem, and thorowout all the coaſts of Iudea, and *then* to the Gentiles, that they ſhould repent and turne to God, and doe workes worthy amendment of life.

21 For this cauſe the Iewes caught me in the * Temple, and went about to kill me.

7 Chriſt is the end of the Law and the Prophets.

f To euery one.

g That Chriſt ſhould not be ſuch a king as the Iewes dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.

h The firſt of them which are raiſed from the dead.

i Life, yea, and that a moſt bleſſed life which ſhall be endleſſe: and this is ſet againſt darkeneſſe, which almoſt in all tongues ſignifieth ſometime death, and ſometime miſerie and calamitie.

22 [7] Neuertheleſſe, I obtained helpe of God, and continue vnto this day, witneſſing both to [f] ſmall and to great, ſaying none other things, then thoſe which the Prophets and Moſes did ſay ſhould come,

23 *To vvit*, that Chriſt ſhould [g] ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light vnto this people, and to the Gentiles.

8 The wiſedome of God is madneſſe to fooles, yet notwithſtanding we muſt boldly auouch the trueth.

k Secretly, and priuily.

24 [8] And as he thus anſwered for himſelfe, Feſtus ſayd with a loud voyce, Paul, thou art beſides thy ſelue, much learning doeth make thee mad.

25 But he ſaid, I am not mad, O noble Feſtus, but I ſpeake the words of trueth, and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeake boldly: for I am perſwaded that none of theſe things are hidden from him: for this thing was done in a [k] corner.

9 Paul as it were forgetting himſelfe that he ſtood a priſoner to defend his cauſe, he forgetteth not the office of his Apoſtleſhip.

27 [9] O king Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

l I would to God that not onely almoſt, but thorowly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except.

29 Then Paul ſaid, [l] I would to God that God onely thou, but alſo all that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bonds,

10 Paul is ſolemnly quit, and yet not diſmiſſed.

30 [10] And when he had thus ſpoken, the king

roſe vp, and the gouernour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelues, ſaying, This man doeth nothing worthy of death, nor of bonds.

32 Then ſayd Agrippa vnto Feſtus, This man might haue beene looſed, if he had not appealed vnto Ceſar.

CHAP. XXVII.

1 Paul 7,9 fortelleth the perill of the voyage, 11 but he is not beleeued. 14 They are toſſed to and fro with the tempeſt, 22,41 and ſuffer ſhipwracke: 34 Yet all ſafe and ſound 44 eſcape to land.

NOw [1] when it was concluded, that we ſhould ſaile into Italie, they deliuered both Paul, and certaine other priſoners vnto a Centurion, named Iulius, of the band of Auguſtus.

[1] Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and ſet forth and commended vnto the world with many ſingular teſtimonies.

2 And ✠ we entred into a ſhippe of Adramyttium, purpoſing to ſaile by the coaſtes of Aſia, and launched foorth, and had Ariſtarchus of Macedonia, a Theſſalonian, with vs.

✠ 2.Cor.11,15.

3 And the next day we arriued at Sidon: and Iulius courteouſly entreated Paul, and gaue him libertie to goe vnto his friends, that they might refreſh him.

4 And from thence we launched, & ſailed hard by Cyprus, becauſe the windes were contrary.

5 Then ſailed we ouer the ſea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a ſhippe of Alexandria, ſailing into Italie, and put vs therein.

7 And when we had ſailed ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the winde ſuffered vs not, we ſailed hard by Candie, neere to [a] Salmone.

[a] Which was an high hill of Candie.

8 And with much adoe ſailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Laſea.

9 [2] So when much time was ſpent, and ſailing was now ieopardous, becauſe alſo the [b] Faſt was now paſſed, Paul exhorted *them*,

[2] Gods prouidence taketh not away the cauſes which God vſeth as meanes, but rather ordereth and diſpoſeth their right vſe euen then when he openeth an extraordinarie iſſue.

10 And ſaid vnto them, Sirs, I ſee that this voyage will be with hurt, and much damage, not of the lading and ſhip onely, but alſo of our liues.

11 [3] Neuertheleſſe the Centurion beleeued rather the gouernour and the maſter of the ſhippe, then thoſe things which were ſpoken of Paul.

[b] This is meant of the Iewes faſt, which they keepe in the feaſt of expiation, as we reade Leuit.23,27. which fell in the ſeuenth moneth which we call October, and is not good for nauigation, or ſailing.

12 And becauſe the hauen was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lieth toward the Southweſt and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne winde blew ſoftly, they ſuppoſing to attaine their purpoſe, looſed neerer, and ſailed by Candie.

14 But anon after, there aroſe by [c] it a ſtormie winde called [d] Euroclydon.

[3] Men caſt themſelues willingly into an infinite ſort of dangers, when they chuſe to follow their owne wiſedome, rather then God ſpeaking by the mouth of his ſeruants.

15 And when the ſhip was caught, and could not reſiſt the winde, we let her goe, and were caried away.

[c] By Candie, from whoſe ſhore our ſhip was driuen by that meanes.

16 And we ran vnder a little Yle named Clauda, and had much adoe to get the boat.

[d] North eaſt wind.

17 Which they tooke vp and vſed all helpe, vndergirding the ſhip, fearing leaſt they ſhould haue fallen vnto Syrtes, and they ſtrake ſaile, and ſo were caried.

18 [4] The next day when we were toſſed with an exceeding tempeſt, they lighted the ſhip.

19 And the third day wee caſt out with our owne hands the takling of the ſhip.

[4] The end prooueth that none prouide worſe for themſelues, then they which commit themſelues to be gouerned onely by their owne wiſedome.

20 And when neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then taken away.

21 [5] But after long abſtinence, Paul ſtood forth in the mids of them, and ſaid, Sirs, ye ſhould haue hearkened to me, and not haue looſed from Candie: ſo ſhould ye haue gained this hurt and loſſe.

[5] God ſpareth the wicked for a time, for his elect and choſens ſake.

22 But now I exhort you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſaue of the ſhip onely.

23 For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerue,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath giuen vnto thee freely, all that ſaile with thee.

25 [6] Wherefore, Sirs, be of good courage: for I beleeue God, that it ſhall be ſo as it hath beene tolde me.

[6] The promiſe is made effectuall through faith.

26 Howbeit, we muſt be caſt into a certaine Iland.

27 [7] And when the fourteenth night was come, as wee were carried to and fro in the [e] Adriaticall *ſea* about midnight, the ſhipmen deemed that ſome countrey [f] approached vnto them.

[7] We attaine and come to the promiſed and ſure ſaluation through the mids of tempeſts, and death it ſelfe.

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded againe, and found fifteene fathoms.

[e] For Ptolome writeth, that the Adriaticall ſea beateth vpon the Eaſt ſhore of Silicia.

29 Then fearing leaſt they ſhould haue fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

[f] That they drew neere to ſome countrey.

30 [8] Now as the mariners were about to flee out of the ſhip, and had let downe the boat into the ſea vnder a colour as though they would haue caſt ankers out of the foreſhip.

[8] There is none ſo foule an act, wherevpon diſtruſt and an euill conſcience doe not enforce men.

31 [9] Paul ſaide vnto the Centurion and the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meat, ſaying, This is the fourteenth day that ye have taried, and continued faſting, receiuing nothing:

[9] Although the performing of Gods promiſes doth not ſimply depend vpon ſecond cauſes, yet they make themſelues vnworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offreth them, either vpon raſhneſſe or diſtruſt.

34 Wherefore I exhort you to take meat: for this is for your ſafegard: for there ſhall not an [g] haire fall from the head of any of you.

35 And when he had thus ſpoken, hee tooke bread, and gaue thankes to God in preſence of them all, and brake it, and began to eate.

[10] When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

36 Then were they all of good courage, and they alſo tooke meat.

37 Now we were in the ſhip in all two hundred threeſcore and ſixteene ſoules.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

[g] This is a prouerbe which the Hebrues vſe, whereby is meant, that they ſhalbe ſafe, and not one of them periſh.

39 [11] And when it was day, they knew not the countrey, but they ſpied a certaine [h] creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

[11] Then are tempeſts moſt of all to be feared and looked for, when the port or hauen is neereſt.

40 So when they had taken vp the ankers, they committed *the ſhippe* vnto the ſea, and looſed the rudder bonds, and hoiſed vp the maine ſaile to the winde, and drew to the ſhore.

[h] A creeke is a ſea within land, as the Adriaticall ſea, and the Perſian ſea.

41 And when they fell into a place, where [i] two ſeas mette, they thruſt in the ſhippe: and the forepart ſtucke faſt, and could not be mooued, but the hinderpart was broken with the violence of the waues.

[i] So is Iſthmus called, becauſe the ſea toucheth it on both ſides.

42 12

42 [12] Then the ſouldiers counſell was to kill the priſoners, leaſt any of them, when he had ſwomme out, ſhould flee away.

43 [13] But the Centurion willing to ſaue Paul, ſtayed them from *this* counſell, and commaunded that they that could ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to land:

44 [14] And the other, ſome on boards, and ſome on certaine *pieces* of the ſhip: and ſo it came to paſſe, that they came all ſafe to land.

CHAP. XXVIII.

1 The Barbarians curteſie towards Paul and his companie. 3 A viper on Pauls hand: 6 He ſhaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes, 20 the cauſe of his comming: 22 He preacheth Ieſus 30 two yeeres.

AND when they were come ſafe, then they knew that the Iſle was called [a] Melita.

2 And the Barbarians ſhewed vs no litle kindneſſe, for they kindled a fire, and receiued vs euery one, becauſe of the preſent ſhowre, and becauſe of the cold.

3 [1] And when Paul had gathered a number of ſticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 [2] Now when the Barbarians ſawe the worme hang on his hand, they ſaid among themſelues, This man ſurely is a murtherer, whom, though he hath eſcaped the ſea, yet [b] Vengeance hath not ſuffered to liue.

5 But hee ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee ſhould haue [c] ſwolne, or fallen downe dead ſuddenly: [3] but after they had looked a great while, and ſawe no inconuenience come to him, they changed their mindes, and ſaid, That he was a God.

7 [4] In the ſame quarters, the chiefe man of the Iſle (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when hee prayed, hee layde *his* hands on him, and healed him.

9 [5] When this then was done, other alſo in the Iſle, which had diſeaſes, came to him, and were healed.

10 [6] Which alſo did vs great honour: and when wee departed, they laded vs with things neceſſarie.

11 ¶ [7] Now after three moneths wee departed in a ſhip of Alexandria, which had wintred in the Iſle, whoſe [d] badge was Caſtor, and Pollux.

12 And when we arriued at Syracuſe, we taried *there* three dayes.

13 And from thence wee fet a compaſſe, and came to Rhegium: and after one day, the South wind blewe, and wee came the ſecond day to Puteoli:

14 [8] Where wee found brethren, and were deſired to tary with them ſeuen daies, and ſo we went toward Rome.

15 ¶ [9] And from thence when the brethren heard of vs, they came to meete vs at the [e] Market of Appius, and at the three tauernes, whom when Paul ſawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was ſuffered to dwell by [f] himſelfe with a ſouldier that kept him.

17 [10] And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee ſaide vnto them, Men *and* brethren, though I haue committed nothing againſt the people, or Lawes of the fathers, *yet* was I deliuered priſoner from Hieruſalem into the handes of the Romanes.

18 Who when they had examined me, would haue let me go, becauſe there was no cauſe of death in me.

19 [11] But when the Iewes ſpake contrarie, I was conſtrained to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you to ſee *you*, and to ſpeake with *you*: for that hope of Iſraels ſake, I am bound with this chaine.

21 Then they ſaid vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euill of thee.

22 But wee will heare of thee what thou thinkeſt: for as concerning this ſect, we know that euerie where it is ſpoken againſt.

23 [12] And when they had appointed him a day, there came many vnto him into *his* lodging, to whom hee expounded, [g] teſtifying the kingdome of God, and perſwading them thoſe things that concerne Ieſus, both out of the Lawe of Moſes, and out of the Prophets, from morning to night.

24 [13] And ſome were perſwading with the things which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not among themſelues, they departed, after that Paul had ſpoken one word, *to wit*, Well ſpake the holy Ghoſt by Eſaias the Prophet vnto our fathers,

26 [14] Saying, ✣ Goe vnto this people, and ſay, By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing ye ſhall ſee, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they [h] winked, leaſt they ſhould ſee with *their* eyes, and heare with *their* eares, and vnderſtand with *their* hearts, and ſhould returne that I might heale them.

28 [15] Be it knowen therefore vnto you, that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.

29 [16] And when hee had ſaid theſe things, the Iewes departed, and had great reaſoning among themſelues.

30 [17] And Paul remained two yeeres full in an houſe hired for himſelfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things which concerne the Lord Ieſus Chriſt, with all boldneſſe of ſpeech, without let.

THE

[12] There is no where more vnfaithfulnes and vnthankfulnes then in vnbeleeuers.

[13] God findeth euen amongſt his enemies them whoſe helpe he vſeth to preſerre his.

[14] The goodneſſe of God ouercommeth mans malice.

[a] *That is it which at this day we call Malta.*

[1] The godly are ſure to haue danger vpon danger, but they haue alwayes a glorious iſſue.

[2] Although aduerſitie be the puniſhment of ſinne, yet ſeeing that God in puniſhing of men doth not alwayes reſpect ſinne, they iudge raſhly, which either doe not wait for the end, or doe iudge and eſteeme of men according to proſperitie or aduerſitie.

[b] *Right and reaſon.*

[c] *The Greeke word ſignifieth, to be inflamed, or to ſwell: moreouer Dioſcorides in his 6 booke chap. 38. witneſſeth, that the biting of a viper cauſeth a ſwelling of the bodie, and ſo ſaith Nicander, in his remedies againſt poyſons.*

[3] There is nothing more vnconſtant euery way, then they which are ignorant of true religion.

[4] It neuer yet repented any man, that receiued the ſeruant of God, were he neuer ſo miſerable and poore.

[5] Although Paul were a captiue, yet the vertue of God was not captiue. [6] God doeth well to ſtrangers for his childrens ſake. [7] Idoles doe not defile the Saints, which doe in no wiſe conſent vnto them. [d] *So they vſed to decke the forepart of their ſhippes, where vpon the ſhippes were called by ſuch names.* [8] God boweth and bendeth the hearts euen of profane men, as it pleaſeth him to fauour his.

[9] God neuer ſuffereth his to be afflicted aboue their ſtrength.

[e] *Appius way, was a pauement made by Appius the blind with the helpe of his ſouldiers, long and broad, and runneth out toward the ſea, and there were three tauernes in it.*

[f] *Not in a common priſon, but in a houſe which he hired for himſelfe.*

[10] Paul in euery place remembreth himſelfe to be an Apoſtle.

[11] We may vſe the meanes which God giueth vs, but ſo that wee ſeeke the glorie of God, and not our ſelues.

[12] The law and the Goſpell agree well together.

[g] *By good reaſons, and prooued that the kingdome of God foretold them by the Prophets, was come.*

[13] The Goſpell is a ſauour of life to them that beleeue, & a ſauour of death to them that be diſobedient.

[14] The vnbeleeuers doe willingly reſiſt the trueth, and yet not by chance.

✣ *Eſa. 6, 9. math. 13, 14. marke 14, 12. luke 8, 10. iohn 12, 40. rom. 11, 8.*

[h] *They made as though they ſaw not that which they ſaw againſt their willes: yea they did ſee, but they would not ſee.*

[15] The vnbeliefe of the reprobate and caſtawayes cannot cauſe the trueth of God to be of none effect.

[16] Not the Goſpell, but the contempt of the Goſpel is the cauſe of ſtrife and debate.

[17] The worde of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 He firſt ſheweth on what authoritie his Apoſtleſhip ſtandeth. 15 Then hee commendeth the Goſpell, 16 by which God ſetteth out his power to thoſe that are ſaued, 17 by faith, 21 but were guiltie of wicked vnthankefulneſſe to God: 26 For which his wrath was worthily powred on them, 39 ſo that they ranne headlong to all kinde of ſinne.

PAVL [1] a [2] [a] ſeruant of IESVS Chriſt called *to be* an [b] Apoſtle, ✠ [c] put apart *to preach* the Goſpel of God,

2 (Which hee had promiſed afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Sonne Ieſus Chriſt our Lord (which was [e] made of the ſeed of Dauid [f] according to the fleſh,

4 And [g] declared [h] mightily *to be* the ſonne of God, touching the Spirit of ſanctification by the reſurrection from the dead)

5 [i] By whome wee haue receiued [k] grace and Apoſtleſhip (that [l] obedience might be giuen vnto the faith) for his name [m] among all the Gentiles,

6 Among whome ye be alſo the [n] called of Ieſus Chriſt:

7 To all *you* that be at Rome beloued of God, called *to be* Saints: [o] Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

8 [4] Firſt I thanke my God through Ieſus Chriſt for you all, becauſe your faith is [p] publiſhed thorowout the [q] whole world.

9 For God is my witneſſe (whom I ſerue in my [r] ſpirit in the [ſ] Goſpell of his Sonne) that without ceaſing I make mention of you.

10 Alwayes in my prayers, beſeeching that by ſome meanes, one time or other I might haue a proſperous iourney by the will of God, to come vnto you.

11 For I long to ſee you, that I might beſtowe among you ſome ſpirituall gift, that you might be ſtrengthened:

12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that yee ſhould not be ignorant, how that I haue oftentimes purpoſed to come vnto you (but haue bene let hitherto) that I might haue ſome fruit alſo among you, as I *haue* among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wiſe men and to the vnwiſe.

15 Therefore, as much as in me is, I am readie to preach the Goſpell to you alſo yͭ are at [u] Rome.

16 For I am not aſhamed of the Goſpell of Chriſt: [5] for it is the [x] power of God vnto ſaluation to euery one that beleeueth, to the Iew firſt, and alſo to the [y] Grecian.

17 [6] For by it the righteouſneſſe of God is reuealed from [z] faith to faith: [7] as it is written, ✠ The iuſt ſhall liue by faith.

18 [8] For the wrath of God is reuealed from heauen againſt [a] all vngodlineſſe, and vnrighteouſneſſe of men, which withholde the [b] trueth in vnrighteouſneſſe.

19 [9] Foraſmuch as that, which may be knowen of God, is manifeſt in [c] them, for God hath ſhewed it vnto them,

20 For the inuiſible things of him, that is, his eternall power and Godhead, are ſeene by the creation of the world, being [d] conſidered in *his* works, to the intent that they ſhould be without excuſe:

21 Becauſe that when they knewe God, they [e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughts, and their fooliſh heart was full of darkeneſſe.

22 When they [g] profeſſed themſelues to be wiſe, they became fooles.

23 For they turned the glorie of the [h] incorruptible God to the ſimilitude of the image of a corruptible man, and of birdes, and foure footed beaſts, and of creeping things.

24 [10] Wherefore [i] alſo God [k] gaue them vp to their hearts luſts, vnto vncleanneſſe, to defile their owne bodies betweene themſelues:

25 Which turned the trueth of God vnto a lye, and worſhipped and ſerued the creature, forſaking the Creator which is bleſſed for euer, Amen.

26 For this cauſe God gaue them vp to vile affections: for euen their women did change the naturall vſe into that which is againſt nature.

27 And likewiſe alſo the men left the naturall vſe of the woman, and burned in their luſt one toward another, and man with man wrought filthineſſe, and receiued in themſelues ſuch [l] recompence of their errour, as was meet.

[1] The firſt part of the Epiſtle containing a moſt profitable preface vnto verſe 16.

[2] He moouing the Romanes to giue diligent eare vnto him in that hee ſheweth that hee commeth not in his owne name, but as Gods meſſenger vnto the Gentiles, intreateth with them of the weightieſt matter, that is promiſed long ſince of God, by many fit witneſſes, and now at the length performed indeede.

[a] *A Miniſter, for this worde ſeruant, is not taken in this place, as ſet againſt this word, Freeman, but declareth his miniſterie and office.*

[b] *Whereas hee ſaid before in a generall tearme, that he was a miniſter, now he commeth to a more ſpeciall name, and ſaith he is an Apoſtle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.*

✠ *Acts 13,1.*

[c] *Appointed of God to preach the Goſpell.*

[3] By declaring the ſumme of the doctrine of the Goſpel, he ſtirreth vp the Romanes to good conſideration of the matter whereof hee entreateth: So then hee ſheweth that Chriſt (who is the very ſubſtance and ſumme of the Goſpell) is the onely ſonne of God the Father, who as touching his humanitie, is made of the ſeed of Dauid, but touching his diuine and ſpirituall nature, whereby hee ſanctified himſelfe, is begotten of the Father from euerlaſting, as by his mightie reſurrection manifeſtly appeareth.

[d] *This is a plaine teſtimonie of the perſon of Chriſt, that he is but one, and of his two natures, and their properties.*

[e] *Which tooke fleſh of the virgin, Dauid his daughter.*

[f] *As he is man: for this word Fleſh, by the figure Synechdoche, is taken for man.*

[g] *Shewed and made manifeſt.*

[h] *The diuine and mightie power is ſet againſt the weakeneſſe of the fleſh, for that ouercame death.*

[i] *Of whom.*

[k] *This maruailous liberall and gracious gift, which is giuen mee, the leaſt of all the Saints, to preach, &c. Epheſ. 3,8.*

[l] *That men through faith might obey God.*

[m] *For his Names ſake.*

[n] *Which through Gods goodneſſe, are Chriſtes.*

[o] *Gods free good will: by peace, the Hebrewes meane a proſperous ſucceſſe in all things.*

[4] He procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apoſtolike good will toward them, confirmed by taking God himſelfe to witneſſe.

[p] *Becauſe your faith is ſuch, that it is commended in all Churches.*

[q] *In all Churches.*

[r] *Very willingly and with all my heart.*

[ſ] *In preaching his Sonne.*

[t] *Though Paul were neuer ſo excellent, yet by teaching the Church, he might be inſtructed by it.*

[u] *He meaneth all them that dwelt in Rome, though ſome of them were not Romanes, Looke the end of the epiſtle.*

[5] The ſecond part of the Epiſtle vnto the beginning of the 9 Chap. Now the whole end and purpoſe of the diſputation is this: that is to ſay: to ſhew that there is but one way to attaine vnto ſaluation (which is ſet forth vnto vs of God in the Goſpell, without any difference of nations) and that is Ieſus Chriſt apprehended by faith.

[x] *God his mightie and effectuall inſtrument to ſaue men by.*

[y] *When this word Grecian, is ſet againſt this word Iewe, then doth it ſignifie a Gentile.*

[6] The confirmation of the former propoſition: we are taught in the Goſpell that we are iuſtified before God by faith which encreaſeth dayly: and therefore alſo ſaued.

[z] *From faith which encreaſeth dayly.*

[7] The proofe as well of the firſt as the ſecond propoſition, out of Abakuk, who attributeth and giueth vnto faith both iuſtice and life before God.

✠ *Abak. 2,4.*

[8] Another confirmation of that principall queſtion: All men being conſidered in themſelues or without Chriſt, are guiltie both of godlineſſe, and alſo vnrighteouſneſſe, and therefore are ſubiect to condemnation: Therefore muſt they needs ſeeke righteouſnes in ſome other.

[a] *Againſt all kind of vngodlineſſe.*

[b] *By trueth, Paul meaneth all the light that is left in man ſince his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reaſon might condemne them of wickedneſſe both againſt God and man.*

[9] Their vngodlines he prooueth hereby, that although all men haue a moſt cleare and euident glaſſe wherein to behold the euerlaſting and almightie nature of God, euen in his creatures, yet haue they fallen away from thoſe principles to moſt fooliſh and found deuiſes of their owne braines, in conſtituting and appointing the ſeruice of God.

[c] *In their hearts.*

[d] *Thou ſeeſt not God, and yet thou acknowledgeſt him as God by his workes, Cicero.*

[e] *They did not honour him with that honour, and ſeruice, which was meet for his euerlaſting power and Godhead.*

[f] *As if he ſaid, became ſo mad of themſelues.*

[g] *Or thought themſelues.*

[h] *For the true God they tooke another.*

[10] The vnrighteouſneſſe of men hee ſetteth forth firſt, in this, that euen againſt nature following their luſts, they defiled themſelues one with another, by the iuſt iudgement of God.

[i] *The contempt of religion, is the fountaine of all miſchiefe.*

[k] *As a iuſt iudge.*

[l] *A meet reward for their deſerts.*

28 [11] For as they regarded not to acknowledge God, *euen ſo* God deliuered them vp vnto a [m] reprobate minde, to doe theſe things which are not conuenient,

29 Being full of all vnrighteouſneſſe, fornication, wickedneſſe, couetouſneſſe, maliciouſneſſe, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whiſperers,

30 Backbiters, haters of God, doers of wrong, proud, boaſters, inuenters of euill things, diſobedient to parents, without vnderſtanding, [n] couenant breakers, without naturall affection, ſuch as can neuer be appeaſed, mercileſſe.

31 Which men, though they knew the [o] Law of God, how that they which commit ſuch things are worthy of death, *yet* not onely doe the ſame, but alſo [p] fauour them that doe them.

[11] He prooueth the vnrighteouſneſſe of man by a large rehearſall of many kindes of wickedneſſe, from which (if not from all, yet at the leaſt from many of them) no man is altogether free.

[m] *Into a mad and froward minde, whereby it commeth to paſſe, that the conſcience being once put out, and hauing almoſt no more remorſe of ſinne, men runne headlong into all kind of miſchiefe.*

[n] *Vnmindfull of their couenants and bargaines.* [o] *By the Law of God he meaneth that which the Philoſophers called the Law of nature, and the Lawyers themſelues termed the Law of nations.* [p] *Are fellowes and partakers with them in their wickedneſſe, and beſides that, commend them which doe amiſſe.*

CHAP. II.

1 Hee bringeth all before the iudgement ſeat of God. 12 The excuſe that the Gentiles might pretend, 14 of ignorance, he taketh quite away. 17 Hee vrgeth the Iewes with the written Law, 23 in which they boaſted. 27 And ſo maketh both Iew and Gentile alike.

Therefore [1] thou art inexcuſable, O man, whoſoeuer thou art that condemneſt: for in that thou condemneſt another, thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame things.

2 But we [a] know that the iudgement of God is according to [b] trueth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O thou man, that condemneſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?

4 [2] Or deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance?

5 But thou, after thine hardneſſe, and heart that cannot repent, ✤ [c] heapeſt vp as a treaſure vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God,

6 [3] ✤ Who will reward euery man according to his workes:

7 *That is*, to them which through patience in well doing, ſeeke [d] glory, and honour, and immortalitie, euerlaſting life:

8 But vnto them that are contentious, and diſobey the [e] trueth, and obey vnrighteouſneſſe, *ſhall be* [f] indignation and wrath.

9 Tribulation and anguiſh *ſhall be* vpon the ſoule of euery man that doeth euill: of the Iewe firſt, and *alſo* of the Grecian.

10 But to euery man that doeth good, *ſhall be* glory, and honour, and peace: to the Iew firſt, and *alſo* to the Grecian.

11 For there is [g] no reſpect of perſons wͭ God.

[1] He conuinceth them which would ſeeme to be exempt out of the number of other men, becauſe they reprehend other mens faults, and ſayth that they are leaſt of all to be excuſed, for if they were wel and narrowly ſearched (as God ſurely doth) they themſelues would be found guilty in thoſe things which they reprehend, and puniſh in other: ſo that in condemning other they pronounce ſentence againſt themſelues.

[a] *Paul alledgeth no places of Scripture, for he reaſoneth generally againſt all men: but he bringeth ſuch reaſons as euery man is perſwaded of in his mind, ſo that the deuill himſelfe is not able to plucke them cleane out.*

[b] *Conſidering and iudging things aright, and not by any outward ſhew.*

[2] A vehement and grieuous crying out againſt them that pleaſe themſelues, becauſe they ſee more then other do, and yet are no whit better then others are.

✤ *Iam: 5,3.* [c] *Whileſt thou giueſt thy ſelfe to pleaſures, thinking to increaſe thy goods, thou ſhalt find God his wrath.* [3] The ground of the former diſputation, That both the Iewes and Gentiles haue altogether need of righteouſnes. ✤ *Pſal. 62,12. mat. 16,27. reu. 22,12.* [d] *Glory which followeth good works, which he layeth not out before vs, as though there were any that could attaine to ſaluatiō by his owne ſtrength, but, by laying this condition of ſaluation before vs, which no man can performe, to bring men to Chriſt, who alone iuſtified the beleeuers, as he himſelfe concludeth, chap. 2,21. 22. following.* [e] *By trueth, he meaneth that knowledge which we haue of nature.* [f] *Gods indignation againſt ſinners, which ſhall quickly be kindled.* [g] *God doeth not meaſure men either by their blood, or by their countrey, either to receiue them, or to caſt them away.*

12 [4] For as many as haue ſinned without the Lawe, ſhall periſh alſo without the Lawe: and as many as haue ſinned in the Law, ſhallbe iudged by the Law,

13 [5] (For the hearers of the Law *are* not righteous before God, but the doers of the Law ſhall be [h] iuſtified.

14 [6] For when the Gentiles which haue [i] not the Lawe, doe by [k] nature the things *conteined* in the Law, they hauing not the Law, are a Law vnto themſelues,

15 Which ſhew the effect of the Law [l] written in their hearts, their conſciēce alſo bearing witnes & their thoughts accuſing one another, or excuſing.)

16 [7] At the day when God ſhall iudge the ſecrets of men by Ieſus Chriſt, according to [m] my Goſpel.

17 ¶ [8] Behold, thou art called a Iew, and reſteſt in the Law, and glorieſt in God,

18 And knoweſt *his* will, and [n] ‖ tryeſt the things that diſſent from it, in that thou art inſtructed by the Law:

19 And perſwadeſt thy ſelfe that thou art a guide of the blinde, a light of them which *are* in darkeneſſe,

20 An inſtructer of them which lack diſcretion, a teacher of the vnlearned, which haſt the [o] forme of knowledge, and of the trueth in the [p] law.

21 Thou therefore, which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhould not ſteale, doeſt thou ſteale?

22 Thou that ſaieſt, A man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idoles, committeſt thou ſacriledge?

23 Thou that glorieſt in the Law, through breaking the Law, diſhonoureſt thou God?

24 For the Name of God is blaſphemed among the Gentiles through you, ✤ as it is written.

25 [9] For circumciſion verely is profitable, if thou doe the Law: but if thou be a tranſgreſſour of the Law, thy circumciſion is made vncircumciſion.

26 Therefore [q] if the vncircumciſion keepe the ordinances of the Law, ſhall not his [r] vncircumciſion be counted for circumciſion?

27 And ſhall not [ſ] vncircumciſion which is by nature (if it keepe the Law) condemne thee which by the [t] letter and circumciſion *art* a tranſgreſſour of the Law?

28 For hee is not a Iewe, which is one [u] out-

[4] He applieth that generall accuſation of mankind particularly both to the Gentiles, and to the Iewes.

[5] He preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuſe, but condemne, becauſe that not the hearing of the Law, but the keeping of the Lawe doeth iuſtifie.

[h] *Shallbe pronounced iuſt before Gods iudgement ſeate: which is true in deede, if any ſuch could be found that had fulfilled the law: but ſeeing Abraham was not iuſtified by the Law, but by faith, it followeth that no man can be iuſtified by workes.*

[6] He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moſes, yet they haue no reaſon whereby they may excuſe their wickednes in that they haue ſomewhat written in their hearts in ſtead of a Law, as men that forbid, and puniſh ſome things as wicked, and command and commend other ſome as good.

[i] *Not ſimply, but in compariſon of the Iewes.*

[k] *Command honeſt things, and forbid diſhoneſt.*

[l] *This knowledge is a naturall knowledge.* [7] God deferreth many iudgements, which notwithſtanding he will execute at their conuenient time by Ieſus Chriſt, with a moſt ſtraight examination, not onely of wordes and deedes, but of thoughts alſo, be they neuer ſo hidden or ſecret. [m] *As this my doctrine witneſſeth, which I am appointed to preach.* [8] Hee prooueth by the teſtimonie of Dauid, and the other Prophets, that God beſtowed greateſt benefits vpon the Iewes, in giuing them alſo the Lawe, but that they are the moſt vnthankefull and vnkindeſt of all men. [n] *Canſt trie and diſcerne what things ſwarue from Gods will.* ‖ Or alloweſt the things that are excellent. [o] *The way to teach and frame other in the knowledge of the trueth.* [p] *As though he ſaid, that the Iewes under a colour of an outward ſeruing of God challenged all to themſelues, when as indeed, they did nothing leſſe then obſerue the Lawe.* ✤ *Eſai. 52,5 ezek. 36,20.* [9] Hee preciſely preuenteth their obiection, which ſet an holineſſe in circumciſion, and the outward obſeruation of the Law: So that he ſheweth that the outward circumciſion, if it be ſeparated from the inward, doeth not onely not iuſtifie, but alſo condemne them that are indeed circumciſed, of whome requireth that, which is ſignifieth, that is to ſay, cleanneſſe of the heart and the whole life, according to the commaundement of the Law, ſo that if there be a man vncircumciſed according to the fleſh, who is circumciſed in heart, he is farre better and more to be accounted of, then any Iewe that is circumciſed according to the fleſh onely. [q] *This is the figure Metonymia, for, if the vncircumciſed.* [r] *The ſtate and condition of the vncircumciſed.* [ſ] *He which is vncircumciſed by nature and blood.* [t] *Paul vſeth oftentimes to ſet the letter againſt the Spirit: but in this place, the circumciſion which is according to the letter, is the cutting off of the foreskin, but the circumciſion of the Spirit, is the circumciſion of the heart, that is to ſay, the ſpirituall end of the ceremonie, is true holineſſe and righteouſneſſe whereby the people of God is knowen from profane and heatheniſh men.* [u] *By the outward ceremonie onely.*

ward : neither is that circumciſion , which is outward in the fleſh :

29 But he is a Iew wich is one within, and the circumciſion *is* of the heart , in the [x] ſpirit , not in the letter , whoſe praiſe is not of men, but of God.

CHAP. III.

1 *He giueth the Iewes ſome* 2 *preferment , for the couenants ſake,* 4 *but yet ſuch, as wholly dependeth on Gods mercie.* 9 *That both Iewes and Gentiles are ſinners,* 11 *he proueth by Scriptures :* 19 *and ſhewing the vſe of the Law,* 28 *he concludeth that we are iuſtified by faith.*

WHat [1] is then the preferment of the Iew ? or what is the profit of circumciſion ?

2 Much euery maner of way : for [a] chiefly , becauſe vnto them were of credit committed the [b] oracles of God.

3 For what , though ſome did not [c] beleeue ? ſhall their vnbeleefe make the [d] faith of God without effect ?

4 God forbid : yea , let God be true , and euery man a liar , as it is written , That thou mighteſt be [e] iuſtified in thy words , and ouercome , [f] when thou art iudged.

5 [2] Now if our [g] vnrighteouſnes commend the righteouſnes of God, what ſhall we ſay ? is God vnrighteous which puniſheth ? (I ſpeake as [h] a man.)

6 God forbid : (els how ſhall God iudge the world ?)

7 [3] For if the [i] veritie of God hath more abounded through my lie vnto his glory , why am I yet condemned as a ſinner?

8 And (as we are blamed , and as ſome affirme, that we ſay) why doe we not euill , that good may come *thereof* ? whoſe damnation is iuſt.

9 [4] What then ? are we more excellent ? No, in no wiſe : for we haue already prooued , that all, both Iewes and Gentiles are [k] vnder ſinne,

10 As it is written, ♣ There is none righteous noe not one.

11 There is none that vnderſtandeth : there is none that ſeeketh God.

12 They haue all gone out of the way : they haue beene made altogether vnprofitable : there is none that doeth good, no not one.

13 ☙ Their throat is an open ſepulchre : they haue vſed their tongues to deceit : the poyſon of aſpes *is* vnder their lips.

14 ✱ Whoſe mouth is full of curſing and bitterneſſe.

15 ✲ Their feete are ſwift to ſhed blood.

16 Deſtruction and calamity *are* in their wayes :

17 And the [l] way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 [5] Now wee knowe that whatſoeuer the [m] law ſayeth , it ſaieth it to them which are vnder the lawe , that [6] euery mouth may be ſtopped, and all the world be [n] ſubiect to the iudgement of God.

20 Therefore by the [o] workes of the Law ſhall no [p] fleſh be [q] iuſtified in his [r] ſight : for by the Law *commeth* the knowledge of ſinne.

21 [7] But now is the righteouſnes of God made manifeſt without the Law , hauing witneſſe of the Law, and of the Prophets.

22 [8] *To vvit,* the righteouſneſſe of God by the faith of [s] Ieſus Chriſt , vnto all , and vpon all that beleeue.

23 For there is no difference: for all haue ſinned, and are depriued of the [t] glory of God,

24 [9] And are iuſtified [u] freely by his grace, through the redemption that is in Chriſt Ieſus,

25 [10] Whom God hath ſet forth *to be* a reconciliation through faith in his [x] blood, to declare his righteouſneſſe , by the forgiueneſſe of the ſinnes that [y] are paſſed,

26 Through the [z] patience of God , to ſhew at [a] this time his righteouſneſſe , that hee might be [b] iuſt , and a [c] iuſtifier of him which is of the [d] faith of Ieſus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law ? of workes ? Nay : but by the Law of faith.

28 Therefore wee concluded , that a man is iuſtified by faith , without the workes of the Lawe.

29 [12] *God*, is hee the God of the [f] Iewes onely, and not of the Gentiles alſo ? Yes , euen of the Gentiles alſo.

30 For it is one God , who ſhall iuſtifie [g] circumciſion of faith , and vncircumciſion through faith.

31 [13] Doe wee then make the Lawe of [h] none effect through faith ? God forbid : yea , wee [i] eſtabliſh the Law.

CHAP.

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x *Whoſe force is inward, and in the heart.*

1 The firſt meeting with, or preuenting an obiection of the Iewes : what then, haue the Iewes no more preferment , then the Gentiles? yes, that haue they, ſayth the Apoſtle, on Gods behalfe : for he committed the tables of the couenant to them, ſo that the vnbeliefe of a few, can not cauſe the whole nation without exception to be caſt away of God , who is true, and who alſo vſeth their vnworthines to commend and ſet foorth his goodneſſe.

a *The Iewes ſtate and condition was chiefeſt.*

b *Wordes.*

c *Brake the couenant.*

d *The faith that God gaue.*

e *That thy iuſtice might be plainely ſeene.*

f *Foraſmuch as thou ſhewedſt forth an euident token of thy righteouſnes, conſtancie and faith, by preſeruing him who had broken his couenant.*

2 Another preuention , iſſuing out of the former anſwer : that the iuſtice of God is in ſuch ſort commended and ſet foorth by our vnrighteouſneſſe, that therefore God forgetteth not that he is the iudge of the world, and therefore a moſt ſeuere reuenger of vnrighteouſneſſe.

g *Teachery, and all the fruits thereof.* h *Therefore I ſpeake not theſe words in mine owne perſon , as though I thought ſo , but this is the talke of mans wiſedome , which is not ſubiect to the will of God.* 3 A third obiection which addeth ſomewhat to the former , If ſinnes do turne to the glory of God , they are not onely to be puniſhed , but we ought rather to giue our ſelues to them : which blaſphemie Paul contending himſelfe to curſe and deteſt , pronounceth iuſt puniſhment againſt ſuch blaſphemers. i *The trueth and conſtancie.* 4 Another anſwere to the firſt obiection : that the Iewes , if they be conſidered in themſelues , are no better then other men are : as it hath beene long ſince pronounced by the mouth of the Prophets. k *Are guiltie of ſinne.* ♣ *Pſal. 14,1,3. and 53,1,3.* ☙ *Pſal. 5,10.* ✱ *Pſal. 140,3.* ✱ *Pſal. 10,7.* ✲ *Eſai. 59.7.* l *An innocent and peaceable life.* * *Pſal. 36,1.* 5 He prooueth that this grieuous accuſation which is vttered by Dauid and Eſaias , doeth properly concerne the Iewes. m *The law of Moſes.* 6 A concluſion of all the former diſputation , from the 8 verſe of the firſt Chapter. Therefore ſaith the Apoſtle , No man can hope to be iuſtified by any Law , whether it be that generall Law , or the particular Law of Moſes , and therefore to be ſaued : ſeeing it appeareth (as we haue already prooued) by comparing the Law and mans life together , that all men are ſinners, and therefore worthy of condemnation in the ſight of God.

n *Be found guilty before God.*

o *By that that the Law can by vs be performed.*

p *Fleſh is here taken for man , as in many other places, and furthermore hath here a greater force : for it is put to ſhew the contrarietie betwixt God and man : as if you would ſay , Man who is nothing elſe but a piece of fleſh defiled with ſinne, and God who is moſt pure and moſt perfit in himſelfe.*

q *Abſolued before the iudgement ſeate of God.*

r *A ſecret ſetting of the righteouſneſſe which is before men , be they neuer ſo iuſt, againſt the iuſtice which can ſtand before God : now there is no righteouſneße can ſtand before God , but the righteouſneſſe of Chriſt onely.*

7 Therefore ſaieth the Apoſtle , Leaſt that men ſhould periſh , God doth now exhibite that, which he promiſed of old , that is to ſay , a way whereby we may be iuſtified and ſaued before him without the Law. 8 The matter , as it were of this righteouſneſſe, is Chriſt Ieſus apprehended by faith , and for this end offered to all people, as without him all people are ſhut out from the kingdome of God. ſ *Which wee giue to Ieſus Chriſt , or which reſteth vpon him.* t *By the Glory of God , is meant that marke which wee all ſhoote at , that is , euerlaſting life , which ſtandeth in that wee are made partakers of the glory of God.* 9 Therefore this righteouſneſſe touching vs , is altogether freely giuen , for it ſtandeth vpon thoſe things which we haue not done our ſelues , but ſuch as Chriſt hath ſuffered for our ſakes , to deliuer vs from ſinne. u *Of his free giſt, and meere liberalitie.* 10 God then is the authour of that free iuſtification, becauſe it pleaſeth him : and Chriſt is hee , which ſuffered puniſhment for our ſinnes , and in whom wee haue remiſſion of them : and the meane whereby wee apprehend Chriſt , is faith. To be ſhort , the end is the ſetting foorth of the goodneſſe of God , that by this meanes it may appeare , that hee is mercifull indeede , and conſtant in his promiſes , as hee that freely , and of meere grace iuſtifieth the beleeuers. x *This name of Blood , calleth vs backe to the figure of the olde ſacrifices , the trueth and ſubſtance of which ſacrifices is in Chriſt.* y *Of thoſe ſinnes which wee committed when we were his enemies.* z *Through his patience , and ſuffering nature.* a *To wit, when Paul wrote this.* b *That he might be found exceeding true and faithfull.* c *Making him iuſt , and without blame by imputing Chriſt righteouſneſſe vnto him.* d *Of the number of them which by faith lay hold vpon Chriſt : contrarie to whome, are they which looke to be ſaued by circumciſion , that is , by the Law.* 11 An argument to prooue this concluſion , that we are iuſtified by faith without workes, taken from the end of Iuſtification. The end of Iuſtification is the glorie of God alone: therefore we are iuſtified by faith without workes : for if wee were iuſtified either by our owne workes onely , or partly by faith , and partly by workes , the glorie of this iuſtification ſhould not be wholly giuen to God. e *By what doctrine ? now the doctrine of workes hath his condition ioyned with it , If thou doeſt : and the doctrine of faith hath this condition , If thou beleeueſt.* 12 Another argument of an abſurditie: if iuſtification depended vpon the Law of Moſes , then ſhould God be a Sauiour to the Iewes onely. Againe : if hee ſhoulde ſaue the Iewes after one ſort , and the Gentiles after another , hee ſhould not be one and like himſelfe. Therefore hee will iuſtifie both of them after one ſelfe ſame manner , that is to ſay , by faith. Moreouer , this argument muſt be ioyned to that which followeth next , that this concluſion may be firme and euident. f *God is ſaid to be their God , after the manner of the Scripture, whome hee loueth and tendereth.* g *The circumciſed.* 13 The taking away of an obiection : yet is not the Law taken away therefore , but is rather eſtabliſhed , as it ſhallbe declared in his proper place. h *Vaine , voide , to no purpoſe , and of no force.* i *Wee make it effectuall and ſtrong.*

CHAP. IIII.

1 *Hee prooueth that which he ſayd before of faith, by the example of Abraham,* 3, 6 *and the teſtimonie of the Scripture: and ten times in the Chapter he beateth vpon this word, Imputation.*

WHat [1] ſhall we ſay then, that Abraham our father hath found concerning the [a] fleſh?

2 [2] For if Abraham were iuſtified by works, he hath wherein to reioyce, but not with God.

3 [3] For what ſayeth the Scripture? Abraham beleeued God, and it was counted to him for righteouſneſſe.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that [d] iuſtifieth the vngodly, his faith is counted for righteouſneſſe.

6 [5] Euen as Dauid declareth the bleſſedneſſe of the man, vnto whom God imputeth righteouſneſſe without works, *ſaying*,

7 Bleſſed *are* they whoſe iniquities are forgiuen, and whoſe ſinnes are couered.

8 Bleſſed *is* the man to whom the Lord imputeth not ſinne.

9 [6] *Came* this [e] bleſſedneſſe then vpon the circumciſion *onely*, or vpon the vncircumciſion alſo? For we ſay, that faith was imputed vnto Abraham for righteouſneſſe.

10 [7] How was it then imputed? when hee was circumciſed, or vncircumciſed? not when hee was circumciſed, but when he was vncircumciſed.

11 [8] After, hee receiued the [f] ſigne of circumciſion, *as* the [g] ſeale of the righteouſnes of the faith which he had, when he was vncircumciſed, [9] that hee ſhould be the father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them alſo.

12 [10] And the father of circumciſion, not vnto them onely which are of the circumciſion, but vnto them alſo that walke in the ſteps of the faith of our father Abraham *vvhich he had* when he was vncircumciſed.

13 [11] For the promiſe that hee ſhould be the [h] heire of the world, was not *giuen* to Abraham, or to his ſeed, through the [i] Law, but through the righteouſneſſe of faith.

14 [12] For if they which are of the [k] Law, *be* heires, faith is made void, and the promiſe is made of none effect.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the propoſition: if Abraham be conſidered in himſelfe by his works, he hath deſerued nothing wherein to reioyce with God.

a *By works, as appeareth in the next verſe.*

2 A preuenting of an obiection: Abraham may well reioyce and extoll himſelfe amongſt men, but not with God.

3 A confirmation of the propoſition: Abraham was iuſtified by imputation of faith, therefore freely without any reſpect of his works.

4 The firſt proofe of the confirmation, taken of contraries: to him that deſerueth any thing by his labor, the wages is not counted by fauour, but by debt: but to him that hath done nothing, but beleeueth in him which promiſeth freely, faith is imputed.

b *To him that hath deſerued any thing by his worke.*

c *Is not reckoned nor giuen him.*

d *That maketh him which is wicked in himſelfe, iuſt in Chriſt.*

5 Another proofe of the ſame confirmation: Dauid putteth bleſſednes in free pardon of ſinnes, therefore iuſtification alſo.

6 A new propoſition: that this manner of iuſtification belongeth both to the vncircumciſed, and alſo to the circumciſed: as is declared in the perſon of Abraham.

e *This ſaying of Dauid, wherein he pronounceth them bleſſed.*

7 He prooueth that it belongeth to the vncircumciſed (for there was no doubt of the circumciſed) in this ſort: Abraham was iuſtified in vncircumciſion, therefore this iuſtification belongeth alſo to the vncircumciſed. Nay, it doth not appertaine to the circumciſed in reſpect of the circumciſion, much leſſe are the vncircumciſed ſhut out for their vncircumciſion.

8 A preuenting of an obiection: why then was Abraham circumciſed, if he were already iuſtified? That the gift of righteouſnes (ſayth he) might be confirmed in him.

f *Circumciſion, which is a ſigne: as we ſay, the Sacrament of Baptiſme, for Baptiſme which is a Sacrament.*

g *Circumciſion was called before a ſigne, in reſpect of the outward ceremony: now Paul ſheweth the force and ſubſtance of that ſigne, that is, to what end it is vſed, to wit, not onely to ſignifie, but alſo to ſeale vp the righteouſneſſe of faith, whereby we come to poſſeſſe Chriſt himſelfe: for the holy Ghoſt worketh that inwardly indeed, which the Sacraments being ioyned with the word, doe repreſent.*

9 An applying of the example of Abraham to the vncircumciſed beleeuers, whoſe father alſo he maketh Abraham.

10 And applying of the ſame example, to the circumciſed beleeuers, whoſe father Abraham is, but yet by faith.

11 A reaſon why the ſeed of Abraham is to be eſteemed by faith, becauſe that Abraham himſelfe through faith was made partaker of that promiſe, wherby he was made the father of all nations.

h *That all the nations of the world ſhould be his children: or by the world may be vnderſtood the land of Canaan.*

i *For works that he had done, or vpon this condition that he ſhould fulfill the Law.*

12 A double confirmation of that reaſon: the one is, that the promiſe cannot be apprehended by the Law, and therefore it ſhould be fruſtrate: the other, that the condition of faith ſhould be ioyned in vaine to that promiſe which ſhould be apprehended by works.

k *If they be heires which haue fulfilled the Law.*

15 [13] For the Law cauſeth wrath: for where no Law is, there *is* no tranſgreſſion.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promiſe might be ſure to all the [l] ſeed, [15] not to that onely which is of the Law: but alſo to that which is of the faith of Abraham who is the father of vs all,

17 (As it is written, I haue made thee a [16] father of many nations) *euen* before [m] God whom he beleeued, who [n] quickneth the dead, & [o] calleth thoſe things which be not, as though they were.

18 [17] Which *Abraham* aboue hope, beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken *to him*, So ſhall thy ſeed be.

19 And he [p] not weake in the faith, conſidered not his owne body, which was now [q] dead, being almoſt an hundred yeere old, neither the deadneſſe of Saras wombe,

20 Neither did he doubt of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue [r] glory to God,

21 Being [ſ] fully aſſured that he which had promiſed, was alſo able to do it.

22 And therefore it was imputed to him for righteouſneſſe.

23 [18] Now is it not written for him onely, that it was imputed to him for righteouſneſſe,

24 But alſo for vs, to whom it ſhall be imputed *for righteouſneſſe*, which beleeue in him that raiſed vp Ieſus our Lord from the dead,

25 Who was deliuered *to death* for our [t] ſinnes, and is riſen againe for our iuſtification.

13 A reaſon of the firſt confirmation, why the promiſe cannot be apprehended by the Lawe: becauſe that the Law doth not reconcile God and vs, but rather denounceth his anger againſt vs, forſomuch as no man can obſerue it.

14 The concluſion of this argument. The ſaluation and iuſtification of all the poſteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promiſe made vnto Abraham, and which promiſe Abraham himſelfe firſt of all layed hold on.

l *To all the beleeuers.*

15 That is to ſay, not onely of them which beleeue and are alſo circumciſed according to the Lawe, but of them alſo which without circumciſion, and in reſpect of faith onely, are counted amongſt the children of Abraham.

16 This fatherhood is ſpirituall, depending onely vpon the vertue of God, who made the promiſe.

m *Before God, that is, by a ſpirituall kinred, which had place before God, and maketh vs acceptable to God.*

n *Who reſtored to life.*

o *With whom theſe things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.*

17 A deſcription of true faith, wholly reſting in the power of God, and his good will, ſet foorth in the example of Abraham.

p *Very ſtrong and conſtant.*

q *Void of ſtrength, and vnmeet to get children.*

r *Acknowledged and praiſed God, as moſt gracious and true.*

ſ *A deſcription of true faith.*

18 The rule of iuſtification is alwayes one, both in Abraham and in all the faithfull: that is to ſay, faith in God, who after that there was made a full ſatisfaction for our ſinnes in Chriſt our mediatour, raiſed him from the dead, that we alſo being iuſtified, might be ſaued in him.

t *To pay the ranſome for our ſinnes.*

CHAP. V.

1 *He amplifieth* 2 *Chriſts righteouſneſſe, which is layed hold on by faith,* 5 *who was giuen for the weake,* 8 *and ſinfull.* 14 *He compareth Chriſt with Adam.* 17 *Death with Life,* 20 *and the Law with Grace.*

THen being [1] iuſtified by faith, we haue peace toward God through our Lord Ieſus Chriſt.

2 ♣ [2] By whom alſo through faith wee haue [a] had this acceſſe into this grace [b] wherein wee [c] ſtand, [3] and [d] reioyce vnder the hope of the glory of God.

3 [4] Neither *that* onely, but alſo we § reioyce in tribulations, [5] knowing that tribulation bringeth forth patience.

1 Another argument taken of the effects: we are iuſtified with that, which truely appeaſeth our conſcience before God but faith in Chriſt doth appeaſe our conſcience, and not the Law, as it was before ſayd, therefore by faith wee are iuſtified, and not by the Law.

♣ *Epheſ. 2, 18.*

2 Whereas quietneſſe of conſcience is attributed to faith, it is to be referred to Chriſt, who is the giuer of faith it ſelfe, and in whom faith it ſelfe is effectuall.

a We muſt here know, that wee haue yet ſtill this ſame effect of faith.

b By which grace, that is, by which gracious loue and good will, or that ſtate wherevnto wee are graciouſly taken.

c We ſtand ſtedfaſt.

3 A preuenting of an obiection againſt them which beholding the dayly miſeries and calamities of the Church, thinke that the Chriſtians dreame, when they bragge of their felicitie: to whom the Apoſtle anſwereth, that their felicitie is layed vp vnder hope in another place: which hope is ſo certaine and ſure, that they doe no leſſe reioyce for that happineſſe, then if they did preſently enioy it.

d Our mindes are not onely quiet and ſetled, but alſo we are marueilouſly glad and conceiue great ioy for that heauenly inheritance which waiteth for vs.

4 Tribulation it ſelfe giueth vs diuers and ſundry wayes occaſion to reioyce, much leſſe doth it make vs miſerable.

§ Iam. 1, 2.

5 Afflictions accuſtome vs to patience, and patience aſſureth vs of the goodneſſe of God, and this experience confirmeth, and foſtereth our hope, which neuer deceiueth vs.

4 And patience experience, and experience hope.

5 [6] And hope maketh not aſhamed, becauſe the [e] loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vnto vs.

6 [7] For Chriſt, when wee were yet of no ſtrength, at *his* [f] time died for the ✤ vngodly.

7 [8] Doubtleſſe one will ſcarſe die [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] ſetteth out his loue toward vs, ſeeing that while wee were yet [i] ſinners, Chriſt died for vs.

9 Much more then, being now iuſtified by his blood, we ſhallbe ſaued from [k] wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we ſhall be ſaued by his life,

11 [9] And not onely *ſo*, but we alſo reioyce in God through our Lord Ieſus Chriſt, by whom we haue now receiued the atonement.

12 [10] Wherefore, as by [l] one man [m] ſinne entred into the world, and death by ſinne, and ſo death went ouer all men: [n] in whom all men haue ſinned.

13 [11] For vnto the [o] time of the Law was ſinne in the world, but ſinne is not [p] imputed, while there is no law.

14 [12] But death reigned from Adam to Moſes, euen ouer [q] them alſo that ſinned not after the like [r] maner of the tranſgreſſion of Adam, [13] which was the figure of him that was to come.

15 [14] But yet the gift is not ſo as is the offence: for if through the offence of [ſ] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, hath abounded vnto many.

16 [15] Neither is the gift *ſo*, as *that vvhich entred in* by one that ſinned: for the fault *came* of one *offence* vnto condemnation: but the gift *is* of many offences to [t] iuſtification.

17 [16] For if by the offence of one, death reigned through one, much more ſhall they which receiue that abundance of grace, and of that gift of that righteouſneſſe, [u] reigne in life through one, *that is*, Ieſus Chriſt.

18 [17] Likewiſe then, as by the offence of one, the *fault came* on all men to condemnation, ſo by the iuſtifying of one, *the benefit abounded* toward all men to the [x] iuſtification of life.

19 [18] For as by one mans [y] diſobedience [z] many were made ſinners, ſo by that obedience of that one, ſhall many alſo be made righteous.

20 [19] Moreouer, the Law [a] entred thereupon, that the offence ſhould abounded: neuertheleſſe, where ſinne abounded, *there* grace [b] abounded much more:

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſneſſe vnto eternall life through Ieſus Chriſt our Lord.

6 The ground of hope is an aſſured teſtimonie of the conſcience, by the gift of the holy Ghoſt, that we are beloued of God, and this is nothing els but that which we call faith: whereof it followeth, that through faith our conſciences are quieted.

e *Wherewith he loueth vs.*

7 A ſure comfort in aduerſitie, that our peace and quietneſſe of conſcience be not troubled: for he that ſo loued them that were of no ſtrength, and while they were yet ſinners, that hee died for them, how can he neglect them being now ſanctified and liuing in him?

f *In time fit and conuenient, which the father hath appointed.*

✤ Hebr. 9, 15. 1. pet. 3, 18.

8 An amplifying of the loue of God toward vs, ſo that we cannot doubt of it, who deliuered Chriſt to death for the vniuſt, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Chriſt being now aliue, ſhould not ſaue them from deſtruction, whom by his death he iuſtifieth and reconcileth?

g *In the ſtead of ſome iuſt man.*

h *He ſetteth out his loue vnto vs, that in the middeſt of our afflictions we may know aſſuredly, he will be preſent with vs.*

i *While ſinne reigned in vs.*

k *From affliction and deſtruction.*

9 He now paſſeth ouer to the other part of iuſtification, which conſiſteth in the free imputation of the obedience of Chriſt: ſo that to the remiſſion of ſinnes there is added moreouer and beſides, the gift of Chriſtes righteouſneſſe imputed or put vpon vs by faith, which ſwalloweth vp that vnrighteouſneſſe which flowed from Adam into vs, and all the fruits thereof: ſo that in Chriſt wee doe not onely ceaſe to be vniuſt, but we beginne alſo to be iuſt.

10 From Adam, in whome all haue ſinned, both guiltineſſe and death (which is the puniſhment of the guiltineſſe) came vpon all.

l *By Adam, who is compared with Chriſt, like to him in this, that both of them make thoſe which are theirs, partakers of that they haue into: but they are vnlike in this, that Adam deriueth ſinne into them that are his, euen of nature, and that to death: but Chriſt maketh them that are his, partakers of his righteouſneſſe by grace, and that vnto life.*

m *By ſinne is meant that diſeaſe which is ours by inheritance, and men commonly call it originall ſinne: for ſo he vſeth to call that ſinne in the ſingular number, whereas, if he ſpeake of the fruits of it, he vſeth the plurall number, calling them ſinnes.*

n *That is, in Adam.*

11 That this is ſo, that both guiltineſſe and death beganne not after the giuing and tranſgreſſing of Moſes Lawe, it appeareth manifeſtly by that, that men died before that Law was giuen: for in that they died, ſinne, which is the cauſe of death, was then: and in ſuch ſort, that it was alſo imputeth: wherevpon it followeth that there was then ſome Lawe, the breach whereof was the cauſe of death.

o *Euen from Adam to Moſes.*

p *Where there is no Lawe made, no man is puniſhed as faultie and guiltie.*

12 But that this Lawe was not that vniuerſall Lawe, and that death did not proceed from any actuall ſinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer knowe nor tranſgreſſe that naturall Lawe, are notwithſtanding dead as well as Adam.

q *Our infants.*

r *Not after that ſort as they ſinne that are of moe yeeres, following their luſts: but yet the whole poſteritie was corrupt in Adam, when as hee wittingly and willingly ſinned.*

13 Now the firſt Adam anſwereth the latter, who is Chriſt, as it is afterward declared.

14 Adam and Chriſt are compared together in this reſpect, that both of them do giue and yeeld to theirs, that which is their owne: but herein firſt they differ, that Adam by nature hath ſpred his fault to the deſtruction of many, but Chriſts obedience hath by grace ouerflowed many.

ſ *That is, Adam.*

15 An other inequalitie conſiſteth in this, that by Adams one offence men are made guilty, but the righteouſneſſe of Chriſt imputed vnto vs freely, doth not onely abſolue vs from that one fault, but from all other.

t To the ſentence of abſolution, whereby we are quit, and pronounced righteous.

16 The third difference is, that the righteouſneſſe of Chriſt being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his poſteritie to death.

u *Be partakers of true and euerlaſting life.*

17 Therefore to be ſhort, as by one mans offence, the guiltines came on all men, to make them ſubiect to death: ſo on the contrary ſide, the righteouſneſſe of Chriſt, which by Gods mercie is imputed to all beleeuers, iuſtifieth them, that they may become partakers of euerlaſting life.

x Not onely becauſe our ſinnes are forgiuen vs, but alſo becauſe the righteouſneſſe of Chriſt is imputed vnto vs.

18 The ground of this whole compariſon is this, that theſe two men are ſet as two ſtocks or rootes, ſo that out of the one, ſinne by nature, out of the other, righteouſneſſe by grace doeth ſpring foorth vpon others.

y So then, ſinne entred not into vs onely by following the ſteppes of our forefather, but we take corruption of him by inheritance.

z This word, Many, is ſet againſt this word, A few.

19 A preuenting of an obiection: why then did the Law of Moſes enter therevpon? that men might be ſo much the more guiltie, and the benefit of God in Chriſt Ieſus be ſo much the more glorious.

a Beſide that diſeaſe which all men were infected withall by being defiled with one mans ſinne, the Law entred.

b Grace was powred ſo plentifully from heauen, that it did not onely counteruaile ſinne, but aboue meaſure paſſed it.

CHAP. VI.

1 *He commeth to ſanctification, without which, that no man putteth on Chriſtes righteouſneſſe, he prooueth* 4 *by an argument taken of Baptiſme,* 12 *and therevpon exhorteth to holineſſe of life,* 16 *briefly making mention of the Law tranſgreſſed.*

What [1] ſhall we ſay then? Shall we continue ſtill in [a] ſinne, that grace may abound? God forbid.

2 [2] How ſhall we, that are [b] dead to ſinne, liue yet therein?

3 [3] Know ye not, that ✤ all wee which haue bene baptized into [c] Ieſus Chriſt, haue bene baptized into his death?

4 ✤ We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead [d] to the glory of the Father, ſo [e] we alſo ſhould ∵ walke in newneſſe of life.

5 [4] ✽ For if wee be planted with him to the

1 He paſſeth now to another benefit of Chriſt, which is called ſanctification or regeneration.

a In that corruption: for though the guiltineſſe of ſinne be not imputed to vs, yet the corruption remaineth ſtill in vs: the which Sanctification that followeth Iuſtification killeth by litle and litle.

2 The benefit of Iuſtification and Sanctification, are alwayes ioyned together inſeparably, and both of them proceed from Chriſt, by the grace of God: Now ſanctification is the aboliſhing of ſinne, that is, of our naturall corruption, into whoſe place ſucceedeth the cleanneſſe and pureneſſe of nature reformed.

b They are ſayd of Paul to be dead to ſinne, which are in ſuch ſort made partakers of the vertue of Chriſt, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits and on the other ſide, they are ſayd to liue to ſinne, which are in the fleſh, that is, whom the ſpirit of God hath not deliuered from the ſlauerie of the corruption of nature.

3 There are three parts of this Sanctification, to wit, the dead of the olde man or ſinne, his buriall, and the reſurrection of the new man, deſcending into vs from the vertue of the death, buriall, and reſurrection of Chriſt, of which benefit our baptiſme is the ſigne and pledge.

✤ Gal. 3, 27.

c To the end that growing vp in one with him, we ſhould receiue his ſtrength, o quench ſinne in vs, and to make vs new men.

✤ Coloſſ. 2, 12.

d That Chriſt himſelfe being diſcarged of his infirmitie and weakeneſſe, might liue in glory with God for euer.

e And wee which are his members riſe for this ende, that being made partakers of the ſelfe ſame vertue, we ſhould begin to leade a new life, as though we were already in heauen.

∵ Epheſ. 4, 23. coloſſ. 3, 3. hebr. 12, 1. 1. pet. 2, 1.

4 The death of ſinne and the life of righteouſneſſe, or our ingraffing into Chriſt, and growing vp into one with him, cannot be ſeparated by any meanes, neither in death nor life, whereby it followeth, that no man is ſanctified, which liued ſtill to ſinne: and therefore is no man made partaker of Chriſt by faith, which repenteth not, and turneth not from his wickedneſſe: for as he ſayd before, the Law is not ſubuerted, but eſtabliſhed by faith.

✽ 1. Cor. 6, 14. 2. tim. 2, 11.

[f] ſimilitude of his death, euen ſo ſhall we [g] be *to the ſimilitude* of his reſurrection,

6 Knowing this, that our [h] old man is crucified with [i] him, that the body of [k] ſin might be deſtroyed, that henceforth we ſhould not [l] ſerue ſinne,

7 [5] For he that is dead, is freed from ſinne.

8 Wherefore, if wee be dead with Chriſt, wee beleeue that we ſhall liue alſo with him,

9 Knowing that Chriſt being raiſed from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died [m] once to ſinne: but in that he liueth, he liueth to [n] God.

11 Likewiſe thinke ye alſo, that ye are dead to ſin, but are aliue to God in Ieſus Chriſt our Lord.

12 [6] Let not ſinne [o] reigne therefore in your mortal body, yͭ ye ſhould obey it in the luſts therof:

13 Neither [p] giue ye your [q] members, *as* [r] weapons of vnrighteouſnes vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteouſnes vnto God.

14 [7] For ſinne ſhall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 [8] What then? ſhall we ſinne, becauſe we are not vnder the Law, but vnder grace? God forbid.

16 ✣ Knowe yee not, that to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe?

17 [9] But God *be* thanked, that ye haue bene the ſeruants of ſinne, but ye haue obeyed from the heart vnto the [ſ] forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from ſinne, yee are made the ſeruants of righteouſneſſe.

19 I ſpeake after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruants to vncleannes and to iniquitie, to *commit* iniquitie, ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe.

20 For when ye were the ſeruants of ſinne, yee were [t] freed from righteouſneſſe.

21 [10] What fruite had ye then in thoſe things, whereof ye are now aſhamed? For the [u] ende of thoſe things *is* death.

22 But now being freed from ſinne, and made ſeruants vnto God, ye haue your fruit in holineſſe, and the end, euerlaſting life.

23 [11] For the wages of ſinne is death: but the gift of God *is* eternall life, through Ieſus Chriſt our Lord.

[f] In ſo much as by the meanes of the ſtrength which commeth from him to vs, we ſo die to ſinne as he is dead.

[g] For we become euery day more perfit then other: for we ſhall neuer be perfectly ſanctified, as long as we liue here.

[h] All our whole nature, as we are conceiued and borne into this world with ſinne, which is called olde, partly by comparing that old Adam with Chriſt, and partly alſo in reſpect of the deformation of our corrupt nature, which we change with a new.

[i] Our corrupt nature is attributed to Chriſt, not in deede, but by imputation.

[k] That naughtines which ſticketh faſt in vs.

[l] The end of ſanctification which we ſhoote at, and ſhall at length come to, to wit when God ſhall be all in all.

[5] He prooueth it by the effects of death, vſing a compariſon of Chriſt the head with his members.

[m] Once for all.

[n] With God.

[6] An exhortation to contend and ſtriue with corruption and all the effects thereof.

[o] By reigning, Saint Paul meaneth that chiefetie and high rule, which no man ſtriueth againſt, and if any do, yet it is in vaine.

[p] To ſinne, as to a Lord or tyrant.

[q] Your mind and all the powers of it.

[r] As inſtruments to commit wickedneſſe withall.

[7] Hee granteth that ſinne is not yet ſo dead in vs that it is vtterly extinct: but he promiſed victory to them that contend manfully, becauſe we haue the grace of God giuen vs which worketh ſo, that the Lawe is not now in vs the power and inſtrument of ſinne. [8] To be vnder the law and vnder ſinne, ſignifie all one, in reſpect of them which are not ſanctified, as on the contrary ſide, to be vnder grace and righteouſneſſe, agree to them that are regenerate. Nowe theſe are contraries, ſo that one cannot agree with the other: Therefore let righteouſnes expel ſinne. ✣ Iohn. 1, 34. 2. pet. 2, 19. [9] By nature we are ſlaues to ſinne, and free from righteouſnes, but by the grace of God we are made ſeruants to righteouſneſſe, and therefore free from ſinne. [ſ] This kinde of ſpeech hath a force in it: for hee meaneth thereby that the doctrine of the Goſpel is like vnto a certaine mould which wee are caſt into to be framed and faſhioned like vnto it. [t] Righteouſneſſe had no rule ouer you. [10] An exhortation to the ſtudie of righteouſnes and hatred of ſinne, the contrary endes of both, being ſet downe before vs. [u] The reward or paiment. [11] Death is the puniſhment due to ſinne, but we are ſanctified freely, vnto life euerlaſting.

CHAP. VII.

1 He declareth what it is, to be no more vnder the Law, 2 by an example taken of the Lawe of marriage, 7. 12 And leſt the Lawe ſhould ſeeme faultie, 14 hee prooueth, that our ſinne is the cauſe, 15 that the ſame is an occaſion of death, 17 which was giuen vs vnto life. 21 He ſetteth out the battell betweene the fleſh and the ſpirit.

KNow [1] ye not, brethren, (for I ſpeake to them that know the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 ✣ For the woman which is in ſubiection to a man, is bound by the Law to the man, while hee liueth: but if the man be dead, ſhee is deliuered from the Law of the man.

3 So then, if while the man liueth, ſhee taketh another man, ſhee ſhalbe [a] called an ✣ adultereſſe: but if the man be dead, ſhee is free from the Lawe, ſo that ſhe is not an adultereſſe, though ſhee take another man.

4 [2] So ye, my brethren, are dead alſo to the Law by the [b] body of Chriſt, that ye ſhould be vnto an other, *euen* vnto him yͭ is raiſed vp from the dead, that we ſhould bring forth [c] fruit vnto [d] God.

5 [3] For when we [e] were in the fleſh, the [f] affections of ſins, which were by the [g] law, had [h] force in our members, to bring forth fruit vnto death,

6 But now we are deliuered from the Law, he [i] being dead [k] in whom we were [l] holden, that we ſhould ſerue in [m] newneſſe of Spirit, and not in the oldneſſe of the [n] letter.

7 [4] What ſhall we ſay then? *Is* the Law ſinne? God forbid. Nay, I knew not ſinne, but by the Law: for I had not knowen [o] luſt, except the Law had ſayd, ✣ Thou ſhalt not luſt.

8 But ſinne tooke an occaſion by the commandement, and wrought in me all maner of concupiſcence: for without the Law ſinne *is* [p] dead.

9 [5] For I once was aliue, without the [q] lawe: but when the commandement [r] came, ſinne reuiued,

10 But I [ſ] died: and the ſame commandement which was *ordeined* vnto life, was found *to be* vnto me vnto death.

11 For ſinne tooke occaſion by the commandement, and deceiued me, and thereby ſlew *me*.

12 [6] Wherefore the Lawe *is* * holy, and that [t] commandement *is* holy, and iuſt, and good.

[1] By propounding the ſimilitude of a marriage, he compareth the ſtate of man both before and after regeneration together. The law of matrimony, ſaith he, is this. that ſo long as the huſband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe.

✣ 1. Cor. 7, 32.

[a] That is, ſhee ſhall be an adultereſſe, by the conſent & iudgment of all men.

✣ Matth. 5, 32.

[2] An application of the ſimilitude thus. So, ſaith he, doeth it fare with vs: for now we are ioyned to the ſpirit, as it were to the ſecond husband, by whom we muſt bring foorth new children: we are dead in reſpect of the firſt husband, but in reſpect of the latter we are as it were raiſed from the dead.

[b] That is, in the body of Chriſt, to giue vs to vnderſtand how ſtraight and nere that fellowſhip is betwixt Chriſt and his members.

[c] He calleth the children which the wife hath by her husband, fruit.

[d] Which are acceptable to God.

[3] A declaration of the former ſaying: for the concupiſcences (ſaith hee) which the law ſtirred vp in vs, were in vs as it were an husband, of whom we brought forth very deadly and curſed children. But now ſince that husband is dead, and ſo conſequently being deliuered from the force of that killing law, we haue paſſed into the gouernance of the ſpirit, ſo that we bring forth now, not thoſe rotten and dead, but liuely children. [e] When we were in the ſtate of the firſt mariage, which he calleth in the next verſe following the oldnes of the letter. [f] The motions that egged vs to ſinne, which ſhew their force euen in our minds. [g] He ſaith not, of the law, but by the law, becauſe they ſpring of ſin which dwelleth within vs, and take occaſion to worke thus in vs, by reaſon of the reſtraint that the law maketh, not that the fault is in the law, but in our ſelues. [h] Wrought their ſtrength. [i] As if he ſaid, The bond which bound vs, is dead, and vaniſhed away, inſomuch, that ſinne which held vs, hath not now wherewith to hold vs. [k] For this husband is within vs [l] Satan is an vniuſt poſſeſſor, for he brought vs in bondage of ſinne and himſelfe deceitfully: and yet notwithſtanding ſo long as we are ſinners, we ſinne willingly. [m] As becommeth them, which after the death of their old husband are ioyned to the ſpirit: as whom the ſpirit of God hath made new men. [n] By the letter he meaneth the law, in reſpect of that olde condition: for before that our will be framed by the holy Ghoſt, the law ſpeaketh but to deafe men, and therfore it is dumbe and dead to vs, as touching the fulfilling of it. [4] An obiection: what then? are the law and ſinne all one, and do they agree together? nay, ſaith he: Sinne is reproued and condemned by the law. But becauſe ſinne cannot abide to be reprooued, and was not in a maner felt vntill it was prouoked and ſtirred vp by the law, it taketh occaſion thereby to be more outragious, and yet by no fault of the law. [o] By the word, Luſt, in this place he meaneth not euill luſts themſelues, but the fountaine from whence they ſpring: for the very heathen philoſophers themſelues condemned wicked luſts, though ſomewhat darkly, but as for this fountaine of them, they could not ſo much as ſuſpect it, and yet it is the very ſeat of that naturall and vncleane ſpot and filth. ✣ Exo. 20, 17. deut. 5, 21. [p] Though ſinne be in vs, yet it is not knowen for ſinne, neither doth it ſo rage, as it rageth after that the law is knowen. [5] He ſetteth himſelfe before vs for an example, in whom all men may beholde, firſt what they are of nature before they earneſtly thinke vpon the law of God: to wit, blockiſh, and heady to ſinne and wickednes, without all true ſenſe and feeling of ſinne, then what maner of perſons they become, when their conſcience is reprooued by the teſtimonie of the law, to wit, ſtubburne, and more enflamed with the deſire of ſinne, then euer they were before. [q] When I knew not the law, then me thought I liued in deed: for my conſcience neuer troubled mee, becauſe it knew not my diſeaſe. [r] When I began to vnderſtand the commandement. [ſ] In ſinne, or by ſinne. [6] The concluſion: That the lawe of it ſelfe is holy, but all the fault is in vs which abuſe the law. * 1. Tim. 1, 8. [t] *Touching not coueting.*

13 [7] Was that then which is good, [u] made death vnto mee? God forbid: but ſinne, that it might [x] appeare ſinne, wrought death in me by that which is good, that ſinne might be [y] out of meaſure ſinfull by the commandement.

14 [8] For wee know that the Law is ſpirituall, but I am carnall, ſold vnder ſinne.

15 [9] For I [10] allow not that which I do: for what I [11] would, that do I not: but what I hate, yͤ doe I.

16 If I doe then that which I would not, I conſent to the Law, that *it is* good.

17 Now then, it is no more I, that doe it, but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent wͭ me: but I find [a] no means to performe yͭ which is good,

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.

21 [13] I finde then that when I would do good, I am thus yoked, that euill is preſent with me.

22 For I delight in the Law of God, concerning the [b] inner man.

23 But I ſee another Lawe in my members, rebelling againſt the law of my [c] minde, and leading mee captiue vnto the law of ſinne, which is in my members.

24 [14] O [d] wretched man that I am, who ſhall deliuer me from the body of this death!

25 I [e] thanke God through Ieſus Chriſt our Lord. Then I [f] my ſelfe in my minde ſerue the Law of God, but in my fleſh, the law of ſinne.

7 The propoſition: That the Law is not the cauſe of death, but our corrupt nature, being therewith not onely diſcouered, but alſo ſtirred vp, and tooke occaſion thereby to rebell, as which, the more that things are forbidden it, the more it deſireth them, and from hence commeth guiltineſſe, and occaſion of death.

u Beareth it the blame of my death?

x That ſinne might ſhew it ſelfe to be ſinne, and bewray it ſelfe to be that, which is in deed.

y As euill as it could, ſhewing all the venime it could.

8 The cauſe of this matter, is this: Becauſe that the Law requireth a heauenly pureneſ, but men, ſuch as they be borne, are bondſlaues of corruption, which they willingly ſerue.

9 He ſetteth himſelfe, being regenerate, before vs, for an example, in whom may eaſily appeare the ſtrife of the Spirit and the fleſh, and therefore of the Law of God, and our wickednes. For ſince that the Law in a man not regenerate bringeth fourth death onely, therefore in him it may eaſily be accuſed: but ſeeing that in a man which is regenerate, it bringeth foorth good fruit, it doth better appeare that euill actions proceede not from the Law, but from ſinne, that is, from our corrupt nature: And therefore the Apoſtle teacheth alſo, what the true vſe of the Law is, in reproouing ſinne in the regenerate, vnto the end of the chapter, as a litle before (to wit, from the ſeuenth verſe vnto this fifteenth) he declared the vſe of it in them which are not regenerate. 10 The deedes of my life, ſaith he, anſwere not, nay they are contrary to my will: Therefore by the conſent of my will with the Law, and repugnancie with the deedes of my life, it appeareth euidently, that the Law and a right ruled will do perſwade one thing, but corruption which hath her ſeate alſo in the regenerate, another thing. 11 It is to be noted, that one ſelfe ſame man is ſaid to will and not to will, in diuers reſpects: to wit, he is ſaid to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was borne. But becauſe the part which is regenerate, at length becommeth conquerour, therefore Paul ſuſtening the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly, were ſomething without a man: although afterwarde hee granteth that this euill is in his fleſh, or in his members. *z That naturall corruption, which cleaueth faſt euen to them that are regenerate, and not cleane conquered.* 12 This vice, or ſinne, or law of ſinne, doeth wholy poſſeſſe thoſe men which are not regenerate, and hindreth them or holdeth them backe that are regenerate. *a This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any ſtrife there.* 13 The concluſion: As the Law of God exhorteth to goodneſſe, ſo doeth the Lawe of ſinne (that is, the corruption wherein wee are borne) force vs to wickedneſſe: but the Spirit, that is, our minde, in that that it is regenerate, conſenteth with the Lawe of God: but the fleſh, that is, the whole naturall man, is bondſlaue to the Law of ſinne. Therefore to be ſhort, wickedneſſe and death are not of the Law, but of ſinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate, it ſtriueth againſt the Spirit or lawe of the minde, ſo that they cannot either liue ſo well as they would, or be ſo voyde of ſinne as they would. *b The inner man, and the new man are all one, and are anſwerable and ſet as contrary to the olde man: neither doeth this word, Inner man, ſignifie mans minde and reaſon, and the olde man, the powers that are vnder them, as the Philoſophers imagine, but by the outward man is meant whatſoeuer is either without or within a man, from toppe to toe, ſo long as that man is not borne a new by the grace of God.* *c The law of the minde in this place, is not to be vnderſtood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God.* 14 It is a miſerable thing to be yet in part ſubiect to ſinne, which of it owne nature maketh vs guiltie of death: but wee muſt cry to the Lord, who will by death it ſelfe at length make vs conquerrours as wee are allready conquerours in Chriſt. *d Wearied with miſerable and continuall conflict.* *e Hee recouereth himſelfe, and ſheweth vs that he reſteth onely in Chriſt.* *f This is the true perfection of them that are borne anew, to confeſſe that they are imperfite.*

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Chriſt through his Spirit, 3 howſoeuer they be as yet burdened with ſinnes: 9 For they liue through that Spirit, 24 Whoſe teſtimonie, 15 driueth away all feare, 28 and relieueth our preſent miſeries.

NOw [1] then there *is* no condemnation to them that are in Chriſt Ieſus, which [a] walke not after the [a] fleſh, but after the Spirit.

2 [3] For the [b] Law of the Spirit of [c] life *vvhich is* in [d] Chriſt Ieſus, hath [e] freed me from the Law of ſinne and of death.

3 [4] For (that that was [f] impoſſible to the Law, in as much as it was weake, becauſe of the [g] fleſh) God ſending his owne Sonne, in the ſimilitude of [h] ſinful fleſh, and for [i] ſinne, [k] condemned ſin in the fleſh,

4 That that [l] righteouſnes of the Lawe might be fulfilled [5] in vs, which walke not after the fleſh, but after the Spirit.

5 [6] For they that are after the [m] fleſh, ſauour the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wiſedome of the fleſh *is* death: but the wiſedome of the Spirit *is* life and peace,

7 [8] Becauſe the wiſedome of the fleſh *is* enimitie againſt God: [9] for it is not ſubiect to the Law of God, neither in deed can be.

8 [10] So then they that are in the fleſh, cannot pleaſe God.

9 [11] Now ye are not in the fleſh, but in the ſpirit, becauſe yͤ ſpirit of God dwelleth in you: but if any man hath not yͤ Spirit of Chriſt, the ſame is not his.

1 A concluſion of all the former diſputation from verſ. 16. of chap. 1. euen to this place: Seeing that we being iuſtified by faith in Chriſt, do obtaine remiſſion of ſins and imputation of righteouſnes, & are alſo ſanctified, it foloweth hereof, that they that are graffed into Chriſt by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of ſanctification, which is begun in vs, doe not ingraft vs into Chriſt, but doe declare that wee are graffed into him.

a Follow not the fleſh for their guide: for he is not ſayd to liue after the fleſh, that hath the holy Ghoſt for his guide, though ſometimes he ſtep away.

3 A preuenting of an obiection: ſeeing that the vertue of the ſpirit which is in vs, is ſo weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? becauſe ſaith he, that vertue of the quickning ſpirit which is ſo weake in vs, is moſt perfit and moſt mighty in Chriſt, and being imputed vnto vs which beleeue, cauſeth vs to be ſo accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul diſputed of remiſſion of ſins, and imputation of fulfilling the Law, and alſo of ſanctification which is begun in vs: but now he ſpeaketh of the perfit imputation of Chriſts manhood, which part was neceſſarily required to the full appeaſing of our conſciences: for our ſinnes are defaced by the blood of Chriſt, and the guiltines of our corruption is couered with the imputation of Chriſts obedience: and the corruption it ſelfe (which the Apoſtle calleth ſinfull ſinne) is healed in vs by litle and litle, by the gift of ſanctification, but yet it lacketh beſides that another remedy, to wit, the perfect ſanctification of Chriſtes owne fleſh, which alſo is to vs imputed. *b The power and authority of the ſpirit, againſt which is ſet the tyranny of ſin.* *c Which mortifieth the olde man, and quickneth the newman.* *d To wit, abſolutely and perfitely.* *e For Chriſts ſanctification being imputed vnto vs, perſiteth our ſanctificaton which is begun in vs.* 4 He vſeth no argument here, but expoundeth the myſtery of ſanctification, which is imputed unto vs: for becauſe, that the vertue of the law was not ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfit: and for that it rather kindled the diſeaſe of ſin, then did put it out and extinguiſh it, therefore God cloathed his Son with fleſh like vnto our ſinfull fleſh, wherein he vtterly aboliſhed our corruption, that being accounted thorowly pure and without fault in him apprehended and layd hold on by faith, we might be found to haue fully that ſingular perfection which the Law requireth, and therefore that there might be no condemnation in vs. f Which is not proper to the Law, but commeth by our fault. g In man not borne anew, whoſe diſeaſe the law could not heale it. h Of mans nature which was corrupt through ſin, vntill he ſanctified it. i To aboliſh ſin in our fleſh. k Shewed that ſin hath no right in vs. l The very ſubſtance of the law of God might be fulfilled, or that ſame which the law requireth, that wee may be found iuſt before God: for if with our iuſtification there be ioyned that ſanctification which is imputed to vs, we are iuſt, according to that perfect forme which the Lord requireth. 5 He returneth to that which he ſaid, that the ſanctification which is begun in vs, is a ſure teſtimony of our ingraffing into Chriſt: which is a moſt plentifull fruit of a godly & honeſt life. 6 A reaſon, why to walke after the fleſh, agreeth not to them which are grafted in Chriſt, but to walke after the ſpirit agreeth and is meet for them: becauſe, ſaith he, that they which are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit. m They that liue as the fleſh leadeth them. 7 He proueth the conſequent: becauſe that whatſoeuer the fleſh ſauoureth, that ingendreth death: and whatſoeuer the ſpirit ſauoureth, that tendeth to ioy and life euerlaſting. 8 A reaſon and proofe, why the wiſedome of the fleſh is death: becauſe, ſaith he, it is the enemy of God. 9 A reaſon why the wiſedome of the fleſh is enemy to God: becauſe it neither will neither can be ſubiect to him. And by fleſh he meaneth a man not regenerate. 10 The concluſion: therefore they that walke after the fleſh, cannot pleaſe God: whereby it followeth, that they are not ingraffed into Chriſt.

11 He commeth to the others, to wit, to them which walke after the ſpirit, of whom we haue to vnderſtand contrary things to the former: and firſt of all he defineth what it is to be in the ſpirit, or to be ſanctified; to wit, to haue the ſpirit of God dwelling in vs; then he declareth, that ſanctification is ſo ioyned and knit to our graffing in Chriſt, that it can by no meanes be ſeparated.

10 12

10 [12] And if Chriſt be in you, the [n] body is dead, becauſe of ſinne: but the Spirit *is* life for righteouſneſſe ſake.

11 [13] But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, wee are debters not to the fleſh, to liue after the fleſh:

13 [15] For if ye liue after the fleſh, yee ſhall die: but if ye mortifie the deedes of the body by the Spirit, ye ſhall liue.

14 [16] For as many as are led by the Spirit of God, they are the ſonnes of God.

15 [17] For yee haue not receiued the [p] Spirit of bondage, to [q] feare againe: but ye haue receiued yͤ Spirit of [r] adoption, whereby we cry, Abba, Father.

16 The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.

17 [18] If *vve be* children, *vve are* alſo [ſ] heires, euen the heires of God, and heires annexed with Chriſt: [19] if ſo be that wee ſuffer with him, that we may alſo be glorified with him.

18 [20] For I [t] count that the afflictions of this preſent time *are* not worthy of the glory, which ſhall be ſhewed vnto vs.

19 [21] For the feruent deſire of the [u] creature waiteth when the ſonnes of God ſhall be reuealed,

20 Becauſe the creature is ſubiect to [x] vanitie, not of it [y] owne will, but by reaſon [z] of him, which hath ſubdued it vnder [a] hope,

21 Becauſe the creature alſo ſhall be deliuered from the [b] bondage of corruption into the glorious libertie of the ſonnes of God.

22 For wee know that euery creature groneth with vs alſo, and [c] trauaileth in paine together vnto this preſent.

23 [22] And not onely *the creature*, but we alſo which haue the firſt fruites of the Spirit, euen wee doe ſigh in our [d] ſelues, waiting for the adoption, *euen* ✤ [e] the redemption of our body.

24 [23] For wee are ſaued by hope: but [f] hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, wee doe with patience abide for it.

26 [24] Likewiſe the Spirit alſo [g] helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it ſelfe maketh [h] requeſt for vs with ſighs, which cannot be expreſſed.

27 But hee that ſearcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh requeſt for yͤ Saints, [k] according to *the vvill of* God.

28 [25] Alſo we know that [l] all things worke together for the beſt vnto them that loue God, euen to them that are called of *his* [m] purpoſe.

29 For thoſe which hee knew before, he alſo predeſtinate to bee made like to the image of his Sonne, that hee might be the firſt borne among many brethren.

30 Moreouer, whom he [n] predeſtinate, them alſo he called, & whom hee called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.

31 [26] What ſhall we then ſay to theſe things? If God be on our ſide, who *can be* againſt vs?

32 Who ſpared not his owne Sonne, but gaue him for vs all *to death*, how ſhall he not with him [o] giue vs all things alſo?

33 [27] Who ſhall lay any thing to the charge of Gods choſen? *it is* [p] God that iuſtifieth.

34 Who ſhall condemne? *it is* Chriſt which is dead: yea, or rather, which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.

35 Who ſhall ſeparate vs from the loue of [q] Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?

36 As it is written, § For thy ſake are we killed al day long: we are coũted as ſheep for yͤ ſlaughter:

37 [r] Neuertheleſſe, in all theſe things wee are more then conquerers through him that loued vs.

38 For I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

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[12] Hee confirmeth the faithfull againſt the relikes of fleſh and ſinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lumpe) which is not yet purged from the earthly filthines in death: but therewithall willing them to doubt nothing of the happy ſucceſſe of their combate, becauſe that euen the litle ſparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſſe, is the ſeede of life.

[n] The fleſh, or all that which as yet ſticketh faſt in the clefts of ſinne, and death.

[13] A confirmation of the former ſentence: You haue the ſelfe ſame Spirit, which Chriſt hath: Therefore at length it ſhall die the ſame in you, that it did in Chriſt, to wit, when all infirmities being vtterly layd aſide, and death ouercome, it ſhall cloath you with heauenly glory.

[o] By the vertue and power of it, which ſhewed the ſame might firſt in our head, and dayly worketh in his members.

[14] An exhortation to oppreſſe the fleſh dayly more and more by the vertue of the Spirit of regeneration, becauſe (ſaith he) you are detters vnto God, for ſo much as you haue receiued ſo many benefits of him.

[15] Another reaſon of the profit that enſueth: for ſuch as ſtriue and fight valiantly, ſhall haue euerlaſting life.

[16] A confirmation of this reaſon: they be the children of God, which are gouerned by his Spirit, therefore ſhall they haue life euerlaſting.

[17] He declareth and expoundeth by the way, in theſe two verſes, by what right this name, to be called the children of God, is giuen to the beleeuers: becauſe ſaith hee, they haue receiued the grace of the Goſpel, wherein God ſheweth himſelfe, not (as before in the publiſhing of the Law) terrible and fearefull, but a moſt benigne and louing father in Chriſt, ſo that with great boldnes we call him Father, that holy Ghoſt ſealing this adoption in our hearts by faith.

[p] *By the Spirit is ment the holy Ghoſt, whom we are ſaid to receiue, when he worketh in our minds.*

[q] *Which feare is ſtirred vp in our minds, by the preaching of the Law.*

[r] *Which ſealeth our adoption in our minds, and therefore openeth our mouthes.*

[18] A proofe of the conſequent of the confirmation: becauſe that he which is the Sonne of God, doth enioy God with Chriſt.

[ſ] *Partakers of our fathers goods, and that freely, becauſe we are children by adoption.*

[19] Now Paul teacheth by what way the ſonnes of God doe come to that felicitie, to wit, by the croſſe, as Chriſt himſelfe did: and therewithall openeth vnto them fountaines of comfort: as firſt, that we haue Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellowes in that euerlaſting glory.

[20] Thirdly that this glory which we looke for, doth a thouſand parts ſurmount the miſery of our afflictions.

[t] *All being well conſidered, I gather.*

[21] Fourthly, he plainely teacheth vs that wee ſhall certainely be renued from that confuſion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the ſinne of man, for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.

[u] *All this world.*

[x] *Is ſubiect to a vaniſhing and flitting ſtate.*

[y] *Not by their naturall inclination.*

[z] *That they ſhould obey the Creatours commandement, whom it pleaſed to ſhew by their fickle eſtate, how greatly he was diſpleaſed with man.*

[a] *God would not make the world ſubiect to euerlaſting curſe, for the ſinne of man, but gaue it hope that it ſhould be reſtored.*

[b] *From the corruption which they are now ſubiect to, they ſhall be deliuered and changed into that bleſſed ſtate of incorruption, which ſhall be reuealed when the ſonnes of God ſhall be aduanced to glory.*

[c] *By this word is meant, not onely exceeding ſorow, but alſo the fruit that followeth of it.*

[22] Fiftely, if the reſt of the world looke for a reſtoring, groning as it were for it, and that not in vaine, let it not grieue vs alſo to ſigh, yea, let vs be more certainely perſwaded of our redemption to come, foraſmuch as we haue the firſt fruits of the Spirit.

[d] *Euen from the bottome of our heartes.*

✤ *Luke 21,28.*

[e] *That laſt reſtoring, which ſhall be the accompliſhment of our adoption.*

[23] Sixtly, hope is neceſſarily ioyned with faith: ſeeing then that we beleeue thoſe things, which we are not yet in poſſeſſion of, and hope reſpected not the thing that is preſent, we muſt therefore hope and patiently wait for that which we beleeue ſhall come to paſſe.

[f] *This is ſpoken by the figure Metonymie: Hope, for that which is hoped for.*

[24] Seuenthly, There is no cauſe why we ſhould faint vnder the burden of afflictions, ſeeing that prayers miniſter vnto vs a moſt ſure helpe, which cannot be fruſtrate, ſeeing they proceed from the ſpirit of God, which dwelleth in vs.

[g] *Beareth our burden, as it were that we faint not vnder it.*

[h] *Prouoketh vs to prayers, and telleth vs as it were within, what we ſhall ſay, and how we ſhall grone.*

[i] *What ſobs and ſighs proceed from the inſtinct of his Spirit.*

[k] *Becauſe he teacheth the godly to pray according to Gods will.*

[25] Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit, who as he choſe vs from the beginning, ſo hath hee predeſtinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iuſtified, to glory, by the croſſe.

[l] *Not onely afflictions, but whatſoeuer els.*

[m] *He calleth that, Purpoſe, which God hath from euerlaſting appointed with himſelfe according to his good will and pleaſure.*

[n] *He vſeth the time paſt, for the time preſent, as the Hebrewe vſe, who ſometime ſet downe the thing that is to come, by the time that is paſt, to ſignifie the certeinty of it: and he hath alſo a regard to Gods continuall working.*

[26] Ninthly, wee haue no cauſe to feare that the Lord will not giue vs whatſoeuer is profitable for vs, ſeeing that hee hath not ſpared his owne Sonne to ſaue vs.

[o] *Giue vs freely.*

[27] A moſt glorious and comfortable concluſion of the whole ſecond part of this Epiſtle, that is, of the treatiſe of iuſtification. There are no accuſers that wee haue neede to be afraid of before God, ſeeing that God himſelfe abſolueth vs as iuſt: and therefore much leſſe neede wee to feare damnation, ſeeing that we reſt vpon the death and reſurrection, the almightie power and defence of Ieſus Chriſt. Therefore what can there be ſo weightie in this life, or of ſo great force and power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Chriſt: Surely nothing. Seeing that it is in it ſelfe moſt conſtant and ſure, and alſo in vs being confirmed by ſtedfaſt faith.

[p] *Who pronounceth vs, not onely guiltleſſe, but alſo perfitly iuſt in his Sonne.*

[q] *Wherewith Chriſt loueth vs.*

§ *Pſal. 44,22.*

[r] *We are not onely not ouercome with ſo great and many miſeries and calamities, but alſo more then conquerours in all of them.*

CHAP. IX.

1 *He anſwereth an obiection, that might be brought on the Iewes behalfe,* 7 *and telleth of two ſorts of Abrahams children,* 15 *and that God worketh all things in this matter according to*

his will, 20 *euen as the potter doth.* 24, 30 *He proueth aſwell the calling of the Gentiles,* 31 *as alſo the reiecting of the Iewes,* 25, 27 *by the teſtimonie of the Prophets.*

I Say [1] the trueth in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt.

2 That I haue great heauineſſe, and continuall ſorow in mine heart.

3 For I would wiſh my ſelfe to be [a] ſeparate from Chriſt, for my brethren that are my kinſemen according to the [b] fleſh,

4 Which are the Iſraelites, to whom *perteineth* the adoption, and the [c] glory, and the ✠ [d] Couenants, and the giuing of the [e] Law, and the [f] ſeruice *of God*, and the [g] promiſes.

5 Of whom *are* the fathers, and of whom concerning the fleſh, Chriſt *came*, who is [2] God ouer all, bleſſed for euer, Amen.

6 ✠ [3] Notwithſtanding it cannot be that the word of God ſhould take none effect: for all they are not [h] Iſrael, which are of Iſrael:

7 Neither *are they* all children, becauſe they are the ſeede of Abraham, * [4] but, In [i] Iſaac ſhall thy ſeede be called:

8 [5] That is, they which are the children of the [k] fleſh, are not the children of God: but the ✱ children of the [l] promiſe, are counted for the ſeede.

9 [6] For this is a word of promiſe, ✱ In this ſame time will I come, and Sara ſhall haue a ſonne.

10 [7] Neither *he* onely *felt this*, but alſo * Rebecca, when ſhee had conceiued by one, *euen* by our father Iſaac.

11 For yet *the children* were borne, and when they had neither done good nor euill (that the [m] purpoſe of God might [8] remaine according to election, not by works, but by him that calleth.)

12 [9] It was ſaid vnto her, ✠ The Elder ſhall ſerue the yonger.

13 As it is written, ✠ I haue loued Iacob, and haue hated Eſau.

14 [10] What ſhall we ſay then? Is there [n] vnrighteouſneſſe with God? God forbid.

15 [11] For he ſaith to Moſes, ✠ I will [o] haue mercie on him, to whom I will ſhew mercy: and will haue [p] cōpaſſion on him, on whom I will haue cōpaſſion.

16 [12] So then *it is* not in him that [q] willeth, nor in him that runneth, but in God yͤ ſheweth mercy.

17 [13] For the [r] Scripture ſaith vnto Pharao, * For this ſame purpoſe haue [s] I ſtirred thee vp, that I might [14] ſhewe my power in thee, and that my Name might be declared throughout all the earth.

18 [15] Therefore hee hath mercy on whom hee [t] will, and whom hee will he hardeneth.

19 [16] Thou wilt ſay then vnto mee, Why doeth he yet complaine? for who hath reſiſted his will?

20 [17] But, O man, who art thou which pleadeſt againſt God? [18] ſhall the ✱ thing [u] formed ſay to

✠ *Malach.1,2.*

[1] The third part of the Epiſtle, euen to the twelfth Chapter, wherein Paul aſcendeth to the heigher cauſes of faith: and firſt of all becauſe he purpoſed to ſpeake much of the caſting off of the Iewes, he vſeth an inſinuation, declaring by a double or triple oathe, and by witneſſing of his great deſire towards their ſaluation, his ſingular loue towards them, and therewithall granting vnto them all their prerogatiues.

[a] *The Apoſtle loued his brethren ſo entirely, that if it haue bene poſſible, he would haue bene ready to haue redeemed the caſting away of the Iſraelites, with the loſſe of his owne ſoule for euer: for this word ſeparate, betokeneth as much in this place.*

[b] *Being brethren by fleſh, as of one nation and countrey.*

[c] *The arke of the couenant, which was a token of Gods preſence.* ✠ *Chap.2,17. ephe.2,12.* [d] *The tables of the couenant: and this is ſpoken by the figure Metonymia.* [e] *Of the iudiciall Lawe.* [f] *The ceremoniall Lawe.* [g] *Which were made to Abraham and to his poſteritie.* [2] A moſt manifeſt teſtimonie of the Godhead and diuinitie of Chriſt. ✠ Chap.2,28. [3] He entreth into the handling of predeſtination by a kind of preuenting an obiection: How may it be, that Iſrael is caſt off, but that therewithall wee muſt alſo make the couenant which God made with Abraham and his ſeede, fruſtrate and voyd? Hee anſwereth therefore, that Gods word is true, although that Iſrael be caſt off: for the election of the people of Iſrael is ſo generall and common, that notwithſtanding the ſame, God chuſeth by his ſecret counſell, ſuch as it pleaſeth him. So then this is the propoſition and ſtate of this Treatiſe: The grace of ſaluation is offered generally in ſuch ſort, that notwithſtanding it, the efficacie thereof perteineth onely to the elect. [h] *Iſrael in the firſt place, it taken for Iaakob: and in the ſecond, for the Iſraelites.* ✱ *Gen.21,12. hebr.11,18.* [4] The firſt proofe is taken from the example of Abrahams owne houſe, wherein Iſaac onely was counted the ſonne, and that by Gods ordinance: although that Iſmael alſo was borne of Abraham, and circumciſed before Iſaac. [i] *Iſaac ſhall be thy true and naturall ſonne, and therefore heire of thy bleſſing.* [5] A generall application of the former proofe or example. [k] *Which are borne of Abraham by the courſe of nature.* ✱ *Gal.4,28.* [l] *Which are borne by vertue of the promiſe.* [6] A reaſon of that application: Becauſe that Iſaac was borne by the vertue of the promiſe, and therefore hee was not choſen, nay hee was not at all, but by the free will of God: whereby it followeth that the promiſe, is the fountaine of predeſtination, and not the fleſh from which promiſe the particular election proceedeth: that is, that the elect be borne elect: and not that they be firſt borne and then afterward elected in reſpect of God who doeth predeſtinate. ✱ *Gene.18,10.* [7] Another forcible proofe, taken from the example of Eſau and Iacob, which were both borne of the ſame Iſaac, which was the ſonne of the promiſe, of one mother, and at one birth, and not at diuers as Iſmael and Iſaac were: and yet notwithſtanding, Eſau being caſt off, onely Iacob was choſen: and that before their birth, that neither any goodneſſe of Iacobs might be thought to be the cauſe of his election, neither any wickednes of Eſaus, of his caſting away. * *Gen.25,21.* [m] *Gods decree, which proceedeth of his meere good will, whereby it pleaſed him to chuſe one, and refuſe the other.* [8] Paul ſaith not, *might be made*, but *being made, might remaine*. Therefore they are deceiued which make forſeene faith the cauſe of election, and foreknowen infidelitie, the cauſe of reprobation. [9] He proueth the caſting away of Eſau by that, that hee was made ſeruant to his brother: and prooueth the chuſing of Iaacob by that that hee was made Lord of his brother, although his brother were the firſt begotten. And leaſt that any man might take this ſaying of God, and referre it to externall things, the Apoſtle ſheweth out of Malachi, who is a good interpreter of Moſes, that the ſeruitude of Eſau was ioyned with the hatred of God, and the Lordſhip of Iacob with the loue of God. ✠ *Gen.25,23.*

[10] The firſt obiection: If God doth loue or hate vpon no conſideration of worthines or vnworthines, then he vniuſt, becauſe he may loue them which are vnworthy, and hate them that are worthy. The Apoſtle deteſteth this blaſphemie, an afterward anſwereth it ſeuerally, point by point.

[n] *Mans will knoweth no other cauſes of loue or hatred, but thoſe that are in the perſons, and there vpon this obiection riſeth.*

[11] He anſwereth firſt touching them which are choſen to ſaluation in chuſing of whom, he denieth that God may ſeeme vniuſt, although he chuſe and predeſtinate to ſaluation, them that are not yet borne, without any reſpect of worthineſſe: becauſe he bringeth not the choſen to the appointed end, but by the meanes of his mercie, which is a cauſe next vnder predeſtination. Now mercy preſuppoſeth miſerie, and againe miſerie preſuppoſeth ſinne or voluntarie corruption of mankind, and corruption preſuppoſeth a pure and perfect creation. Moreouer mercy is ſhewed by her degrees: to wit, by calling, by faith, by iuſtification and ſanctification, ſo that at length we come to glorification, as the Apoſtle will ſhew afterward. Now all theſe things, orderly following the purpoſe of God, doe clearely prooue that he can by no meanes ſeeme vniuſt in louing and ſauing his. ✠ *Exod.33,19.* [o] *I will be mercifull and fauourable to whom I liſt to be fauourable.* [p] *I will haue compaſſion on whomſoeuer I liſt to haue compaſſion.* [12] The concluſion of the anſwere: Therefore God is not iniuſt in chuſing and ſauing of his free goodnes, ſuch as it pleaſeth him, as he alſo anſwered Moſes, when he prayed for all the people. [q] *By will, he meaneth the thought and endeuour of heart, and by running, good works: to neither of which he giueth the prayſe, but onely to the mercy of God.*

[13] Now hee anſwereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to deſtruction, without any reſpect of vnworthines. And firſt of all hee prooueth this to be true, by alleadging the teſtimonie of God himſelfe touching Pharao, whom he ſtirred vp to this purpoſe, that he might be glorified in his hardning and iuſt puniſhing. [r] *God ſo ſpeaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, ſo ſpeaking to Pharao, Exod.9,16.* [s] *Brought thee into this world.* [14] Secondly, he bringeth the end of Gods counſell, to ſhewe that there is no vnrighteouſnes in him. Now this chiefeſt end, is not properly and ſimply the deſtruction of the wicked, but Gods glory which appeareth in their rightfull puniſhment.

[15] A concluſion of the full anſwere to the firſt obiection: therefore ſeeing God doth not ſaue them whom hee freely choſe according to his good will and pleaſure, but by iuſtifying and ſanctifying them by his grace, his councell in ſauing them cannot ſeeme vniuſt. And againe, there is no vniuſtice in the euerlaſting counſell of God touching the deſtruction of them whom he liſteth to deſtroy, for that he hardeneth before he deſtroyeth: Therefore the third anſwere for the maintenance of Gods iuſtice is the euerlaſting counſell of reprobation, conſiſteth in this word Hardening: which notwithſtanding he concealed in the former verſe, becauſe the Hiſtory of Pharao was wel knowen. But the force of the word is great: for Hardning, which is ſet againſt Mercy, preſuppoſeth the ſame things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption preſuppoſeth a perfit ſtate of creation. Moreouer, this hardning alſo is voluntary, for God ſo hardneth being offended with corruption, that he vſeth their owne will whom he hardeneth, to the executing of that iudgement. Then follow the fruits of Hardening, to wit, vnbeliefe and ſinne, which are the true and proper cauſes of the condemnation of the reprobate. Why doeth he then appoint to deſtruction? becauſe he will: why doeth hee harden? becauſe they are corrupt: why doeth he condemne? becauſe they are ſinners. Where is then vnrighteouſneſſe? Nay, if hee ſhould deſtroy all after this ſame ſort, to whom ſhould he doe iniurie? [t] *Whom it pleaſed him to appoint, to ſhew his fauour vpon.* [16] An other obiection but onely for the reprobate, riſing vpon the former anſwere. If God doe appoint to euerlaſting deſtruction, ſuch as hee liſteth, and if that cannot be hindred notwithſtanded that he hath once decreed, how doth he iuſtly condemne them, which periſh by his will?

[17] The Apoſtle doeth not anſwere that it is not Gods will, or that God doth not either reiect or elect according to his pleaſure, which thing the wicked call blaſphemie, but he rather granteth, his aduerſarie both the antecedents, to wit, that it is Gods will, and that it muſt of neceſſitie ſo fall out, yet he denieth that God is therefore to be thought an vniuſt reuenger of the wicked: for ſeeing it appeareth by manifeſt proofe that this is the will of God and his doing, what impudencie is it for man, which is but duſt and aſhes to diſpute with God, and as it were to call him into iudgement? Now if any man ſay that the doubt is not ſo diſſolued and anſwered, I anſwere, that there is no ſurer demonſtration in any matter, becauſe it is grounded vpon this principle, That the will of God is the rule of righteouſneſſe. [18] An amplification of the former anſwere, taken from a compariſon, whereby alſo it appeareth that Gods determine counſell is ſet of Paul the hieſt of all cauſes, ſo that it dependeth not vpon any reſpect of ſecond cauſes, but doth rather frame and direct them. ✱ *Eſai.45,9.* [u] *This ſimilitude agreeth very fitly in the firſt creation of mankinde.*

him that formed it, Why haſt thou made mee thus?

21 ✠ [19] Hath not the potter power of the clay to make of the ſame lumpe one [20] veſſell to [x] honour, and another vnto [21] diſhonour?

22 [22] *What* and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the [y] veſſels of wrath, prepared to [23] deſtruction?

23 And that hee might declare the [z] riches of his glory vpon the veſſels of mercie, which he hath prepared vnto glory?

24 [24] Euen vs whom he hath called, not of the [a] Iewes onely, but alſo of the Gentiles.

25 [25] As he ſaith alſo in Oſee, ✠ I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it ſhall be in the place where it was ſaide vnto them, * Yee are not my people, that there they ſhall be called, The children of the liuing God.

27 [26] Alſo Eſaias cryeth concerning Iſrael, * Though the number of the children of Iſrael were as the ſand of the ſea, *yet* ſhall *but* a remnant be ſaued.

28 For hee wil make his account, and gather it into a [b] ſhort ſumme with righteouſneſſe: for the Lord will make a ſhort count in the earth.

29 * And as Eſaias ſaid before, Except the Lord of [c] hoaſtes had left vs a [d] ſeede, we had bene made as Sodome, and had bene like to Gomorrha.

30 [27] What ſhall wee ſay then? That the Gentiles which followed [e] not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

31 [28] But Iſrael which followed the Lawe of righteouſneſſe, could not attaine vnto the Law of righteouſneſſe.

32 Wherefore? Becauſe *they ſought it* not by faith, but as *it vvere* by the [f] workes of the Lawe: for they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, ✠ Beholde, I lay in Sion a ſtumbling ſtone, and a rocke to make men fall: and euery one that beleeueth in him, ſhall not be aſhamed.

CHAP. X.

1 He handleth the effects of election, 3 that ſome refuſe, and ſome embrace. 4 Chriſt, who is the end of the Lawe. 15 Hee ſheweth that Moſes foretolde the calling of the Gentiles, 20 and Eſaias the hardening of the Iewes.

Brethren, [1] mine hearts deſire and prayer to God for Iſrael is, that they might be ſaued.

2 For I beare them record that they haue the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteouſneſſe of God, and going about to [b] ſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues to the righteouſneſſe of God.

4 ✠ [3] For Chriſt *is* the [c] ende of the Lawe for righteouſneſſe vnto [d] euery one that beleeueth.

5 [4] For Moſes *thus* deſcribeth the righteouſnes which is of the Lawe, * That the man which doeth theſe things, ſhall liue thereby.

6 But the righteouſnes which is of faith, ſpeaketh on this wiſe, * [e] Say not in thine heart, Who ſhall aſcend into heauen? (that is to bring Chriſt from aboue.)

7 Or, Who ſhall deſcend into the deepe? (that is to bring Chriſt againe from the dead.)

8 [5] But what ſaith it? * The [f] worde is neere thee, *euen* in thy mouthe, and in thine heart. This is the word of faith which we preach.

9 [6] For if thou ſhalt [g] confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that [h] God raiſed him vp from the dead, thou ſhalt be ſaued:

10 For with the heart man [i] beleeueth vnto righteouſneſſe, and with the mouth man confeſſeth to ſaluation.

11 [7] For the Scripture ſaith, * Whoſoeuer [k] beleeueth in him, ſhall not be aſhamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call on him.

13 ✠ [8] For whoſoeuer ſhall call vpon the Name of the Lord, ſhall be ſaued.

✠ *Iere.18,6.*

19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth dayly make, according as he purpoſed from euerlaſting both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, making, declareth.

20 Whereas in the obiection propounded, mention was onely made of veſſels to diſhonour: yet he ſpeaketh of the other alſo in this anſwere, for that he proueth the Creator to be iuſt in either of them, as the rule of contraries doeth require.

x *To honeſt vſes.*

21 Seeing then, that in the name of diſhonour, the ignominie of euerlaſting death is ſignified, they ſpeake with Paul, which ſay, that ſome are made of God to moſt iuſt deſtruction: and they are offended with this kind of ſpeech bewray their owne folly.

22 The ſecond anſwere is this, that God, moreouer and beſides that he doeth iuſtly decree whatſoeuer he doeth decree, vſeth that moderation in executing of his decrees, as declareth his ſingular lenitie euen in the reprobate in that, that he ſuffreth them a long time, and permitteth them to enioy many and ſingular benefits, vntill at length hee iuſtly condemne them: and that to good end and purpoſe, to wit, to ſhewe himſelfe to be an enemie and reuenger of wickedneſſe, that it may appeare what power hee is of by theſe ſeuere iudgements, and finally by compariſon of contraries to ſet foorth indeede, how great his mercie is towards the elect.

y *By veſſels, the Hebrewes vnderſtand all kindes of inſtruments.*

23 Therefore againe, wee may ſay with Paul that ſome men are made of God the Creator to deſtruction.

z *The vnmeaſurable and marueilous greatneſſe.*

24 Hauing eſtabliſhed the doctrine of the eternall predeſtination of God on both parts: that is, as well of the reprobate, as of the elect: hee commeth now to ſhewe the vſe of it, teaching vs that wee ought not to ſeeke the teſtimonie of it in the ſecret counſell of God, but by the vocation which is made manifeſt and ſet foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceiued.

a *Hee ſaith not that all and euery one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.*

25 Our vocation or calling is free and of grace, euen as our predeſtination is: and therefore there is no cauſe why either our owne vnworthineſſe, or the vnworthineſſe of our anceſters ſhould cauſe vs to thinke that wee are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſaluation that is offered vs.

✠ *Hoſ.2,23. 1.peter 2,10.* * *Hoſ.1,10.*

26 Contrarywiſe, Neither any outwarde generall calling, neither any worthineſſe of our anceſters is a ſufficient witneſſe of election, vnleſſe by faith and beliefe wee anſwere Gods calling: which thing come to paſſe in the Iewes, as the Lord had forewarned.

* *Iſai.10,21.*

b *God purpoſeth to bring the vnkinde and vnthankefull people to an extreme fewneſſe.*

* *Iſai.1,9.*

c *Armies, by which word the chiefeſt power that is, is giuen to God.*

d *Euen a very fewe.*

27 The declaration and manifeſtation of our election, is our calling apprehended by faith, as it came to paſſe in the Gentiles.

e *So then, the Gentiles had no workes to prepare and procure Gods mercies before hande: and as for that, that the Gentiles attained to that which they ſought not for, the mercie of God is to be thanked for it: and in that the Iewes attained not to that which they ſought after, they can thanke none for it but themſelues, becauſe they ſought it not aright.*

28 The pride of men is the cauſe that they contemne vocation, ſo that the cauſe of their damnation neede not to be ſought for any other where but in themſelues.

f *Seeking to come by righteouſneſſe, they followed the Lawe of righteouſneſſe.*

✠ *Pſal.118,22. iſai.8,14. and 28,16. 1.pet.2,6.*

1 Purpoſing to ſet foorth in the Iewes an example of marueilous obſtinacie, he vſeth an inſinuation.

2 The firſt entrance into the vocation vnto ſaluation, is to renounce our owne righteouſneſſe: the next is, to embrace that righteouſneſſe by faith, which God freely offereth vs in the Goſpel.

a *The ignorance of the Law which wee ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.*

b *Ignorance hath alway pride ioyned with it.*

✠ *Galat.3,24.*

3 The proofe: The Law it ſelfe hath reſpect vnto Chriſt, that ſuch as beleeue in him ſhould be ſaued. Therefore the calling to ſaluation by the workes of the law is vaine and fooliſh, but Chriſt is offered for ſaluation to euery beleeuer.

c *The end of the Law is to iuſtifie them that keepe the Law: but ſeeing we do not obſerue the Law through the fault of our fleſh, wee attaine not vnto this ende: but Chriſt ſalueth this diſeaſe, for hee fulfilled the Law for vs.*

d *Not onely to the Iewes, but alſo to the Gentiles.*

4 That the Law regardeth and tendeth to Chriſt, that is a manifeſt proofe, for that is propoundeth ſuch a condition, as can be and is fulfilled of none but of Chriſt onely: which being imputed vnto vs by faith, our conſcience is quieted, ſo that now no man can aske, Who can aſcend vp into heauen, or bring vs from hell, ſeeing the Goſpell teacheth that both of theſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them.

* *Leuit.18,5. ezek.20,11. gal.3,12.* ✠ *Deut.30,12.*

e *Thinke not with thy ſelfe, as men that are ſtaggering vſe to doe.*

5 Vocation commeth by the worde preached.

✠ *Deutern.30,14.*

f *By the word, Moſes vnderſtoode the Law which the Lord publiſhed with his owne voyce: and Paul applied it to the preaching of the Goſpell which was the perfection of the Lawe.*

6 That is indeede true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo wee giue teſtimonie, by our outward life, and which tendeth to Chriſt as to our alone and onely Sauiour, euen as hee ſetteth foorth himſelfe in his word.

g *If thou profeſſe plainely, ſincerely, and openly, that thou takeſt Ieſus onely to be thy Lord and Sauiour.*

h *The Father, who is ſaide to haue raiſed the Sonne from the dead: and this is not ſpoken to ſhut out the diuinitie of the Sonne, but to ſet foorth the Fathers counſell touching our redemption in the reſurrection of the Sonne.*

i *Faith is ſaide to iuſtifie, and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and confeſſion is the way to come to ſaluation, it followeth that faith is alſo ſaide to ſaue.*

7 Now hee prooueth the other part which hee propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoeuer hee liſteth without any difference, and this hee confirmeth by a double teſtimonie.

* *Iſai.28,16.*

k *To beleeue in God is to yeelde and conſent to God his promiſe of our ſaluation by Chriſt, and that not onely in generall, but when wee know that the promiſes perteine to vs where vpon riſeth a ſure truſt.*

✠ *Ioel 2,32.*

8 True calling vpon the Name of God is the teſtimonie of true faith, and true faith of true vocation or calling, and true calling, of true election.

14 But howe ſhall they call on him, in whom they haue not beleeued? [9]and how ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, ✤ How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they haue not [l] all obeyed the Goſpell: for Eſaias ſaith, ✤ Lord, who hath beleeued our report?

17 [11] Then faith *is* by hearing, and hearing by the [m] word of God.

18 [12] But I demaund, Haue they not heard? * No doubt their ſound went out through all the earth, and their wordes into the endes of the world.

19 [13] But I demaund, Did not Iſrael know *God?* Firſt Moſes ſaith, * I will prouoke you to enuie by a [n] nation that is not *my* nation, and by a fooliſh *nation* I will anger you.

20 * And Eſaias is [o] bolde, and ſaith, I was found of them that ſought mee not, and haue bene made manifeſt to them that asked not after mee.

21 And vnto Iſrael hee ſaith, * All the day long haue I ſtretched foorth mine hand vnto a diſobedient, and gaineſaying people.

[9] That is, true faith which ſeeketh God in his word, and that preached according as God hath appointed in the Church.

✤ *Iſa.52,7. nahum.1,15.*

[10] Whereſoeuer faith is, there is alſo the word, but not contrary wiſe, whereſoeuer the word is, there is faith alſo: for many refuſe and reiect the word.

[l] *He ſpeaketh this becauſe of the Iewes.*

✤ *Iſai.53,1. iohn 12,38.*

[11] A concluſion of the former gradation: we muſt aſcend from faith, to our vocation, as by our vocation we came to the teſtimonie of our election.

[m] *By Gods Commandement.*

[12] An obiection: If calling be a teſtimonie of election, were not the Iewes called? why ſhould I not graunt that, ſaith the Apoſtle, ſeeing that there is no nation which hath not bene called? much leſſe can I ſay, that the Iewes were not called. ✤ *Pſal.19,3.* [13] The defender and mainteiner of the Iewes cauſe, goeth on ſtill to aske, whether the Iewes alſo knew not God which called them. Eſay (ſaith the Apoſtle) denieth it, and witneſſeth that the Goſpell was tranſlated from them to the Gentiles, becauſe the Iewes neglected it. And therewithall the Apoſtle teacheth, that that outward and vniuerſall calling, which is ſet foorth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of it ſelfe of ſmall or no efficacie, vnleſſe it be apprehended or layd holde on by faith, by the gift of God: otherwiſe by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. ✤ *Deuter.32,21.* [n] *He calleth all prophane people, a nation that is no nation, that they are not ſaide to liue but to die, which are appointed for euerlaſting condemnation.* * *Iſa.65,1.* [o] *Speaketh without feare.*

CHAP. XI.

1 *Leaſt the caſting off of the Iewes ſhould be limitted according to the outward appearance,* 4 *hee ſheweth that Elias was in times paſt deceiued:* 16 *and that, ſeeing they haue an holy roote,* 23 *many of them likewiſe ſhall be holy.* 18, 24 *Hee exhorteth the Gentiles to be humble,* 33 *and crieth out, that Gods iudgements are vnſearcheable.*

I Demaund then, [1] Hath God caſt away his people? God forbid: for [2] I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Beniamin.

2 [3] God hath not caſt away his people which he [a] knew before. [4] Know yee not what the Scripture ſaith of Elias, how hee communeth with God againſt Iſrael, ſaying,

3 ✤ Lord, they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they ſeeke my life?

4 But what ſaith the anſwere of God to him? ✤ I haue [b] reſerued vnto my ſelfe ſeuen thouſand men, which haue not bowed the knee to [c] Baal.

5 Euen ſo then, at this preſent time is there a remnant according to the [d] election of grace.

6 [5] And if *it be* of grace, it is [e] no more of workes: or els were grace no more grace: but if it be of works, it is no more grace: or els were worke no more worke.

7 What then? Iſrael hath not obteined that he ſought: but the election hath obteined it, and the reſt haue bene [f] hardened,

8 [6] According as it is written, ✤ God hath giuen them the ſpirit of [g] ſlumber: eyes that they [h] ſhould not ſee, and eares that they ſhould not heare vnto this day.

9 And Dauid ſaith, * [i] Let their table be made a ſnare, and a net, and a ſtumbling blocke, euen for a recompenſe vnto them.

10 Let their eyes be darkened that they ſee not, and bow downe their backe alwayes.

11 [7] I demaund then, Haue they ſtumbled, that they ſhould fall? God forbid: but through their fall, ſaluation *commeth* vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them *be* the [k] riches of the world, and the diminiſhing of them the riches of the Gentiles, how much more ſhall their [l] aboundance *be?*

13 [8] For *in that* I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I [m] magnifie mine office,

14 *To try* if by any meanes I might prouoke them of my fleſh to follow them, and might ſaue ſome of them.

15 For if the caſting away of them *be* the reconciling of the world, what *ſhall* the receiuing *be,* [n] but life from the dead?

16 [9] For if the [o] firſt fruites *be* holy, ſo *is* the whole lumpe: and if the [p] roote be holy, ſo *are* the branches.

[1] Now the Apoſtle ſheweth how this doctrine is to be applied to others, abiding ſtill in his propounded cauſe. Therefore hee teacheth vs that all the Iewes in particular are not caſt away, and therefore we ought not to pronounce raſhly of priuate perſons, whether they be of the number of the elect or not. [2] The firſt proofe, I am a Iew, and yet elected, therefore wee may and ought fully reſolue vpon our election, as hath bene before ſaide: but of another mans we cannot be ſo certainely reſolued: and yet ours may cauſe vs to hope well of others. [3] The ſecond proofe: Becauſe that God is faithfull in his league or Couenant, although men be vnfaithfull: So then ſeeing that God hath ſaid, that hee will be the God of his vnto a thouſand generations, wee muſt take heede, that wee thinke not that the whole race and offſpring is caſt off, by reaſon of the vnbeliefe of a few, but rather, that wee hope well of euery member of the Church, becauſe of Gods league and Couenant. [a] *Which he loued and choſe from euerlaſting.* [4] The thirde proofe, taken from the anſwere that was made to Elias: euen then alſo, when there appeared openly to the face of the world no elect, yet God knewe his elect and choſen, and of them alſo good ſtore and number. Whereupon this alſo is concluded, that wee ought not raſhly to pronounce of any man as of a reprobate, ſeeing that the Church is oftentimes brought to that ſtate, that euen the moſt watchfull and ſharpe ſighted paſtours thinke it to be cleane extinct and put out. ✤ *1.King.19,10.*

✤ *1.king.19,18.*

[b] *He ſpeaketh of remnants and reſerued people which were choſen from euerlaſting, and not of remnants that ſhould be choſen afterward: for they are not choſen, becauſe they were not idolaters, but therefore they were not idolaters, becauſe they were choſen and elect.*

[c] *Baal ſignifieth as much as Maſter or patrone, or one in whoſe power an other is, which name the idolaters at this day giue their idoles, naming them patrones and patroneſſes or Ladies.*

[d] *The election of grace, is not whereby men choſe grace: but whereby God choſe vs of his grace and goodneſſe.*

[5] Although that all be not elect and choſen, yet let them that are elected, remember that they are freely choſen, and let them that ſtubburnly refuſe the grace and free mercie of God, impute it vnto themſelues.

[e] *This ſaying beateth downe flat to the ground all the doctrine of all kindes and maner of workes, whereby our iuſtifiers of themſelues doe teach, that workes are either wholly or partly the cauſe of our iuſtification.* [f] *Looke Marke 3,5.* [6] And yet this hardneſſe of heart commeth not but by Gods iuſt decree and iudgement, and yet without fault, whom as hee ſo puniſheth the vnthankefull by taking from them all ſenſe and perceiuerance, and by doubling their darkeneſſe, that the benefites of God which are offered vnto them, doe redound to their iuſt deſtruction. ✤ Iſai.6,9. and 29,10. matth.13,14. Iohn.12,40. act.28,26. [g] A very dead ſleepe which taketh away all ſenſe. [h] That is, eyes vniuſt to ſee. * Pſal.69,23. [i] As vnhappy birdes are intiſed to death by that which is their ſuſtenance, ſo did that onely thing turne to the Iewes deſtruction, out of which they ſought life, to wit, the Law of God, for the prepoſterous zeale whereof they refuſed the Goſpel. [7] God appointed this caſting out of the Iewes, that it might be an occaſion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occaſion to reſtore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themſelues at length embrace the Goſpel. And hereby we may learne, that the ſeueritie of God ſerueth aſwell to the ſetting foorth of his glory as his mercie doeth, and alſo that God prepare himſelfe a way to mercie, by his ſeueritie, ſo that we ought not raſhly to deſpaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in them alſo. [k] By riches he meaneth the knowledge of the Goſpell to euerlaſting life: and by the world, all nations diſperſed thorowout the whole world. [l] Of the Iewes, when the whole nation without exception ſhall come to Chriſt. [8] Hee witneſſeth by his owne example, that hee goeth before all other in this behalfe. [m] I make noble and famous. [n] It ſhall come to paſſe that when the Iewes come to the Goſpel, the world ſhall as it were quicken againe, and riſe vp from death to life. [9] The nation of the Iewes being conſidered in their ſtocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, wee muſt not ſticke in their vnworthineſſe, to thinke that they are at once all caſt off, but wee ought to conſider the roote of the Couenant, and rather goe backe to their anceſters which were faithfull, that wee may know that the bleſſing of the Couenant reſteth in ſome of their poſteritie, as we alſo finde proofe hereof in our ſelues. [o] Hee alludeth to the firſt fruits of the loaues by the offring whereof all the whole croppe of corne was ſanctified, and they might vſe the reſt of the yeere following with good conſcience. [p] Abraham.

✣ *Ierem. 11,6.*

10 There is no cauſe why the Gentiles which haue obtained mercy, ſhould triumph ouer the Iewes which contemne the grace of God, ſeeing they are graffed into the Iewes anceſters. But let them rather take heed that that alſo be not found in them which is worthily condemned in the Iewes. And hereof alſo this generall doctrine may be gathered and taken, that wee ought to be ſtudious of Gods glory, euen in reſpect of our neighbours: ſo far ought we to be from bragging and glorying, for that, that we are preferred before other by a ſingular grace.

[q] *In place of thoſe boughes which are broken off.*

[r] *It is againſt the common courſe of husbandry, that the barren iuice of the ympe is changed with the iuice of the good tree.*

[ſ] *We may reioyce in the Lord; but ſo that we deſpiſe not the Iewes, whom we ought rather to prouoke to that good ſtriuing with vs.*

17 ✣ [10] And though ſome of the branches be broken off, and thou being a wilde Oliue tree, waſt graft in [q] for them, and made [r] partaker of the root and fatneſſe of the Oliue tree:

18 [ſ] Boaſt not thy ſelfe againſt the branches: and if thou boaſt thy ſelfe, thou beareſt not the roote, but the roote thee.

19 Thou wilt ſay then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou ſtandeſt by faith: be not high minded, but [t] feare.

21 For if God ſpared not the [u] naturall branches, *take heede*, leaſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] bountifulneſſe, and ſeueritie of God: toward them which haue fallen, ſeueritie: but toward thee, bountifulneſſe, if thou continue in *his* [y] bountifulneſſe, or els thou ſhalt alſo be cut off.

23 [12] And they alſo, if they abide not ſtill in vnbeliefe, ſhallbe graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the Oliue tree, which was wilde by [z] nature, and waſt graffed contrary to nature in a [a] right Oliue tree, howe much more ſhall they that are by nature, be graffed in their owne Oliue tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this ſecret (leaſt yee ſhould be arrogant in your [b] ſelues) that partly obſtinacie is come to Iſrael, vntill the fulneſſe of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaued, as it is written, ✤ The deliuerer ſhall come out of Sion, and ſhall turne away the vngodlineſſe from Iacob.

27 And this is my couenant to them, ✣ When I ſhall take away their ſinnes.

28 [14] As concerning the [d] Goſpel, *they are* enemies for your ſakes: but as touching the [e] election, they are beloued for the fathers ſakes.

29 [15] For the gifts and calling of God are without repentance.

[t] *See that thou ſtand in awe of God modeſtly and carefully.* [u] *He calleth them naturall, not becauſe they had any holineſſe of nature, but becauſe they were borne of them, whom the Lord ſet apart for himſelfe from other nations, by his league and couenant which he freely made with them.* 11 Seeing the matter it ſelfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the bleſſing of God is not perpetuall) wee muſt take good heede, that that be not found in our ſelues, which wee thinke blame worthy in others; for the election is ſure, but they that are truely elect and engraffed, are not proud in themſelues with contempt of other, but with due reuerence to God, and loue toward their neighbour, runne to the marke which is ſet before them. [x] *The tender and louing heart.* [y] *In that ſtate which God his bountifulneſſe hath aduanced thee vnto: and wee muſt marke here, that hee ſpeaketh not of the election of euery priuate man which remaineth ſtedfaſt for euer, but of the election of the whole nation.* 12 Many are now for a ſeaſon cut off, that is, are without the roote, which in their time ſhallbe graffed in: and againe there are a great ſort, which after a ſort, and touching the outward ſhewe, ſeeme to be ingraffed, which notwithſtanding through their owne fault afterward are cut off and cleane caſt away: which thing is eſpecially to be conſidered in nations and peoples, as in the Gentiles and Iewes. [z] *Vnderſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo deriued from him to his poſteritie.* [a] *Into the people of the Iewes which God had ſanctified of his meere grace: and he ſpeaketh of the whole nation, not of euery one part.* 13 The blindeneſſe of the Iewes is neither ſo vniuerſall that the Lord hath no elect in that nation, neither ſhall it be continuall; for there ſhallbe a time wherein they alſo (as the Prophets haue forewarned) ſhall effectually imbrace that which they doe now ſo ſtubburnly for the moſt part reiect and refuſe. [b] *That yee be not proud within your ſelues.* [c] *Into the Church.* ✤ *Eſai. 59,20.* ✣ *Eſai. 27,9.* 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and eſpecially may teach what duety the Gentiles owe to the Iewes, hee beateth this into their heads; that the nation of the Iewes is not vtterly caſt off without hope of recouery. [d] *Foraſmuch as they receiued it not.* [e] *In that, that God reſpecteth not what they deſerue, but what he promiſed to Abraham.* 15 The reaſon or proofe: becauſe the couenant made with that nation of life euerlaſting, cannot be fruſtrate and vaine.

30 [16] For euen as yee in times paſt haue not beleeued God, yet haue nowe obteined mercy through their vnbeliefe:

31 Euen ſo now haue they not beleeued by the mercy *ſhevved* vnto you, that they alſo may obtaine mercy.

32 For God hath ſhut vp [f] all in vnbeliefe, that he might haue mercy on all.

33 [17] O the deepeneſſe of the riches, both of the wiſedome, and knowledge of God! how vnſearchable are his [g] iudgements, and his [h] wayes paſt finding out!

34 ✣ [18] For who hath knowen the mind of the Lord? or who was his counſeller?

35 Or who hath giuen vnto him [i] firſt, and hee ſhallbe recompenſed?

36 For of him, and through him, and for [k] him are all things: to him *be* glory for euer. Amen.

16 Another reaſon, becauſe that although that they which are hardened, are worthily puniſhed, yet hath not this ſtubborneſſe of the Iewes ſo come to paſſe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of this mercie which is ſhewed to the Gentiles, might themſelues alſo be partakers of the ſame benefit, and ſo it might appeare that both Iewes and Gentiles are ſaued, onely by the free mercy and grace of God, which could not haue beene ſo manifeſt, if at the beginning, God had brought all together into the Church, or if he had ſaued the nation of the Iewes without this interruption. [f] *Both Iewes and Gentiles.* 17 The Apoſtle crieth not as aſtoniſhed with this wonderfull wiſedome of God, which hee teacheth vs, ought to be religiouſly reuerenced; and not curiouſly and prophanely to be ſearched beyond the compaſſe of that that God hath reuealed vnto vs. [g] *The courſe that hee holdeth in gouerning all things both generally and particularly.* [h] *The order of his counſels and doings.* ✣ *Iob 41,2. Eſai. 40,13. 1. Corinth. 2,16.* 18 Hee bridleth three maner of wayes, the wicked boldneſſe of man: Firſt, becauſe that God is aboue all, moſt wiſe, and therefore it is very abſurd, and plainely godleſſe to meaſure him by our folly. Moreouer, becauſe he is debtor to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, becauſe all things are made for his glory, and therefore we muſt referre all things to his glory, much leſſe may wee contend and debate the matter with him. [i] *This ſaying ouerthroweth the doctrine of foreſeene workes and merits.* [k] *To wit, for God, to whoſe glory all things are referred, not onely things that were made, but eſpecially his new workes which hee worketh in his elect.*

CHAP. XII.

1 *Hee exhorteth* 2 *to that worſhip which is acceptable to God,* 9 *to loue vnfained,* 14, 20 *euen towards our enemies.*

I Beſeech [1] you therefore brethren, [a] by the mercies of God, that yee [b] giue vp your [c] bodies a [d] liuing ſacrifice, holy, acceptable vnto God, *which is* your [e] reaſonable ſeruing of God.

2 [2] And faſhion not your ſelues like vnto this world, but be yee changed by the renewing of your [f] minde, that yee may ✤ prooue what that good, and acceptable and perfect will of God is.

3 [3] For I [g] ſay through the grace that is giuen vnto me, to euery one that is among you, that no man [h] preſume to vnderſtand aboue that which is meete to vnderſtand, but that he vnderſtand according to [i] ſobrietie, as God hath dealt to euery man the ✣ meaſure of [k] faith.

1 The fourth part of this Epiſtle, which after the finiſhing of the chiefe points of Chriſtian doctrine, conſiſteth in declaring of precepts of Chriſtian life. And firſt of all he giueth generall precepts and grounds: the chiefeſt whereof is this that euery man conſecrate himſelfe wholly to the ſpirituall ſeruice of God, and doe as it were ſacrifice himſelfe; truſting to the grace of God. [a] By this preface hee ſheweth that Gods glory is the vtmoſt ende of all our doings. [b] In times paſt the ſacrifices were preſented before the altar, but now the altar is euery where. [c] Your ſelues: in times paſt, other bodies then our owne, now our owne muſt be offered. [d] In time paſt, dead ſacrifices were offered, but now we muſt offer ſuch as haue the ſpirit of life in them. [e] Spirituall. 2 The ſecond precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, ſet before vs as our marke, the will of God, as it is manifeſted and opened vnto vs in his word. [f] Why then there is no place left for reaſon, which the heathen Philoſophers place as a Queene in a Caſtell, nor for mans free will, which the Popiſh Schoolemen dreame on, if the minde muſt be renued. Looke Epheſians 1,18. and 2,5. and 4,17. and Coloſſians 1,21. ✤ Epheſians 5,17. 1. Theſſ. 4,3. 3 Thirdly hee admoniſheth vs very earneſtly, that euery man keepe himſelfe within the bounds of his vocation, and that euery man be wiſe according to the meaſure of grace that God hath giuen him. [g] I charge. [h] That he pleaſe not himſelfe too much, as they doe, which perſwade themſelues they know more then indeede they doe. [i] We ſhall be ſober, if we take not that vpon vs, which we haue not, and if we bragge not of that we haue. ✣ 1 Corin. 12,11. epheſ. 4,7. [k] By faith he meaneth the knowledge of God in Chriſt, and the gifts which the holy Ghoſt powreth vpon the faithfull.

4 [4] For as wee haue many members in one body, and all members haue not one office,

5 So wee being many, are one body in Chriſt, and euery one, one anothers members.

6 ✠ [5] Seeing then that wee haue gifts that are diuers, according to the grace that is giuen vnto vs, whether *vve haue* prophecie, *let vs prophecie* according to the [l] portion of faith.

7 Or an office, *let vs vvait* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: hee that [o] diſtributeth, *let him doe it* ✠ with ſimplicitie: he that [p] ruleth, with diligence: he that [q] ſheweth mercy, with cheerefulneſſe.

9 [6] *Let* loue *be* without diſſimulation, * Abhorre that which is euill, and cleaue vnto that which is good.

10 ✠ Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not ſlouthfull to do ſeruice, feruent in ſpirit, [r] ſeruing the Lord,

12 [7] Reioycing in hope, patient in tribulation, ✠ continuing in prayer.

13 * [s] Diſtributing vnto the [t] neceſſities of the Saints: ✠ giuing your ſelues to hoſpitalitie.

14 ✠ Bleſſe them which perſecute you: bleſſe, *I ſay*, and curſe not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be like affectioned one towards another: * be not hie minded: but make your ſelues equall to them of the [u] lower ſort: be not [x] wiſe in your ſelues.

17 ✠ Recompenſe to no man euill for euill: procure things honeſt in the ſight of all men.

18 ✠ If it be poſſible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your ſelues, but giue place vnto wrath: for it is written, ✠ Vengeance is mine: I will repay, ſaith the Lord.

20 ✠ Therefore if thine enemie hunger, feede him: if he thirſt, giue him drinke: for in ſo doing thou ſhalt heape [y] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodneſſe.

[4] There is a double reaſon of the precept going afore: the one is becauſe God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vnprofitably, but alſo to the great diſprofit of others, wearieth himſelfe and others, which paſſeth the bounds of his vocation: the other is, for that this diuerſitie and inequalitie of vocations and gifts, redoundeth to our commodity ſeeing that the ſame is therefore inſtituted and appointed, that we ſhould be bound one to another. Whereupon it followeth that no man ought to be grieued thereat, ſeeing that the vſe of euery priuate gift is common.

✠ 1.Pet.4.10.

[5] That which he ſpake before in generall, he applieth particularly to the holy functions wherein men offend with greater danger. And he diuideth them into two ſorts, to wit, into Prophets, and Deacons, and againe he deuideth the Prophets into doctours, and Paſtours, And of Deacons hee maketh three ſorts: to wit, the one to be ſuch as are (as it were) treaſurers of the Church coſers, whom hee calleth properly Deacons: the other to be the gouernours of diſcipline, who are called Seniors or Elders: the third to be ſuch as properly ſerued in the helpe of the poore, of which ſort the company of widowes were. [l] *That euery man obſerue the meaſure of that which is reuealed vnto him.* [m] *Whoſe office onely is to expound the Scriptures.* [n] *Who in other places is called the Paſtour.* [o] *To wit, the almes, that he deſtribute them faithfully, and without reſpect of perſon.* ✠ *Mat.6,2. 2.cor.9,7.* [p] *The Elders of the Church.* [q] *They that are buſied about tending on the poore, muſt doe it with cheerefulneſſe, leaſt they adde ſorow to ſorow.* [6] Now hee commeth to the dueties of the ſecond Table, which hee deriueth from charitie, which is as it were the fountaine of them all. And hee defineth Chriſtian charity by ſinceritie, hatred of euill, earneſt ſtudie of good things, good affection to helpe our neighbour, and whoſe finall end is, the glory of God. * *Amos 5,15.* ✠ *Epheſ.4,2. 1.Pet.2,17.* [r] *This piece is well put in, for it maketh difference betweene Chriſtian dueties, and Philoſophicall dueties.* [7] Hee reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the ſaints, hoſpitalitie, moderation of minde, euen in helping our enemies, a ſelfe ſame feeling with others as well in aduerſitie as proſperitie, modeſty, endeuour to maintaine honeſt concord ſo nigh as we may with all men, which cannot be extinguiſhed by any mans iniuries. ✠ *1.pet.5,8.* * *Luke 18,1. 1.cor.16,1.* [s] *A true rule of charitie, when we are no leſſe touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as wee can.* [t] *Not vpon pleaſure, and needleſſe dueties, but vpon neceſſary vſes.* ✠ *Hebr.13,2. 1.Pet.4,13.* ✠ *Mat.5,44.* * *Prou.3,7. eſai.5,21.* [u] *There is nothing that doth ſo much breake concord as ambition, when as euery men lotheth a baſe eſtate, and ſeeketh ambitiouſly to be aloft.* [x] *Be not puffed vp with opinion of your owne wiſedome.* ✠ *Prou.20,22. mat.5,39. 2.cor.8,21. 1.pet.3,9.* ✠ *Hebr.12,14.* * *Eccleſ.28,2. mat.5,39.* ✠ *Deut.32,35. hebr.10,30.* ✠ *Prou.24,22.* [y] *After this ſort doth Salomon point out the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 *Hee willeth that we ſubmit our ſelues to Magiſtrates:* 8 *To loue our neighbour:* 13 *To loue vprightly,* 14 *and to put on Chriſt.*

Let ✠ [1] euery [a] ſoule be ſubiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordained of God.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receiue to themſelues condemnation.

3 [4] For magiſtrates are not to be feared *for* good workes, but *for* euill. [5] Wilt thou then be without feare of the power? doe well: ſo ſhalt thou haue praiſe of the ſame:

4 For he is the miniſter of God for thy wealth: [6] but if thou doe euill, feare: for he beareth not the ſword for nought: for he is the miniſter of God to [c] take vengeance on him that doeth euill.

5 [7] Wherefore we muſt be ſubiect, not becauſe of wrath onely, but [d] alſo for conſcience ſake.

6 [8] For, for this cauſe ye pay alſo tribute: for they are Gods miniſters, applying themſelues for the ſame thing.

7 ✠ Giue to all men therefore their duety, tribute, to whom *ye ovve* tribute: cuſtome, to whom cuſtome: feare, to whom [e] feare; honour, to whom *ye ovve* [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for hee that loueth another, hath fulfilled the [g] Law.

9 For this, * Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not bare falſe witnes, Thou ſhalt not couet: and if there be any other commandement, it is [h] briefly comprehended in this ſaying, *euen* in this, ✠ Thou ſhalt loue thy neighbour as thy ſelfe.

10 Loue doth not euill to his neighbour: therefore is loue the ✠ fulfilling of the Law.

11 [11] And that, conſidering the ſeaſon, that *it is* now time that we ſhould ariſe from ſleepe: for now is our ſaluation neerer, then when wee beleeued it.

12 The night is paſt, and the day is [i] at hand, let vs therefore caſt away the workes [k] of darkeneſſe, and let vs put on the armour of light,

13 So that we walke honeſtly, as in the day: not in * gluttonie, and drunkenneſſe, neither in

✠ *Titus 3,1. 1.Pet.2,13.*

[1] Now he ſheweth ſeuerally, what ſubiects owe to their Magiſtrates, to wit, obedience: From which hee ſheweth, that no man is free: and in ſuch ſort that it is not onely due to the higheſt Magiſtrate himſelfe, but alſo euen to the baſeſt, which hath any office vnder him.

[a] *Yea, though an Apoſtle, though an Euangeliſt, though a Prophet: Chryſoſtome. Therefore the tyranny of the Pope ouer all kingdomes muſt downe to the ground.*

[2] A reaſon taken of the nature of the thing it ſelfe: For to what purpoſe are they placed in higher degree, but that the inferiour ſhould be ſubiect vnto them.

[3] Another argument of great force: Becauſe God is author of this order: ſo that ſuch as are rebels, ought to know, that they make warre with God himſelfe: wherefore they cannot but purchaſe to themſelues great miſerie and calamity.

[b] *Be deſtributed: for ſome are greater, ſome ſmaller.*

[4] The third argument taken from the end wherefore they were made, which is moſt profitable: for that God by this meanes preſerueth the good and bridleth the wicked: by which words the Magiſtrates themſelues are put in minde of that duetie which they owe to their ſubiects. [5] An excellent way to beare this yoke, not onely without griefe, but alſo with great profit. [6] God hath armed the Magiſtrate euen with a reuenging ſworde. [c] *By whom God reuengeth the wicked.* [7] The concluſion: Wee muſt obey the Magiſtrate, not onely for feare of puniſhment, but much more becauſe that (although the Magiſtrate haue no power ouer the conſcience of man, yet ſeeing hee is Gods miniſter) hee cannot be reſiſteth by any good conſcience. [d] *So farre as lawfully we may: for if vnlawfull things be commanded vs, we muſt anſwere as Peter teacheth vs, It is better to obey God then men.* [8] Hee reckoneth vp the chiefeſt things wherein conſiſteth the obedience of ſubiects. ✠ *Mat.22,21.* [e] *Obedience, and that from the heart.* [f] *Reuerence, (which as reaſon is) we muſt giue to the Magiſtrate.* [9] He ſheweth how very fewe iudgements need to be executed, to wit, if we ſo order our life, as no man may iuſtly require any thing of vs, beſides that onely that we owe one to another, by the perpetuall law of charity. [10] He commendeth charitie, as an abridgement of the whole Law. [g] *He hath not onely done one commandement, but performed generally that which the Law commandeth.* * *Exod.20,14. deut.5,18.* [h] *For the whole Law commandeth nothing els, but that we loue God and our neighbour. But ſeeing Paul ſpeaketh here of the dueties we owe one to another, we muſt reſtraine this word, Law to the ſecond Table.* ✠ *Leu.19,18. mat.22,39. mark.12,31. gal.5,14. iam.2,8.* ✠ *1.Tim.1,5.* [11] An application taken of the circumſtance of the time: which alſo it ſelfe putteth vs in mind of our duetie, ſeeing that this remaineth after that the darkeneſſe of ignorance and wicked affections by the knowledge of Gods trueth be driuen out of vs, that we order our life according to that certaine and ſure rule of all righteouſneſſe and honeſty, being fully grounded vpon the vertue of the Spirit of Chriſt. [i] *In other places we are ſayd to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee but as it were in the twilight.* [k] *That kinde of life, which they leade, that flee the light.* * *Luke 21,34.*

chambering

♣ *Galat. 5,16. 1.pet.2,11.*

l To put on Chriſt, is to poſſeſſe Chriſt, to haue him in vs, and vs in him.

chambering and wantonneſſe, nor in ſtrife and enuying.

14 ♣ But [l] put yee on the Lord IESUS CHRIST, and take no thought for the fleſh, to *fulfill* the luſt of it.

CHAP. XIV.

1 Hee willeth that we ſo deale with the weake in faith, 15 that through our fault they be not offended. 10 And on the other ſide he commandeth them not raſhly to iudge of the ſtronger: 19 That within the bounds of edification 20 and charitie. 22 Chriſtian liberty may conſiſt.

1 Now he ſheweth how we ought to behaue our ſelues toward our brethren in matters and things indifferent, offending in the vſe of them, not of malice, or damnable ſuperſtition, but for lacke of knowledge of the benefit of Chriſt. And thus he teacheth that they are to be inſtructed gently and patiently: and ſo that we apply our ſelues to their ignorance in ſuch matters according to the rule of charitie.

HIm [1] that is weake in the faith, [a] receiue vnto you, *but* not for [b] controuerſies of diſputations.

2 [2] One [c] beleeueth that hee may eate of all things: and another, which is weake, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

4 ✝ [5] Who art thou that condemneſt another mans ſeruant? he ſtandeth or falleth to his owne maſter: yea, he ſhall be eſtabliſhed: for God is able to make him ſtand.

5 [6] This man eſteemeth one day aboue another day, and another man counteth euery day alike: [7] let [d] euery man be fully perſwaded in his minde.

6 [8] He that [e] obſerueth the day, obſerueth it to the Lord: and hee that obſerueth not the day, obſerueth it not to the [f] Lord. He that [g] eateth, eateth to the Lord: [9] for he giueth God thankes: and he that eateth [h] not, eateth not to the Lord, and giueth God thanks.

7 [10] For none of vs liueth to [i] himſelfe, neither doeth any die to himſelfe.

8 For whether wee liue, wee liue vnto the Lord; or whether we die, wee die vnto the Lord: whether wee liue therefore, or die, wee are the Lords.

9 For Chriſt therefore died and roſe againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 [11] But why doeſt thou condemne thy brother? or why doeſt thou deſpiſe thy brother? ♣ for we ſhall all appeare before the iudgement ſeat of Chriſt.

11 For it is written, ✝ I [k] liue, ſaith the Lord, and euery knee ſhall bowe to me, and all tongues ſhall [l] confeſſe vnto God.

12 So then euery one of vs ſhall giue accounts of himſelfe to God.

13 [12] Let vs not therefore iudge one another any more: but vſe *your* iudgement rather in [m] this that no man put an occaſion to fall, or a ſtumbling blocke before *his* brother.

14 [13] I knowe, and am perſwaded through the [n] Lord Ieſus, that there is nothing vncleane of it [o] ſelfe: but vnto him that iudgeth any thing to be vncleane, to him *it is* vncleane.

15 But if thy brother be grieued for the meat, nowe walkeſt thou not charitably: * [14] deſtroy not him with thy meete, for whom [15] Chriſt died.

16 [16] Cauſe not your commoditie to be euill ſpoken of.

17 [17] For the kingdome of God, is not meate nor drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.

18 For whoſoeuer in [p] theſe things ſerueth Chriſt, is acceptable vnto God, and is approoued of men.

19 [18] Let vs then followe thoſe things which concerne peace, and wherewith one may edifie another.

h He that toucheth not meates which he taketh to be vncleane by the Law.

10 We muſt not ſticke, ſaith he, in the meate it ſelfe, but in the vſe of the meate, ſo that he is iuſtly to be reprehended that liueth ſo, that he caſteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cauſe Chriſt hath properly died, and not ſimply, that we might eate this meate or that.

i Hath reſpect to himſelfe onely, which the Hebrues vtter after this ſort, Doeth well to his owne ſoule.

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a Doe not for a matter or thing that is indifferent, and ſuch as you may doe or not doe, ſhun his company, but take him to you. *b To make him by your doubtfull and vncertaine diſputations goe away more in doubt then he came, or ſtart backe with a troubled conſcience.* 2 He propoundeth for an example, the difference of meates, which ſome thought was neceſſarily to be obſerued as a thing preſcribed by the Law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the Goſpel, knew well that this ſchoolemaſterſhip of the Law was aboliſhed. *c Knoweth by faith.* 3 In ſuch a matter, ſaith the Apoſtle, Let neither them which know their libertie, proudly deſpiſe their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderſtand not.
4 The firſt reaſon: Becauſe that ſeeing both he that eateth and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can iuſtly be contemned, neither he which eateth be iuſtly condemned: Now the firſt propoſition is declared in the ſixth verſe following. ✝ *Iam. 4, 12.* 5 Another reaſon which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more ſkilfull, as men without hope of ſaluation: Becauſe, ſaith the Apoſtle, he that is ignorant to day, may be indued to morow with further knowledge, ſo that he alſo may ſtand ſure. Therefore it belongeth to God, and not vnto man, to pronounce the ſentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He ſetteth againſt this contempt, and haſtie or raſh iudgements, a continuall deſire to profite, that the ſtrong may be certainely perſwaded of their libertie, of what maner and ſort it is, and how they ought to vſe it: and againe the weake may daily profit, leaſt either they abuſe the gift of God, or theſe pleaſe themſelues in their infirmitie. *d That he may ſay in his conſcience, that he knoweth and is perſwaded by Ieſus Chriſt, that nothing is vncleane of it ſelfe, and this perſwaſion muſt be grounded vpon the word of God.* 8 A reaſon taken from the nature of indifferent things, which a man may with good conſcience do and omit: for ſeeing that the difference of dayes and meates was appointed by God, how could they, which as yet vnderſtood not the abrogating of the Law, and yet otherwiſe acknowledged Chriſt as their Sauiour, with good conſcience neglect that which they knew was commanded of God? And on the contrary ſide, they that knew the benefit of Chriſt in this behalfe, did with good conſcience neither obſerue dayes nor meates. Therefore ſaith the Apoſtle, verſe 10. Let not the ſtrong condemne the weake for theſe things, ſeeing that the weake brethren are brethren notwithſtanding. Now if any man would draw this doctrine to theſe our times and ages, let them knowe that the Apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by ſimple ignorance: and not of malice (for to ſuch the Apoſtles yeelded not, no not for a moment) nor ſuſpition, but of a religious feare of God. *e Obſerueth preciſely.* *f God ſhall iudge whether he doe well or no: And therefore you ſhould rather ſtriue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings.* *g He that maketh no difference of meates.* 9 So the Apoſtle ſheweth that he ſpeaketh of the faithfull, both ſtrong and weake. But what if we haue to doe with infidels? Then muſt we here take heed of two things, as alſo is declared in the Epiſtle to the Corinthians. The one is, that we count not their ſuperſtitions among things indifferent, as they did which ſate downe to meate in Idols Temples: the other is, that then alſo when the matter is indifferent (as to buy a thing offered to idoles, in the butchers ſhambles, and to eate it at home in a priuate banquet) we wound not the conſcience of our weake brother.

11 The concluſion: wee muſt leaue to God his right: and therefore in matters, which according as the conſcience is affected, are either good or euill, the ſtrong muſt not deſpiſe their weake brethren, much leſſe condemne them. But this conſequent cannot be taken of equall force in the contrary, to wit, that the weake ſhould not iudge the ſtrong, becauſe the weake doe not knowe, that they which doe not obſerue a day, and eate, obſerue it not to the Lord, and eate to the Lord, as the ſtrong men knowe, that the weake which obſerue a day and eate not, obſerue the day to the Lord, and eate not to the Lord. ♣ *2. Cor. 5, 10.* ✝ *Iſa. 45, 23. Philip. 2, 10.* *k This is a forme of an oathe, proper to God onely, for he and none but he liueth, and hath his being of himſelfe.* *l Shall acknowledge mee from God.* 12 After that hee hath concluded what is not to be done, he ſheweth what is to be done: to wit, wee muſt take heede that we doe not vtterly caſt downe with abuſing our libertie, our brother which is not yet ſtrong. *m Hee rebuketh by the way, theſe malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they ſhould rather beſtowe their wits vpon this, that they doe not with their diſdainefulneſſe either caſt their brethren cleane downe, or giue them ſome offence.* 13 The preuenting of an obiection: It is true that the ſchoolemaſterſhip of the Law is taken away by the benefite of Chriſt, to ſuch as know it, but yet notwithſtanding wee haue to conſider in the vſe of this libertie, what is expedient, that wee may haue regard of our weake brother, ſeeing that our libertie is not loſt thereby. n By the Spirit of the Lord Ieſus, or by the Lord Ieſus, who I am ſure brake downe the wall at his comming. o By nature. * *1. Cor. 8, 11.* 14 It is the part of a cruell minde to make more account of meate, then of our brothers ſaluation. Which thing they doe, that preſume to eate with the offence of any brother, and ſo giue him occaſion to goe backe from the Goſpel.
15 Another argument: We muſt followe Chriſtes example: who was ſo farre from deſtroying the weake with meate, that hee gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Goſpell is euill ſpoken of, as though it openeth the way to attempt any thing whatſoeuer, and boldeneth vs to all things. 17 A generall reaſon, and the ground of all the other arguments: The kingdome of heauen conſiſteth not in theſe outwarde thinges, but in the ſtudie of righteouſneſſe, and peace, and comfort of the holy Ghoſt. p He that liueth peaceably, and doeth righteouſly through the holy Ghoſt. 18 A generall concluſion: The vſe of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in ſo much that wee eſteeme that thing vnlawfull by reaſon of the offence of our brother, which is of it ſelfe pure and lawfull.

✠ Titus 1, 15.

♣ 1. Cor. 8, 13.

20 Deſtroy not the worke of God for meates ſake: ✠ all things in deede are pure: but *it is* euill for the man which eateth with offence.

21 ♣ *It is* good neither to eate fleſh, nor to drinke wine, nor any thing whereby thy brother ſtumbleth, or is offended, or made weake.

19 He giueth a double warning in theſe matters, one, which pertaineth to the ſtrong, that he which hath obteined a ſure knowledge of this

22 [19] Haſt thou [q] faith? haue it with thy ſelfe before God: bleſſed *is* hee that condemneth not himſelfe in that thing which he [r] alloweth.

23 For he that [ſ] doubteth, is condemned if he eate, becauſe *he eateth* not of faith: and whatſoeuer is not of faith, is ſinne.

libertie, keepe that treaſure to the end he may vſe it wiſely and profitably as hath bene ſaid: the other which reſpecteth the weake, that they doe nothing raſhly by other mens example with a wauering conſcience, for that cannot be done without ſinne, whereof we are not perſwaded by the word of God, that he liketh, and approoueth it. q He ſhewed before verſe 14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth. ſ Reaſoneth with himſelfe.

CHAP. XV.

1 The ſtronger muſt imploy their ſtrength to ſtrengthen the weake. 3 By Chriſtes example, 7 who receiued 8 not onely the Iewes, 10 but alſo the Gentiles. 15 The cauſe why he wrote this Epiſtle.

1 Nowe the Apoſtle reaſoneth generally of tolerating or bearing with the weake by all meanes, ſo farre forth as may be for their profit.

a *And deſpiſe others.*

b *For his profit and edification.*

WE [1] which are ſtrong, ought to beare the infirmities of the weake, and not to [a] pleaſe our ſelues.

2 *Therefore* let euery man pleaſe his neighbour in that that is [b] good to edification.

2 A confirmation taken of the example of Chriſt, who ſuffered all things to bring not onely the weake, but alſo his moſt cruell enemies, ouercomming them with patience, to his Father.

✠ Pſal. 69, 10.

3 [2] For Chriſt alſo would not pleaſe himſelfe, but as it is written, ✠ The rebukes of them which rebuke thee, fell on me.

3 The preuenting of an obiection. Such things as are cited out of the examples of the ancients, are propounded vnto vs to this end and purpoſe, that according to the example of our Fathers, we ſhould in patience and hope beare one with another.

c *By Moſes and the Prophets.*

4 [3] For whatſoeuer things are written [c] aforetime, are written for our learning, that we through patience, and comfort of the [d] Scriptures might haue hope.

5 [4] Now the God of patience and conſolation giue you that yee be ✱ like minded one towarde another, according to Chriſt Ieſus,

6 That yee with one minde, *and* with one mouth may praiſe God, euen the Father of our Lord Ieſus Chriſt.

7 Wherefore receiue ye one another, as Chriſt alſo [e] receiued vs to the glory of God.

8 [5] Nowe I ſay, that Ieſus Chriſt was a miniſter of the [f] circumciſion, for the [g] trueth of God, to confirme the promiſes *made* vnto the fathers.

9 [6] And let the Gentiles praiſe God, for *his* mercie, as it is written, ✠ For this cauſe I will [h] confeſſe thee among the Gentiles, and ſing vnto thy Name.

10 And againe hee ſaith, ✠ Reioyce, ye Gentiles with his people.

11 And againe, ✠ Praiſe the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Eſaias ſayth, ♣ There ſhallbe a roote of Ieſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt.

d *The Scriptures are ſaide to teach and comfort, because God vſeth them to teach and comfort his people withall.* 4 Wee muſt take an example of patience, of God that both the weake and the ſtrong ſeruing God with a mutuall conſent, may bring one another to God, as Chriſt alſo receiued vs vnto himſelfe, although wee were neuer ſo vnworthy. ✱ 1. Corint. 1, 10. e *He did not diſdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory.* 5 An applying of the example of Chriſt to the Iewes, whom he vouchſafed this honour for the promiſes which he made vnto their fathers, although they were neuer ſo vnworthie, that he executed the office of a miniſter amongſt them with marueilous patience. Therefore much leſſe ought the Gentiles deſpiſe them for certaine faults, whom the Sonne of God ſo much eſteemed. f *Of the circumciſed Iewes, for as long as he liued, he neuer went out of their quarters.* g *That God might be ſeene to be true.* 6 An applying of the ſame to the Gentiles, whom alſo the Lord of his incomprehenſible goodneſſe had regard of, ſo that they are not to be contemned of the Iewes as ſtrangers. h *I will openly profeſſe, and ſet foorth thy Name.*

✠ Pſal. 18, 50.
✠ Deut. 32, 43.
✠ Pſal. 117, 1.
♣ Eſai. 11, 10.

7 He ſealeth vp as it were all the former treatiſe with prayers, wiſhing all that to be giuen them of the Lord, that he had commanded them.

i *In whom we hope.*

k *Abundantly and plentifully.*

13 [7] Now the God of [i] hope fill you with [k] all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghoſt.

8 The concluſion of the Epiſtle, wherein he firſt excuſeth himſelfe, that he hath written ſomewhat at large vnto them, rather to warne them, then to teach them, and that of neceſſitie, by reaſon of his vocation, which bindeth him peculiarly to the Gentiles.

14 [8] And I my ſelfe alſo am perſwaded of you, my brethren, that [l] ye alſo are full of goodneſſe, and filled with all knowledge, and are able to admoniſh one another.

15 Neuertheleſſe, brethren, I haue ſomewhat boldly after a ſort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I ſhould be the miniſter of Ieſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the [m] offering vp of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.

l *Of your owne accord, and of your ſelues.*

m *By the offring vp of the Gentiles he meaneth the Gentiles themſelues, whom he offered to God as a ſacrifice.*

9 He commendeth his Apoſtleſhip highly by the effects, but yet ſo that moreouer and beſides that he ſpeaketh all things truely, he giueth all the glory to God as the onely authour: and doth not properly reſpect himſelfe, but this rather: that men might leſſe doubt of the trueth of the doctrine which he propoundeth vnto them.

17 [9] I haue therefore whereof I may reioyce in Chriſt Ieſus in thoſe things which *pertaine* to God.

18 For I dare not ſpeake of any thing, which [n] Chriſt hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

19 With the [o] power of ſignes and wonders, by the power of the ſpirit of God: ſo that from Hieruſalem, and round about vnto Illyricum, I haue cauſed to abound the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leaſt I ſhould haue built on another mans foundation.

21 But as it is written, ✠ To whom he was not ſpoken of, they ſhall ſee *him*, and they that heard not, ſhall vnderſtand *him*.

22 ♣ [10] Therefore alſo I haue bene oft let to come vnto you:

23 But nowe ſeeing I haue no more place in theſe quarters, and alſo haue ✱ bene deſirous many yeeres agone to come vnto you,

24 When I ſhall take my iourney into Spaine, I will come to you: for I truſt to ſee you in my iourney, and to be brought on my way thitherward by you, after that I haue bene ſomewhat filled with your *company*.

25 But now goe I to Hieruſalem, to [p] miniſter vnto the Saints.

n *Chriſt was ſo with me in all things, and by all meanes, that if I would neuer ſo faine, yet I cannot ſay, what he hath done by me to bring the Gentiles to obey the Goſpel.*

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine diſtribution vnto the poore Saints which are at Hieruſalem.

27 [11] For it hath pleaſed them, and their detters are they, ✠ for if the Gentiles be made partakers of their ſpirituall things, their duetie is alſo to [q] miniſter vnto them in carnall things.

28 When I haue therefore performed this, and haue [r] ſealed them this [ſ] fruite, I will paſſe by you into Spaine.

29 [12] And I knowe when I come, that I ſhall

o *In the firſt place this word, Power, ſignifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it ſignifieth Gods mightie power which was the worker of thoſe wonders.* ✠ Iſa. 52, 15. ♣ Chap. 1, 11. 10 He writeth at large to the Romanes, and that familiarly his ſingular good will towards them, and the ſtate of his affaires, but ſo, that he ſwarueth not a iote from the end of Apoſtolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digreſſion as it were, the liberalitie of the Churches of Macedonia, hee prouoketh them modeſtly to follow their godly deede. ✱ 1. Theſſ. 1, 17. p *Doing his duetie for the Saints, to carie them that money which was gathered for their vſes.* 11 Almes are voluntarie, but yet ſuch as we owe by the lawe of charitie. ✠ 1. Cor. 6, 11. q *To ſerue the turnes.* r *Performed it faithfully, and ſealed it as it were with my ring.* ſ *This money which was gathered for the vſe of the poore: which almes is very fitly called fruit.* 12 He promiſeth them through the bleſſing of God, not to come emptie vnto them: and requiring of them the duety of prayers, he ſheweth what thing we ought chiefly to reſt vpon in all difficulties and aduerſities.

come to you with abundance of the bleſsing of the Goſpel of Chriſt.

30 Alſo brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the [1] loue of the ſpirit, that yee would ſtriue with me by prayers to God for me,

31 That I may be deliuered from them which are diſobedient in Iudea, and that my ſeruice which I haue to doe at Hieruſalem, may be accepted of the Saints.

32 That I may come vnto you with ioy by the will of God, and may with you be refreſhed.

33 Thus the God of peace *be* with you all. Amen.

[1] *For that mutuall coniunction, wherewith the holy Ghoſt hath tyed our hearts and minds together.*

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee ſendeth greeting to many. 17 And warneth to beware of them which are the cauſes of diuiſion.

I [1] Commende vnto you Phœbe our ſiſter, which is a ſeruant of the Church of Cenchrea:

2 That yee receiue her in the [a] Lord, as it becommeth Saintes, and that yee aſsiſt her in whatſoeuer buſineſſe ſhee needeth of your ayde: for ſhee hath giuen hoſpitalitie vnto many, and to me alſo.

3 Greete ✤ Priſcilla, and Aquila, my fellowe helpers in Chriſt Ieſus.

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thankes, but alſo all the Churches of the Gentiles.)

5 Likewiſe *greete* the [b] Church that is in their houſe. Salute my beloued Epenetus, which is the [c] firſt fruites of Achaia in Chriſt.

6 Greete Marie which beſtowed much labour on vs.

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable among the Apoſtles, and were in [d] Chriſt before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in Chriſt, and Stachys my beloued.

10 Salute Apelles approoued in Chriſt. Salute them which are of Ariſtobulus *friends*.

11 Salute Herodion my kinſman. Greete them which are of the *friends* of Narciſſus which are in the Lord.

12 Salute Tryphena and Tryphoſa, which *vvomen* labour in the Lord. Salute the beloued Perſis, which *vvoman* hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greete Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his ſiſter, and Olympas and all the Saintes which are with them.

16 Salute one another with an ✤ holy [e] kiſſe. The Churches of Chriſt ſalute you.

17 ¶ [2] Nowe I beſeech you brethren, [f] marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which yee haue learned, and ✤ auoid them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt but their owne bellies, and with [g] faire ſpeach and flattering deceiue the hearts of the ſimple.

19 [3] For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you [h] wiſe vnto that which is good, and [i] ſimple concerning euill.

20 [4] The God of peace ſhall treade Satan vnder your feete ſhortly. The grace of our Lord Ieſus Chriſt *be* with you.

21 ∵ [5] Timotheus my helper, and Lucius and Iaſon, and Soſipater my kinſemen, ſalute you.

22 I Tertius, which [k] wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoaſte, and of the whole Church ſaluteth you. Eraſtus the ſteward of the citie ſaluteth you, and Quartus a brother.

24 [6] The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

25 ✱ [7] To him nowe that is of power to eſtabliſh you according to my Goſpel, and preaching of Ieſus Chriſt, ✯ by the reuelation of the [l] myſterie, which was kept ſecret ſince the worlde began:

26 (But now is opened, and [m] publiſhed among all nations by the Scriptures of the Prophets, at the commaundement of the euerlaſting God for the obedience of faith.)

27 To God, *I ſay*, onely wiſe, be prayſe through Ieſus Chriſt for euer. Amen.

[1] Hauing made an end of the whole diſputation, he commeth now to familiar commendations and ſalutations, and that to good conſideration and purpoſe, to wit, that the Romans might know, who are moſt to be honoured and made account of amongſt them, and alſo whom they ought to ſet before them to follow: and therefore hee attributeth vnto euery of them peculiar and ſingular teſtimonies.

[a] *For Chriſtes ſake which is proper to the Chriſtians, for the heathen Philoſophers haue reſemblances of the ſame vertues.*

✤ *Acts 18, 3.*

[b] *The companie of the faithfull, for in ſo great a citie as that was, there were diuers companies.*

[c] *For he was the firſt of Achaia that beleeued in Chriſt: and this kinde of ſpeech is an alluſion to the ceremonies of the Law.*

[d] *Ingraffed by faith.*

✤ *1. Cor. 16, 20. 2. cor. 13, 2. 1. pet. 5, 14.*

[e] *He calleth that an holy kiſſe, which proceedeth from an heart that is full of that holy loue: now this is to be referred to the maner vſed in thoſe dayes*

[2] As by namely deſcribing them, which were worthie of commendation, he ſufficiently declared when they ought to heare and followe, ſo doeth he now paint out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

[f] *Warily and diligently, as though you ſhould ſcoute out for your enemies in a watch-tower.*

✤ *2. Iohn 10.*

[g] *The word which he vſeth, ſignifieth a promiſing which performeth nothing, and if thou heareſt any ſuch, thou mayeſt aſſure thy ſelfe that he that promiſeth thee is more carefull of thy matters, then of his owne.*

[3] Simplicitie muſt be ioyned with wiſdome.

[h] *Furniſhed with the knowledge of the trueth, and wiſedome, that you may imbrace good things, and eſchew euill, beware of the deceits and ſnares of falſe prophets, and reſiſt them openly: and this place doeth plainely deſtroy the Papiſts faith of credite, whereas they maintaine it to be ſufficient for one man to beleeue as another man beleeueth, without further knowledge, or examination what the matter is, or what ground it hath: vſing theſe daily ſpeeches, Wee beleeue as our fathers beleeued, and we beleeue as the Church beleeueth.*

[i] *As men that knowe no way to deceiue, much leſſe to deceiue in deed.*

[4] Wee muſt fight, with a certaine hope of victorie.

∵ *Acts 16, 1. phil. 2, 29.*

[5] He annexeth ſalutations, partly to renue mutuall friendſhip, and partly to the end that this Epiſtle might be of ſome weight with the Romanes, hauing the confirmation of ſo many that ſubſcribed vnto it.

[k] *Wrote it as Paul vttered it.*

[6] Nowe taking his leaue of them this third time, hee wiſheth that vnto them, wherevpon dependeth all the force of the former doctrine.

✱ *Epheſ. 3, 20.*

[7] He ſetteth forth the power and wiſdome of God with great thankeſgiuing, which eſpecially appeare in the Goſpel: and maketh mention alſo of the calling of the Gentiles to confirme the Romanes in the hope of this ſaluation.

✯ *Epheſ. 3, 9. coloſ. 1, 26. 2. tim. 1, 10. titus 1, 2.*

[l] *That ſecret and hidden thing, that is to ſay, the calling of the Gentiles.*

[m] *Offered and exhibited to all nations to be knowen.*

Written to the Romans from Corinthus,
and ſent by Phœbe, ſeruant of the Church
which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After the ſalutation, 10 *which in effect is an exhortation.* 12 *He reprehendeth the Corinthians ſectes and diuiſions,* 17 *and calleth them from pride to humilitie:* 20 *For ouerthrowing all worldly wiſedome.* 23, 25 *he aduanceth onely the preaching of the croſſe.*

PAul [1] called *to be* an [2] Apoſtle of Ieſus Chriſt, through the will of God, and *our* brother [3] Soſthenes,

2 [4] Vnto the Church of God, which is at Corinthus, to them that are ✣ [5] ſanctified in [a] Chriſt Ieſus, ✣ Saintes by [b] calling, ✣ with all that [c] call on the Name of our Lord Ieſus Chriſt in euery place, both their *Lord*, and ours:

3 [6] Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

4 [7] I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Ieſus Chriſt.

5 That in all things ye are made rich in him [8] in [d] all kinde of ſpeach, and in all knowledge:

6 [9] As the teſtimonie of Ieſus Chriſt hath bene [e] confirmed in you:

7 So that yee are not deſtitute of any gifte: ✣ [10] wayting for the [f] appearing of our Lord Ieſus Chriſt.

8 ☆ [11] Who ſhall alſo confirme you vnto the ende, that ye may be [g] blameleſſe in the day of our Lord Ieſus Chriſt.

9 * God is [h] faithfull, by whom ye are called vnto the fellowſhip of his ſonne Ieſus Chriſt our Lord.

10 [12] Now I beſeech you, brethren, by the Name of our Lord Ieſus Chriſt, that [13] yee all ſpeake one thing, and that there be no diſſentions among you: but be yee [i] knit together in one minde, and in one iudgement.

11 [14] For it hath bene declared vnto mee, my brethren, of you by them that are of the houſe of Cloe, that there are contentions among you.

12 Now [k] this I ſay, that euery one of you ſaith, I am Pauls, and I am ✣ Apollos, and I am Cephas, and I am Chriſts.

13 [15] Is Chriſt diuided? was [16] Paul crucified for you? either were ye [17] baptized into the name of Paul?

14 [18] I thanke God, that I baptized none of you, but ✣ Criſpus, and Gaius,

15 Leaſt any ſhould ſay, that I had baptized into mine owne name.

16 I baptized alſo the houſhold of Stephanas: furthermore know I not, whether I baptized any other.

17 [19] For CHRIST ſent me not to baptize, but to preach the Goſpel, [20] not with ∵ [l] wiſedome of words, leaſt the [21] croſſe of Chriſt ſhould be made of none effect.

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[1] The inſcription of the Epiſtle, wherein he chiefely goeth about to procure the good will of the Corinthians towards him, yet notwithſtanding ſo, that alwayes he letteth them to wit, that he is the ſeruant of God, and not of men.

[2] If he be an Apoſtle, then hee muſt be heard, although he ſometimes reprehend them ſharpely, ſeeing hee hath not his owne cauſe in hand, but is a meſſenger that bringeth the commandements of Chriſt.

[3] He ioyneth Soſthenes with himſelfe, that this doctrine might be confirmed by two witneſſes.

[4] It is a Church of God, although it hath great faults in it, ſo that it obey them which admoniſh it. ✣ *Actes 15, 9. 1. Theſſ. 4, 7.*

[5] A true definition of the Catholique Church, which is one. [a] *The father ſanctifieth vs, that is to ſay, ſeparateth vs from the wicked, in giuing vs to his Sonne, that hee may be in vs, and we in him.* ✣ *Rom. 1, 7. epheſ. 1, 1. coloſſ. 1, 22. 2. Tim. 1, 9. Titus 2, 3.* [b] *Whom God of his gracious goodnes and meere loue hath ſeparated for himſelfe: or whom God hath called to holineſſe: the firſt of theſe two expoſitions ſheweth from whence our ſanctification commeth, and the ſecond ſheweth to what ende it tendeth.* ✣ *2. Tim. 1, 21.* [c] *He is ſaid properly to call on God, who crieth vnto the Lord when hee is in danger, and craueth helpe at his handes: and by the figure Synecdoche it is taken for all the ſeruice of God: and therefore to call vpon Chriſtes Name, is to acknowledge and take him for very God.* [6] The foundation and the life of the Church, is Chriſt Ieſus giuen of the Father. [7] Going about to condemne many vices, hee beginneth with a true commendation of their vertues, leaſt hee might ſeeme after to deſcend to chiding being mooued with malice or enuie: yet ſo, that hee referreth all to God as the authour of them, and that in Chriſt. That the Corinthians might be more aſhamed to prophane and abuſe the holy gifts of God. [8] He toucheth that by name, which they moſt abuſed. [d] *Seeing that whiles wee liue here, wee knowe but in part and prophecie in part, this worde (All) muſt be reſtrained to the preſent ſtate of the faithfull: but by ſpeach hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abuſed.* [9] He ſheweth that the true vſe of theſe giftes conſiſteth herein that the mightie power of Chriſt might thereby be ſet forth in them, that hereafter it might euidently appeare how wickedly they abuſed them to glory and ambition. [e] *By thoſe excellent gifts of the holy Ghoſt.* ✣ *Titus 2, 11. Philip. 3, 20.* [10] He ſayeth by the way, that there is no cauſe why they ſhould pleaſe themſelues ſo much in thoſe giftes which they had receiued, ſeeing that thoſe were nothing in compariſon of them which are to bee looked for. [f] *Hee ſpeaketh of the laſt comming of Chriſt.* ☆ *1. Theſ. 3, 13. and 5, 23.* [11] Hee teſtifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehenſion afterwarde. And yet together therewithall ſheweth, that as well the beginning as the accompliſhing of our ſaluation is onely the worke of God. [g] *He calleth them blameleſſe, not whome man neuer found fault with, but with whome no man can iuſtly finde fault, that is to ſay, them which are in Chriſt Ieſus, in whome there is no condemnation. See Luke 1, 6.* * *1. Theſ. 5, 24.* [h] *True and conſtant, who doeth not onely call vs, but giueth vs the gift of perſeuerance alſo.* [12] Hauing made an end of the preface, hee commeth to the matter it ſelfe, beginning with a moſt graue obteſtation, as though they ſhould heare Chriſt himſelfe ſpeaking and not Paul.

[13] The firſt part of this Epiſtle, wherein his purpoſe is to call back the Corinthians to brotherly concord, and to take away all occaſion of diſcord. So then this firſt part concerneth the taking away of ſchiſmes. Now a ſchiſme is when men which otherwiſe agree and conſent together in doctrine, doe yet ſeparate themſelues one from another. [i] *Knit together, as a bodie that conſiſteth of all his partes fitly knit together.*

[14] He beginneth his reprehenſion and chiding by taking away of an obiection: for that he vnderſtood by good witneſſes, that there were many factions among them. And therewithall he openeth the cauſe of diſſentions, becauſe that ſome did hang on one doctor, ſome on another, and ſome were ſo addicted to themſelues, that they neglected all doctours and teachers, calling themſelues the diſciples of Chriſt onely, ſhutting forth their teachers. [k] *The matter I would ſay to you, is this.* ✣ *Acts 18, 24.* [15] The firſt reaſon why ſchiſmes ought to be eſchewed: becauſe Chriſt ſeemeth by that meanes, to be deuided and torne in pieces, who cannot be the head of two diuers and diſagreeing bodies, beeing himſelfe one. [16] Another reaſon: Becauſe they cannot without great iniurie to God ſo hang of men as of Chriſt: which thing no doubt they doe, which allow whatſoeuer ſome man ſpeaketh, euen for his perſons ſake: as theſe men allowed one ſelfe ſame Goſpell beeing vttered of one man, and did loathe it being vttered of another man. So that theſe factions were called by the names of their teachers. Now Paul ſetteth downe his owne name not onely to grieue no man, but alſo to ſhewe that he pleadeth not his owne cauſe. [17] The third reaſon taken of the forme and end of Baptiſme, wherein we make a promiſe to Chriſt, calling on alſo the Name of the Father and the holy Ghoſt. Therefore although a man doe not fall from the doctrine of Chriſt, yet if hee hang vpon ſome certaine teachers, and diſpiſe others, he forſaketh Chriſt: for if hee hold Chriſt his onely maſter, hee woulde heare him, teaching by whomſoeuer. [18] Hee proteſteth that hee ſpeaketh ſo much the more boldly of theſe things, becauſe that through Gods prouidence hee is void of all ſuſpition of chalenging diſciples vnto himſelfe, and taking them from others. Whereby wee may vnderſtand that not the ſchollers onely, but the teachers alſo are heere reprehended, which gathered themſelues flockes apart. ✣ *Acts 18, 8.* [19] The taking away of an obiection: that hee gaue not himſelfe to baptize many amongſt them: not for the contempt of Baptiſme, but becauſe hee was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had ſtore. And ſo hee declared ſufficiently how farre hee was from all ambition: whereas on the other ſide they whome hee reprehendeth, as though they gathered diſciples vnto themſelues and not vnto Chriſt, bragged moſt ambitiouſly of numbers, which they had baptized. [20] Now hee turneth himſelfe to the doctours themſelues, which pleaſed themſelues in braue and ambitious eloquence, to the ende that they might drawe more diſciples after them. Hee confeſſeth plainely that hee was vnlike vnto them, oppoſing grauely as it became an Apoſtle, his example againſt their peruerſe iudgements: So that this is another place of this Epiſtle, touching the obſeruing of a godly ſimplicitie, both in wordes and ſentence in teaching of the Goſpell. ∵ *Chap. 2, 13. 2. Pet. 1, 16.* [l] *With eloquence: which Paul caſteth off from him not only, as not neceſſarie, but alſo as flat contrarie to the office of his Apoſtleſhip: and yet had Paul his kind of eloquence, but it was heauenly, not of man, and voide of painted wordes.* [21] The reaſon why hee vſed not the pompe of words, and painted ſpeach: becauſe it was Gods will to bring the worlde to his obedience by that way, whereby the moſt idiots amongſt men might vnderſtand, that this worke was done of God himſelfe without the arte of man. Therefore as ſaluation is ſet foorth vnto vs in the Goſpell by the croſſe of Chriſt, then which nothing is more contemptible, and more farre from life, ſo God would haue the manner of the preaching of the croſſe moſt different from thoſe meanes, with which men doe vſe to drawe and entiſe other, either to heare or beleeue: therefore it pleaſed him by a certaine kind of moſt wiſe folly, to triumph ouer the moſt fooliſh wiſdome of the world, as he had ſaid before by Eſay: that he would. And hereby we may gather, that both thoſe doctours which were puffed vp with ambitious eloquence, and alſo their hearers ſtrayed farre away from the end and marke of their vocation.

18 For that [m] preaching of the croſſe is to them that periſh, fooliſhneſſe: but vnto vs, which are ſaued, it is the ✠ [n] power of God.

19 [22] For it is written, ✠ I will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent.

20 Where is the wiſe? where is the [o] Scribe? where is the [p] diſputer of this world? hath not God made the wiſedome of this world fooliſhneſſe?

21 [23] For ſeeing the [q] worlde by wiſedome knew not God in the [r] wiſedome of GOD, [24] it pleaſed God by the [ſ] fooliſhneſſe of preaching to ſaue them that beleeue:

22 ✱ [25] Seeing alſo that the Iewes require a ſigne, and the Grecians ſeeke after wiſedome.

23 But wee preach Chriſt crucified: vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians, fooliſhneſſe:

24 But vnto them which are called, both of the Iewes and Grecians, *we preach* Chriſt, the power of God, and the wiſedome of God.

25 For the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God is ſtronger then men.

26 [26] For brethren, you ſee your [t] calling, how that not many wiſe men [u] after the fleſh, not many mightie, not many noble *are called*.

27 But God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weake things of the world, to confound the mighty things,

28 And vile things of the world, and things which are deſpiſed, hath God choſen, and things which [x] are not, to bring to [y] nought things that are.

m The preaching of Chriſt crucified, or the kinde of ſpeach which we vſe.

✠ *Rom. 1, 16.*

n It is that wherein he declareth his marueilous power in ſauing his elect, which would not ſo euidently appeare, if it hanged vpon any helpe of man: for ſo man might attribute that to himſelfe, which is proper onely to the croſſe of Chriſt.

22 The Apoſtle prooueth that this ought not onely not to ſeeme ſtrange, ſeeing that it was foretold ſo long before, but declareth further, that God is wont to puniſh the pride of the world in ſuch ſort, which ſo pleaſeth it ſelfe in it owne wiſedome: and therefore that that is vaine, yea a thing of nothing, and ſuch as God reiecteth as vnprofitable, which they ſo carefully laboured for, and made ſo great account of.

✠ *Eſa. 29, 14.*

o Where art thou, O thou learned fellow, and thou that ſpendeſt thy dayes in turning thy bookes?

p Thou that ſpendeſt all thy time in ſeeking out the ſecret things of this world, and in expounding all hard queſtions: and thus triumpheth hee againſt all the men of this world, for there was not one of them that could ſo much as dreame vpon this ſecret and hidden myſterie.

23 He ſheweth that the pride of men was worthily puniſhed of GOD, becauſe they would not behold God, as meete was they ſhould, in the moſt cleare glaſſe of the wiſedome of the worlde, which is the workemanſhip of the worlde.

q By the world hee meaneth all men which are not borne anewe, but remaine as they were, when they were firſt borne.

r In the workemanſhip of this world, which hath the marueilous wiſedome of God ingraued in it, ſo that euery man may beholde it.

24 The goodneſſe of God is wonderfull, for while hee goeth about to puniſh the pride of the world, he is very prouident and carefull, for the ſaluation of it, and teacheth men to become fooles, that they may be wiſe to God.

ſ So calleth the preaching of the Goſpel as the enemies ſuppoſed it: but in the meane ſeaſon he taunteth them very ſharpely, who had rather charge God with folly, then acknowledge their owne and craue pardon for it.

✱ *Matth. 12, 38.*

25 A declaration of that which he ſaid that the preaching of the Goſpel, is fooliſh. It is fooliſh, ſaith he, to them whom God had not indued with new light, that is to ſay, to all men, being conſidered in themſelues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wiſedome: and therefore they doe not onely not beleeue the Goſpel, but alſo they mocke at it. Notwithſtanding in this fooliſh preaching, there is the great vertue and wiſedome of God, but ſuch as thoſe onely which are called, doe perceiue. God ſhewing moſt plainely, that euen then when madde men thinke him moſt fooliſh, he is farre wiſer then they are: and that he ſurmounteth all their might and power, when he vſeth moſt vile and abiect things, as it hath appeared in the fruite of the preaching of the Goſpell.

26 A confirmation taken of thoſe things which came to paſſe at Corinth, where the Church eſpecially conſiſted of the baſeſt and common people, inſomuch that the philoſophers of Greece were driuen to ſhame, when they ſaue that they could doe nothing with their wiſedome and eloquence, in compariſon of the Apoſtles, whom notwithſtanding they called Idiots and vnlearned. And herewithall doeth hee beate downe their pride, for God did not preferre them before thoſe noble and wiſe men becauſe they ſhould be proud, but that they might be conſtrained euen whether they would or not, to reioyce in the Lorde, by whoſe mercie, although they were the moſt abiects of all, they had obtained in Chriſt, both this wiſedome, and all things neceſſarie to ſaluation.

t What way the Lorde hath taken in calling you.

u After that kind of wiſedome which men make account of, as though there were none elſe: who becauſe they are carnall, know not ſpirituall wiſedome.

x Which in mans iudgement are almoſt nothing.

y To ſhew that they are vaine and vnprofitable, and nothing worth, See Romanes 3, 31.

29 That no [z] fleſh ſhould reioyce in his preſence.

30 But ye are [a] of him in Chriſt Ieſus, [27] who of God is made vnto vs wiſedome and righteouſneſſe, and ſanctification, and redemption.

31 That, according as it is written, ✠ [b] He that reioyceth, let him reioyce in the Lord.

z Fleſh is oft as we ſee, taken for the whole man: and he vſeth this word fleſh, very fitly, to ſet the weake and miſerable condition of man and the maieſtie of God, one againſt the other.

a Whom hee caſt downe before, now he lifteth vp, yea, higher then all men: yet ſo, that he ſheweth them that all their worthineſſe is without themſelues, that is, ſtandeth in Chriſt, and that of God.

27 He teacheth that eſpecially and aboue all things, the Goſpel ought not to be contemned, ſeeing it conteineth the chiefeſt things that are to be deſired, to wit, true wiſedome, the true way to obtaine righteouſneſſe, the true way to liue honeſtly and godly, the true deliuerance from all miſeries and calamities.

✠ *Iere. 9. 24. 2. Cor. 10, 17.*

b Let him yeeld all to God and giue him thankes: and ſo by this place is mans free will beaten downe, which the Papiſt ſo dreame of.

CHAP. II.

1 He ſetteth downe a platforme of his preaching, 4 which was baſe in reſpect of mans wiſedome, 7, 13 but noble in reſpect of the ſpirituall power and efficacie. 14 And ſo concludeth that fleſh and blood cannot rightly iudge thereof.

AND [1] I, brethren, when I came to you, came not with ✠ excellencie of wordes, or of wiſedome, ſhewing vnto you the [a] teſtimonie of God.

2 For I [b] eſteemed not to knowe any thing among you, ſaue Ieſus Chriſt, and him crucified.

3 ✱ And I was among you in [c] weakeneſſe, and in feare, and in much trembling.

4 Neither *ſtood* my worde, and my preaching in the ✱ entiſing ſpeech of mans wiſedome, [2] but in plaine [d] euidence of the Spirit and of power.

5 [3] That your faith ſhould not be in the wiſdome of men, but in the power of God.

6 [4] And wee ſpeake wiſedome among them that are [e] perfect: not the wiſedome of this world, neither of the [f] princes of this world, which come to nought.

7 [5] But we ſpeake the wiſedome of God in a [g] myſterie, *euen* the hid *wiſedome*, [6] which God had determined before the worlde, vnto our glory.

8 [7] Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [h] Lord of glory.

1 He returneth to the 17. verſe of the former Chapter, that is to ſay, to his owne example: confeſſing that he vſed not amongſt them either excellencie of words, or entiſing ſpeech of mans wiſdome, but with great ſimplicitie of ſpeech, both knew and preached Ieſus Chriſt crucified, humble and abiect, as touching the fleſh.

✠ *Chap. 1, 17.*

a The Goſpel.

b I purpoſed not to profeſſe any other knowledge, but the knowledge of Chriſt and him crucified.

✱ *Actes 18, 1.*

c He ſetteth weakeneſſe, againſt excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companions of true modeſtie, not ſuch feare and trembling as terrifie the conſcience, but ſuch as are contrary to vanitie and pride.

✱ *Chap. 1. 17. 2. Pet. 1, 16.*

2 He turneth that now to the commendation of his miniſtery, which he had granted to his aduerſaries: for his vertue and power which they knewe well enough, was ſo much the more excellent, becauſe it had no worldly helpe ioyned with it.

d By playne euidence he meaneth ſuch a proofe, as is made by certaine and neceſſary reaſons.

3 And he telleth the Corinthians, that he did it for their great profite, becauſe they might thereby knowe manifeſtly, that the Goſpell was from heauen. Therefore hee priuily rebuketh them, becauſe that in ſeeking vaine oſtentation, they willingly depriued themſelues of the greateſt helpe of their faith.

4 An other argument taken of the nature of the thing, that is, of the Goſpell, which is true wiſedome, but knowen to them onely which are deſirous of perfection: and is vnſauerie to them which otherwiſe excell in the worlde, but yet vainely and frailly.

e Thoſe are called perfect here, not which had gotten perfection alreadie, but ſuch as tend to it, as Phil. 3, 15. ſo that perfect, is ſet againſt weake.

f They that are wiſer, richer, or mightier then other men are.

5 Hee ſheweth the cauſe why this wiſedome cannot be perceiued of thoſe excellent worldly wittes: to wit, becauſe indeed it is ſo deepe, that they cannot attaine vnto it.

g Which men could not ſo much as dreame of.

6 He taketh away an obiection: if it be ſo harde, when and how is it knowen? God, ſayeth hee, determined with himſelfe from the beginning, that which his purpoſe was to bring foorth at this time out of his ſecretes for the ſaluation of men.

7 He taketh away another obiection: why then, how commeth it to paſſe, that this wiſedome was ſo reiected of men of higheſt authority, that they crucified Chriſt himſelfe? Paul anſwereth, becauſe they knew not Chriſt ſuch as hee was.

h That mightie God, full of true maieſtie and glorie: Now this place hath in it a moſt euident proofe of the diuinitie of Chriſt, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead ioyned with the manhood: which kind of ſpeech is called of the old fathers, a making common of things belonging to ſome one, with other to whom they doe not belong.

9 [8] But as it is written, ✤ The things which eye hath not ſeene, neither eare hath heard, neither came into [i] mans heart, *are*, which God hath prepared for them that loue him.

10 [9] But God hath reuealed *them* vnto vs by his Spirit: for the ſpirit [k] ſearcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, ſaue the [l] ſpirit of a man, which is in him? euen ſo the things of God knoweth no man, but the Spirit of God.

12 Now wee haue receiueth not the [m] ſpirit of the world, but the Spirit, which is of God, [11] that wee might [n] know the things that are giuen to vs of God.

13 [12] Which things alſo we ſpeake, not in the ✤ wordes which mans wiſedome teacheth, but which the holy Ghoſt teacheth, [o] comparing ſpirituall things with ſpirituall things.

14 [13] But the [p] naturall man perceiueth not the things of the Spirit of God: for they are fooliſhneſſe vnto him, neither can hee know *them*, becauſe they are [q] ſpiritually diſcerned.

15 [14] But he that is ſpirituall, [r] diſcerneth all things: yet [15] he himſelfe is iudged of [ſ] no man.

16 ∵ [16] For who hath knowen the minde of the Lord, that he might [t] inſtruct him? But wee haue the [u] minde of Christ.

8 Another obiection: But how could it be that thoſe wittie men could not perceiue this wiſdome? Paul anſwereth: Becauſe we preach thoſe things which paſſe all mans vnderſtanding.

✤ *Eſa. 64,4.*

i *Man can not ſo much as thinke of them, much leſſe conceiue them with his ſenſes.*

9 A queſtion: if it ſurmount the capacitie of men, how can it be vnderſtood of any man, or how can you declare and preach it? by a peculiar lightning by Gods ſpirit, wherewith whoſoeuer is inſpired, he can enter euen to the very ſecrets of God.

k *There is nothing ſo ſecret and hidden in God, but the Spirit of God peareeth into it.*

10 He ſetteth that forth by a ſimilitude, which hee ſpake of the inſpiration of the Spirit. As the force of mans wit ſearcheth out things pertaining to man, ſo doeth our mind by that power of the holy Ghoſt, vnderſtand heauenly things. l *The minde of man, which is indued with ableneſſe to vnderſtand and iudge.* m *The Spirit which we haue receiued, doth not teach vs things of this world, but lifteth vs vp to God: and this place teacheth vs againſt the Papiſts, what faith is, from whence it commeth, and what force it is of.* 11 That which he ſpake generally, he reſtraineth now to thoſe things which God hath opened vnto vs of our ſaluation in Chriſt: leaſt that any man ſhould ſeparate the Spirit from the preaching of the word and Chriſt: or ſhould thinke that thoſe fantaſticall men are gouerned by the Spirit of God, which wandring beſides the worde, thruſt vpon vs their vaine imaginations for the ſecrets of God. n *This word (know) is taken here in his proper ſenſe, for true knowledge, which the Spirit of God worketh in vs.* 12 Now he returneth to his purpoſe, and concludeth the argument which hee began verſ 6. and it is thus: the words muſt be applyed to the matter, and the matter muſt be ſet forth with words which are meete and conuenient for it: now this wiſedome is ſpirituall and not of man, and therefore it muſt be deliuered by a ſpirituall kinde of teaching, and not by entiſing wordes of mans eloquence, that the ſimple, and yet wonderfull maieſtie of the holy Ghoſt may therein appeare. ✤ *Chap. 1,17. 2. pet. 1,16.* o *Applying the words vnto the matter, to wit, that as wee teach ſpirituall things, ſo moſt our kinde of teaching be ſpirituall.* 13 Againe he preuenteth an offence or ſtumbling blocke: how commeth it to paſſe that ſo fewe allow theſe things? This is not to be marueiled at, ſayeth the Apoſtle, ſeeing that men in their naturall powers (as they termed them) are not indued with that facultie, whereby ſpirituall things are diſcerned (which facultie commeth another way) and therefore they accompt ſpirituall wiſedome as folly: and it is as if he ſhould ſay, It is no maruaile that blinde men cannot iudge of colours, ſeeing that they lacke the light of their eyes, and therefore light is to them as darkeneſſe. p *The man that hath no further light of vnderſtanding then that which he brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19.* q *By the vertue of the holy Ghoſt.* 14 He amplifieth the matter by contraries. r *Vnderſtandeth and diſcerneth.* 15 The wiſedome of the fleſh, ſaith Paul, determined nothing certainely, no not in it owne affaires, much leſſe can it diſcerne ſtrange, that is ſpirituall things. But the Spirit of God, wherewith ſpirituall men are indued, can be deceiued by no meanes, and therefore be reprooued of no man. ſ *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* ∵ *Eſa. 40,13. rom. 11,34.* 16 A reaſon of the former ſaying: for he is called ſpirituall: which hath learned that by the vertue of the Spirit, which Chriſt hath taught vs. Now if that which we haue learned of that Maſter, could be reprooued of any man, hee muſt needes be wiſer then God: whereupon it followeth, that they are not onely fooliſh, but alſo wicked, which thinke that they can deuiſe ſome thing that is either more perfect, or that they can teach the wiſedome of God a better way then they knewe or taught, which vndoubtedly, were indued with Gods Spirit. t *Lay his head to his, and teach him what he ſhould doe.* u *We are indued with the Spirit of Chriſt, who openeth vnto vs thoſe ſecrets, which by all other meanes are vnſearchable, and alſo all trueth whatſoeuer.*

CHAP. III.

1 *He yeeldeth a reaſon why hee preached ſmall matters vnto them:* 4 *He ſheweth how they ought to eſteeme of Miniſters:* 6 *The miniſters office.* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawen away to prophane things,* 18 *through the proud wiſdome of the fleſh.*

AND [1] I could not ſpeake vnto you, brethren, as vnto ſpirituall men, but as vnto a carnall, *euen* as vnto babes in Chriſt.

2 I gaue you milke to drinke, and not [b] meate: for ye were not yet [c] able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall; for whereas *there is* among you enuying, and ſtrife, and diuiſions, are ye not carnall, and walke as [d] men?

4 For when one ſaith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 [2] Who is Paul then? and who is Apollos, but the miniſters by whom yee beleeued, and as the Lord gaue to euery man?

6 [3] I haue planted, Apollos watred, but God gaue the increaſe.

7 So then, neither is hee that planteth any thing, neither he that watreth, but God that giueth the increaſe.

8 And he that planteth, and hee that watreth, are one, ✤ and euery man ſhall receiue his wages, according to his labour.

9 For we together are Gods [e] labourers: yee are Gods husbandry, *and* Gods building.

10 According to the grace of God giuen to mee, as a skilfull maſter builder, I haue layd the foundation, and another buildeth thereon: [4] but let euery man take heede howe hee buildeth vpon it.

11 [5] For other foundation can no man lay, then that which is laid, which is Ieſus Chriſt

12 [6] And if any man builde on this founda-

1 Hauing declared the worthineſſe of heauenly wiſdom, and of the Goſpel, and hauing generally condemned ỳ blindnes of mans mind, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, ſuch in whom as yet the fleſh preuaileth againſt the Spirit. And he bringeth a double teſtimony of it: firſt, for that he had prooued them to be ſuch, in ſo much that he dealt with them no otherwiſe then with ignorant men, and ſuch as are almoſt babes in the doctrine of godlines: and ſecondly, becauſe they ſhewed indeed by theſe diſſenſions, which ſprang vp by reaſon of the ignorance of the vertue of the Spirit, and heauenly wiſdome, that they had profited very little or nothing.

a *He calleth them carnall, which are as yet ignorant: and therefore to expreſſe it the better, he tearmeth them babes.* b *Subſtantiall meate, or ſtrong meate.* c *To be fed by me with ſubſtantiall meat: therefore as the Corinthians grew vp in age, ſo the Apoſtle nouriſhed them by teaching, firſt with milke, then with ſtrong meat, which difference was onely but in the manner of teaching.* d *By the ſquare and compaſſe of mans wit and iudgement.* 2 After that hee hath ſufficiently reprehended ambitious teachers, and their fooliſh eſteemers, now hee ſheweth how the true miniſters are to be eſteemed, that wee attribute not vnto them, more or leſſe then wee ought to doe. Therefore hee teacheth vs, that they are they by whome we are brought to faith and ſaluation, but yet as the miniſters of God, and ſuch as doe nothing of themſelues, but God ſo working by them as it pleaſeth him to furniſh them with his gifts. Therefore wee haue not to marke or conſider what miniſter it is that ſpeaketh, but what is ſpoken: and wee muſt depend onely vpon him which ſpeaketh by his ſeruants. 3 He beautifieth the former ſentence, with two ſimilitudes: firſt comparing the companie of the faithfull, to a fielde which God maketh fruitfull, when it is ſowed and watered through the labour of his ſeruants: next, by comparing it to an houſe, which in deede the Lord buildeth, but by the hands of his workemen, ſome of whome, hee vſeth in laying the foundation, others in building of it vp. Now, both theſe ſimilitudes tend to this purpoſe, to ſhewe that all things are wholly accompliſhed by Gods onely authoritie and might, ſo that wee muſt onely haue an eye to him. Moreouer, although that God vſeth ſome in the better part of the worke, we muſt not therefore contemne other, in reſpect of them, and much leſſe may wee diuide, or ſet them apart, (as theſe factious men did) ſeeing that all of them labour in Gods buſineſſe, and in ſuch ſort, that they ſerue to finiſh one ſelfe ſame worke, although by a diuers manner of working, inſomuch that they neede one anothers helpe. ✤ *Pſal. 62,12. Galat. 6,5.* e *Seruing vnder him: Nowe they which ſerue vnder another, doe nothing of their owne ſtrength, but as it is giuen them by grace, which grace maketh them fit to that ſeruice. Looke chap. 15,10. and 2. Cor. 3,6. and all the increaſe that commeth by their labour, doth ſo proceed from God, that no part of the praiſe of it may be giuen to the vnder ſeruant.* 4 Now hee ſpeaketh to the teachers themſelues, which ſucceeded him in the Church of Corinth, and in their perſon, to all that were after or ſhall be Paſtours of Congregations, ſeeing that they ſucceed into the labour of the Apoſtles, which were planters and chiefe builders. Therefore hee warneth them firſt, that they perſwade not themſelues that they may build after their owne fantaſie, that is, that they may propound and ſet foorth any thing in the Church, either in matter, or in kinde of teaching, different from the Apoſtles which were the chiefe builders. 5 Moreouer be ſheweth what this foundation is, to wit, Chriſt Ieſus, from which they may not turne away one iote in the building vp of his building. 6 Thirdly, he ſheweth that they muſt take heed that the vpper part of the building be anſwerable to the foundation, that is, that admonitions, exhortations, and whatſoeuer pertaineth to the edifying of the flocke, be anſwerable to the doctrine of Chriſt, as well in matter as in forme: which doctrine is compared to golde, ſiluer, and precious ſtones: of which matter, Eſaias alſo and Iohn in the Reuelation build the heauenly citie. And to theſe are oppoſite, wood, hay, ſtubble, that is to ſay, curious and vaine queſtions or decrees: and beſides to be ſhort, all that kinde of teaching which ſerueth to oſtentation. For falſe doctrines, whereof he ſpeaketh not here, are not ſaid properly to be built vpon this foundation, vnleſſe peraduenture in ſhew onely.

tion, golde, ſiluer, precious ſtones, timber, hay, *or* ſtubble,

13 7 Euery mans worke ſhallbe made manifeſt: for the day ſhall declare it, becauſe it ſhallbe reuealed by the fire: and the fire ſhall trie euery mans worke of what ſort it is.

14 If any mans worke, that he hath built vpon, abide, he ſhall receiue wages.

15 If any mans worke burne, he ſhall loſe, but 8 he ſhallbe ſaued himſelfe: neuertheleſſe yet as it were by the fire.

16 ✣ 9 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] deſtroy the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceiue himſelfe: If any man among you ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe.

19 For the wiſedome of this world is fooliſhneſſe with God: for it is written, ♣ He [g] catcheth the wiſe in their owne craftineſſe.

20 ❦ And againe, The Lord knoweth that the thoughts of the wiſe be vaine.

21 11 Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death, whether they be things preſent, or things to come, *euen* all are yours,

23 And ye Chriſts, and Chriſt Gods.

7 He teſtifieth, as indeed the trueth is, that all are not good builders, no not ſome of them which ſtand vpon this one and onely foundation: but howſoeuer this worke of euill builders, ſayth he, ſtand for a ſeaſon, yet ſhall it not alwayes deceiue, becauſe that the light of the trueth appearing at length, as day ſhall diſſolue this darknes, and ſhew what it is. And as that ſtuffe is tried by the fire, whether it be good or not, ſo will God in his time by the touch of his Spirit and word, trie all buildings, and ſo ſhall it come to paſſe, that ſuch as be found pure and ſound, ſhall ſtill continue ſo, to the praiſe of the workeman; but they that are otherwiſe, ſhallbe conſumed, and vaniſh away, and ſo ſhall the workman be fruſtrate of the hope of his labour, which pleaſed himſelfe in a thing of nought. 8 He taketh not away hope of ſaluation from the vnskilfull and fooliſh builders, which holde faſt the foundation, of which ſort were thoſe Rethoricians rather then paſtours of Corinth: but he addeth an exception, that they muſt notwithſtanding ſuffer this triall of their worke, and alſo abide the loſſe of their vaine labours. ✣ *Chap. 6, 19. 2. Cor. 6, 16.* 9 Continuing ſtill in the metaphore of a building, he teacheth vs that this ambition is not onely vaine, but alſo ſacrilegious: For he ſayth that the Church is as it were the Temple of God, which God hath as it were conſecrated vnto himſelfe by his Spirit. Then turning himſelfe to theſe ambitious men: he ſheweth that they profane the Temple of God, becauſe thoſe vaine artes wherein they pleaſe themſelues ſo much, are as he teacheth, ſo many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickedneſſe ſhall not be ſuffered vnpuniſhed. f *Defileth it, and maketh it vncleane, being holy: and ſurely they do defile it, by Paul his iudgement, which by fleſhly eloquence defile the puritie of the Goſpel.* 10 He concludeth by the contrary, that they profeſſe pure wiſedome in the Church of God, which refuſe and caſt away all thoſe vanities of men, and if they be mocked of the world, it is ſufficient for them that they be wiſe according to the wiſedome of God, and as he will haue them to be wiſe. ♣ *Iob 5, 13.* g *Be they neuer ſo craftie, yet the Lord will take them when he ſhall diſcouer their treacherie.* ❦ *Pſal. 44, 11.* 11 He returneth to the propoſition of the 2 verſe, firſt warning the hearers, that henceforward they eſteeme not as lords, thoſe whom God hath appointed to be miniſters, and not lords of their ſaluation, which thing they doe, that depend vpon men, and not vpon God, that ſpeaketh by them. h *Pleaſe himſelfe.* i *Helps, appointeth for your benefit.* 12 He paſſeth from the perſons to the things themſelues, that his argument may be more forcible, yea, hee aſcendeth from Chriſt to the Father, to ſhew vs that wee reſt our ſelues no not in Chriſt himſelfe, in that that he is man, but becauſe he carieth vs vp euen to the Father, as Chriſt witneſſeth of himſelfe euery where, that hee was ſent of his Father, that by this band we may be all knit with God himſelfe.

CHAP. IIII.

1 Bringing in the definition of a true Apoſtle, 7 he ſheweth that humilitie ought rather to be an honour then a ſhame vnto him. 9 Hee bringeth in proofe, whereby it may euidently appeare, 10 that hee neither had care of glory, 11 nor of his bellie. 17 He commendeth Timothie.

LEt 1 a [a] man ſo thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God:

2 2 And as for the reſt, it is required of the diſpoſers, that euery man be found faithfull.

3 3 As touching me, I paſſe very little to be iudged of you, 4 or of mans [b] iudgement: no, 5 I iudge not mine owne ſelfe.

4 For I know nothing by my ſelfe, yet am I not thereby iuſtified: but he that iudgeth me, is the [c] Lord.

5 6 Therefore ✣ iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkeneſſe, and make the counſels of the hearts manifeſt: and then ſhall euery man haue [d] praiſe of God.

6 7 Now theſe things, brethren, I haue figuratiuely applied vnto mine owne ſelfe and Apollos, for your ſakes, that ye might learne [e] by vs, that no man preſume aboue that which is written, that one ſwell not againſt another for any mans cauſe.

7 8 For who ſeparateth thee? and what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though [f] thou hadſt not receiued it?

8 9 Now ye are full: now yee are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we alſo might reigne with you.

9 For I thinke that God hath ſet foorth vs the laſt Apoſtles, as men appointed to death, for we are made a [g] gaſing ſtocke vnto the world, and to the Angels, and to men.

10 We *are* fooles for Chriſtes ſake, and ye *are* wiſe in Chriſt: we *are* weake, and ye *are* ſtrong: ye *are* honourable, and we *are* deſpiſed.

11 Vnto this houre we both hunger, and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place.

12 ♣ And labour, working with our owne hands: we are reuiled, and *yet* we bleſſe: we are perſecuted, *and* ſuffer it.

13 ❦ We are euill ſpoken of, and we pray: we are made as the [h] filth of the world, the offskowring of all things, vnto this time.

14 10 I write not theſe things to ſhame you, but as my beloued children I admoniſh you.

15 For though ye haue tenne thouſand inſtru-

1 He concludeth the duetie of the hearers towards their miniſters, that they eſteeme them not as lords: and yet notwithſtanding, that they giue eare vnto them, as to them that are ſent from Chriſt, ſent I ſay to this end and purpoſe, that they may receiue as it were at their hands, the treaſure of ſaluation which is drawen out of the ſecrets of God. a *Euery man.* 2 Laſt of all, he warneth the miniſters that they alſo behaue themſelues not as lords, but as faithfull ſeruants, becauſe they muſt render an account of their ſtewardſhip vnto God.

3 Becauſe in reprehending others, he ſet himſelfe for an example, he vſeth a preoccupation or preuenting of an obiection, and vſing the grauity of an Apoſtle, he ſheweth that he careth not for the contrary iudgements that they haue of him, in that they eſteemed him as a vile perſon, becauſe he did not ſet forth himſelfe as they did. And hee bringeth good reaſons why hee was nothing mooued with the iudgements which they had of him. 4 Firſt, becauſe that that which men iudge in theſe caſes of their owne braines, is no more to be accounted of, then when the vnlearned doe iudge of wiſedome. b *Word for word, Day, after the maner of ſpeech of the Cilicians.* 5 Secondly, ſayth he, how can you iudge how much or how little I am to be accounted of, ſeeing that I my ſelfe which knowe my ſelfe better then you doe, and which dare profeſſe that I haue walked in my vocation with a good conſcience, dare not yet notwithſtanding chalenge any thing to my ſelfe? for I know that I am not vnblameable, all this notwithſtanding: much leſſe therefore ſhould I pleaſe my ſelfe as you doe. c *I permit my ſelfe to the Lordes iudgement.* 6 A third reaſon proceeding of a concluſion as it were, out of the former reaſons. It is Gods office, to eſteeme euery man according to his value, becauſe hee knoweth the ſecrets of the heart, which men for the moſt part are ignorant of. Therefore this iudgement perteineth not to you. ✣ *Matth. 7, 1.* d *One could not be praiſed aboue the reſt, but the other ſhould be blamed: and he mentioneth praiſe rather then diſpraiſe, for that the beginning of this ſore was this, that they gaue more to ſome men then meet was.* 7 Hauing reiected their iudgement, he ſetteth foorth himſelfe againe as a ſingular example of modeſtie, as one which concealing in this Epiſtle thoſe factious teachers names, doubted not to p downe his owne name and Apollos in their place, and tooke vpon him, as it were, their ſhame: ſo farre was hee from preferring himſelfe to any. e *By our example, which choſe rather to take other mens faults vpon vs, then to carpe any by name.* 8 Hee ſheweth a good meanes to bridle pride: firſt, if thou conſider how rightly thou exempteſt thy ſelfe out of the number of others, ſeeing thou art a man thy ſelfe: againe, if thou conſider that although thou haue ſome thing more then other men haue, yet thou haſt it not but by Gods bountifulneſſe. And what wiſe man is he that will bragge of anothers goodneſſe, and that againſt God? f *There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians and halfe Pelagians will not confeſſe.* 9 Hee deſcendeth to a moſt graue mocke, to cauſe theſe ambitious men to bluſh euen againſt their willes. g *Hee that will take a right view how like Paul and the Pope are, who lyingly boaſteth that hee is his ſucceſſour, let him compare the delicates of the Popiſh court with Saint Pauls ſtate, as wee ſee it heere.* ♣ *Actes 20, 34. 1. theſſ. 2, 9. 2. theſſ. 3, 8.* ❦ *Matth. 5, 44. luke 23, 34. actes 7, 60.* h *Such as by ſweeping is gathered together.* 10 Moderating the ſharpeneſſe of his mocke, hee puteth them in minde to remember of whome they were begotten in Chriſt, and that they ſhould not doubt to followe him for an example, although hee ſeeme vile according to the outward ſhew, in reſpect of others, yet mightie by the efficacie of Gods Spirit, as they had had triall thereof in themſelues.

ctours in Chriſt, yet *haue yee* not many fathers : for in Chriſt Ieſus I haue begotten you through the Goſpel.

16 Wherefore, I pray you, be followers of mee.

17 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithfull in the Lord, which ſhall put you in remembrance of my [i] wayes in Chriſt, as I teach euery where in euery Church.

18 [11] Some are puffed vp as though I would not come vnto you.

19 But I will come to you ſhortly, ♣ if the Lord will, and I will know, not the [k] words of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 [12] What will ye? ſhall I come vnto you with a rod, or in loue, and in the [l] ſpirit of meekneſſe?

[i] *What way and rule I follow euery where in teaching the Churches.*

[11] Laſt of all he deſcendeth alſo to Apoſtolike threatnings, but yet chiding them as a father, leaſt by their diſorder he be conſtrained to come to puniſh ſome among them.

♣ *Acts 19, 21. Iames 4, 15.*

[k] *By wordes, hee meaneth their painted and coloured kind of eloquence, againſt which he ſetteth the vertue of the Spirit.*

[12] A paſſing ouer to another part of this Epiſtle, wherein he reprehended more ſharply a very hainous offence, ſhewing the vſe of eccleſiaſticall correction.

[l] *Meekely affected towards you.*

CHAP. V.

1 *That they haue wincked at him who committed inceſt with his mother in law,* 2, 6 *hee ſheweth ſhould cauſe them rather to be aſhamed, then to reioyce:* 10 *Such kinde of wickedneſſe is to be puniſhed with excommunication,* 12 *leaſt other be infected with it.*

IT [1] is heard certeinly *that there is* fornication among you: and ſuch fornication as is not once named among the Gentiles, that one ſhould haue his fathers wife.

2 [2] And ye are puffed vp, and haue not rather ſorowed, that he which hath done this deed, might be put from among you.

3 [3] For I verely as abſent in bodie, but preſent in [a] ſpirit, haue determined already as though I were preſent, that hee that hath thus done this thing,

4 When yee are gathered together, and my ſpirit, in the [b] Name of our Lord Ieſus Chriſt, that ſuch one, *I ſay*, [4] by the power of our Lord Ieſus Chriſt,

5 [5] Be [c] deliuered vnto Satan, for the [6] deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.

6 [7] Your reioycing [d] is not good: know ye not that a litle leauen leaueneth the whole lumpe?

7 [8] Purge out therefore the olde leauen, that ye may be a new [e] lumpe, as ye are vnleauened: for Chriſt our [f] Paſſeouer is ſacrificed for vs.

8 Therefore let vs keepe the [g] feaſt, not with olde leauen, neither in the leauen of maliciouſneſſe and wickedneſſe: but with the vnleauened bread of ſinceritie and trueth.

9 [9] I wrote vnto you in an Epiſtle, that yee ſhould not company together with fornicatours,

10 And not [h] altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye muſt goe out of the world.

11 But now I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch one eat not.

12 [10] For what haue I to doe to iudge them alſo which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your ſelues that wicked man.

[1] They are greatly to be reprehended which by ſuffering of wickedneſſe, ſet forth the Church of God to be mocked and ſcorned af the infidels.

[2] There are none more proud, then they that leaſt know themſelues.

[3] Excommunication ought not to be committed to one mans power, but muſt be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

[a] *In mind, thought and will.*

[b] *Calling vpon Chriſt his Name.*

[4] There is no doubt but that iudgement is ratified in heauen, wherein Chriſt himſelfe ſitteth as Iudge.

[5] The excommunicate is deliuered to the power of Satan, in that, that he is caſt out of the houſe of God.

[c] *What it is to be deliuered to Satan, the Lord himſelfe declareth when he ſaith, Let him be vnto thee as an Heathen and Publican, Matth. 18, 17. that is to ſay, to be diſfranchiſed, and put out of the right and libertie of the citie of Chriſt, which is the Church, without which Satan is lord and maſter.*

[6] The end of excommunication is not to caſt away the excommunicate, that he ſhould vtterly periſh, but that hee may be ſaued, to wit, that by this meanes his fleſh may be tamed, that he may learne to liue to the Spirit.

[7] Another end of excommunication is, that other be not infected, and therefore it muſt of neceſſitie be retained in the Church, that the one be not infected by the other.

[d] *Is naught, and not grounded vpon good reaſon, as though you were excellent, and yet there is ſuch wickedneſſe found amongſt you.*

[8] By alluding to the ceremonie of the Paſſeouer, hee exhorteth them to caſt out that vncleane perſon from amongſt them. In times paſt, ſayeth hee, it was not lawfull for them which did celebrate the Paſſeouer, to eate leauened bread: inſomuch that hee was holden as vncleane and vnwoorthie to eat the Paſſeouer, whoſoeuer had but taſted of leauen. Nowe our whole life muſt be as it were the feaſt of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is ſlaine, muſt caſt out both of themſelues, and alſo out of their houſes and Congregations all impuritie.

[e] *By lumpe he meaneth the whole body of the Church, euery member whereof muſt be vnleauened bread, that is, be renewed in ſpirit, by plucking away the olde corruption.*

[f] *The Lambe of our Paſſeouer.*

[g] *Let vs leade our whole life, as it were a continuall feaſt, honeſtly and vprightly.*

[9] Now he ſpeaketh more generally; and that which hee ſpake before of the inceſtuous perſon, he ſheweth that it perteineth to others, which are knowen to be wicked, and ſuch as through their naughtie life are a ſlander to the Church, which ought alſo by lawfull order be caſt out of the communitie of the Church. And making mention of eating of meat, either he meaneth thoſe feaſts of loue whereat the Supper of the Lord was receiued, or els their common vſage and maner of life which is rightly to be taken, leaſt any man ſhould thinke that either matrimonie were broken by excommunication, or ſuch dueties hindered and cut off thereby, as wee owe one to another: children to their parents, ſubiects to their rulers, ſeruants to their maſters, and neighbour to neighbour, to win one another to God.

[h] *If you ſhould vtterly abſteine from ſuch mens company, you ſhould goe out of the world: therefore I ſpeake of them which are in the very boſome of the Church, which muſt be called home by diſcipline, and not of them which are without, with whom you muſt labour by all meanes poſſible, to bring them to Chriſt.*

[10] Such as are falſe brethren, ought to be caſt out of the Congregation: as for them which are without, they muſt be left to the iudgement of God.

CHAP. VI.

1 *He inueigheth againſt their contention in law matters,* 6 *wherewith they vexed one another vnder iudges that were infidels, to the reproach of the Goſpel,* 9 *and then ſharpely threatneth fornicatours.*

DAre [1] [a] any of you, hauing buſineſſe againſt another, be iudged [b] vnder the vniuſt, [2] and not vnder the Saints?

2 [3] Doe yee not know that the Saints ſhall iudge the world? If the world then ſhallbe iudged by you, are yee vnworthie to iudge the ſmalleſt matters?

3 Know ye not that we ſhall iudge the Angels? how much more things that perteine to this life?

4 [4] If then yee haue [c] iudgements of things perteining to this life, ſet them vp which are [d] leaſt eſteemed in the Church.

5 [5] I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 [6] Nowe therefore there is altogether

[1] The third queſtion is of ciuill iudgements: Whether it be lawfull for one faithfull to draw another faithfull before the iudgement ſeat of an infidell? He anſwereth that it is not lawfull, for offence ſake, for it is not euill of it ſelfe.

[a] *As if hee ſayd, Are ye become ſo impudent, that you are not aſhamed to make the Goſpel a laughing ſtocke to profane men?*

[b] *Before the vniuſt.*

[2] He addeth that hee doeth not forbid that one neighbour may goe to law with another, if need ſo require, but yet vnder holy iudges.

[3] Hee gathereth by a compariſon that the faithfull can not ſeeke to infidels to be iudged, without great iniurie done to the Saints, ſeeing that God himſelfe will make the Saints iudges of the world, and of the deuils, with his Sonne Chriſt: much more ought they to iudge theſe light and ſmall cauſes: which may be by equitie, and good conſcience, determineth.

[4] The concluſion, wherein he preſcribeth a remedie for this miſchiefe: to wit, if they end their priuate affaires betwixt themſelues by choſen arbiters out of the Church: for which matter and purpoſe, the leaſt of you, ſayth he, is ſufficient. Therefore he condemneth not iudgement ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminiſhing of the right of the magiſtrate: for hee ſpeaketh not of iudgements which are practiſed betweene the faithfull and the infidels, neither of publique iudgements, but of controuerſies which may be ended by priuate arbiters.

[c] *Courts and places of iudgement.*

[d] *Euen the moſt abiect among you.*

[5] He applieth the generall propoſition to a particular, alwayes calling them backe to this, to take away from them that falſe opinion of their owne excellencie, from whence all theſe miſchiefs ſprang.

[6] Now hee goeth further alſo, and although by granting them priuate arbiters out of the Congregation of the faithfull, he doth not ſimply condemne, but rather eſtabliſh priuate iudgements, ſo that they be excerciſed without offence, yet he ſheweth that if they were ſuch as they ought to be, and as it were to be wiſhed, they ſhould not need to vſe that remedie neither.

[e] infirmitie in you, that yee goe to law one with another: [7] ✤ why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?

8 ✤ Nay, ye your ſelues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous ſhall not inherite the kingdome of God? [8] Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners ſhall inherit the kingdome of God.

11 And ſuch were ⁖ ſome of you: but yee are waſhed, but ye are ſanctified, but yee are iuſtified, in the [f] Name of the Lord Ieſus, and by the Spirit of our God.

12 ¶ * [9] [g] All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not be brought vnder the [h] power of any thing.

13 [10] Meates *are ordeined* for the bellie, and the bellie for the meates: but God ſhall deſtroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath alſo raiſed vp the Lord, and * ſhall raiſe vs vp by his power.

15 [11] Know yee not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 [12] Doe yee not know, that he which coupleth himſelfe with an harlot, is one body? * for [i] two, ſaith he, ſhallbe one fleſh.

17 But he that is ioyned vnto the Lord, is one ſpirit.

e *A weakeneſſe of mind which is ſaid to be in them that ſuffer themſelues to be ouercome of their luſts, and it is a fault that ſquarueth greatly from temperancie and moderation, ſo that he nippeth them which could not put vp an iniurie done vnto them.*

7 This partaineth chiefly to the other part of the reprehenſion, to wit, that they went to law euen vnder infidels, whereas they ſhould rather haue ſuffered any loſſe, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermoſt of the Law haſtily, and vpon an affection to reuenge an iniurie But the Corinthians cared for neither, and therefore he ſaith that they muſt repent, vnleſſe they will be ſhut out of the inheritance of God.

✤ *Matth.* 5, 39. *luke* 6, 29. *rom.* 12, 19.

✤ 1. *Theſſ.* 4, 6.

8 Now he prepareth himſelfe to paſſe ouer to the fourth treatiſe of this Epiſtle, which concerneth matters indifferent: debating this matter firſt, how men may well vſe women or not: which queſtion hath three branches fornication, matrimonie, and a ſingle life. As for fornication, he vtterly condemneth it. And marriage he commandeth to ſome, as a good and neceſſary remedy for them, to other hee leaueth it free: And other ſome he diſſwadeth from it, not as vnlawfull, but as diſcommodious, and that not without exception. As for ſingleneſſe of life (vnder which alſo I comprehend virginitie) he inioyneth it to no man: yet he perſwadeth men vnto it, but not for it ſelfe, but for another reſpect, neither all men nor without exception. And being about to ſpeake againſt fornication, he beginneth with a generall reprehenſion of thoſe vices, wherewith that rich and riotous citie moſt abounded: warning and teaching them earneſtly, that repentance is vnſeparably ioyned with forgiueneſſe of ſinnes, and ſanctification with iuſtification. ⁖ *Tit.* 3, 3. f *In Ieſus.* * *Chap.* 10, 23 9 Secondly, hee ſheweth that the Corinthians doe ſimply offend in matters indifferent. Firſt, becauſe they abuſed them: next, becauſe they vſed indifferent things, without any diſcretion, ſeeing the vſe of them ought to be brought to the rule of charitie: and that he doeth not vſe them aright, which immoderately abuſeth them, and ſo becommeth a ſlaue vnto them. g *Whatſoeuer: but this generall word muſt be reſtrained to things that are indifferent.* h *Hee is in ſubiection to things that are indifferent, whatſoeuer he be that thinketh he may not be without them, which is a flattering kinde of ſlauery vnder a colour of libertie, which ſealeth vpon ſuch men.* 10 Secondarily, becauſe they counted many things for indifferent which were of themſelues vnlawfull, as fornication, which they numbred amongſt meere naturall and lawfull deſires, as well as meate and drinke: Therefore the Apoſtle ſheweth, that they are vtterly vnlike: for meates, ſaith hee, were made for the neceſſary vſe of mans life, which is not perpetuall. For both meates, and all this maner of nouriſhing are quickely aboliſhed. But we muſt not ſo thinke of the vncleanneſſe of fornication, for which the body is not made, but on the contrary ſide is ordeined to pureneſſe, as appeareth by this, that it is conſecrated to Chriſt, euen as Chriſt alſo is giuen vs of his Father, to quicken our bodies with that vertue wherewith hee alſo roſe againe. * *Rom.* 6, 5. 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the ſame argument: A harlot and Chriſt are cleane contrary, ſo are the fleſh and the Spirit: therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which vnitie is pure and ſpirituall. * *Gen.* 2, 24. *mat.* 19, 5. *mar.* 10, 8. *epheſ.* 5, 31. i *Moſes doeth not ſpeake theſe words of fornication, but of marriage: but ſeeing that fornication is the corrupting of marriage, and both of them is a carnall and fleſhly copulation, we cannot ſay that the Apoſtle abuſeth his teſtimony. Againe, Moſes hath not this word (Two) but it is very well expreſſeth both here and in Matthew* 19, 5. *becauſe he ſpeaketh onely but of man and wife: wherevpon the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is ſundred as it were into many parts*

18 [13] Flee fornication: euery ſinne that a man doeth, is without the body: but hee that committeth fornication ſinneth againſt his owne body.

19 [14] Knowe yee not, that ✤ your body is the temple of the holy Ghoſt, *which is* in you, whom ye haue of God? and [15] ye are not your owne.

20 ✤ For yee are bought for a price: therefore glorifie God in your body, and in your ſpirit: for they are Gods.

13 Another argument why fornication is to be eſchewed, becauſe it defileth the body with a peculiar kinde of filthines.

14 The thirde argument: Becauſe a fornicatour is ſacrilegious, for that our bodies are conſecrate to God. ✤ *Chap.* 3, 17. 2. *Cor.* 6, 16. 15 The fourth argument: Becauſe we are not our owne men, to giue our ſelues to any other, much leſſe to Satan and the fleſh, ſeeing that God himſelfe hath bought vs, and that with a great price, to the ende that both in body and ſoule, wee ſhould ſerue to his glory. ✤ *Chap.* 7, 13. 1. *pet.* 1, 18.

CHAP. VII.

Intreating here of marriage, 4 *which is a remedie againſt fornication,* 10 *and may not be broken,* 18, 20 *he willeth euery man to liue contented with his lot.* 25 *He ſheweth what the ende of virginitie ſhould be,* 35 *and who ought to marry.*

NOwe [1] concerning the things [a] whereof yee wrote vnto me, It *were* [b] good for a man not to touch a woman.

2 Neuertheleſſe, to auoyd fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ⁖ [2] Let the husband giue vnto the wife [c] due beneuolence, and likewiſe alſo the wife vnto the husband.

4 [3] The wife hath not the power of her owne body, but the husband: & likewiſe alſo the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, [4] except *it be* with conſent for a time, that yee may [d] giue your ſelues to faſting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 [5] But I ſpeake this by permiſſion, not by commandement.

7 For I [e] would that all men were euen as I my ſelfe *am*: but euery man hath his proper gift of God, one after this maner, and another after that.

8 [6] Therefore I ſay vnto the [f] vnmaried, and vnto the widowes, It is good for them if they abide euen as I *doe*.

9 But if they can not abſtaine, let them marrie: for it is better to marrie then to [g] burne.

10 * [7] And vnto the maried I cōmand, not I, but the Lord, Let not the wife depart from her husband.

11 But and if ſhe depart, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

12 [8] But to the remnant I ſpeake, *and* not the Lord, If any brother haue a wife that beleeueth not, if ſhe be content to dwell with him, let him not forſake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forſake him.

1 Hee teacheth concerning marriage, that although a ſingle life hath his commodities, which he will declare afterwards, yet that marriage is neceſſarie for the auoiding of fornication: but ſo that neither one man may haue many wiues, or any wife many husbands.

a *Touching thoſe matters whereof you wrote vnto me.*

b *Commodious, and (as we ſay) expedient. For marriage bringeth many griefs with it, and that by reaſon of the corruption of our firſt eſtate.*

⁖ 1. *Pet.* 3, 7.

2 Secondly, hee ſheweth that the parties married, muſt with ſingular affection entirely loue one the other.

c *This word (due) conteineth all kind of beneuolence, though he ſpeake more of one ſort then of the other, in that that followeth.*

3 Thirdly, he warneth them that they are each in others power, as touching the body, ſo that they may not defraud one another. 5 Hee addeth an exception, vnleſſe the one abſtaine from the other by mutuall conſent, that they may the better giue themſelues to prayer, wherein notwithſtanding, hee warneth them to conſider what is expedient, leaſt by this long breaking off as it were from marriage, they be ſtirred vp to incontinencie. d *Do nothing els.* 5 Fiftly, he teacheth that marriage is not ſimply neceſſary for all men, but for them which haue not the gift of continency, and this gift is by a peculiar grace of God. e *I wiſh.* 6 Sixtly, he giueth the ſelfe ſame admonition touching the ſecond marriage, to wit, that a ſingle life is to be allowed, but for ſuch as haue the gift of continencie: otherwiſe they ought to marrie againe, that their conſcience may be at peace. f *This whole place is flat againſt them which condemne ſecond mariages.* g *So to burne with luſt, that either the will yeeldeth to the temptation, or els we cannot call vpon God with a quiet conſcience.* * *Mat.* 5, 32. and 19, 9. *mar.* 10, 11, 12. *luke* 16, 18. 7 Seuently, he forbiddeth contentions and publiſhing of diuorces (for he ſpeaketh not heere of the fault of whoredome, which was then death euen by the law of the Romans alſo) whereby hee affirmeth that the hand of marriage is not diſſolued, and that from Chriſt his mouth. 8 Eightly, he affirmeth that thoſe marriages which are already contracted betweene a faithfull, and an vnfaithfull or infidell, are firme, ſo that the faithfull may not forſake the vnfaithfull,

14 [9] For the vnbeleeuing husband is [h] ſanctified to the [i] wife, and the vnbeleeuing wife is ſanctified to the [k] husband, elſe were your children vncleane: but now are they [l] holy.

15 [10] But if the vnbeleeuing depart, let him depart: a brother or a ſiſter is not in ſubiection in [m] ſuch things: [11] but God hath calleth vs in peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſaue thine husband? Or what knoweſt thou, O man, whether thou ſhalt ſaue thy wife?

17 [12] But as God hath diſtributeth to euery man, as the Lord [n] hath called euery one, ſo let him walke: and ſo ordaine I in all Churches.

18 [13] Is any man called being circumciſed? let him not [o] gather *his vncircumciſion*: is any called vncircumciſed? let him not be circumciſed.

19 Circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the commandements of God.

20 ✣ Let euery man abide in the ſame vocation wherein he was called.

21 Art thou called *being* a ſeruant? [p] care not for it: but if yet thou mayeſt be free, vſe it rather.

22 For he that is called in the [q] Lord, *being* a ſeruant, is the Lords freeman: likewiſe alſo he that is called *being* free, is Chriſtes ſeruant.

23 ‡ [14] Yee are bought with a price: be not the ſeruants of men.

24 [15] Brethren, let euery man, wherein he was called, therein abide with [r] God.

25 [16] Now concerning virgins, I haue no commandement of the Lord: but I giue mine [s] aduiſe, as [t] one that hath obtained mercie of the Lord to be faithfull.

26 I ſuppoſe then [u] this to be good for the [x] preſent neceſſitie: *I meane* that it is good for a man ſo to be.

9 He anſwereth an obiection: But the faithfull is defiled by the ſocietie of the vnfaithfull. The Apoſtle denieth that, and prooueth that the faithfull man with good conſcience may vſe the veſſel of his vnfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, conteined within the promiſe) for it is ſaid to all the faithfull, I will be thy God, and the God of thy ſeed.

h *The godlineſſe of the wife is of more force, to cauſe their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.*

i *The infidell is not ſanctified or made holy in his owne perſon, but in reſpect of his wife, hee is ſanctified to her.*

k *To the faithfull husband.*

l *This place deſtroyeth the opinion of them that would not haue children to be baptized, and their opinion alſo, that make baptiſme the very cauſe of ſaluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptiſme, and baptiſme is added as the ſeale of that holineſſe.* 10 He anſwereth to a queſtion: what if the vnfaithfull forſake the faithfull? then is the faithfull free, ſayth he, becauſe he is forſaken of the vnfaithfull. m *When any ſuch thing falleth out.* 11 Leaſt any man vpon pretence of this libertie ſhould giue occaſion to the vnfaithfull to depart, hee giueth to vnderſtand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be poſſible the infidel may be wonne to the faith. 12 Taking occaſion by that which he ſayd of the bondage and libertie of matrimonie, he digreſſeth to a generall doctrine concerning the outward ſtate and condition of mans life, as Circumciſion and vncircumciſion, ſeruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what ſtate or condition ſoeuer hee be in, becauſe that thoſe outward things, as to be circumciſed or vncircumciſed, to be bond or free, are not of the ſubſtance (as they terme it) of the kingdome of heauen. n *Hath bound him to a certaine kinde of life.* 13 Notwithſtanding hee giueth vs to vnderſtand, that in theſe examples all are not of like ſort: becauſe that circumciſion is not ſimply of it ſelfe to be deſired, but ſuch as are bound may deſire to be free. Therefore herein onely they are equall, that the kingdome of God conſiſteth not in them, and therefore theſe are no hinderance to obey God. o *He is ſaid to gather his vncircumciſion, who by the helpe of a Chirurgian recouereth an vpper skinne: which is done by the drawing the skinne with an inſtrument, to make it to couer the nut. Celſus in his 7 booke and 25. chap.* ✣ *1. Tim. 6, 1.* p *As though this calling were to vnworthy a calling for Chriſt.* q *Hee that is in ſtate of a ſeruant, and is called to be a Chriſtian.* ‡ *Chap. 6, 20. 1. Pet. 18, 19.* 14 He ſheweth the reaſon of the vnlikeneſſe, becauſe that he that deſireth to be circumciſed, maketh himſelfe ſubiect to mans tradition, and not to God. And this may be much more vnderſtood of ſuperſtitions, which ſome doe fooliſhly accompt for things indifferent. 15 A repetition of the generall doctrine. r *So purely and from the heart, that your doings may be approoued before God.* 16 Hee enioyneth virginitie to no man, yet hee perſwadeth and praiſeth it for another reſpect, to wit, both for the neceſſitie of the preſent time, becauſe the faithfull could ſcarce abide in any place, and vſe the commodities of this preſent life, and therefore ſuch as were not troubled with families, might be the readier: and alſo for the cares of this life, which marriage draweth with it of neceſſitie, ſo that they cannot but haue their mindes diſtracteth: and this hath place in women eſpecially. ſ *The circumſtances conſidered, this I counſell you.* t *It is I that ſpeake this which I am minded to ſpeake: and the trueth is, I am a man, but yet worthy credite, for I haue obteined of the Lord to be ſuch an one.* u *To remaine a virgine.* x *For the neceſſitie which the Saints are dayly ſubiect vnto, who are continually toſſed vp and downe, ſo that their eſtate may ſeeme moſt vnfit for marriage, were it not that the weakeneſſe of the fleſh enforced them to it.*

27 Art thou bound vnto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgine marrie, ſhe ſinneth not: neuertheleſſe, ſuch ſhall haue trouble in the [y] fleſh: but I [z] ſpare you.

29 And this I ſay, brethren, becauſe the time is [a] ſhort, hereafter that both they which haue wiues, be as though they had none:

30 And they that [b] weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not:

31 And they that vſe this [c] world, as though they vſed it not: for the [d] faſhion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for things of the Lord, howe he may pleaſe the Lord.

33 But hee that is married, [e] careth for the things of the worlde, howe hee may pleaſe *his* wife.

34 There is difference alſo betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in [f] ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her husband.

35 And this I ſpeake for your owne [g] commoditie, not to tangle you in a ſnare, but that *ye follow* that which is honeſt, and that ye may cleaue faſt vnto the Lord without ſeparation.

36 [17] But if any man thinke that it is vncomely for his virgine, if ſhee paſſe the flowre of *her* age, and need ſo require, let him doe what he will, he [h] ſinneth not: let them be married.

37 Neuertheleſſe, hee that ſtandeth firme in his [i] heart, that he hath no [k] need, but hath power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth [l] better.

39 [18] The wife is bound by the [m] law, as long as her husband ✣ liueth: but if her husband be dead, ſhe is at libertie to marrie with whom ſhee will, onely in the [n] Lord.

40 But ſhee is more bleſſed, if ſhee ſo abide in my iudgement: ‡ and I thinke that I haue alſo the Spirit of God.

y *By the (Fleſh) he vnderſtandeth what things ſoeuer belong to this preſent life, for mariage bringeth with it many diſcommodities: ſo that he bendeth more to a ſole life, not becauſe it is a ſeruice more agreeable to God then marriage is, but for thoſe diſcommodities, which (if it were poſſible) he would wiſh all men to be void of, that they might giue themſelues to God onely.*

z *I would your weakeneſſe were prouided for.*

a *For we are now in the latter end of the world.*

b *By weeping, the Hebrewes vnderſtand all aduerſitie, and be ioy, all proſperitie.*

c *Thoſe things which God giueth vs here.*

d *The guiſe, the ſhape, and faſhion, whereby he ſheweth vs, that there is nothing in this world that continueth.*

e *They that are maried, haue their wits drawen hither and thither, and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord alſo, Clem. Strom. 3.*

f *Minde.*

g *He meaneth that hee will inforce no man either to marrie or not to marrie, but to ſhew them barely what kinde of life is moſt commodious.* 17 Now he turneth himſelfe to the Parents, in whoſe power and authoritie their children are, warning them that according to the former doctrine they conſider what is meet and conuenient for their children, that they neither depriue them of the neceſſary remedie againſt incontinencie, nor conſtraine them to marriage, whereas neither their will doth leade them, nor any neceſſitie vrgeth them. And againe he praiſeth virginitie, but of it ſelfe, and not in all. h He doeth well: for ſo he expoundeth it verſ. 38. i Reſolued with himſelfe. k That the weakneſſe of his daughter inforceth him not, or any other matter, but that he may ſafely keepe her a virgine ſtill. l Prouideth more commodiouſly for his children, and that not ſimply, but by reaſon of ſuch conditions as are before mentioned. 18 That which hee ſpake of a widower, he ſpeaketh now of a widow, to wit, that ſhee may marrie againe, ſo that ſhe doe it in the feare of God: and yet he diſſembleth not, but ſaith, that if ſhee remaine ſtill a widow, ſhe ſhall be void of many cares. m By the law of marriage. ✣ *Rom. 7, 1.* n Religiouſly, and in the feare of God. ‡ *1. Theſſ. 4, 8.*

CHAP. VIII.

1 *From this place vnto the end of the tenth Chapter, hee willeth them not to be at the Gentiles profane bankets.* 18 *He reſtraineth the abuſe of Chriſtian libertie,* 11 *and ſheweth that knowledge muſt be tempered with charitie.*

AND as [1] touching things sacrificed vnto idols, wee know that wee [a] all haue knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as he ought to know.

3 But if any man loue God, the same is knowen of him.

4 [2] Concerning therefore the eating of things sacrificed vnto [d] idoles, we knowe that an idole *is* [e] nothing in the world, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords.)

6 Yet vnto vs there *is* but one God, *which is* that Father, [f] of whom are all things, and we [g] in him, and ✤ [h] one Lord Iesus Christ, [i] by whom *are* all things, and we by him.

7 [3] But euery man hath not that knowledge: for [4] many hauing [k] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 [5] But meate maketh vs not acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 [6] For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened, to eat those things which are sacrificed to idoles?

1 Hee entreth to entreate of an other kind of things indifferent, to wit, of things offered to idoles, or the vse or flesh so offered and sacrificed. And first of all hee remoueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must non simplie rest in this knowledge. The reason is that vnlesse our knowledge be tempered with charitie, it doeth not onely not auaile, but also doeth much hurt, because it is the mystreise of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God and therefore from the loue of our neighbour. *a This generall worde is to be abridged as appeareth verse 7 for there is a kinde of taunt in it, as wee may perceiue by the next verse.* *b Ministreth occasion of vanitie and pride: because it is voyde of charitie.* *c Instructed our neighbour.*

2 The application of that answere to things offered to idoles: I graunt, sayeth hee that an idole is in deede a vaine imagination, and that there is but one God and Lord. herefore that meate cannot be made holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *d This worde (Idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the worde (idolatrie) that is to say, Image seruice.* *e It is a vaine dreame.* *f When the Father is distinguished from the Sonne, Hee is named the beginning of all things.* *g Wee haue our being in him.* ✤ *Iohn 13, 13. chapter 12, 3.* *h But as the Father is called Lord, so is the Sonne, God: therefore this worde (One) doeth not respect the persons, but the natures.* i This worde (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they haue both but one nature though they be distinct persons.

3 The reason why that followeth not, is this: because there are many men which doe not know that which you know. Now the iudgements of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason, There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinketh displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe. k By conscience of the idole, hee meaneth the secret iudgement that they had within themselues, whereby they thought all things vncleane, that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be euill, it maketh them euill. 5 A preuenting of an obiection: Why then, shall we therefore be depriued of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you absteine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 An other plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

11 [7] And through thy knowledge shall the ✤ weake brother perish, for whom Christ died.

12 [8] Now when yee sinne so against the brethren, and wound their weake conscience, yee sinne against Christ.

13 ✤ [9] Wherefore if meate offende my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeede is none (for if thou haddest true knowledge, thou wouldest not sitte downe to meate in idoles temple) wilt thou destroy thy brother, hardning his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath dyed? ✤ *Rom. 14, 15.* 8 An other amplification: Such offending of our weake brethren redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. ✤ *Rom. 14, 21.* 9 The conclusion, which Paul conceiueth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (saith hee) absteine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 *He declareth, that from the libertie which the Lord gaue him,* 15 *he willingly absteined,* 18, 22 *least in things indifferent hee should offend any.* 24 *He sheweth that our life is like vnto a race.*

AM [1] I not an Apostle? am I not free? [a] haue I not seene Iesus Christ our Lord? are ye not my worke [a] in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to him that [c] examine mee, is this,

4 [4] Haue we not power to [d] eate and to drink?

5 Or haue we not power to lead about a wife being a [e] sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man? saith not the Law the same also?

9 For it is written in the Lawe of Moses, ✤ Thou shalt not mussell the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

1 Before he proceedeth any further in his proposed matter of things offered to idoles he would shew the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example and that in a matter almost necessarie. And yet he speaketh seuerally of both, but first of his owne person. If (saith he) you alleadge for your selues that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?

3 He prooueth his Apostleship by the effectes, in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselues for the weakes sake, whereas the Apostle himselfe did all that hee could to winne them to God when they were vtterly reprobate and without God. a By the Lord. b As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship. 3 Hee addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I vse to refute them which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. c Which like Iudges examine mee and my doings. 4 Now touching the matter it selfe, he saith, Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles) but be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lords cousins, and Peter himselfe? d Vpon the expense of the Church? e One that is a Christian and a true beleeuer? f Not to liue by the worke of our hands? 5 That hee may not seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. g Vseth to goe a warfare? 6 Secondly hee bringeth foorth the authoritie of Gods institution by an argument of comparison. h Haue I no better ground then the common custome of men? ✤ *Deut. 25, 4. 1.Tim. 5, 18.* i Was it Gods proper drift to prouide for oxen, when he made this Law? for otherwise there is not the smallest thing in the world, but God hath a care of it.

11 ♣ [7] If wee haue ſowen vnto you ſpirituall things, *is it* a great thing if wee reape your carnall things?

12 [8] If others with you be partakers of *this* [k] power, *are* not we rather? neuertheleſſe, we haue not vſed this power: but ſuffer all things, that we ſhould not hinder the Goſpell of Chriſt.

13 [9] Doe ye not knowe, that they which miniſter about the ‡ holy things, eate of the [l] things of the Temple? and they which waite at the altar, are [m] partakers with the altar?

14 So alſo hath the Lord ordeined, that they which preach the Goſpel, ſhould liue [n] of yͤ Goſpel.

15 But I haue vſed none of theſe things: [10] neither wrote I theſe things, that it ſhould be ſo done vnto me: for it were better for me to die, then that any man ſhould make my reioycing vaine.

16 For though I preach the Goſpel, I haue nothing to reioyce of: for neceſſitie is laid vpon me, and woe is vnto me, if I preach not the Goſpel.

17 For if I doe it willingly, I haue a reward, but if I doe it againſt my will, *notvvithſtanding* the diſpenſation is committed vnto me.

18 What is my reward then? verely that when I preach the Goſpel, I make the Goſpel of Chriſt [o] free, that I abuſe not mine authority in yͤ Goſpel.

19 For though I be free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I may winne the moe.

20 ✠ And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the [p] Law, as *though I vvere* vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as *though I vvere* without Lawe, (when I am not without Lawe as pertaining to God, but *am* in the Lawe through Chriſt) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things to [q] all men, that I might by all meanes ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof with [r] you.

24 [11] Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? ſo runne that ye may obtaine.

25 And euery man that prooueth maſteries, [ſ] abſtaineth from all things: and they *doe it* to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore ſo runne, not as vncertainly: ſo fight I, not as one that beateth the ayre.

27 But I beate downe my [t] body, and bring it into ſubiection, leaſt by any meanes after that I haue preached to other, I my ſelfe ſhould be [u] reprooued.

♣ Rom. 15, 27.

7 An aſſumption of the argument with an amplification, for neither in ſo doing do we require a reward meete for our deſerts.

8 Another argument of great force other are nouriſhed amongſt you, therefore it was lawfull for me, yea rather for me then any other: and yet I refuſed it, and had rather ſtill ſuffer any diſcommoditie, then the Goſpel of Chriſt ſhould be hindered.

k The word ſignifieth a right and intereſt, whereby he giueth vs to vnderſtand that the miniſters of the word muſt of right and duetie be found of the Church.

9 Laſt of all, hee bringeth forth the expreſſe Law concerning the nouriſhing of the Leuites: which priuiledge notwithſtanding hee will not vſe.

‡ Deut. 18, 1.

l This is ſpoken by the figure Metonymie, for, of thoſe things that are offred in the temple.

m Are partakers with the altar in diuiding the ſacrifice.

n Becauſe they preach the Goſpel. It followed by this place, that Paul gate no liuing, neither would haue any other man get, by any commoditie of maſſes, or any other ſuch ſuperſtitious trumperies.

t The olde man which ſtriueth againſt the ſpirit.

u This word (Reprooued) is not ſet as contrary to the word (Elect) but as contrary to the word (Approoued) when wee ſee one by experience not to be ſuch an one as he ought to be.

CHAP. X.

1 If God ſpared not the Iewes, neither will he ſpare thoſe who are of like condition, 3.4 touching the outward ſignes of his grace. 14 That it is abſurd, that ſuch ſhould be partakers of the table of the deuils, who are partakers of the Lords Supper. 24 To haue conſideration of our neighbour in things indifferent.

MOreouer, [1] brethren, I would not that yee ſhould bee ignorant, that all our [a] fathers were vnder ♣ that cloud, and all paſſed through that ‡ ſea,

2 [2] And were all [b] baptized vnto [c] Moſes, in that cloude, and in that ſea,

3 * And did all eat the [d] ſame ſpirituall [e] meat,

4 * And did all drinke the ſame ſpirituall drinke (for they dranke of the ſpirituall Rock that [f] followed them: and the Rocke was [g] Chriſt.)

5 But with many of them God was not pleaſed: for they were * ouerthrowen in the wilderneſſe.

6 [3] Now theſe things are our [h] enſamples, to the intent that we ſhould not luſt after euill things * as they alſo luſted.

7 Neither bee yee idolaters as *vvere* ſome of them, as it is written, ♣ The people ſate downe to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one ‡ day three and twentie thouſand.

9 Neither let vs tempt [i] Chriſt, as ſome of them alſo tempted him, and * were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them * alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh vs, vpon whom the [k] endes of the world are come.

12 [4] Wherefore, let him that thinketh he ſtandeth, take heede leaſt he fall.

13 There hath no tentation taken you, but ſuch as appertaineth to [l] man: and God is faithfull,

1 He ſetteth out that which he ſaid, laying before them an example of the horrible iudgement of God againſt them which had in effect the ſelfeſame pledges of the ſame adoption and ſaluation that we haue: and yet notwithſtanding when they gaue themſelues to idoles feaſtes, periſhed in the wilderneſſe, being horribly and manifoldly puniſhed. Nowe, moreouer and beſides that theſe things are fitly ſpoken againſt them which frequented idoles feaſtes, the ſame alſo ſeeme to be alleaged to this ende and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight, that God will be angry with them if they vſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receiue the Communion, and confeſſe Chriſt.

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10 He taketh away occaſion of ſuſpition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay ſayth hee, I had rather die, then not continue in this purpoſe to preach the Goſpel freely. For I am bound to preach the Goſpel, ſeeing that the Lord hath inioyned me this office: but vnleſſe I doe it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Goſpel ſhould be euill ſpoken of, then that I ſhould not require my wages, then would it appeare that I tooke theſe paines not ſo much for the Goſpels ſake, as for my gaines and aduantages. But I ſay, this were not to vſe, but abuſe my right and libertie. Therefore not onely in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might winne them to Chriſt, and might together with them be wonne to Chriſt. o By taking nothing of them to whom I preach it. ✠ *Acts 16, 3. gala. 2, 3.* p The word (Law) in this place, muſt be reſtrained to the ceremoniall Law. q In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſayd, I changed my ſelfe into all faſhions, that by all meanes, I might ſaue ſome. r That both I and they to whom I preach the Goſpel, may receiue fruit by the Goſpel. 11 He bringeth in another cauſe of this miſchiefe, to wit, that they were giuen to gluttonie, for there were ſolemne bankets of ſacrifices, and the riote of the Prieſts was alwayes too much celebrated and kept. Therefore it was hard for them which were accuſtomed to righteouſneſſe, eſpecially when they pretended the libertie of the Goſpel, to be reſtrained from theſe bankets: but contrariwiſe, the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his owne example, to ſobrietie and mortification of the fleſh, ſhewing that they cannot be fit to runne or wreſtle (as then the games of Olimpies were) which pamper vp their bodies, and therefore affirming that they can haue no reward, vnleſſe they take another courſe and trade of life. ſ Vſeth a moſt exquiſite diet.

a Paul ſpeaketh thus in reſpect of the couenant, and not in reſpect of the perſons, ſauing in generall. ♣ *Exod. 13, 21. num. 9, 19.* ‡ *Exod. 14, 22.* 2 In effect the Sacraments of the olde fathers were all one with ours, for they reſpected Chriſt onely who offered himſelfe vnto them in diuers ſhadowes. b All of them were baptized with the outward ſigne, but not in deede, wherewith God cannot be charged, but they themſelues. c Moſes being their guide. * *Exod. 16, 15.* d The ſame that we doe. e Manna, which was a ſpirituall meate to the beleeuers, which in faith lay holde vpon Chriſt who is the true meate. * *Exod. 17, 6. numb. 20, 10. and 21, 16.* f Of the riuer and running Rocke, which followed the people. g Did ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the truth it ſelfe: for God doeth not offer a bare ſigne, but the thing ſignified by the ſigne, together with it which is to be receiued with faith. * *Numb. 26, 65.* 3 An amplifying of the example againſt them which are caried away with their luſtes beyond the bounds which God hath meaſured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharpely in that olde people, to the end that we which ſucceede them, and haue a more full declaration of the will of God, might by that meanes take better heede. h Some reade figures: which ſignified our ſacraments: for circumciſion was to the Iewes a ſeale of righteouſneſſe, and to vs a liuely paterne of Baptiſme, and ſo in the other Sacraments. * *Num. 11, 4. and 26, 64. Pſalme 106, 14.* ♣ *Exod. 32, 6.* ‡ *Numb. 25, 9.* i To tempt Chriſt, is to prouoke him to a combate as it were which thoſe men doe, who abuſe the knowledge that he hath giuen them, and make it to ſerue for a cloacke for their luſtes and wickedneſſe. * *Numb. 21, 6. pſal. 106, 14.* * *Num. 14, 37. iudg. 3, 24.* k This our age is called the ende, for it is the ſhutting vp of all ages. 4 In concluſion, he deſcendeth to the Corinthians themſelues, warning them that they pleaſe not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation, and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe. l Which commeth of weakeneſſe.

which will not ſuffer you to be tempted aboue that you be able, but will euen [m] giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 [5] I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cup of [n] bleſſing which wee bleſſe, is it not the [o] communion of the blood of Chriſt? The bread which wee breake, is it not the communion of the body of Chriſt?

17 For wee that are many, are one bread and one body, becauſe wee all are partakers of one bread.

18 Beholde Iſrael, *which is* after the [p] fleſh: are not they which eate of the ſacrifices [q] partakers of the Altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

20 *Nay*, but that the things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue [r] fellowſhip with the deuils.

21 Yee cannot drinke the cup of the Lord, and the [ſ] cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Do we prouoke the Lord to anger? are we ſtronger then he?

23 ✠ [6] [t] All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeeke his owne, but euery man anothers wealth.

25 [7] Whatſoeuer is ſolde in the [u] ſhambles, eate ye, and asked no queſtion for conſcience ſake.

26 ✠ For the earth *is* the Lords, and [x] all that therein is.

27 If any of them which beleeue not, call you *to a feaſt*, and if ye will go, whatſoeuer is ſet before you, eate, asking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idoles, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth *is* the Lords, and all that therein is.)

29 And the conſcience, I ſay, not thine, but of that other: [8] for why ſhould my libertie be condemned of another mans conſcience?

30 For if I through *Gods* [y] benefit be partaker, why am I euill ſpoken of, for that wherefore I giue thankes?

31 ✠ [9] Whether therefore ye eate, or drinke, or whatſoeuer ye doe, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe all men in all things, not ſeeking mine owne profite, but *the profit* of many, that they might be ſaued.

[m] He that would haue you tempted for your profites ſake, will giue you an iſſue to eſcape out of the tentation.

[5] Now returning to thoſe idoles feaſtes, that he may not ſeeme to dally at all, firſt he promiſeth that hee will vſe no other reaſons then ſuch as they knew very well themſelues. And he vſeth an induction borowed of the agreement that is in the things themſelues. The holy bankets of the Chriſtians are pledges, firſt of all of the communitie that they haue with Chriſt, and next, one with another. The Iſraelites alſo do ratifie in their ſacrifices, their mutuall coniunction in one ſelfe ſame religion: therefore ſo doe the idolaters alſo ioyne themſelues with their idoles or deuils rather (for idoles are nothing) in thoſe ſolemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you muſt eſchew it: For you can not be partakers of the Lord and of idoles together, much leſſe may ſuch bankets be accounted for things indifferent. Will yee then ſtriue with God? and if you doe, thinke you that you ſhall get the vpperhand?

[n] Of thankeſgiuing: whereupon, that holy banket was called Euchariſt, that is, a thankeſgiuing.

[o] A moſt effectuall pledge and note of our knitting together with Chriſt, and ingraffing to him.

[p] That is, as yet obſerue their ceremonie.

[q] Are conſenting and guiltie, both of that worſhip and ſacrifice.

[r] Haue any thing to doe with the deuils, or enter into that ſocietie which is begunne on the deuils name.

[ſ] The heathen and prophane people were wont to ſhut vp and make an ende of their feaſtes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feaſtings.

✠ *Chap. 6, 12.*

[6] Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vſe of things indifferent we ought to haue conſideration not of our ſelues onely, but of our neighbours, and therefore there are many things which of themſelues are lawfull, which may be euill done of vs, becauſe of offence to our neighbour.

[t] Looke afore, Chap. 6, 13.

[7] An applying of the rule to the preſent matter: Whatſoeuer is ſolde in the ſhambles, you may indifferently buy it as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnleſſe any man be preſent which is weake, whoſe conſcience may be offended, by ſetting meates offered to idoles before them: for then you ought to haue conſideration of their weakeneſſe.

[u] The fleſh that was ſacrificed, was vſed to be ſolde in the ſhambles, and the price returned to the prieſts.

✠ *Pſalme 24, 1.*

[x] All thoſe things whereof it is full.

[8] A reaſon: for we muſt take heed that our libertie be not euill ſpoken of, and that the benefit of God which we ought to vſe with thankeſgiuing be not changed into impietie, and that through our fault, if wee chuſe rather to offend the conſcience of the weake, then to yeeld a little of our libertie in a matter of no importance, and ſo giue occaſion to the weake to iudge in ſuch ſort of vs, and of Chriſtian libertie. And the Apoſtle taketh theſe things vpon his owne perſon, that the Corinthians may haue ſo much the leſſe occaſion to oppoſe any thing againſt him.

[y] If I may through Gods benefite eate this meate, or that meate, why ſhould I through my fault, cauſe that benefite of God to turne to my blame?

✠ *Coloſ. 3, 17.*

[9] The concluſion: We muſt order our liues in ſuch ſort, that we ſeeke not our ſelues, but Gods glory, and ſo the ſaluation of as many as wee may: wherein the Apoſtle ſticketh not to propound himſelfe to the Corinthians (euen his owne flocke) as an example, but ſo that hee calleth them backe to Chriſt, vnto whom he himſelfe hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holy aſſemblies, 4 men doe pray hauing their heads couered, 6 and women bareheaded, and becauſe their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lord, 23 which he required to be celebrated according to Chriſtes inſtitution.

BE ✠ yee followers of mee, euen as I am of Chriſt:

2 [1] Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 [2] But I will that yee know, that Chriſt is the ✠ head of euery man: and the man is the womans head: and God is [a] Chriſtes head.

4 [3] Euery [b] man praying or prophecying hauing *any thing* on *his* head, diſhonoureth his head.

5 [4] But euery woman that prayeth or prophecieth bareheaded, diſhonoureth her head: [5] for it is euen one very thing, as though ſhe were ſhauen.

6 Therefore if the woman be not couered, let her alſo be ſhorne: and if it be ſhame for a woman to be ſhorne or ſhauen, let her be couered.

7 [6] For a man ought not to couer *his* head: forasmuch as he is the * image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman, but the woman of the man.

9 ✠ [8] For the man was not created for the womans ſake: but the woman for the mans ſake.

10 [9] Therefore ought the woman to haue [c] power on *her* head, becauſe of the [10] Angels.

✠ *2. Theſſ. 3, 9.*

[1] The fifth treatiſe of this epiſtle concerning the right ordering of publike aſſemblies conteining three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vſe of ſpirituall gifts. But going about to reprehend certeine things, he beginneth notwithſtanding with a generall praiſe of them, calling thoſe particular lawes of comelines and honeſtie, which belong to the eccleſiaſticall policie, traditions: which afterward they called Canons.

[2] Hee ſetteth downe God, in Chriſt our mediatour, for the ende and marke not onely of doctrine, but alſo of eccleſiaſticall comelineſſe. Then applying it to the queſtion purpoſed touching the comely apparell both of men and women in publike aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſo ſubiect to Chriſt, that the glory of God ought to appeare in him for the preeminences of the ſexe.

✠ *Epheſ. 5. 23.*

[a] In that, that Chriſt is our mediatour.

[3] Hereof he gathereth that if men doe either pray or preach in publike aſſemblies hauing their heads couered, (which was then a ſigne of ſubiection) they did as it were ſpoile themſelues of their dignitie, againſt Gods ordinance.

[b] It appeareth that this was a politike law ſeruing onely for the circumſtances of the time that Paul liued in, by this reaſon, becauſe in theſe our dayes for a man to ſpeake bareheaded in an aſſembly, is a ſigne of ſubiection.

[4] And in like ſort he concludeth, that women which ſhew themſelues in publike and eccleſiaſticall aſſemblies without the ſigne and token of their ſubiection, that is to ſay, vncouered, ſhame themſelues.

[5] The firſt argument taken from the common ſence of man, forſomuch as nature teacheth women, that it is diſhoneſt for them to come abroad bareheaded, ſeeing that ſhe hath giuen them thicke and long haire, which they do ſo diligently trimme and decke, that they can in no wiſe abide to haue it ſhauen.

[6] The taking away of an obiection: Haue not men alſo haire giuen them? I grant, ſaith the Apoſtle, but there is another matter in it: For man was made to this ende and purpoſe, that the glory of God ſhould appeare in his rule and authoritie: but the woman was made, that by profeſſion of her obedience, ſhee might more honour her husband.

* *Gen. 1. 26. and 5. 1. and 9, 6. coloſ. 3, 10.*

[7] He prooueth the inequalitie of the woman, by that that the man is the matter whereof woman was firſt made.

✠ *Gene. 2. 22.*

[8] Secondly, by that, that the woman was made for man, and not the man for the womans ſake.

[9] The concluſion: Woman muſt be couered, to ſhew by this externall ſigne their ſubiection.

[c] A couering which is a token of ſubiection.

[10] What this meaneth, I doe not yet vnderſtand.

11 [11] Neuertheleſſe, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 [12] Iudge in your ſelues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is a praiſe vnto her: for her haire is giuen her for a [e] couering.

16 [13] But if any man luſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God.

17 ¶ [14] Now in this that I declare, I prayſe *you* not, that yee come together, not with profite, but with hurt.

18 [15] For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeue it *to be true* in ſome part.

19 [16] For there muſt be hereſies euen among you, that they which are [f] approoued among you, might be knowen.

20 When ye come together therefore into one place, *this* is [g] not to eate the Lords Supper.

21 For euery man when they ſhould eate, taketh his owne ſupper [h] afore, and one is hungry, and another is drunken.

22 [17] Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

23 [18] For I haue receiued of the Lord that which I alſo haue deliuered vnto you, *to wit*, That the Lord Ieſus in the night when he was betrayed, tooke bread.

24 ✠ And when he had giuen thankes, he brake it, and ſaid, Take, eate: this is my body, which is [i] broken for you: this doe yee in remembrance of me.

25 After the ſame maner alſo *he tooke* the cup, when he had ſupped, ſaying, This cup is the Newe Teſtament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as yee ſhall eate this bread, and drinke this cuppe, yee ſhew the Lords death till he come.

27 [19] Wherefore, whoſoeuer ſhall eate this bread, and drinke the cuppe of the Lord [k] vnworthily, ſhall be guiltie of the body and blood of the Lord.

28 ✠ [20] Let [l] euery man therefore examine himſelfe, and ſo let them eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *becauſe* he [m] diſcerneth not the Lords body.

30 [21] For this cauſe many *are* weake, and ſicke among you, and many ſleepe.

31 For if wee would [n] iudge our ſelues, wee ſhould not be iudged.

32 But when wee are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when yee come together to eate, tary one for another.

34 [23] And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. [24] Other things will I ſet in order when I come.

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, hee ſheweth that ſpirituall gifts are therefore diuerſly beſtowed, 7 that the ſame being joyntly to ech other imployed, 12 wee may grow vp together into one body of Chriſt in ſuch equall proportion and meaſure, 20 as the members of mans body doe.

NOw [1] concerning ſpiritual *gifts*, brethren, I would not haue you [a] ignorant.

2 [2] Yee knowe that yee were [b] Gentiles, and were caried away vnto the dumbe idoles, as yee were led

3 [3] Wherefore I declare vnto you, that no man ‡ ſpeaking by the ſpirit of God, calleth Ieſus * [c] execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

4 [4] Now there are diuerſities of gifts, but the [d] ſame Spirit.

5 And there are diuerſities of adminiſtrations, but the ſame Lord.

6 And there are diuerſities of [e] operations, but

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[11] A digreſſion which the Apoſtle vſeth, leaſt that which he ſpake of the ſuperior tie of men, and lower degrees of women in conſideration of the policie of the Church, ſhould be ſo taken as though there were no meaſure of this inequalitie. Therefore he teacheth that men haue in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are borne by the meanes of women, and this ought to put them in minde to obſerue the degree of euery ſexe, in ſuch ſort, that mutuall coniunction may be cheriſhed.

[d] *By the Lord.*

[12] He vrgeth the argument taken from the common ſenſe of nature.

[e] *To be a couering for her, and ſuch a couering as ſhould procure another.*

[13] Againſt ſuch as are ſtubburnly contentious we haue to oppoſe this, that the Churches of God are not contentious.

[14] Hee paſſeth now to the next treatiſe concerning the right adminiſtration of the Lords ſupper. And the Apoſtle vſeth this ſharper preface that the Corinthians might vnderſtand, that whereas they obſerued generally the Apoſtles commandements, yet they foully neglected them in a matter of greateſt importance.

[15] To celebrate the Lords Supper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affections, that it be not praphaned.

[16] Although that ſchiſmes and hereſies proceed from the deuill, and are euill, and yet they come not by chance, nor without cauſe, and they turne to the profite of the elect.

[f] *Whom experience hath taught to be of ſound Religion and godlineſſe.*

[g] *This is an vſuall kinde of ſpeech, whereby the Apoſtle denieth that flatly, which many did not well.*

[h] *Eateth his meate and tarieth not till other come.*

[17] The Apoſtle thinketh it good to take away the loue feaſtes, for their abuſe, although they had bene a long time, and with commendation vſed in Churches, and were appointed and inſtituted by the Apoſtles.

[18] Wee muſt take a true forme of keeping the Lords Supper, out of the inſtitution of it, the parts whereof are theſe, touching the Paſtours, to ſhewe foorth the Lords death, by preaching his word: to bleſſe the bread and the wine by calling vpon the name of God, and together with prayers to declare the inſtitution thereof, and finally to deliuer the bread broken to be eaten, and the cuppe receiued to be drunke with thankeſgiuing. And touching the flocke, that euery man examine himſelfe, that is to ſay, to prooue both his knowledge, and alſo faith and repentance: to ſhewe foorth the Lords death, that is, in true faith to yeeld vnto his word and inſtitution: and laſt of all, to take the bread at the Miniſters hand, and to eate it, and to drinke the wine, and giue God thankes: This was Pauls and the Apoſtles manner of miniſtring.

✠ Matt. 25,26. marke 14,21. luke 22,19.

[i] This word (Broken) noteth out vnto vs Chriſt his manner of death, for although his legges were not broken, as the theeues legges were, yet was his body very ſore tormented, and torne, and bruiſed.

[19] Whoſoeuer contemne the holy Sacraments, that is, vſe them not aright, are guiltie not of the bread and wine, but of the thing it ſelfe, that is of Chriſt, and ſhall be grieuouſly puniſhed for it.

[k] *Otherwiſe then meete is ſuch myſteries ſhould be handled.*

✠ *2. Cor. 13,5.*

[20] The examination of a mans ſelfe, is of neceſſitie required in the Supper and therefore they ought not to be admitted vnto it, which can not examine themſelues: as children, furious and madde men alſo ſuch as either haue no knowledge of Chriſt, or not ſufficient, although they profeſſe Chriſtians Religion: and others ſuch like.

[l] *This place beateth downe the faith of credit, or vnwrapped faith, which the Papiſts maintaine.*

[m] *Hee is ſaid to diſcerne the Lords body, that hath conſideration of the worthineſſe of it, and therefore commeth to eate of this meate with great reuerence.*

[21] The prophaning of the body and blood of the Lord in his myſteries, is ſharpely puniſhed of him, and therefore ſuch a miſchiefe ought diligently to be preuented by iudging and correcting of a mans ſelfe.

[n] *Try and examine our ſelues, by faith and repentance, ſeparating your ſelues from the wicked.*

[22] The Supper of the Lord is a common action of the whole Church, and therefore there is no place, for priuate ſuppers.

[23] The Supper of the Lord was inſtituted not to feed the belly but to feede the ſoule with the communion of Chriſt, and therefore it ought to be ſeparate from common banquets.

[24] Such things as perteine to order, as place, time, forme of prayers, and other ſuch like, the Apoſtle tooke order for in Congregations, according to the conſideration of times, places and perſons.

[1] Now he entreth into the third part of this treatiſe, touching the right vſe of ſpirituall gifts, wherein he giueth the Corinthians plainly to vnderſtand that they abuſed them: for they that excelled, bragged ambiciouſly of them, and ſo robbed God of the praiſe of his gifts: and hauing no conſideration of their brethren abuſed to a vaine oſtentation, and ſo robbed the Church of the vſe of thoſe gifts. On the other ſide, the inferiour ſort enuied the better, and went about to make a departure, ſo that all that body was as it were ſcattered and rent in pieces. So then hee going about to remedie theſe abuſes, willeth them firſt to conſider diligently, that they haue not theſe gifts of themſelues, but from the free grace and liberalitie of God, to whoſe glory they ought to beſtow them all.

[a] *Ignorant to what purpoſe theſe gifts are giuen you.*

[2] He proueth the ſame by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts.

[b] *As touching Gods ſeruice and the Couenant, meere ſtrangers.*

[3] The concluſion: Know you therefore, that you cannot ſo much as moue your lippes to honour Chriſt withall, but by the grace of the holy Ghoſt.

‡ *Mar. 9,31.*

* *Iohn 13,13. chap. 8,6. phil. 2,11.*

[c] *[illegible] curſe him, or by any meanes whatſoeuer diminiſh his glory.*

[4] In the ſecond place, hee layeth another foundation; to wit, that theſe gifts are diuers, as the functions alſo are diuers, and their offices diuers, but that one ſelfe ſame Spirit, Lord and God is the giuer of all theſe gifts, and that to one end, to wit, for the profit of all.

[d] *The Spirit is plainely diſtinguiſhed from the gifts.*

[e] *So Paul calleth that inward force which commeth from the holy Ghoſt, and maketh men fit to wonderfull things.*

God is the ſame which worketh all in all.

7 But the manifeſtation of the Spirit is [f] giuen to euery man, to [g] profit withall.

8 [5] For to one is giuen by the Spirit the word of [h] wiſedome: and to another the word of knowledge, by the ſame Spirit:

9 And to another *is giuen* faith by the ſame Spirit: and to another the gifts of healing, by the ſame Spirit:

10 And to another the [i] operations of great workes: and to another, [k] prophecie: and to another, the [l] diſcerning of ſpirits: and to another, diuerſities of tongues: and to another, the interpretation of tongues.

11 ✤ And all theſe things worketh one and the ſelfe ſame Spirit, diſtributing to euery man ſeuerally [6] as he will.

12 [7] For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, *yet* are *but* one body: [8] euen ſo is [m] Chriſt.

13 For by one Spirit are wee all baptized into [n] one body, whether *vve be* Iewes, or Grecians, whether *vve be* bond, or free, and haue bene all made to [o] drinke into one Spirit.

14 [9] For the body alſo is not one member, but many.

15 [10] If the foote would ſay, Becauſe I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body *vvere* an eye, where *vvere* the hearing? If the whole *vvere* hearing, where *vvere* the ſmelling?

18 But nowe hath God diſpoſed the members euery one of them in the body at his owne pleaſure.

19 For if they were all one member, where *vvere* the bodie?

20 But now *are* there many members, yet but one body.

21 [12] And the eye cannot ſay vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather thoſe members of the bodie, which ſeeme to be [p] more feeble, are neceſſary.

23 And vpon thoſe *members* of the bodie, which wee thinke moſt vnhoneſt, put wee more [q] honeſtie on: and our vncomely *parts* haue more comelineſſe on.

24 For our comely *parts* neede it not: but God hath tempered the body together: and hath giuen the more honour to that *part* which lacked,

25 Leaſt there ſhould be any diuiſion in the bodie: but that the members ſhould haue the ſame [r] care one for another.

26 [13] Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Chriſt, and members for *your* [ſ] part.

28 ✤ And God hath ordained ſome in the Church: *as* firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, [t] helpers, [u] gouernours, diuerſitie of tongues.

29 Are all Apoſtles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all ſpeake with tongues? doe all interpret?

31 [14] But deſire you the beſt gifts, and I will yet ſhew you a more excellent way.

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[f] *The holy Ghoſt openeth and ſheweth himſelfe freely in giuing of theſe gifts.*

[g] *To the vſe and benefit of the Church.*

[5] He declareth this manifold diuerſitie, and reckoneth vp the chiefeſt gifts, beating that into their heads, which he ſayd before, to wit, that all theſe things proceeded from one ſelfe ſame Spirit.

[h] *Wiſedome is a moſt excellent gift, very requiſite, not onely for them which teach, but alſo for them that exhort and comfort, which thing is proper to the Paſtours office, as the word of knowledge agreeth to the Doctours.*

[i] *By operation hee meaneth thoſe great workings of Gods mighty power, which paſſe and excell amongſt his miracles, as the deliuery of his people Iſrael by the hand of Moſes: that which hee did by Elias againſt the Prieſts of Baal, in ſendingh downe fire from heauen to conſume his ſacrifice: and that which hee did by Peter in the matter of Ananias and Saphira.*

[k] *Foretelling of things to come.*

[l] *Whereby falſe prophets are knowen from true, wherein Peter paſſed Philip in diſcouering Simon Magus, Actes 8, 20.*

✤ *Rom. 12, 3. epheſ. 4, 7.*

[6] Hee addeth moreouer ſome thing elſe, to wit, that although theſe gifts are vnequall, yet they are moſt wiſely diuided, becauſe the will of the Spirit of God is the rule of this diſtribution.

[7] He ſetteth foorth his former ſaying by a ſimilitude taken from the body: This ſayeth hee, is manifeſtly ſeene in the bodie, whoſe members are diuers, but yet ſo knit together, that they make but one body.

[8] The applying of the ſimilitude. So muſt wee alſo thinke, ſayeth hee, of the myſticall body of Chriſt: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one ſelfe ſame Baptiſme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue drunke one ſelfe ſame ſpirit, that is to ſay, a ſpirituall feeling, perceiuerance and motion common to vs all, out of one cuppe.

[m] *Chriſt ioyned together with his Church.*

[n] *To be come one body with Chriſt.*

[o] *By one quickening drinke of the Lordes blood, wee are made partakers of his onely Spirit.*

[9] Hee amplifieth that which followed of the ſimilitudes, as if hee ſhould ſay, The vnitie of the body is not onely not left by this diuerſitie of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe were diuers members.

[10] Nowe hee buildeth his doctrine vpon the foundations which hee had layed: and firſt of all hee continueth in his purpoſed ſimilitude, and afterward hee goeth to the matter barely and ſimply. And firſt of all hee ſpeaketh vnto them which would haue ſeparated themſelues from thoſe whome they enuied, becauſe they had not ſuch excellent gifts as they: nowe this is, ſayeth hee, as if the foote ſhould ſay it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all partes ought rather to defend the vnitie of the body, being coupled together to ſerue one the other.

[11] Againe, ſpeaking to them, hee ſheweth them that if that ſhould come to paſſe which they deſire, to wit, that all ſhould be equall one to another, there would followe a deſtruction of the whole body, yea, and of themſelues: for it could not be a body, vnleſſe it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuiſion as vnequall, hee addeth that God himſelfe hath coupled all theſe together. Therefore all muſt remaine coupled together, that the body may remaine in ſafety.

[12] Nowe on the other ſide, hee ſpeaketh vnto them which were indued with more excellent gifts, willing them not to deſpiſe the inferiours as vnprofitable, and as though they ſerued to no vſe: for God, ſayeth hee, hath in ſuch ſort tempered this inequalitie, that the more excellent and beautifull members can in no wiſe lacke the more abiect and ſuch as we are aſhamed of, and that they ſhould haue more care to ſee vnto them, and to couer them: that by this meanes the neceſſitie which is on both parts, might keepe the whole body in peace and concord: that although if ech part be conſidered apart, they are of diuers degrees and conditions, yet becauſe that are ioyned together, they haue a communitie both in commodities and diſcommodities.

[p] Of the ſmalleſt and vileſt offices, and therefore ſmally accounted of, of the reſt.

[q] Wee more carefully couer them.

[r] Should beſtow their operations and offices to the profit and preſeruation of the whole body.

[13] Nowe hee applieth the ſame doctrine to the Corinthians without any allegorie, warning them that ſeeing there are diuers functions and diuers gifts, it is their duetie, not to offend one againſt another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them beſtow to the profit of all, that which hee hath receiued, according as his miniſtery doeth require.

[ſ] For all Churches whereſoeuer they are diſperſed thorow the whole world, are diuers members of one body.

✤ *Epheſians 4, 11.*

[t] The offices of Deacons.

[u] He ſetteth foorth the order of Elders, which were the maintainers of the Churches diſcipline.

[14] Hee teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themſelues to the beſt gifts, & ſuch as are moſt profitable to the Church, and ſo if they contend to excell one another in loue, which ſurpaſſeth all other gifts.

CHAP. XIII.

1 *He ſheweth that there are gifts ſo excellent, which in Gods ſight are not corrupt, if Charitie be away:* 4 *and therefore he digreſſeth vnto the commendation of it.*

Though [1] I ſpeake with the tongues of men and [a] Angels, and haue not loue, I am *as* ſounding braſſe, or a [b] tinkling cymbal.

2 And though I had the *gift* of prophecie, and knew all ſecrets and all knowledge, yea, if I had all [c] faith, ſo that I could remooue ‡ mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

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[1] Hee reaſoneth firſt of Charitie, the excellencie whereof he firſt ſheweth by this, that without it, all other gifts are as nothing before God, which thing he proueth partly by an induction, and partly alſo by an argument taken of the end, wherefore thoſe gifts are giuen. For to what purpoſe are thoſe giftes, but to Gods glory, and the profite of the Church, as is before proued? ſo that thoſe gifts without Charitie, haue no right vſe.

[a] *A very earneſt kind of amplifying a matter, as if hee ſayd, If there were any tongues of Angels, and I had them, and did not vſe them to the benefit of my neighbour, it were nothing els but a vaine and pratling kind of babbling.*

[b] *That giueth a rude and no certaine ſound.*

[c] *By faith, he meaneth the gift of doing miracles, and not that faith which iuſtified, which cannot be void of Charitie as the other may.*

‡ *Mat. 17, 20.*

4 [2] Loue [d] ſuffreth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp:

5 It doth [e] no vncomely thing: it ſeeketh not her owne thing: it is not prouoked to anger: it thinketh no euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth:

7 It ſuffreth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 [3] Loue doeth neuer fall away, though that prophecyings be aboliſhed, or the tongues ceaſe, or [g] knowledge vaniſh away.

9 [4] For we know in [h] part, and wee prophecie in part.

10 But when that which is perfect, is come, then that which is in part ſhallbe aboliſhed.

11 [5] When I was a childe, I ſpake as a childe: I vnderſtoode as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 [6] For [i] nowe we ſee thorow a glaſſe darkely: but then *ſhall vvee ſee* face to face. Nowe I know in part: but then ſhall I knowe euen as I am knowen.

13 [7] And now abideth faith, hope *and* loue, *euen* theſe three: but the chiefeſt of theſe *is* loue.

2 He deſcribeth the force and nature of charity, partly by a compariſon of contraries, and partly by the effects of it ſelfe: whereby the Corinthians may vnderſtand, both how profitable it is in the Church, and how neceſſary and alſo how farre they are from it: and therefore how vainely and without cauſe they are proud.

d Word for word deferreth wrath.

e It is not contumelious.

f Reioyce that righteouſnes in the righteous. For the Hebrewes meane by truth, righteouſnes.

3 Againe he commendeth the excellencie of charitie, in that that it ſhall neuer be aboliſhed in the Saints, whereas the other gifts which are neceſſary for the building vp of the Church, ſo long as we liue here, ſhall haue no place in the world to come. *g The way to get knowledge by prophecying.* 4 The reaſon: Becauſe we are now in that ſtate, that wee haue neede to learne dayly, and therefore we haue neede of thoſe helpes, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them. But to what purpoſe ſerue they then, when wee haue obtained and gotten the full knowledge of God, which ſerue now but for them which are imperfit, and goe by degrees to perfection? *h We learne imperfectly.* 5 He ſetteth foorth that that he ſayd, by an excellent ſimilitude, comparing this life to our infancie or childhood, wherein we ſtagger and ſtammer rather then ſpeake, and thinke and vnderſtand but childiſh things, and therefore haue neede of ſuch things as may forme and frame our tongue and minde: But when we become men, to what purpoſe ſhould wee deſire that ſtammering, thoſe childiſh toyes, and ſuch like things, whereby our childhood is framed by little and little? 6 The applying of the ſimilitude of our childhood to this preſent life, wherein wee darkely behold heauenly things, according to the ſmall meaſure of light which is giuen vs, through the vnderſtanding of tongues, and hearing the teachers and miniſters of the Church: of our mans age and ſtrength, to that heauenly and eternall life, wherein when we behold God himſelfe preſent, and are lightned with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the Saints be knit both with God, and betweene themſelues with muſt feruant loue, and therefore charitie ſhall not be aboliſhed, but perfected, although it ſhall not be ſheweth foorth and entertained by ſuch maner of dueties as peculiarly and onely belong to the infirmitie of this life. *i All this muſt be vnderſtood by compariſon.* 7 The concluſion: As if the Apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we haue three things, and they remaine ſure if wee be Chriſtes as without which true religion cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt doe, but is perfected and accompliſhed. For ſeeing that faith and hope tend to things which are promiſed, and are to come, when wee haue preſently gotten them, to what purpoſe ſhould wee haue faith and hope? but yet there at length ſhall wee truely and perfectly loue both God, and one another.

CHAP. XIV.

1 Hee commendeth the gifts of prophecying: 7 and by a ſimilitude taken of muſicall inſtruments, 12 he teacheth the true vſe of interpreting the Scriptures: 17 hee taketh away the abuſe: 34 And forbiddeth women to ſpeake in the Congregation.

Followe [1] after loue, and couet ſpirituall *gifts*, and rather that ye may [a] prophecie.

2 [2] For hee that ſpeaketh a *ſtrange* [b] tongue, ſpeaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the [c] ſpirit he ſpeaketh ſecret things.

3 But he that prophecieth, ſpeaketh vnto men to [d] edifying, and to exhortation, and to comfort.

4 He that ſpeaketh *ſtrange* language, edifieth himſelfe: but hee that prophecieth, edifieth the [e] Church.

5 I would that ye all ſpake *ſtrange* languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that ſpeaketh *diuers* tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you ſpeaking *diuers* tongues, what ſhall I profit you, except I ſpeake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [3] Moreouer things without life which giue a ſound, whether *it be* a pipe or an harpe, except they make a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except yee vtter words that haue [f] ſignification, how ſhall it be vnderſtood what is ſpoken? for ye ſhall ſpeake in the ayre.

10 [4] There are ſo many kinds of voyces (as it commeth to paſſe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I ſhalbe vnto him that ſpeaketh a Barbarian, and he that [g] ſpeaketh, ſhalbe a Barbarian vnto me.

12 [5] Euen ſo, foraſmuch as yee couet ſpirituall *gifts*, ſeeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a *ſtrange* tongue, [h] pray that he may interpret.

14 [6] For [i] if I pray in a *ſtrange* tongue, my [k] ſpirit prayeth: but mine vnderſtanding is [l] without fruit,

15 What is it then? I will pray with the ſpirit, but I will pray with the [m] vnderſtanding alſo: I will ſing with the ſpirit: but I will ſing with the vnderſtanding alſo.

16 [7] Elſe, when thou bleſſeſt with the [n] ſpirit, how ſhall hee that [o] occupieth the roume of the vnlearned, ſay [p] Amen, at thy giuing of thankes,

1 a He inferreth now of that, that he ſpake before: Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo eſteeme thoſe things as moſt excellent: which profit the greater part of men: (as prophecie that is to ſay, the gifts of teaching and applying the doctrine, which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſary for the Church) and not thoſe which for a ſhew ſeeme to be maruellous as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it ſelfe was not greatly to any vſe, vnleſſe there were an interpreter. *a What prophecie is, he ſheweth in the third verſe.*

2 He reprehendeth their peruerſe iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the myſteries of God might be the better knowen to a great ſort. Thereby it is euident that Prophecie, whereunto the gift of tongues ought to ſerue, is better then this: and therefore the Corinthians did iudge amiſſe, in that they made more account of the gifts of tongues, then of prophecying: becauſe forſouth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians vſed tongues in the Congregation, without an interpreter. Which thing although it might be done to ſome profit of him, that ſpake them, yet he corrupted the right vſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed not for any priuate mans commodity, but for the profit of the whole company.

b A ſtrange language, which no man can vnderſtand without an interpreter.

c By that inſpiration which he had receiued of the Spirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the company can vnderſtand. *d Which may further men in the ſtudie of godlineſſe.* *e The company.* 3 He ſetteth foorth that which he ſaid, by a ſimilitude, which he boroweth and taketh from inſtruments of muſicke, which although they ſpeake not perfectly, yet they are diſtinguiſhed by their ſounds, that they may be the better vſed. *f That doe fitly vtter the matter it ſelfe.* 4 He proueth that interpretation is neceſſarily to be ioyned with the gift of tongues, by the manifold variety of languages, inſomuch that if one ſpeake to another without an interpreter, it is as if he ſpake not. *g As the Papiſts in all their ſermons and they that ambitiouſly powre out ſome Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.* 5 The concluſion: if they will excell in thoſe ſpirituall gifts, as it is meet, they muſt ſeeke the profit of the Church, and therefore they muſt not vſe gift of tongues, vnleſſe there be an interpreter to expound the ſtrange and vnknowen tongue, whether it be himſelfe that ſpeaketh, or another interpreter. *h Pray for the gift of interpretation.* 6 A reaſon: Becauſe it is not ſufficient for vs to ſpeake ſo in the Congregation, that wee our ſelues doe worſhip God in ſpirit, that is, according to the gift that we haue receiued, but we muſt alſo be vnderſtood of the company, leſt that be vnprofitable to other which we haue ſpoken. *i If I pray, when the Church is aſſembled together, in a ſtrange tongue.* *k The gift and inſpiration which the ſpirit giueth me, doth his part, but onely to my ſelfe.* *l No fruit commeth to the Church by my prayers.* *m So that I may be vnderſtood of other, and may inſtruct other.* 7 An other reaſon: Seeing that the whole Congregation muſt agree to him that ſpeaketh, and alſo witneſſe his agreement, how ſhall they giue their aſſent or agreement which know not what is ſpoken? *n Onely without all conſideration of the hearers.* *o He that ſitteth as a priuate man.* *p So then one vttered the prayers, and all the company anſwered, Amen.*

ſeeing he knoweſt not what thou ſayeſt ?

17 For thou verely giueſt thankes well,but the other is not edified.

18 [8] I thanke my God,I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake [q] fiue words with mine vnderſtanding,that I might alſo inſtruct others , then ten thouſand words in a *ſtrange* tongue.

20 [9] Brethren, be not ✤ children in vnderſtanding , but as concerning maliciouſnes be children, but in vnderſtanding be of a ripe age.

21 In the [r] Law it is written, ♣ By men of other tongues,and by other languages will I ſpeake vnto this people : yet ſo ſhall they not heare mee , ſaith the Lord.

22 [10] Wherefore *ſtrange* tongues are for a ſigne, not to them that beleeue , but to them that beleeue not : but prophecying *ſerueth* not for them that beleeue not,but for them which beleeue.

23 [11] If therefore , when the whole Church is come together in one , and all ſpeake *ſtrange* tongues , there come in they that are [s] vnlearned, or they which beleeue not , will they not ſay, that ye are out of your wits ?

24 But if all prophecie , and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men,and is iudged of all,

25 And ſo are the ſecrets of his heart made manifeſt,& ſo he will fall downe on his face and worſhip God,and ſay plainely that God is in you in deede.

26 [12] What is to be *done* then, brethren ? when ye come together , *according as* euery one of you hath a Pſalme , *or* hath doctrine , *or* hath a tongue, *or* hath reuelation , *or* hath interpretation , let all things be done vnto edifying.

27 [13] If any man ſpeake a *ſtrange* tongue , *let it be* by two , or at the moſt , by three , and that by courſe,and let one interpret.

28 But if there be no interpreter, let him keepe ſilence in the Church , *vvhich ſpeaketh languages*, and let him ſpeake to himſelfe,and to God.

29 [14] Let the Prophets ſpeake , two or three, and let the other iudge.

30 And if any thing be reuealed to another that ſitteth by,let the firſt hold his peace.

31 For ye may all prophecie one by one,that all may learne,and all may haue comfort.

32 And the [t] ſpirits of the Prophets are ſubiect to the Prophets.

33 For God is not *the authour* of confuſion, but of peace , as *vve ſee* in all the Churches of the Saints.

34 [15] * Let your women keepe ſilence in the Churches : for it is not permitted vnto them to ſpeake : but *they ought* to be ſubiect , as alſo ✱ the Law ſaith.

35 And if they will learne any thing, let them aske their husbands at home : for it is a ſhame for women to ſpeake in the Church.

36 [16] Came the worde of God out from you ? either came it vnto you onely ?

37 If any man thinke himſelfe to be a Prophet, or [u] ſpirituall, let him acknowledge,that the things that I write vnto you , are the commandements of the Lord.

38 [17] And if any man be ignorant , let him be ignorant.

39 [18] Wherefore , brethren, couet to prophecie,and forbid not to ſpeake languages.

40 Let all things be done honeſtly , and by order.

CHAP. XV.

1 *The Goſpel that Paul preached.* 3 *The death and reſurrection of Chriſt.* 8 *Paul ſawe Chriſt.* 9 *He had perſecuted that Church , whereof afterward he was made a miniſter.* 12 *Chriſt firſt roſe againe , and we all ſhall riſe by him.* 26 *The laſt enemie, death.* 29 *To be baptized for dead.* 32 *At Epheſus Paul fought with beaſts.* 35 *How the dead are raiſed.* 45 *The firſt Adam. The laſt Adam,* 47 *The firſt and ſecond man.* 51 *We ſhall all be changed, we ſhall not all ſleepe.* 55 *Deaths ſting.* 57 *Victorie.* 58 *Conſtancie and ſtedfaſtneſſe.*

MOreouer , [1] ♣ brethren , I declare vnto you the Goſpell which I preached vnto you, which yee haue alſo receiued , and wherein yee [a] continue,

2 And whereby yee are ſaued , if yee keepe in memory , after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

3 For firſt of all , I deliuered vnto you that which I receiued , how that Chriſt died for our ſinnes,according to the ♣ Scriptures,

4 And that he was buried,and that he aroſe the third day according to the * Scriptures,

5 ✱ And that he was ſeene of Cephas , then of the [c] twelue.

6 After that , he was ſeene of more then fiue hundreth brethren at [d] once : whereof many remaine vnto this preſent , and ſome alſo are aſleepe.

7 After that,he was ſeene of Iames : then of all the Apoſtles.

8 ✲ [2] And laſt of all he was ſeene alſo of me, as of one borne out of due time.

9 * For I am the leaſt of the Apoſtles , which am not meete to be called an Apoſtle , becauſe I perſecuted the Church of God.

10 ✤ But by the grace of God I am that I am : and his grace which is in me,was not in vaine : but I laboured more aboundantly then they all: yet not I,but the grace of God which is with me.

11 Wherefore,whether it were I,or they, ſo we preach,and ſo haue ye beleeued.

12 ¶ [3] Now if it be preached,that Chriſt is riſen

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[8] He propoundeth himſelfe for an example,both that they may be aſhamed of their fooliſh ambition,and alſo that he may eſchew all ſuſpition of enuie.

[q] *A very few words.*

[9] Now he reproueth them freely for their childiſh folly,which ſee not how this gifts of tongues which was giuen to the profite of the Church, is turned by their ambition into an inſtrument of curſing ſeeing that this ſame alſo is conteined amongſt the puniſhments wherewith God puniſhed the ſtubburnnes of the people, that he diſperſed them amongſt ſtrangers whoſe language they vnderſtood not.

✤ *Mat.28,3.*

[r] *By the Law he vnderſtandeth all the whole Scripture.*

♣ *Iſai.18,11,*

[10] The concluſion: Therefore the gift of tongues ſerueth to puniſh the vnfaithfull and vnbeleeuers, vnleſſe it be referred to prophecie (that is to ſay,to the interpretation of Scripture) and that that which is ſpoken,be by that meanes vnderſtood of the hearers.

[11] Another argument : The gift of tongues without prophecie is not onely vnprofitable to the faithfull : but alſo doth very much hurt as well to them as to the vnfaithfull which ſhould be wonne in the publike aſſemblies. For by this meanes it commeth to paſſe , that the faithfull ſeeme to other to be madde, much leſſe can the vnfaithfull be inſtructed thereby.

[s] *Looke Actes 4,13.*

[12] The concluſion : The edifying of the Congregation is a rule and ſquare of the right vſe of all ſpirituall gifts.

[13] The maner how to vſe the gift of tongues. It may be lawfull for one or two , or at the moſt for three, to vſe the gift of tongues, one after another in an aſſembly , ſo that there be ſome to expound the ſame : but if there be none to expound, let him that hath that gift, ſpeake to himſelfe alone.

[14] The manner of prophecying : Let two or three propound , and let the other iudge of that that is propoundeth , whether it be agreeable to the word of God or no : If in this examination the Lord giue any man nought to ſpeake , let them giue him leaue to ſpeake. Let euery man be admitted to prophecie , ſeuerally and in his order , ſo farre foorth as it is requiſite for the edifying of the Church. Let them be content to be ſubiect ech to others iudgement.

[t] *The doctrine which the Prophets bring which are inſpired with Gods Spirit.*

[15] Women are commanded to be ſilent in publike aſſemblies , and they are commaunded to aske of their husbands at home.

* *1.Tim.2,12.* ✱ *Gen.3,16.*

[16] A generall concluſion of the treatiſe of the right vſe of ſpirituall gifts in aſſemblies : with a ſharpe reprehenſion,leaſt the Corinthians might alone ſeeme to themſelues to be wiſe.

[u] *Skilfull in knowing and iudging ſpirituall things.*

[17] The Church ought not to care for ſuch as be ſtubburnely ignorant, and will not abide to be taught, but to go forward notwithſtanding in thoſe things which are right.

[18] Prophecie ought ſimply to be retained and kept in Congregations , the gift of tongues is not to be forbidden , but all things muſt be done orderly.

[1] The ſixth treatiſe of this Epiſtle, concerning the reſurrection : and he vſeth a tranſition, or paſſing ouer from one matter to another,ſhewing firſt that he bringeth no new thing,to the end that the Corinthians might vnderſtande that they had begun to ſwarue from the right courſe : and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Goſpel,which if it be taken away,their faith muſt needes come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection,which is the ground and foundation of ours,and confirmeth it firſt by the teſtimonie of the Scriptures,and by the witneſſe of the Apoſtles, and of more then fiue hundreth brethren,and laſt of all by his owne.

♣ *Gal.1,11.*

[a] *In the profeſſion whereof you continue yet.*

[b] *Which is very abſurd , and cannot be, but that they beleeue, muſt reape the fruite of faith.*

♣ *Iſai.53,5. 1.pet.2.24.*

* *Ionas 2.1.*

✱ *Iohn 20,19.*

[c] *Of thoſe twelue picked and choſen Apoſtles , which were commonly called twelue , though Iudas was put out of the number.*

[d] *Not ſeuerall times,but together and at one inſtant.*

✲ *Actes 9.5.*

[2] Hee mainteineth by the way, the authoritie of his Apoſtleſhip,which was requiſite to be in good credit among the Corinthians , that this Epiſtle might be of force and weight amongſt them. In the meane ſeaſon he compareth himſelfe in ſuch ſort after a certaine diuine arte with certaine other , that he maketh himſelfe inferiour to them all.

* Epheſ.3,8. Epheſ.3,7.

[3] The firſt argument to prooue that there is a reſurrection from the dead : Chriſt is riſen againe, therefore the dead ſhall riſe againe.

from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] For if there be no reſurrection of the dead, then is Chriſt not riſen:

14 [5] And if Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine.

15 And wee are found alſo falſe witneſſes of God: for wee haue teſtified of God, that he hath raiſed vp Chriſt: whom he hath not raiſed vp, if ſo be the dead be not raiſed.

16 [6] For if the dead be not raiſed, then is Chriſt not raiſed.

17 And if Chriſt be not raiſed, your faith is vaine: [7] ye are [e] yet in your ſinnes.

18 [8] And ſo they which are aſleepe in Chriſt, are periſhed.

19 [9] If in this life onely we haue hope in Chriſt, we are of all men the moſt miſerable.

20 [10] But now is Chriſt riſen from the dead, [11] *and* was made the ✣ [f] firſt fruites of them that ſlept.

21 [12] For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, euen ſo in Chriſt ſhall all be [g] made aliue.

23 [13] But euery man in his ⸸ owne order: the firſt fruites *is* Chriſt, afterwarde, they that are of Chriſt, at his comming *ſhall riſe againe*.

24 [14] Then *ſhallbe* the [h] end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe [i] all rule, and all authoritie and power.

25 For he muſt reigne * till he hath put all his enemies [k] vnder his feete.

26 The [l] laſt enemie that ſhall be deſtroyed, *is* death.

27 ✣ For he hath put downe all things vnder his feete. (And when he ſaith that all things are ſubdued *to him*, it is manifeſt that he is excepted, which did put downe all things vnder him.)

28 And when all things ſhall be ſubdued vnto him, [m] then ſhall the Sonne alſo himſelfe be ſubiect vnto him, that did ſubdue all things vnder him, that [n] God may be all in all.

29 [15] Els what ſhall they do which are baptized [o] for dead? if the dead riſe not at all, why are they then baptized for dead?

30 [16] Why are wee alſo in ieopardie euery houre?

31 By our [p] reioycing which I haue in Chriſt Ieſus our Lord, I die daily.

32 [17] If I haue fought with beaſtes at Epheſus [q] after the maner of men, what aduantageth it me, if the dead be not raiſed vp? ⸸ [18] let vs [r] eate and drinke: for to morow we ſhall die.

33 [19] Be not deceiued: euill ſpeakings corrupt good maners.

34 Awake to *liue* righteouſly, and ſinne not: for ſome haue not the knowledge of God, I ſpeake this to your ſhame.

35 [20] But ſome man will ſay, How are the dead raiſed vp? and with what body come they foorth?

36 [21] O foole, that which thou ſoweſt, is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that bodie that ſhall bee, but bare corne as it falleth, of wheat, or of ſome other.

38 [22] But God giueth it a body at his pleaſure,

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[4] The ſecond by an abſurditie. If there be no reſurrection of the dead, then is not Chriſt riſen againe.

[5] The proofe of that abſurditie by other abſurdities: If Chriſt be not riſen againe, the preaching of the Goſpel is in vaine, and the credite that you gaue vnto it is vaine, and we are liars.

[6] He repeateth the ſame argument taken of an abſurditie, purpoſing to ſhew how faith is in vaine if the reſurrection of Chriſt be taken away.

[7] Firſt, ſeeing death is the puniſhment of ſinne, in vaine ſhould we beleeue that our ſinnes were forgiuen vs, if they remaine: but they doe remaine, if Chriſt roſe not from death.

[e] *They are yet in their ſinnes, which are not ſanctified, nor haue obtained remiſsion of their ſinnes.*

[8] Secondly, vnleſſe that this be certaine that Chriſt roſe againe, all they which died in Chriſt, are periſhed. So then what profit commeth of faith?

[9] The third argument, which is alſo taken from an abſurditie: for vnleſſe there be another life, wherein ſuch as truſt and beleeue in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable.

[10] A concluſion of the former argument: Therefore Chriſt is riſen againe.

[11] Hee putteth the laſt concluſion for the firſt propoſition of the argument that followeth. Chriſt is riſen againe, Therefore ſhall wee the faithfull (for of them he ſpeaketh) riſe againe: Then followeth the firſt reaſon of this conſequent: for Chriſt is ſet foorth vnto vs, to be conſidered of, not as a priuate man apart and by himſelfe, but as the firſt fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is ſanctified in the firſt fruites. ✣ Coloſ.1,18. reuela.1,5.

[f] *Hee alludeth to the firſt fruites of corne, the offering whereof ſanctified the reſt of the fruits.*

Another confirmation of the ſame conſequent: for Chriſt is to be conſidered as oppoſite to Adam, that as from one man Adam, ſinne came ouer all, ſo from one man Chriſt, life commeth vnto all: that is to ſay, that all the faithfull, as they die, becauſe by nature they were borne of Adam, ſo becauſe in Chriſt they are made the children of God by grace, they are quickened and reſtored to life by him.

[g] *Shall riſe by the vertue of Chriſt.*

[13] Hee doeth two things together: for he ſheweth that the reſurrection is in ſuch ſort common to Chriſt with all his members, that notwithſtanding he farre paſſeth them, both in time (for he was the firſt that roſe againe from the dead) and alſo in honour, becauſe that from him and in him is all our life and glorie. Then by this occaſion hee paſſeth in the next argument. ⸸ 1.Theſ.4,13.

[14] The fourth argument, wherewith alſo he confirmeth the other, hath a moſt ſure ground, to wit, becauſe that God muſt reigne. And this is the maner of his reigne, that the Father will be ſhewed to be King in his Sonne who was made man, to whom all things are made ſubiect (the promiſer onely except) to the end that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie conſiſteth: to wit, the ouercomming of his enemies (whereof ſome moſt be depriued of all power, as Satan and all the wicked, be they neuer ſo proud and mightie, and other muſt be vtterly aboliſhed as death) and a plaine and full deliuery of the godly from all enemies, that by this meanes God may fully ſet foorth the body of the Church, cleauing faſt vnto their head Chriſt, his kingdome and glory as a king in his ſubiects. Moreouer, he putteth the firſt degree of this kingdome in the reſurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which ſhall be in the latter day. Now all theſe tende to this purpoſe, to ſhewe that vnleſſe the dead doe riſe againe, neither the Father can be King aboue all, neither Chriſt be Lord of all: for neither ſhould the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members.

[h] *The ſhutting vp and finiſhing of all things.*

[i] *All his enemies which ſhall be ſpoiled of all the power they haue.*

* Pſal.110,1. Actes 2,34. hebr.1,13. and 10,13.

[k] *Chriſt is conſidered here, as he appeared in the forme of a ſeruant, in which reſpect he ruleth the Church as head, and that becauſe this power was giuen him of his Father.*

[l] *The ſhutting vp of the argument, which is taken from the whole to the part: for if all his enemies ſhall be put vnder his feet, then muſt it needes be that death alſo ſhall be ſubdued vnder him.*

✣ Pſal.8,6. Heb.2,8.

[m] *Not becauſe the Sonne was not ſubiect to his Father before, but becauſe his body, that is to ſay, the Church which is here in diſtreſſe, and not yet wholly partaker of his glory, is not yet fully perfect, and alſo becauſe the bodies of the Saints which bee in the graues ſhall not be glorified vntill the reſurrection: but Chriſt as he is God, hath vs ſubiect to him as his Father hath, but as he is Prieſt, hee is ſubiect to his father together with vs. Auguſt. booke 1. chap. 8. of the Trinitie.*

[n] *By this high kinde of ſpeech, is ſet foorth an incomprehenſible glorie which floweth from God, and ſhall fill all of vs, as we are ioyned together with our head, but yet ſo, that our head ſhall alwayes reſerue his preeminence.*

[15] The fifth argument taken of the end of Baptiſme, to wit, becauſe that they which are baptized, are baptized for dead, that is to ſay, that they may haue a remedy againſt death becauſe that Baptiſme is a token of regeneration.

[o] *They that are baptized, to this end and purpoſe, that death may be put out in them, or to riſe againe from the dead, whereof baptiſme is a ſeale.*

[16] The ſixth argument: Vnleſſe there be a reſurrection of the dead, why ſhould the Apoſtles ſo dayly caſt themſelues into danger of ſo many deaths?

[p] *As though he ſaid, I die dayly, as all the miſeries I ſuffer can well witneſſe, which I may truely boaſt of, that I haue ſuffered amongſt you.*

[17] The taking away of an obiection: but thou Paul didſt ambitiouſly, as commonly men are woont to doe, when thou diddeſt fight with beaſts at Epheſus: That is very like, ſaith Paul, for what could that aduantage mee, were it not for the glory of eternall life which I hope for?

[q] *Not vpon any godly motion, nor caſting mine eyes vpon God, but caried away with vaine glory, or a certaine headineſſe.* ⸸ Iſai.22,13.

[18] The ſeuenth argument which dependeth vpon the laſt: if there be no reſurrection of the dead, why do we giue our ſelues to any thing els, ſaue to eating and drinking?

[r] *Theſe are ſpeeches that Epicures vſe.*

[19] The concluſion with a ſharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee ſheweth that this miſchiefe ſprang: warning them to bee wiſe with ſobrietie vnto righteouſneſſe.

[20] Now that he hath prooued the reſurrection, he diſcouereth their doltiſhneſſe, in that they ſcoffingly demaunded, how it could be that the dead ſhould riſe againe, and if they did riſe againe, they asked mockingly, what manner of bodies they ſhould haue. Therefore he ſendeth theſe fellowes which ſeemed to themſelues to be marueilous wiſe and wittie, to be inſtructed of poore rude husbandmen.

[21] Thou mighteſt haue learned either of theſe, ſaith Paul, by daily experience: for ſeedes are ſowen, and rotte, and yet notwithſtanding ſo farre it is off, that they periſh. that contrariwiſe they grow up farre more beautifull: and whereas they are ſowen naked and drie, they ſpring vp greene from death by the vertue of God: and doth it ſeeme incredible to thee that our bodies ſhould riſe from corruption, and that indued with a farre more excellent qualitie?

[12] Wee ſee a diuerſitie both in one and the ſelfe ſame thing which hath now one forme and then another, and yet keepeth it owne kinde, at it is euident in a graine which is ſowen bare, but ſpringeth vp farre after another ſort: and alſo in diuers kindes of one ſelfe ſame ſort, as amongſt beaſts: and alſo among things of diuers ſortes, as the heauenly bodies and the earthly bodies: which alſo differ very much one from another. Therefore there is no cauſe why we ſhould reiect either the reſurrection of the bodies, or changing of them into a better ſtate, as a thing impoſſible, or ſtrange.

euen to euery ſeed his owne bodie.

39 All fleſh *is* not the ſame fleſh, but there is one fleſh of men, and another fleſh of beaſts, and another of fiſhes, and another of birds:

40 There *are* alſo heauenly bodies, and earthly bodies: but the glorie of the heauenly *is* one, and *the glorie* of the earthly *is* another.

41 There is another glorie of the ſunne, and another glorie of the moone, and another glorie of the ſtarres: for one ſtarre differeth from *another* ſtarre in glorie.

42 [23] So alſo *is* the reſurrection of the dead. *The bodie* is [ſ] ſowen in corruption, *and* is raiſed in incorruption.

43 It is ſowen in [t] diſhonour, *and* is raiſed in glorie: it is ſowen in weakeneſſe, *and* is raiſed in [u] power.

44 [24] It is ſowen a naturall bodie, *and* is raiſed a ſpirituall bodie: there is a naturall body, *and* there is a ſpirituall bodie.

45 [25] As it is alſo written, The [x] firſt man ✠ Adam was made a liuing ſoule: and the laſt Adam *vvas made* a [y] quickening ſpirit.

46 [26] Howbeit that *vvas* not firſt which is ſpirituall: but that *vvhich is* naturall, and afterward that *vvhich is* ſpirituall.

47 The firſt man *is* of the earth, [z] earthly: the ſecond man *is* the Lord from [a] heauen.

48 [27] As *is* the earthly, ſuch *are* they that are earthly: and as *is* the heauenly, ſuch *are* they alſo that are heauenly.

49 And as wee haue borne the [b] image of the earthly, ſo ſhall we beare the image of ẏ heauenly.

50 [28] This ſay I, brethren, that [c] fleſh and blood cannot inherit the kingdome of God, neither doth corruption inherite incorruption.

51 [29] Behold, I ſhew you a [d] ſecret thing, Wee ſhall not all ſleepe, but we ſhall all be changed,

52 In [e] a moment, in the twinkling of an eye at the laſt ✠ trumpet: for the trumpet ſhall blowe, and the dead ſhall be raiſed vp incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption: and this mortall *muſt* put on immortalitie.

23 Hee maketh three manner of qualities of the bodies being raiſed: Incorruption, to wit, becauſe they ſhallbe found, and altogether of a nature that can not be corrupt: Glory, becauſe they ſhallbe adorned with beautie and honour: Power, becauſe they ſhall continue euerlaſting without meat, drinke, and all others helpes, without which this fraile life cannot keepe it ſelfe from corruption.

ſ *Is buried, and man is hid as ſeed in the ground.*

t *Void of honour, void of glorie, and beautie.*

u *Freed from the former weakeneſſe, whereas it is ſubiect to ſuch alteration and change, that it cannot maintaine it ſelfe without meat and drinke, and ſuch otherlike helpes.*

24 He ſheweth perfitly in one word, this change of the qualitie of the bodie by the reſurrection, when he ſaith, that of a naturall bodie, it ſhall become a ſpirituall body, which two qualities being cleane different, the one from the other, hee ſtraightway expoundeth and ſetteth, foorth diligently. 25 That is called a naturall bodie, which is quickened and maintained by a liuing ſoule onely, ſuch as Adam was, of whome all wee are borne naturally: and that is ſaid to be a ſpirituall, which together with the ſoule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which deſcendeth from Chriſt the ſecond Adam into vs. x *Adam is called the firſt man, becauſe hee is the roote as it were from whence wee ſpring: and Chriſt is the latter man: becauſe hee is the beginning of all them that are ſpirituall, and in him wee are all comprehended.* ✠ *Gen. 2,7.* y *Chriſt is called a Spirit, by reaſon of that moſt excellent nature, that is to ſay, God who dwelleth in him bodily, as Adam is called a liuing ſoule, by reaſon of the ſoule which is the beſt part in him.* 26 Secondly he willeth the order of this double ſtate or qualitie to be obſerued, that the naturall was firſt, Adam beeing created of the clay of the earth: and the ſpirituall followed and came vpon it, to wit, when as the Lord beeing ſent from heauen, endued our fleſh which was prepared and made fit for him, with the fulnes of the Godhead. z *Wallowing in durt, and wholly giuen to an earthly nature.* a *The Lord is ſaid to come downe from heauen by that kinde of ſpeech, whereby that which is proper to one is vouched of another.* 27 He applyeth both the earthly naturalneſſe of Adam (if I may ſo ſay) to our bodies, ſo long as they are naturally conuerſant on earth, to wit, in this life, and in the graue: and alſo the ſpiritualtie of Chriſt to the ſame our bodies, after that they are riſen againe: and hee ſaith, that that goeth before and this ſhall followe. b *Not a vaine and falſe image, but ſuch an one as had the trueth with it indeede.* 28 The concluſion: We cannot be partakers of the glorie of God, vnleſſe we put off all that groſſe and filthie nature of our bodies ſubiect to corruption, that the ſame bodie may be adorned with incorruptible glorie. c *Fleſh and blood are taken here for a liuing bodie, which cannot attaine to incorruption, vnleſſe it put off corruption.* 29 He goeth further, declaring that it ſhall come to paſſe that they which ſhall be found aliue in the latter day, ſhall not deſcend into that corruption of the graue, but ſhall be renued with a ſudden change, which change is verie requiſitie: and that the certaine enioying of the benefite and victorie of Chriſt, is deferred vnto that latter time. d *A thing that hath bene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto it.* e *Hee ſheweth vs that the time ſhall be verie ſhort.* ✠ *Mat. 24,31. 1. theſſ. 4,16.*

54 So when this corriptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying, that is written, ✠ Death is ſwallowed vp into victorie.

55 O death where *is* thy ſting? O graue where *is* thy victorie?

56 The ſting of death *is* ſinne: and the ſtrength of ſinne *is* the Law.

57 ✠ But thankes *be* vnto God, which hath giuen vs victorie through our Lord Ieſus Chriſt.

58 [30] Therefore my beloued brethren, be yee ſtedfaſt, vnmooueable, aboundant alwayes in the worke of the Lord, foraſmuch as ye know that your labour is not in vaine in the [f] Lord.

✠ *Oſe 13,14. Ebr. 2,4.*

✠ *1. Iohn 5,5.*

30 An exhortation taken of the profit that enſueth, that ſeeing they vnderſtand that the glorie of the other life is laid vp for faithfull workemen, they continue and ſtand faſt in the trueth of the doctrine of the reſurrection of the dead.

f *Through the Lords helpe and goodnes working in vs.*

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hieruſalem: 10 Then he commendeth Timotheus, 13 and ſo with a friendly exhortation, 19 and commendations, endeth the Epiſtle.

Concerning [1] the gathering for the Saintes, as I haue ordained in the Churches of Galatia, ſo doe ye alſo.

2 Euery [a] firſt *day* of the weeke, let euery one of you put aſide by himſelfe, and lay vp as *God* hath [b] proſpered him, that then there be no gatherings when I come.

3 And when I am come, whomſoeuer ye ſhall allow by [c] letters, them will I ſend to bring your liberalitie vnto Hieruſalem.

4 [2] And if it be meet that I goe alſo, they ſhall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whitherſoeuer I goe.

7 For I will not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Epheſus vntill Pentecoſt.

9 For a great doore and [d] effectuall is opened vnto me, and there are many aduerſaries.

10 ¶ Now if Timotheus come, ſee that hee be [e] without feare with you: for he worketh the worke of the Lord, euen as I *doe.*

11 Let no man therefore deſpiſe him: but conuey him foorth [f] in peace, that hee may come vnto me: for I looked for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall haue conuenient time.

13 ¶ Watch ye: ſtand faſt in the faith: quite you like men, *and* be ſtrong.

14 Let all your things be done in loue.

15 Now brethren, I beſeech you (ye know the houſe of [g] Stephanas, that it is the firſt fruits of Achaia, and that they [h] giuen themſelues to miniſter vnto the Saints.)

16 That yee be [i] obedient euen vnto ſuch, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue ſupplied the want of you.

18 For they haue comforted my [k] ſpirite and yours: [l] acknowledge therefore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and

1 Collections in old time were made by the Apoſtles appointment the firſt day of the weeke, on which day the maner was then to aſſemble themſelues.

a *Which in times paſt was called Sunday, but now is called the Lords day.*

b *That euery man beſtow, according to the abilitie that God hath bleſſed him with.*

c *Which you ſhall giue them to carie.*

2 The reſidue of the Epiſtle is ſpent in writing of familiar matters, yet ſo that all things be referred to his purpoſed marke, that is to ſay, to the glorie of God and to the edifying of the Corinthians.

d *Verie fit and conuenient to doe great things by.*

e *Without any iuſt occaſion of feare.*

f *Safe and ſound, and that with all kind of curteſie.*

g *Stephanas is the name of a man and not of a woman.*

h *Giuen themſelues wholly to the miniſterie.*

i *That you honour and reuerence them be obedient to them and be content to be ruled by them, as meet is you ſhould, ſeeing they haue beſtowed themſelues, and their goods to helpe you withall.*

k *Mine heart.*

l *Take them for ſuch men as they are indeed.*

and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an ✣ holy kiſſe.

21 The ſalutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Ieſus Chriſt, let him be had in execration [m] maran-atha.

✣ *Rom. 16, 16. 1. cor. 3, 2. 1. pet. 3, 14.*

m By theſe words, is betokened the ſeuereſt kind of curſe and excommunication that was amongſt the Iewes: and the words are as much to ſay, as our Lord commeth: So that his meaning may be this, Let him be accurſed euen to the comming of the Lord, that is to ſay, to his deaths day, euen for euer.

23 The grace of our Lord Ieſus Chriſt *be* with you.

24 My loue *be* with you all in Chriſt Ieſus, Amen.

The firſt *Epiſtle* to the Corinthians,
written from Philippi, *and ſent* by
Stephanas, and Fortunatus, and
Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praiſe of afflictions, 8 declaring what he hath ſuffered in Aſia, 10 and how happely God aſſiſted him. 17 He ſaith it was not vpon any lightneſſe, that he came not: according to his promiſe

1 See the declaration of ſuch ſalutations in the former Epiſtles.

PAVL [1] an Apoſtle of IESVS Chriſt, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

2 Grace *be* with you, and peace from God, our Father, and *from* the Lord Ieſus Chriſt.

3 ✣ [2] [a] Bleſſed *be* God, euen the Father of our Lord Ieſus Chriſt, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, [3] that wee may be able to comfort them which are in any affliction by the comfort wherewith we our ſelues are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſaluation, which is [d] wrought in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſaluation.

7 And our hope is ſtedfaſt concerning you, in as much as wee knowe, that as ye are partakers of the ſufferings, ſo *ſhall yee be* alſo of the conſolation.

8 [5] For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Aſia, how we were preſſed out of meaſure paſſing ſtrength, ſo that we altogether [e] doubted euen of life.

9 Yea, wee receiued the ſentence of death in [f] our ſelues, becauſe wee ſhould not reſt in our ſelues, but in God, which raiſed the dead.

✣ *Epheſ. 1, 3. 1. petr. 1, 3.*

2 He beginneth after his maner with thankeſgiuing, which notwithſtanding (otherwiſe then he was wont) he applyeth to himſelfe: beginning his Epiſtle with the ſetting forth of the dignitie of his Apoſtleſhip, conſtrained (as it ſhould ſeeme) by their importunitie, which tooke an occaſion to deſpiſe him by reaſon of his miſeries. But he anſwereth that he is not ſo afflicted, but that his comforts doe exceed his afflictions, ſhewing the ground of them, euen the mercie of God the Father in Ieſus Chriſt.

10 Who deliuered vs from ſo [g] great a death, and doeth deliuer *vs*: in whom we truſt, that yet hereafter he will deliuer *vs*.

11 ✣ [6] So that yee labour together in prayer for vs, [7] that for the gift *beſtowed* vpon vs for manie, thankes may be giuen by many perſons for vs.

12 [8] For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie & godly [h] pureneſſe, *and* not in fleſhly wiſdome, but by the [i] grace of God we haue had our conuerſation in the world, and moſt of all to youwards.

13 For we write [k] none other things vnto you, then that ye read or els that ye acknowledge, and I truſt ye ſhall acknowledge vnto the [l] end.

14 Euen as yee haue acknowledge vs partly, that wee are your [m] reioycing, euen as ye are ours, in the [n] day of *our* Lord Ieſus.

15 And in this confidence was I minded firſt to come vnto you, that ye might haue had a [o] double grace,

16 And to paſſe by you into Macedonia, and to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 [9] When I therefore was thus minded, did I vſe lightneſſe? or mind I thoſe things which I mind, according to the [p] fleſh, that with mee ſhould be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithfull, that our word toward you, was not Yea, and Nay?

19 [11] For the Sonne of God Ieſus Chriſt, who was preached among you by vs, *that is*, by me, and Siluanus, and Timotheus, [ſ] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promiſes of God in him *are* Yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

g From theſe great dangers.

✣ *Rom. 15, 30.*

6 That he may not ſeeme to boaſt himſelfe, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly he putteth away an other ſlaunder, to wit, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come vnto them, and came not. And firſt he ſpeaketh of the ſimplicitie of his mind, and ſinceritie, which they know both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters, being abſent: and moreouer hee proteſteth that he will neuer be otherwiſe.

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a To him be praiſe and glorie giuen. b Moſt mercifull. 3 The Lord doth comfort vs to this ende and purpoſe, that wee may ſo much the more ſurely comfort others. c The miſeries which wee ſuffer for Chriſt, or which Chriſt ſuffereth in vs. 4 Hee denyeth that either his afflictions wherewith hee was often afflicted, or the conſolations which hee receiued of God, may iuſtly be deſpiſed, ſeeing that the Corinthians both might and ought to take great occaſion to be confirmed by either of them.

d Although ſaluation be giuen vs freely, yet becauſe there is a way appointed vs wherewith wee muſt come to it, which is the race of an innocent and vpright life, which wee muſt runne, therefore wee are ſayde to worke our ſaluation, Philippians 2, 12. And becauſe it it God onely that of his free good will worketh all things in vs, therefore is hee ſaide to worke the ſaluation in vs by thoſe ſelfe ſame things by which wee muſt paſſe to euerlaſting life, after that wee haue once ouercome all incombrances. 5 Hee witneſſeth that hee is not onely not aſhamed of his afflictions, but that he deſireth alſo to haue all men know the greatneſſe of them, and alſo his deliuerie from them, although it be not yet perfite. e I know not at all what to doe, neither did I ſee by mans helpe which way to ſaue my life. f I was reſolued within my ſelfe to die.

h With cleereneſ, and holy and true plainneſſe of minde, as God himſelfe can witneſſe. i Truſting to that very wiſedome, which God of his free goodneſſe hath giuen me from heauen. k He ſayeth he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe then wee reade: and this hee ſaieth the Corinthians ſhall knowe and like of very well. l Perfitely. m Pauls reioycing in the Lord was, that hee had wonne the Corinthians: and they themſelues reioyced that ſuch an Apoſtle was their inſtructour, and taught them ſo purely and ſincerely. n When he ſhall ſit as iudge. o Another benefit. 9 He putteth away their ſlander and falſe report by denying it, and firſt of all in that that diuers went about to perſwade the Corinthians, that in the preaching of the Goſpell, Paul agreed not to himſelfe: for this was the matter and the caſe. p As men doe, which will raſhly promiſe any thing, and change their purpoſe at euery turning of an hand. q That I ſhould ſay and vnſay a thing? 10 He calleth God to witneſſe, and for iudge of his conſtancie in preaching and teaching one ſelfe ſame Goſpell. r True, and of whoſe faithfulneſſe it where horrible wickedneſſe to doubt. 11 He ioyneth alſo with himſelfe his fellowes as witneſſes, with whome hee fully conſented in teaching one ſelfe ſame thing, to wit, one ſelfe ſame Chriſt. ſ Was not diuers and wauering. t That is in God. 12 Laſt of all he declareth the ſumme of his doctrine, to wit, that all the promiſes of ſaluation are ſure and ratified in Chriſt. u Chriſt is ſet foorth to exhibite and fulfill them all moſt aſſuredly, and without all doubt. x Through our miniſterie.

21 [13] And it is God which ſtabliſhed vs with you in Chriſt, and hath anointed vs.

22 Who hath alſo ſealed vs, and hath giuen the [y] earneſt of the Spirit in our hearts.

23 [14] Nowe, I call God for a record vnto my [z] ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 [15] Not that wee haue dominion ouer your faith, but wee are helpers of your [a] ioy: for by faith ye ſtand.

[13] He attributeth the praiſe of this conſtancie, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, ſeeing that they themſelues doe know all this to be true. [y] *An earneſt, is, whatſoeuer is giuen to confirme a promiſe.* [14] Now comming to the matter, he ſweareth, that he did not onely, not lightly alter his purpoſe of comming to them, but rather that he came not vnto them for this cauſe, that hee might not be conſtrained to deale more ſharpely, with them being preſent, then he would. [z] *Againſt my ſelfe and to the danger of mine owne life.* [15] He remooueth all ſuſpition of arrogancie, declaring that hee ſpeaketh not as a Lord vnto them, but as a ſeruant, appointed of God to comfort them. [a] *Hee ſetteth the ioy and peace of conſcience, which God is authour of, againſt tyrannous feare, and therewithall ſheweth the end of the Goſpell.*

CHAP. II.

1 Hee excuſeth his not comming vnto them, 2 and priuily reprehendeth them: 4 Hee ſheweth that ſuch is his affection towards them, 5 that he neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, hee requeſteth that they forgiue him. 31 Hee mentioneth his going into Macedonia.

BVt I determined thus in my ſelfe, that I would not come againe to you in [a] heauineſſe.

2 For if I make you ſorie, who is he then that ſhould make me glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame thing vnto you, leaſt when I came, I ſhould take heauineſſe of them of whom I ought to reioyce: this [b] confidence haue I in you all, that my ioy is the *ioy* of you all.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that yee ſhould be made ſory, but that ye might perceiue the loue which I haue, ſpecially vnto you.

5 [1] And if any hath cauſed ſorowe, the ſame hath not made [c] me ſory, but [d] partly (leaſt I ſhould more [e] charge *him*) you all.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that nowe contrariwiſe yee ought rather to [f] forgiue *him*, and comfort *him*, leaſt the ſame ſhould be ſwallowed vp with ouermuch heauineſſe.

8 Wherefore, I pray you, that you would [g] confirme your loue towards him.

9 For this cauſe alſo did I write: that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom yee forgiue any thing, I *forgiue* alſo: for verely if I forgaue any thing, to whom I forgaue it, for your ſakes *forgaue I it* in the [h] ſight of Chriſt.

11 Leaſt Satan ſhould circumuent vs: for we are not ignorant of his [i] enterpriſes.

12 ¶ [2] Furthermore, when I came to Troas *to preach* Chriſts Goſpel, and a doore was opened vnto me of the Lord.

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thankes *be* vnto God, which alwayes maketh vs to triumph in Chriſt, and maketh manifeſt the [k] ſauour of his knowledge by vs in euery place.

15 [3] For we are vnto God the ſweete ſauour of Chriſt, in them that are ſaued, and in them which periſh.

16 To the one *vve are* the ſauour of death, vnto death, and to the other the ſauour of life, vnto life: [4] and who is ſufficient for theſe things?

17 ✣ For we are not as many, which make [l] marchandiſe of the word of God: but as of ſinceritie, but as of God in the ſight of God ſpeake we in Chriſt.

[a] *Cauſing griefe amongſt you, which hee ſhould haue done if he had come to them before they had repented them.*

[b] *For I truſted that you would take that out of the way foorthwith, which you knew I was diſcontented with, conſidering how you are perſwaded that my ioy is your ioy.*

[1] He paſſeth to another part of this Epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward, and he handleth the releaſing and vnlooſing of the inceſtuous perſon, becauſe he ſeemed to haue giuen ſufficient teſtimonie of his repentance: ſhewing the true vſe of excommunication, to wit, that it proceed not of hatred, but of loue, and ſo ends leaſt if we keepe no meaſure, we ſerue Satan the deuill.

[c] *As if he ſayd, All that ſorrow is ſo cleane wiped away, as though he had neuer felt it.* [d] *As for me (ſaith Paul) I haue no more to doe with him.* [e] *Leaſt I ſhould ouercharge him, who is burdened enough of himſelfe, which I would be glad were taken from him.* [f] *That whereas before you puniſhed him ſharply, you would now forgiue him.* [g] *That at my entreatie, you would declare by the conſent of the whole Church, that you take him againe for a brother.* [h] *Truely and from the heart.* [i] *Of his miſchieuous counſell and deuiliſh will.* [2] He returneth to the confirmation of his Apoſtleſhip, and bringeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.

[k] *He alludeth to the oynting of the Prieſts, and the incenſe of the ſacrifices.*

[3] He denieth that ought ſhould be taken away from the dignitie of his Apoſtleſhip, becauſe they ſawe euidently that it was not receiued with like ſucceſſe in euery place, nay rather very many reiected and deteſted him, ſeeing that he preacheth Chriſt, not onely as a Sauiour of them that beleeue, but alſo as a Iudge of them that contemne him. [4] Againe, he putteth away all ſuſpition of arrogancie, attributing all things that he did, to the vertue of God, whom he ſerueth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes euen to the 6. verſe of the next chapter.

✣ Chap. 4, 2. [l] *We doe not handle it craftily and couetouſly, or leſſe ſincerely then we ought: and he vſeth a metaphore which is taken from huckſters, which vſe to play the falſe harlots with whatſoeuer commeth into their hands.*

CHAP. III.

1 He deſireth no other commendation, 3 then their continuing in the faith. 6 He is a miniſter not of the letter, but of the Spirit. 8 He ſheweth the difference of the Law, and the Goſpell, 13 that the brightneſſe of the Law doth rather dimme the ſight then lighten it: 18 But the Goſpell doeth make manifeſt Gods countenance vnto vs.

DOe wee beginne to praiſe our ſelues againe? or need we as ſome other, Epiſtles of recommendation vnto you, or *letters* of recommendation from you?

2 Ye are our epiſtle, written in our hearts, which is vnderſtood and read of all men.

3 In that ye are [a] manifeſt, to be the Epiſtle of Chriſt, [b] miniſtred by vs, and written, not with yncke, but with the Spirit of the [c] liuing God, [1] not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch [d] truſt haue we through Chriſt to God:

5 Not that wee are ſufficient of our ſelues, to thinke any thing, as of our ſelues: but our [e] ſufficiencie *is* of God,

6 [2] Who alſo hath made vs able miniſters of the Newe Teſtament, not of the [f] letter, but of the Spirite: for the letter killeth, but the Spirit giueth life.

7 If then the miniſtration of death *vvritten* with letters [g] and ingrauen in ſtones, was [h] glorious, ſo that the children of Iſrael coulde not beholde the face of Moſes, for the glorie of his

[a] *The Apoſtle frameth his ſpeech wiſely, that by little and little he may come from the commendation of the perſon, to the matter it ſelfe.*

[b] *Which I tooke paines to write as it were.*

[c] *By the way he ſetteth the vertue of God, againſt the yncke wherewith Epiſtles are commonly written, to ſhew that it was wrought by God.*

[1] He alludeth by the way, to the compariſon of the outward miniſterie of the Prieſthood of Leui, with the miniſterie of the Goſpell, and the Apoſtolical miniſterie, which he handleth afterwad more fully. [d] This boldneſſe we ſhew, and thus glorioſly may we boaſts of the worthineſſe and fruit of our miniſterie. [e] In that we are fit and meet to make other men partakers of ſo great a grace. [2] Hee amplifieth his miniſterie and his fellowes: that is to ſay, the miniſterie of the Goſpell, comparing it with the miniſterie of the Law, which hee conſidereth in the perſon of Moſes, by whom the Law was giuen: againſt whome he ſetteth Chriſt the authour of the Goſpell. Now this compariſon is taken from the verie ſubſtance of the miniſterie. The Law is as it were a writing of it ſelfe dead, and without efficacie: but the Goſpel, or new couenant, is as it were the very vertue of God it ſelfe, in renewing, iuſtifying, and ſauing of men. The Law propoundeth death, accuſing all men of vnrighteouſneſſe: The Goſpell offereth and giueth righteouſneſſe and life. The gouernance of the Law ſerued for a time to the promiſe: The Goſpell remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the maieſtie of this? [f] Not of the Law, but of the Goſpell. [g] Imprinted and ingrauen: ſo that by this place we may plainly perceiue, that the Apoſtle ſpeaketh not of the ceremonies of the Law, but euen of the ten commandements. [h] This word Glory, betokeneth a brightneſſe, and a maieſtie, which was bodily in Moſes, but ſpiritually in Chriſt.

countenance (which *glory* is gone away.)

8 How ſhall not the [i] miniſtration of the Spirit be more glorious?

9 For if the miniſtery of condemnation *vvas* glorious, much more doeth the miniſtration of [k] righteouſneſſe exceede in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that they ſhould be [l] aboliſhed, *vvas* glorious, much more ſhall that which remaineth be glorious.

12 [3] Seeing then that we haue ſuch truſt, we vſe great boldneſſe of ſpeech.

13 ✠ [4] And *vve are* not as Moſes, *vvhich* put a vaile vpon his face, that the children of Iſrael ſhould not looke vnto the [m] ende of that which ſhould be aboliſhed.

14 Therefore their mindes are hardened: for vntill this day remaineth the ſame couering vntaken away in the reading of the olde Teſtament, which *vaile* in Chriſt is put away.

15 But euen vnto this day, when Moſes is read, the vaile is layd ouer their hearts.

16 Neuertheleſſe when their *heart* ſhall be turned to the Lord, the vaile ſhall be taken away.

17 Now the [n] Lord is the ♣ Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 [5] But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the Spirit of the Lord.

[i] *Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickning Spirit, working life.*

[k] *To wit, of Chriſt, which being imputed to vs as our owne, we are not onely not condemned, but alſo we are crowned as righteous.*

[l] *The Law, yea, and the ten commandements themſelues, together with Moſes, is aboliſhed, if we conſider the miniſterie of Moſes a part by it ſelfe.*

[3] Hee ſheweth wherein ſtandeth this glory of the preaching of the Goſpel, to wit, in that that it ſetteth foorth plainly and euidently, that which the Lawe ſhewed darkely, for it ſent them that heard it to be healed of Chriſt, which was to come, after it had wounded them.

✠ *Exod. 34, 34.*

[4] He expoundeth by the way the alleglorie of Moſes his couering, which was a token of the darkeneſſe and weakeneſſe that is in men, which were rather dulled by the bright ſhining of the Lawe, then lightned, which couering was taken away by the comming of Chriſt, who lightneth the hearts, and turneth them to the Lord, that wee may be brought from the ſlauerie of this blindneſſe, and ſet in the liberty of the light, by the vertue of Chriſts Spirit.

[m] *Into the very bottome of Moſes his miniſterie.*

[n] *Chriſt is that ſpirit which taketh away that couering, by working in our hearts, wherevnto alſo the Law it ſelfe called vs, though in vaine, becauſe it ſpeaketh to dead men, vntill the ſpirit quickneth vs.*

♣ *Ioh. 4, 14.*

[5] Going forwards in the allegory of the couering, he compareth the Goſpel to a glaſſe, which although it be moſt bright and ſparkeling, yet doeth it not onely not dazel their eyes, which looke in it, as the law doth, but alſo transformeth them with its beames, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſayd vnto his, You are the light of the world, whereas he himſelfe was the onely light. We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly, of the miniſters of the Goſpel, as it appeareth both by that that goeth before, and that that commeth after, and that, ſetting them his owne example and his fellowes.

CHAP. IIII.

1 *He ſheweth that he hath ſo laboured in preaching the Goſpel,* 4 *That ſuch are euen blinded of Satan, who doe not perceiue the brightneſſe thereof,* 7 *that the ſame is caried in earthen veſſels,* 10 *who are ſubiect to many miſeries:* 16 *and therefore hee exhorteth them by his owne example, to be couragious,* 17 *and contemne this preſent life.*

THerefore, [1] ſeeing that wee haue this miniſterie, as we haue receiued mercie, we [a] faint not:

2 But haue caſt from vs the [b] cloakes of ſhame, and walke not in craftineſſe, neither handle wee the word of God [c] deceitfully: but in declaration of the trueth we approue our ſelues to euery mans conſcience in the ſight of God.

3 [2] If the Goſpel be then hid, it is hid to them that are loſt.

[1] Now he plainly witneſſeth that both he and his fellowes (through the mercy of God) do their vocation and duetie vprightly and ſincerely, neglecting all dangers.

[a] *Though we are broken in pieces with miſeries and calamities, yet we yeelde not.*

[b] *Subtilitie, and all kinde of deceite, which men hunt after, as it were dennes and lurking holes, to couer their ſhameleſſe dealings withall.*

[c] *This is it that in the former Chapter he called, making marchandiſe of the word of God.*

[2] An obiection: Many heare the Goſpel, and yet are no more lightened thereby then by the preaching of the Law. Hee anſwereth, The fault is in the men themſelues, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellowes ſet foorth the moſt cleare light of the Goſpel to be ſeene and beholden, ſeeing that Chriſt whom onely they preach, is he in whom only God will be knowen, and as it were ſeene.

4 In whom the god of this world hath blinded the minds, *that is*, of the infidels, that the [d] light of the glorious Goſpel of Chriſt, which is the [e] image of God, ſhould not ſhine vnto them.

5 [3] For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for [f] Ieſus ſake.

6 For God ✠ [g] that commaunded the light to ſhine out of darkeneſſe, *is he* which hath ſhined in our hearts, to giue the [h] light of the knowledge of the glory of God in the face of Ieſus Chriſt.

7 [4] But we haue this treaſure in earthen veſſels, [5] that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery ſide, yet *are vve* not in diſtreſſe: we are in doubt, but yet we deſpaire not.

9 *Wee are* perſecuted, but not forſaken: caſt downe, but we periſh not.

10 [6] Euery where we beare about in our bodie the [i] dying of the Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might be made manifeſt in our [l] mortall fleſh.

12 [7] So then death worketh in vs, and life in you.

13 [8] And becauſe we haue the ſame [m] ſpirit of faith, according as it is written, ♣ I beleeued, and therefore haue I ſpoken, wee alſo beleeue, and therefore ſpeake,

14 Knowing that hee which hath raiſed vp the Lord Ieſus, ſhall raiſe vs vp alſo by Ieſus, and ſhall ſet vs with you.

15 [9] For all things are for your ſakes, [n] that that moſt plenteous grace by the thankeſgiuing of many, may redound to the praiſe of God.

16 Therefore wee faint not, [10] but though our outward man periſh, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, cauſeth vnto vs a farre moſt excellent *and* an eternall weight of [q] glorie:

18 While we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene, *are* temporall: but the things which are not ſeene, *are* eternall.

[d] *The light of plaine and lightſome preaching, which telleth forth the glory of Chriſt.*

[e] *In whom the Father ſetteth forth himſelfe to be ſeene and beholden.*

[3] He remooueth according to his accuſtomed maner, all ſuſpition of ambition: auouching that he teacheth faithfully, but as a ſeruant, and witneſſing that all this light which he and his fellowes giue to other, proceedeth from the Lord.

[f] *To preach this ſelfe ſame Ieſus to you.*

✠ *Gen. 1, 3.*

[g] *Which made only with his word.*

[h] *That being lightened of God, we ſhould in like ſort giue that light to others.*

[4] He taketh away a ſtumbling block, by which was darkened, amongſt ſome, the bright ſhining of the miniſterie of the Goſpell, to wit, becauſe the Apoſtles were the moſt miſerable of all men, Paul anſwereth that he and his fellowes are as it were earthen veſſels, but yet there is in them a moſt precious treaſure.

[5] Hee bringeth marueilous reaſons, why the Lord doth ſo afflict his chiefeſt ſeruants, to the end ſaieth hee that all men may perceiue that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but neuer periſh.

[6] An amplyfication of the former ſentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirite of God in Chriſt, to life, which oppreſſeth that death.

[i] *So Paul calleth that miſerable eſtate and condition, that the faithfull, but eſpecially the miniſters, are in.*

[k] *Which liue, that life, to wit, by the ſpirit of Chriſt, amongſt ſo many and ſo great miſeries.*

[l] *Subiect to that miſerable condition.*

[7] A very cunning concluſion: as if hee would ſay, Therefore to be ſhort, wee die, that you may liue by our death, for that they ventured into all thoſe dangers for the building of the Churches ſake, and they ceaſed not to confirme all the faithfull with the examples of their patience.

[8] He declareth the former ſentence, ſhewing that hee and his fellowes die in a ſort to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelues doe firſt beleeue that, which they propound to others to beleeue, to wit, that they alſo ſhall be ſaued together with them in Chriſt.

[m] *The ſame faith by the inſpiration of the ſame Spirit.*

♣ *Pſal. 116, 10.*

[9] Hee ſheweth how this conſtancie is preſerued in them, to wit, becauſe they reſpect Gods glorie, and the ſaluation of the Churches committed vnto them.

[n] *When it ſhall pleaſe God to deliuer me, and reſtore me to you, that exceeding benefite which ſhall be powred vpon me, ſhall in like ſort redound to the glory of God, by the thankeſgiuing of many.*

[10] He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly hee profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glorie.

[o] *Gathereth new ſtrength, that the outward man be not ouercome with the miſeries which come freſhly one vpon the necke of another, beeing maintained and vpholden with the ſtrength of the inward man.*

[p] *Afflictions are not called light, as though they were light of themſelues, but becauſe they paſſe away quickely, when as indeed our whole life is of no great long continuance.*

[q] *Which remaineth for euer firme and ſtable, and can neuer be ſhaken.*

CHAP. V.

1 He continueth in the ſame argument, 6 touching the certaine hope of ſaluation 8 through faith, 12 not to praiſe himſelfe, 14 ſeeing he hath God and his Church before his eyes, 17 and eſteemeth nothing, but newneſſe of life in Chriſt.

FOr [1] we know that if our earthly houſe of this tabernacle be deſtroyed, wee haue a building *giuen* of God, *that is*, an houſe not made with hands, *but* eternall in the heauens.

2 For therefore we ſigh, deſiring to be [a] cloathed with our houſe, which is from [b] heauen.

3 [2] Becauſe that if we be cloathed, we ſhall not be found ♣ naked.

4 For in deed wee that are in this tabernacle, ſigh and are burdened becauſe wee would not be vncloathed, but would be cloathed vpon, that mortalitie might be ſwallowed vp of life.

5 And he that hath [c] created vs for this thing, *is* God, who alſo hath giuen vnto vs the earneſt of the Spirit.

6 [3] Therefore we are alway [d] bolde, though we know that whiles we are at home in the body, we are abſent from the Lord.

7 (For wee walke by [e] faith, and not by ſight.)

8 Neuertheleſſe, we are [f] bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore alſo we [g] couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 ♣ [4] For wee muſt all [h] appeare before the iudgement ſeat of Chriſt, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 [5] Knowing therefore that [i] terrour of the Lord, we perſwade men, and we are made manifeſt vnto God, and I truſt alſo that we are made manifeſt in your conſciences.

12 [6] For wee praiſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs, that yee may haue *to anſvvere* againſt them, which reioyce in the [k] face, and not in the heart.

[1] Taking occaſion by the former compariſon, hee compareth this miſerable body, as it is in this life, to a fraile and brickle tabernacle, againſt which hee ſetteth the heauenly Tabernacle, ſo terming that ſure and euerlaſting condition of this ſame body gloryfied in heauen, inſomuch, ſayth he, that we are not onely not addicted to this tabernacle, but alſo doe with ſobbes and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignitie of the miniſtrie, as the other was, whereof we ſpake in the beginning of the ſecond Chapter.

[a] *Hee calleth the glory of immortality, which we ſhall be as it were cloathed with, a garment.*

[b] *Heauenly, not that the ſubſtance of it is heauenly, but for the glory of it.*

[2] An expoſition of the former ſaying: We doe not without cauſe, deſire to be clad with the heauenly houſe, that is, with that euerlaſting and immortall glory as with a garment: for when we depart hence, we ſhall not remaine naked, hauing once caſt off the couering of this bodie, but we ſhall take our bodies againe, which ſhall put on, as it were another garment beſides: and therefore we ſigh not for the wearineſſe of this life, but for the deſire of a better life. Neither is this deſire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ♣ *Reuel. 16,15.* [c] *He meaneth that firſt creation, to giue vs to vnderſtand, that our bodies were made to this end, that they ſhould be cloathed with heauenly immortality.* [3] Hee inferreth vpon that ſentence which went next before, thus, Therefore, ſeeing that we know by the Spirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we beholde him but by faith, and are therefore now abſent from him) but ſo that we aſpire and haue a longing alwayes to him: therefore alſo we behaue our ſelues ſo, that we may be acceptable to him, both while we liue here, and when we goe from hence to him [d] *He calleth them (bolde) which are alwayes reſolued with a quiet and ſetled minde to ſuffer what dangers ſoeuer, nothing doubting, but their end ſhall be happy.* [e] *Faith of thoſe things which we hope for, and not hauing God preſently in our view.* [f] *And yet we are in ſuch ſort bolde, and doe ſo paſſe on our pelgrimage with a valiant and quiet minde, that yet notwithſtanding, we had rather depart hence to the Lord.* [g] *And ſeeing it is ſo, we ſtriue to liue ſo, that both in this our pelgrimage here wee may pleaſe him, and that at length wee may be receiued home to him* ♣ *Rom. 14,10.* [4] That no man might thinke it to perteine to all, which he ſpake of that heauenly glory, hee addeth, that euery one ſhall firſt render an account of his pelgrimage, after that hee is departed from hence.

[h] *Wee muſt all appeare perſonally, and enquiry ſhall be made of vs, that all may ſee, how wee haue liued.* [5] Now hee paſſeth ouer, and taking occaſion of the former ſentence, returneth to the former chapter verſe 16 confirming his own ſinceritie and his fellowes [i] *That terrible iudgement.* [6] Hee remooueth all ſuſpition of pride, by a new reaſon, becauſe it is behoouable, not for his part, but for theirs, that his Apoſtleſhip be counted ſincere againſt the vaine oſtentation of a few others.

[k] *In outward diſguiſings, and that coloured ſhew of mans wiſedome and eloquence, and not in true godlineſſe, which is ſealed in the heart.*

13 [7] For whether we be out of our wit, *vve are it* to God; or whether we be in our right minde, *vve are it* vnto you.

14 [8] For that loue of Chriſt [l] conſtraineth vs,

15 Becauſe wee thus iudge, that if [m] one be dead for all, then were all dead, and he died for all, that they which liue, ſhould not henceforth [n] liue vnto themſelues, but vnto him which died for them, and roſe againe.

16 [9] Wherefore, henceforth know we no man after the fleſh, [10] yea though wee had knowen Chriſt after the fleſh, yet not henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Chriſt, *let him be* a [o] new creature. ♣ Old things are paſſed away: beholde, all things are become new.

18 [12] And all things *are* of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt, and hath giuen vnto vs the miniſterie of reconciliation.

19 For God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them, and hath [p] committed to vs the word of reconciliation.

20 Now then are we ambaſſadours for Chriſt: as though God did beſeech *you* through vs, wee pray you in Chriſtes ſtead, that ye be reconciled to God.

21 For he hath made him *to be* [q] ſinne for vs, which [r] knew no ſinne, that wee ſhould be made the [ſ] righteouſneſſe of God in him.

[7] The meaning is: Euen when I am mad (as ſome men thinke of me) whileſt I ſeeme as a foole to boaſt my ſelfe, I doe it for your profit, no leſſe then when I preach the Goſpel ſimply vnto you.

[8] Hee goeth forward in putting away all ſuſpition of deſire of eſtimation and boaſting: for the loue of Chriſt, ſayth hee, compelleth vs hereunto, that ſeeing he died for vs all, which were dead when as we liued to our ſelues (that is, while we were yet giuen to theſe earthly affections) wee in like ſort ſhould conſecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghoſt to this end and purpoſe, that wee ſhould meditate vpon nothing but that which is heauenly. [l] *Poſſeſſeth vs wholly.* [m] *Hee ſpeaketh here of ſanctification, whereby it commeth to paſſe that Chriſt liueth in vs.* [n] *Looke Romans chapter 6. and 7.* [9] Hee ſheweth what it is, not to liue to our ſelues, but to Chriſt, to wit, to knowe no man according to the fleſh, that is to ſay, to be ſo conuerſant amongſt men, as not to care for thoſe worldly and carnall things, as they doe which reſpect a mans ſtocke, his countrey, forme, glorie, riches, and ſuch like, wherein men commonly dote, and wearie themſelues. [10] An amplification: This is, ſayeth hee, ſo true, that we doe not now thinke carnally of Chriſt himſelfe, who hath nowe left the world, and therefore muſt be conſidered of vs ſpiritually. [11] An exhortation for euery man which is renewed with the ſpirit of Chriſt, to meditate heauenly things, and not earthly. [o] *As a thing made anew of God, for though a man be not newly created when God giueth him the ſpirit of regeneration, but onely his qualities are changed, yet notwithſtanding it pleaſed the holy Ghoſt to ſpeake ſo, to teach vs, that wee muſt attribute all things to the glorie of God: not that wee are ſtockes and blockes, but becauſe God createth in vs, both the will to will well, and the power to doe well.* ♣ *Eſa. 43,19. reuelation 21,5.*
[12] Hee commendeth the excellencie of the miniſterie of the Goſpell, both by the authoritie of God himſelfe, who is the authour of that miniſterie, and alſo by the excellencie of the doctrine of it: for it announceth attonement with God, by free forgiueneſſe of our ſinnes, and iuſtification offered vnto vs in Chriſt, and that ſo louingly and liberally, that God himſelfe doeth after a ſort pray men by the mouth of his miniſters, to haue conſideration of themſelues, and not to deſpiſe ſo great a benefit. And when hee ſo ſayeth, hee plainely reprehendeth them which falſly challenged to themſelues the name of paſtours. [p] *Vſed our labour and trauell.* [q] *A ſinner, not in himſelfe, but by imputation of the guilt of all our ſinnes to him.*
[r] *Who was cleane voide of ſinne.* [ſ] *Righteous before God, and that with righteouſneſſe which is not eſſentiall to vs, but being eſſentiall in Chriſt: God imputeth it to vs through faith.*

CHAP. VI.

1 He exhorteth them to leade their liues as it becommeth Chriſtians, 5 neither to be diſmayed in tribulations, 9 nor puffed vp with glory: 14 to auoid all vncleanneſſe, 26 conſidering that they are the temples of the liuing God.

SO [1] we therefore as workers together beſeech *you*, that yee receiue not the grace of God in vaine.

2 [2] For he ſayeth, ♣ I haue heard thee in a time [a] accepted, and in the day of ſaluation haue I

[1] Men doe not onely need the miniſtery of the Goſpel, before they haue receiued grace, that they may be partakers of it, but alſo after they haue receiued grace, that they may continue in it.
[2] In that that grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, that we may take occaſion when it is offered. ♣ *Eſa. 49,8.* [a] *When I of my free mercy and loue towards* [illegible] *appointed at which time God powred out that his marueilous loue vpon vs.*

ſuccoured thee: beholde now the accepted time, beholde now the day of ſaluation.

3 [3] Wee giue no occaſion of offence in any thing, that *our* miniſterie ſhould not be reprehended.

4 But in all things we [b] approoue our ſelues as ✤ the miniſters of God, [4] in much patience, in afflictions, in neceſſities, in diſtreſſes.

5 In ſtripes, in priſons, in [c] tumults, in labours,

6 [5] By watchings, by faſtings, by puritie, by knowledge, by long ſuffering, by kindneſſe, by the holy Ghoſt, by loue vnfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteouſneſſe on the right hand, and on the left,

8 By honour, and diſhonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and beholde, we liue, as chaſtened, and *yet* not killed:

10 As ſorowing, and *yet* alway reioycing: as poore, and *yet* making many rich: as hauing nothing, and *yet* poſſeſſing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you, our heart is made large.

12 Ye are not [h] kept ſtrait in vs, but ye are kept ſtrait in your owne [i] bowels.

13 Now for the ſame recompenſe, I ſpeake as to *my* children, Be you alſo inlarged.

14 ✤ [7] Be not vnequally yoked with the infidels: for ✤ what fellowſhip hath righteouſnes with vnrighteouſneſſe? and what communion hath light with darkneſſe?

15 And what concord hath Chriſt with Belial? or what [k] part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? ✤ for yee are the Temple of the [l] liuing God: as God hath ſayd, ✤ I will [m] dwell among them, and walke there: and I will be their God, and they ſhalbe my people.

17 ✤ Wherefore come out from among them, and ſeparate your ſelues, ſayth the Lord, and touch none vncleane thing, and I will receiue you.

18 * And I will be a Father vnto you, and yee ſhall be my ſonnes and daughters, ſayeth the Lord Almighty.

[3] He ſheweth the Corinthians a paterne of a true miniſter, in his owne example, and Timotheus and Siluanus, to the end, that (as he purpoſed from the beginning) he might procure authoritie to himſelfe and his like.

[b] Declare and ſhew indeed.

✤ 1. Cor. 4, 1.

[4] Hee firſt of all reckoneth vp thoſe things which are neither alwayes in the miniſters, nor without exception, vnleſſe it be according to the affection of the minde, patience onely except, which alſo is one of the vertues which ought to be alwayes in a good miniſter.

[c] In toſſing to and fro, finding no place of reſt and quietneſſe.

[5] Secondly, hee reckoneth vp ſuch vertues as are neceſſary, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may be ouercome.

[d] Preaching of the Goſpel.

[e] Power to worke miracles, and to bring vnder the wicked.

[f] Vprightneſſe.

[6] Going about to rebuke them, hee ſayth firſt, that he dealeth with them ſincerely and with an open and plaine heart, and therewithall complaineth that they do not the like in louing againe their Father.

[g] The opening of the mouth and heart, betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome great ioy.

[h] You are in mine heart, as in an houſe, and that no narrow or ſtrait houſe, for I haue opened my whole heart to you, but you are inwardly ſtrait laced to me ward.

[i] After the maner of the Hebrewes, he calleth thoſe tender affections which reſt in the heart, bowels.

[7] Now he rebuked them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epiſtle, the concluſion whereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keepe themſelues pure, not only in mind, but alſo in body, that they may wholly be holy vnto the Lord.

✤ Eccleſ. 13, 18.

[k] What can there be betweene them?

✤ 1. Cor. 3. 16. and 6, 19.

[l] He ſetteth the liuing God againſt idols.

✤ Leuit. 26, 11.

[m] God dwelleth with vs, becauſe Chriſt is become God with vs.

✤ Iſa. 52, 11.

* Iere. 31, 1.

CHAP. VII.

1 Leſt by ouermuch vrging them he ſhould diſmay their tender minds, 2 he prooueth that all that he ſayd, 4 proceeded of the great good will he bare vnto them: 8 and therefore they ſhould not be offended, that he made them ſory, 10 and brought them to repentance not to be repented of.

Seeing then we haue theſe promiſes, dearely beloued, let vs clenſe our ſelues from all filthineſſe of the [a] fleſh and ſpirit, and finiſh *our* ſanctification in the feare of God.

2 [1] [b] Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I ſpeake it not to *your* [c] condemnation: for I haue ſayd before, that ye are in our hearts, to die and liue together.

4 I vſe great boldneſſe of ſpeech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our fleſh had no reſt, but we were troubled on euery ſide, fightings without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at the [e] comming of Titus:

7 And not by his comming onely, but alſo by the conſolation wherewith hee was comforted of you, when he told vs your great deſire, your mourning, your feruent minde to me ward, ſo that I reioyced much more.

8 [2] For though I made you ſory with a letter, I repent not, though I did repent: for I perceiue that the ſame Epiſtle made you ſory, though *it vvere* but for a ſeaſon.

9 I now reioyce, not that ye were ſory, but that ye ſorowed to [f] repentance: for ye ſorowed godly, ſo that in nothing ye were hurt by vs.

10 For [g] godly ſorow cauſeth repentance vnto ſaluation, not to be repented of: but the worldly ſorow cauſeth death.

11 For beholde, this thing that ye haue beene godly ſory, what great care hath it wrought in you: yea, what clearing of your ſelues: yea, *vvhat* indignation: yea, *vvhat* feare: yea, *hovv* great deſire: yea, *vvhat* a zeale: yea, *vvhat* reuenge: in all things yee haue ſhewed your ſelues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cauſe that had done the wrong, neither for his cauſe that had the iniurie, but that our care toward you in the [h] ſight of God might appeare vnto you.

13 Therefore we were comforted, becauſe ye were comforted: but rather wee reioyced much more for the ioy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if that I haue boaſted any thing to him of you, I haue not bene aſhamed: but as I haue ſpoken vnto you all things in trueth, euen ſo our boaſting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling yee receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

[a] Both of bodie and ſoule, that by this meanes the ſanctification may be perfect, conſiſting in both the parts thereof.

[1] He returneth againe from that admonition to his owne perſon, oppoſing the teſtimonies both of his faithfulneſſe and alſo of his continuall good will towards them.

[b] Let me haue ſome place amongſt you, that I may teach you.

[c] To condemne you of vnkindnes or treachery.

[d] Whoſe hearts are caſt downe, and are very far ſpent.

[e] With theſe things which Titus tolde me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer and beſides that, I am exceedingly refreſhed with his preſence.

[2] An obiection. But thou haſt handled vs roughly: the Apoſtle anſwereth that he vſed not this roughnes without griefe. And hee addeth moreouer, that he is alſo glad now that he draue them to that ſorow, although it was againſt his will, ſince it was ſo profitable vnto them: for there is a ſorow not onelie praiſe worthy, but alſo neceſſary, to wit, whereby repentance groweth by certaine degrees, for the which repentance hee praiſeth them highly. And this is the fift part of this Epiſtle.

[f] Inſomuch that that ſorow did you much good toward the amending of your leadnes and ſinnes.

[g] Godly ſorow is when we are not terrified with the feare of puniſhment, but becauſe we feele we haue offended God our moſt mercifull Father: contrary to this, there is one other ſorow, that onely feareth puniſhment, or when a man is vexed for the loſſe of ſome worldly goods: the fruit of the firſt, is repentance, the fruit of the ſecond, is deſperation, vnleſſe the Lord helpe ſpeedily.

[h] It was not coloured nor counterfeit, but ſuch as I dare ſtand to before God.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians, 9 and alſo euen of Chriſt himſelfe, 14 to be liberall towards the ſaints: 16 for which purpoſe, he ſheweth that Titus, 18 and another brother came vnto them.

WE [1] doe you alſo to wit, brethren, of the [a] grace of God beſtowed vpon the Chur-

[1] The fixt part of this epiſtle conteining diuers exhortations to ſtir vp the Corinthians to liberality, wherewith the pouerty of the Church of Hieruſalem might be holpen in time conuenient. And firſt of all he ſetteth out before them the example of the Churches of Macedonia, which otherwiſe were brought by great miſerie to extreme pouertie, to the ende that they ſhould follow them.

[a] The benefit that God beſtowed vpon the Churches.

ches of Macedonia.

2 Becauſe in [b] great triall of affliction their ioy abounded, and their moſt extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power they were [c] willing.

4 And prayed vs with great inſtance that wee would receiue the [d] grace, and fellowſhip of the miniſtring which is toward the Saints:

5 [2] And *this they did*, not as wee looked for: but gaue their owne ſelues, firſt to the Lord, and *after* vnto vs by the will of God,

6 That wee ſhould exhort Titus, that as hee had begun, ſo hee would alſo accompliſh the ſame grace among you alſo.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *euen ſo ſee* that ye abound in this grace alſo.

8 [3] This ſay I not by commandement, but becauſe of the [e] diligence of others: therefore prooue I the [f] naturalneſſe of your loue.

9 [4] For yee know the grace of our Lord Ieſus Chriſt, that hee being rich, for your ſakes became poore, that yee through his pouertie might be made rich.

10 [5] And I ſhew *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but alſo to [g] will, a yeere agoe.

11 Now therefore performe to doe it alſo, that as *there vvas* a readineſſe to will, euen ſo yee may performe it of that which ye haue.

12 [6] For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men ſhould be eaſed and you grieued: But vpon [h] like condition, at this time your abundance *ſupplieth* their lacke:

14 That alſo their abundance may be for your lacke, that there may be equalitie.

15 As it is written, ✠ Hee that *gathered* much, had nothing ouer, and he that *gathered* little, had not the leſſe.

16 [8] And thanks *be* vnto God, which had put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo carefull that of his owne accord he went vnto you.

18 And wee haue ſent alſo with him the brother, whoſe praiſe *is* [i] in the Goſpel thorowout all the Churches.

19 (And not ſo onely, but is alſo choſen of the Churches to be a fellow in our iourney, concerning this [k] grace that is miniſtred by vs vnto the glory of the ſame Lord, and *declaration* of your prompt minde.)

20 Auoiding this, that no man ſhould blame vs in this [l] aboundance that is miniſtred by vs,

21 ♣ Prouiding for honeſt things, not onely before the Lord, but alſo before men.

22 And wee haue ſent with them our brother, whom wee haue oft times prooued to be diligent in many things, but now much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper to you ward: or of our [m] brethren, they are meſſengers of the Churches, *and* the [n] glory of Chriſt.

24 Wherefore ſhew towarde them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

[b] For thoſe manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readineſſe, but alſo made it much more excellent, and famous.

[c] Of their owne accord they were liberall.

[d] He calleth that, Grace, that other men would haue called a burden. And this verſe is to be expounded by the ſixth verſe.

[2] He amplifieth the forwardnes of the Macedonians, in this, that they alſo deſired Paul to ſtirre vp the Corinthians to accompliſh the giuing of almes, by ſending againe of Titus vnto them.

[3] Thirdly he warneth them that they deceiue not their expectation which they haue conceiued of them.

[e] At the requeſt of the Macedonians.

[f] Then appeareth the naturalneſſe of our loue, when as in deede and that frankely and freely we helpe our brethren, euen for Chriſt his ſake.

[4] The fourth argument taken from the example of Chriſt.

[5] He taketh good heede that hee ſeeme not to wreſt it out of them by conſtraint, for vnleſſe it be voluntarie, God doeth not accept it.

[g] Not onely to doe, but alſo to doe willingly: for he noteth out a readie willingnes without any inforcement by any other men, much leſſe came it of ambition and vainglory.

[6] Againſt ſuch as vſe to excuſe themſelues, becauſe they are not rich, as though it were onely proper to rich men to helpe the poore.

[m] Titus his two companions.

[n] By whom the glory of Chriſt is ſet forth.

[o] All Churches ſhall be witneſſes of this your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they haue choſen by all their conſents, and ſent them vnto you.

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[7] Chriſtian liberalitie is mutuall, that proportion may be obſerued. [h] That like as now in your abundance you helpe others, which are poore, with ſome part of your goods, ſo ſhould others in like ſort beſtowe ſome of theirs vpon you. ♣ *Exod.* 16, 18. [8] Hee commendeth Titus and his two companions for many cauſes, both that their credit might not be ſuſpected, as though hee had ſent them ſlily to ſpoyle the Churches, and alſo that they might be ſo much the readier to contribute. [i] In the preaching of the Goſpell. [k] Theſe almes which are beſtowed for the reliefe of the Church of Hieruſalem. [l] In this plentifull liberalitie of the Churches, which is committed to our truſt. ♣ Rom. 12, 17.

CHAP. IX.

1 Why, albeit hee thinke well of their ready willes, 3 yet earneſtly exhorteth them, 4 hee yeeldeth a reaſon: 6 He compareth almes to ſeede ſowing, 10 which God doeth repay with great gaine.

FOr [1] as touching the miniſtring to the Saints, it is ſuperfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boaſt my ſelfe of you vnto them of Macedonia, *and ſay*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I ſent the brethren, leaſt our reioycing ouer you ſhould be in vaine in this behalfe, that ye (as I haue ſayd) be ready.

4 Leaſt if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not ſay, you) ſhould be aſhamed in this my [a] conſtant boaſting.

5 Wherefore, I though it neceſſarie to exhort the brethren to come before vnto you, and to finiſh your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as of [b] niggardineſſe.

6 [2] This yet *remember*, that hee which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally.

7 As euery man [c] wiſheth in his heart, *ſo let him giue*, not ✠ [d] grudgingly, or of [e] neceſſitie: ♣ for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes hauing all ſufficiencie in all things, may abound in [g] euery good worke,

9 (✠ As it is written, He hath ſparſed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Alſo hee that findeth ſeed to the ſower, will miniſter likewiſe bread for food, and multiplie your ſeed, and increaſe the [i] fruits of your beneuolence.)

11 That on all parts ye may be made rich vnto all liberalitie, which cauſeth through vs thankſgiuing vnto God.

12 [3] For the miniſtration of this ſeruice not onely ſupplieth the neceſſities of the Saints, but alſo abundantly cauſeth many to giue thanks to God,

13 (Which by the [k] experiment of this miniſtration prayſe God for your [l] voluntarie ſub-

[1] He wiſely meeteth with the ſuſpition which the Corinthians might conceiue, as though the Apoſtle in vrging them ſo carefully, ſhould doubt of their good will. Therefore he witneſſeth that hee doeth it not to teach them that they ought to helpe the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but onely to ſtirre them vp which were running of themſelues to the ende that all things might both be in a better readineſſe, and alſo be more plentifull.

[a] *The word which he vſeth, ſignifieth ſuch a ſtayedneſſe and ſetledneſſe of minde, as cannot be mooued with any terrour or feare.*

[b] *As from couetous men.*

[2] Almes muſt be giuen neither niggardly, nor with a loathfull minde, or hardly: But a franke and free almes is compared to a ſowing which hath a moſt plentifull haruest of moſt abundant bleſſings following it.

[c] *Determineth and appointeth freely with himſelfe.*

✠ *Rom.* 12, 8.

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[d] *With a ſparing and niggardly heart.* [e] *Againſt his will, as loth to be euill reported of.* ♣ *Eccleſ.* 35, 10. [f] *All God his bountifull liberality.* [g] *To helpe others by all meanes poſſible, in doing them good in their neceſſities.* ✠ *Pſalme* 112, 9. [h] *Is euerlaſting: Now Dauid ſpeaketh of a man that feareth God, and loueth his neighbour, who ſhall neuer want (ſayeth he) to giue to others.* [i] *There is none ſo good an inheritance to the godly, as bountifulneſſe is.* [3] Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occaſion to praiſe God, and that our faith is alſo thereby made manifeſt. [k] *By this proofe of your liberality in this helping and ſuccouring of them.* [l] *In ſhewing with one conſent, that you acknowledge that only Goſpel which you haue willingly ſubmitted your ſelues vnto, declaring thereby, that you agree with the Church of Hieruſalem.*

miſſion to the Goſpel of Chriſt, and for your liberall diſtribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the aboundant grace of God in you.

15 [m] Thankes therefore *be* vnto God for his vnſpeakeable gift.

m Leaſt by his great commendation and praiſe, the Corinthians ſhould be puffed vp, he ſhutteth vp this exhortation, with this exclamation.

CHAP. X.

2 Hee ſheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed againſt the cauillations of the wicked, 7 and that, when he is preſent, his deedes haue no leſſe power, 11 then his wordes haue force when he is abſent.

NOw [1] I Paul my ſelfe beſeech you by the meekeneſſe, and [a] gentleneſſe of Chriſt, which when I am preſent among you *am* baſe, but am bolde toward you being abſent:

2 And *this* I require you, that I neede not to be bolde when I am preſent, with that ſame confidence, wherewith I thinke to be bolde againſt ſome, which eſteeme vs as though we walked [b] according to the fleſh.

3 [2] Neuertheleſſe, though wee walke in the fleſh, yet we do not warre after the fleſh.

4 (For the weapons of our warrefare are not [c] carnall, but mightie through [d] God, to caſt downe holdes.)

5 Caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, [3] and bringing into captiuitie euery thought to the obedience of Chriſt,

6 And hauing ready the vengeance againſt all diſobedience, when your obedience is fulfilled.

7 [4] Looke ye on things after the [e] appearance? If any man truſt in himſelfe that he is Chriſtes, let him conſider this againe of [f] himſelfe, that as he *is* Chriſtes, euen ſo *are* we Chriſtes,

8 For though I ſhould boaſt ſomewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your deſtruction, I ſhould haue no ſhame.

9 *This I ſay*, that I may not ſeeme as *it vvere* to feare you with letters.

10 For the letters, ſayeth [g] hee, are ſore and ſtrong, but his bodily preſence is weake, and his ſpeach is of no value.

11 Let ſuch one thinke this, that ſuch as wee are in word by letters, when wee are abſent, ſuch *vvill vve be* alſo in deede, when we are preſent.

12 [5] For we [h] dare not make our ſelues of the number, or to compare our ſelues to them, which praiſe themſelues: but they vnderſtand not that they meaſure themſelues with [i] themſelues, and [k] compare themſelues with themſelues.

13 But we will not reioyce of things, which are not within *our* [l] meaſure, ✠ but according to the meaſure of the line, whereof God hath diſtributed vnto vs a meaſure to attaine euen vnto you.

14 For wee ſtretch not our ſelues beyond *our* meaſure, as though we had not attained vnto you: for euen to you alſo haue wee come *in preaching* the Goſpel of Chriſt.

15 Not boaſting of things which are [m] without *our* meaſure: *that is*, of others mens labours: and wee hope, when your faith ſhall increaſe, to be magnified by you according to your line abundantly,

16 And to preach the Goſpel in thoſe *regions* which *are* beyond you: not to reioyce in [n] another mans line: *that is*, in the things that are prepared already.

17 ♣ [6] But let him that reioyceth, reioyce in the Lord.

18 For he that praiſeth himſelfe, is not allowed, but he whom the Lord praiſeth.

i Vpon a vaine perſwaſion that they haue of themſelues, they take vpon them they care not what.

k They contemne all other, and meaſure all their doings only by themſelues.

l Of thoſe things which God hath not meaſured to me.

✠ *Epheſ. 4,7.*

m As though God had diuided the whole world among the Apoſtles, to be husbanded.

n In countreyes which other men haue prepared and husbanded with the preaching of the Goſpell.

♣ *Iere. 9,24. 1.Corinth.1,31.*

7 He ſomewhat mitigateth that which he ſpake of himſelfe and therewith alſo prepareth the Corinthians to heare other things, witneſſing that he ſeeketh nothing els but to approue himſelfe to God, whoſe glory he onely ſeeketh.

CHAP. XI.

2 He teſtifieth that for the great loues ſake he beareth to the Corinthians, he is compelled 5 to vtter his owne praiſes: 9 and that he beſtowed his labor on them without any reward, 13 that the falſe apoſtles ſhould not ſurpaſſe him in any thing, 22 whom he farre excelled in thoſe things which are praiſe worthy in deed.

WOuld [a] to God, ye could ſuffer a little my fooliſhneſſe, and in deed, ye ſuffer me.

2 For I am ielous ouer you, with [a] godly ielouſie: for I haue prepared you for one husband, to [b] preſent you *as* a pure virgine to Chriſt:

3 But I feare leaſt as the * ſerpent beguiled Eue through his ſubtilty, ſo your minds ſhould be [c] corrupt from the ſimplicity that is in [d] Chriſt:

4 [2] For if he that commeth, preacheth [e] another Ieſus whom we haue not preached: or if ye receiue another ſpirit whom yee haue not receiued: either another Goſpel which ye haue not receiued, ye might well haue ſuffered *him*.

5 Verely I ſuppoſe that I was not inferiour to the very chiefe Apoſtles.

6 [3] And though *I be* [f] rude in ſpeaking, yet *I am* not *ſo* in knowledge, but among you we haue bene made manifeſt to the vttermoſt, in all things.

7 [4] Haue I committed an offence, becauſe I abaſed my ſelfe, that ye might be exalted, & becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, and tooke wages *of them* to do you ſeruice.

9 And when I was preſent with you, and had need, ✿ I was not ſlouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia,

1 He granteth that after a ſort he playeth the foole in this vaunting of things, but he addeth that he doth it againſt his will, for their profit becauſe hee ſeeth them deceiued by certaine vaine and crafty men, through the craft and ſubtiltie of Satan.

a *He ſpeaketh as a wooer, but yet as one that ſeeketh them not for himſelfe, but for God.*

b *To marrie you together.*

* *Gene.3,4.*

c *This place is to be marked againſt them which loathe that plaine and pure ſimplicitie of the Scriptures, in compariſon of the colours and paintings of mans eloquence.*

d *Which is meet for them ẏ are in Chriſt.*

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1 He returneth to the defence of his Apoſtleſhip, but ſo that he vſeth this authoritie therein: for hee warneth them earneſtly and grauely, vſing alſo terrible threatnings to ſhew themſelues ſuch as are apt to be inſtructed. And he refelleth certaine proud men which made no better accompt of him, then of a bragging Thraſo, in that he vſed to be ſharpe againſt them when he was abſent, becauſe they ſawe no great maieſtie in him after the maner of men, and beſides, had prooued his lenitie, notwithſtanding that in his abſence, he had written to them ſharpely. Therefore firſt of all he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue, ſtill to deſpiſe his gentleneſſe, he proteſteth vnto them that he will ſhew in deede how farre they are deceiued, which make that accompt of the office of an Apoſtle, that they do of worldly offices, that is, according to the outwarde appearance. a *That nature which is inclined to mercie, rather then to rigour of iuſtice.* b *As though I had no other aide and helpe then that which outwardly I ſeeme to haue: and therefore Paul ſetteth his fleſh, that is, his weake condition and ſtate, againſt his ſpirituall and Apoſtolique dignitie.* 2 Secondly he witneſſeth, that although he be like vnto other men, yet hee commeth furniſhed with that ſtrength, which no holdes of man can match, whether they reſiſt by craft and deceit, or by force and might, becauſe he warreth with diuine weapons. c Are not ſuch as men get them authoritie withall one of another, and doe great actes. d Stand vpon that infinite power of God. 3 An amplification of this ſpirituall vertue, which in ſuch ſort conquereth the enemies be they neuer ſo craftie and mightie, that it bringeth ſome of them by repentance vnto Chriſt, and iuſtly reuengeth others, that are ſtubburnly obſtinate, ſeparating them from the other which ſuffer themſelues to be ruled. 4 Hee beateth into their heads that ſame matter, with great weight of wordes and ſentences. e Do ye iudge of things according to the outward ſhew. f Not being told of it by mee. g Hee noteth out ſome one that was the ſeedes man of this ſpeech. 5 Being conſtrained to refell the fooliſh bragges of certaine ambitious men, he witneſſeth, that they are able to bring nothing, but that they falſly perſwade themſelues of themſelues: and as for himſelfe, although hee bragge of excellent things, yet hee will not paſſe the boundes which God hath meaſured him out, according whereunto he came euen vnto them in preaching the Goſpel of Chriſt, and truſteth that hee ſhall goe further, when they haue ſo profited that hee ſhall not need to tary any longer amongſt them to inſtruct them. And hereunto is added an amplification, in that hee neuer ſucceeded other men in their labours. h This is ſpoken after a taunting ſort.

2 He ſheweth that they deceiue themſelues, if they looke to receiue of any other man, either a more excellent Goſpel, or more excellent gifts of the holy Ghoſt. e *A more perfect doctrine of Ieſus Chriſt.* 3 He refuteth the ſlanders of thoſe Thraſoes. I grant, ſayth he, that I am not ſo eloquent an Oratour, but yet they can not take away the knowledge of the Goſpel from me, whereof you haue had good proofe, and that euery maner of way. f *Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Goſpel, but he willingly wanted that painted kinde of ſpeech, which too many now a dayes hunt after and follow.* 4 Another ſlander, to wit, that he was a raſcall, and liued by the labour of his owne hands. But herein, ſayth the Apoſtle, what can you lay againſt me, but that I was content to take any paines for your ſakes, and when I lacked, to trauell for my liuing with mine owne handes in part, and partly alſo when pouerty conſtrained mee, I choſe rather otherwiſe to ſeeke my ſuſtenance, then to be any burden to you, although I preached the Goſpel vnto you? ✿ *Chap 12,13.*

ſupplied, and in all things I kept, [5] and will keepe my ſelfe, that I ſhould not be grieuous vnto you.

10 The [g] trueth of Chriſt is in me, that this reioycing ſhall not be [h] ſhut vp againſt mee in the regions of Achaia.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occaſion from them which deſire occaſion, that they might be found like vnto vs in that wherein they [i] reioyce.

13 [6] For ſuch falſe apoſtles are deceitfull workers, and transforme themſelues into the Apoſtles of Chriſt.

14 And no marueile: for Satan himſelfe is transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his miniſters transforme themſelues, as though *they vvere* the miniſters of righteouſneſſe, whoſe end ſhallbe according to their workes.

16 [7] I ſay againe, Let no man thinke that I am fooliſh, or elſe take me euen as a foole, that I alſo may boaſt my ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the Lord: but as *it vvere* fooliſhly, in this *my* great boaſting.

18 Seeing that many reioyce after he fleſh, I will reioyce alſo.

19 For ye ſuffer fooles gladly, becauſe that yee are wiſe.

20 [8] For ye ſuffer, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalt himſelfe, if a man ſmite you on the face.

21 I ſpeake as concerning the [l] reproach: as though that we had bene [m] weake: but wherein any man is bold (I ſpeake fooliſhly) I am bolde alſo.

22 They are Hebrewes, ✠ ſo am I: they are Iſraelites, ſo am I: they are the ſeede of Abraham, ſo am I.

23 They are the miniſters of Chriſt (I ſpeake as a foole) I am [n] more: in labours more aboundant: in ſtripes aboue meaſure: in priſon more plenteouſly: in [o] death oft.

24 Of the Iewes [p] fiue times receiued I fourtie *ſtripes* ſaue one.

25 I was [q] thriſe ✣ beaten with roddes: I was * once ſtoned: I ſuffred thriſe ✱ ſhipwracke: night and day haue I beene in the deepe ſea.

26 In iourneying *I vvas* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderneſſe, in perils in the ſea, in perils among falſe brethren,

27 In wearineſſe and [r] painefulneſſe, in watching often, in hunger and thirſt, in faſtings often, in colde and in nakedneſſe.

28 [9] Beſide the things which are outward, I am combred dayly, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 [10] If I muſt needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In ✠ Damaſcus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damaſcens, and woulde haue caught mee.

33 But at a window was I let downe in a basket through the wall, and eſcaped his hands.

[5] An amplification: ſo farre is he from being aſhamed of this act, that he hath alſo reſolued with himſelfe to doe no otherwiſe hereafter amongſt them, to the intent that it may alwayes be truely ſayd, that he taught in Achaia for nothing: not that he deſdaineth the Corinthians, but that theſe Thraſoes may neuer finde the occaſion which they haue already ſought for, and he in the meane ſeaſon may ſet ſome thing before them to follow, that at length they may truely ſay, that they are like to Paul.

[g] *This is a forme of an oath, as if he ſayd, let me not be thought to haue any trueth in me.*

[h] *Shalbe alwayes open to me.*

[i] *Pauls aduerſaries ſought all occaſions they could, to be equall to him. And therefore ſeeing they had rather eate vp the Corinthians, then preach to them for nothing, they ſought another occaſion, to wit, to make Paul to take ſome thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made ſuch a ſhew of zeale and knowledge, and ſet it forth with ſuch a gloſing kinde of eloquence, that ſome of them euen diſpiſed Paul: but he ſheweth that all this is nothing but colours and painting.*

[6] Now at length he painteth out theſe fellowes in their colours, forewarning that it will come to paſſe, that they will at length betray themſelues, what countenance ſoeuer they make of zeale that they haue to Gods glory.

[k] *By light is meant the heauenly glory, whereof the Angels are partakers.*

[7] Hee goeth forward boldly, and vſing a vehement Ironie of kinde of taunting, deſireth the Corinthians to pardon him, if for a time he contend as a foole before them being wiſe, with thoſe iolly fellowes touching thoſe eternall things, to wit, touching his flocke, his anceſters and valiant acts.

[8] Before he commeth to the matter, he toucheth the Corinthians, who perſwading themſelues to very wiſe men, did not marke in the meane ſeaſon that thoſe falſe apoſtles abuſed their ſimplicitie for aduantage.

[l] As if he ſayd, in reſpect of that reproch which they doe vnto you (I ſpeake it) which ſurely is as euill as if they did beate you.

[m] Paul is called weake, in that he ſeemeth to the Corinthians a vile and abiect man, a beggerly artificer, a moſt wretched and miſerable idiot, whereas notwithſtanding therein Gods mightie power was made manifeſt.

✠ Phil.3,5.

[n] Paul being honourable indeed, defendeth his miniſtery openly, not for his owne ſake, but becauſe he ſawe his doctrine come into hazard.

[o] In danger of preſent death.

[p] He alludeth to that that is written, Deut.25,3. and moreouer this place ſheweth vs, that Paul ſuffred many things which Luke paſſed ouer.

[q] Of the Romane Magiſtrates.

✣ Actes 16,23.

* Actes 14,19.

✱ Actes 27,14.

[r] Panifulnes is a troubleſome ſickues, as when a man is weary and would reſt, he is conſtrained to fall to new labour.

[9] He addeth this in concluſion further, that the Corinthians might be aſhamed to deſpiſe him, vpon whoſe care almoſt all Churches depended, as it was plainely ſeene by experience.

[10] He turneth that againſt the aduerſaries, which they obiected againſt him: as if he ſhould ſay, They alleadge my calamities, to take away my authoritie from me: but if I would boaſt my ſelfe, I would take no better argument: and God himſelfe is my witneſſe that I deuiſe and forge nothing.

✠ *Actes 9,24.*

CHAP. XII.

1 *He doth euen vnwillingly make rehearſall,* 3 *of the heauenly viſions,* 4 *that were reuealed vnto him,* 6 *for which though he might in deede glory, yet he will not,* 10 *being priuy of his owne infirmities:* 11 *but they driue him to this kinde of folly,* 20 *in that they giue eare to certaine vaine glorious perſons, who draw them from Chriſt.*

IT [1] is not expedient for me no doubt to reioyce: for I will come to viſions and reuelations of the Lord.

2 I know a man [a] in Chriſt aboue fourteene yeeres agoe, (whether *he vvere* in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 Aud I knowe ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken vp into [c] Paradiſe, and heard words which [d] cannot be ſpoken, which are not [e] poſſible for man to vtter.

5 [2] Of ſuch a man will I reioyce: of my ſelfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I ſhould not be a foole, for I will ſay the trueth: but I refraine, leſt any man ſhould thinke of me aboue that hee ſeeth in me, or that he heareth of me.

7 [3] And leaſt I ſhould be exalted out of meaſure through the aboundance of reuelations, there was giuen vnto me a [f] pricke in the fleſh, the meſſenger of [g] Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.

8 For this thing I beſought the Lord [h] thriſe that it might depart from me.

9 And he ſayd vnto me, My grace is ſufficient

[1] He goeth forward in his purpoſe, and becauſe thoſe bragging mates boaſted of reuelations, he reckoneth vp thoſe things which lift him vp aboue the common capacitie of men: but he vſeth a preface, and excuſeth himſelfe aduiſedly.

[a] *I ſpeake this in Chriſt, that is, be it ſpoken without vaine glory, for I ſeeke nothing but Chriſt Ieſus onely.*

[b] *Into the higheſt heauen: for we neede not to diſpute ſubtilly vpon the word (Third) but yet this place is to be marked againſt them which would make heauen to euery where.*

[c] *So the Grecians name that which we cal a parke, that is to ſay, a place where trees are planted, and wilde beaſts kept, by which name they that tranſlated the olde Teſtament out of the Hebrewe into Greeke, called the garden Eden, whereunto Adam was put ſtraight after his creation, as a muſt delicate and pleaſant place. And hereunto grew it, that that bleſſed ſeate of the glory of God is called by that name.*

[d] *Which no man is able to vtter.*

[e] *Which the Saints themſelues are not by any meanes able to expreſſe, becauſe it is God himſelfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5.*

[2] To remooue all ſuſpicion of ambition hee witneſſeth that hee braggeth not of thoſe things as of his owne, but as out of himſelfe, and yet notwithſtanding faineth nothing, leaſt by this occaſion other men ſhould attribute more vnto him then in deede hee is: and therefore he had rather glory in his miſeries.

[3] An excellent doctrine: why God will haue euen his beſt ſeruants to be vexed of Satan and by all kinde of temptations, to wit, leaſt they ſhould be too much puffed vp, and alſo that they may be made perfite by that continuall exerciſe.

[f] *He meaneth concupiſcence, that ſticketh faſt in vs, as it were a pricke, in ſo much that it conſtrained Paul himſelfe being regenerate, to cry out, I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed kinde of ſpeach taken from thornes, or ſtumpe, which are very dangerous and hurtfull for the feete, if a man walke through woods that are cut downe.*

[g] *Which ſetteth thoſe luſts on fire,*

[h] *Oft.*

for thee: for my power is made perfect through weakeneſſe. [4] Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may [i] dwell in me.

10 Therefore I take [k] pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh for Chriſtes ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: yee haue compelled me: [5] for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The [l] ſigne of an Apoſtle were wrought among you with all patience, with ſignes, and wonders and great works.

13 For what is it, wherein yee were inferiours vnto other Churches, ✤ except that I haue not bene [m] ſlouthfull to your hinderance? forgiue mee this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be ſlouthfull to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſtowed for your ſoules: though the more I loue you, the leſſe I am loued.

16 [6] But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame ſpirit? *vvalked vve* not in the ſame ſteps?

19 [7] Againe, thinke yee that wee excuſe our ſelues vnto you? we ſpeake before God in [n] Chriſt. But *vve doe* all things, dearely beloued, for your edifying.

20 [8] For I feare leaſt when I come, I ſhall not find you ſuch as I would: and that I ſhallbe found vnto you ſuch as ye would not: and leaſt *there be* ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, *and* diſcord.

21 *I feare* leaſt when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned already, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue committed.

4 He concludeth, that hee will onely ſee his miſeries againſt the vaine bragges of the falſe apoſtles, and therewith alſo excuſeth himſelfe, for that by their importunitie, he was conſtrained to ſpeake ſo much of theſe things as he did: to wit, becauſe that if his Apoſtleſhip were ſubuerted his doctrine muſt needes fall.

i That I might feele the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſts vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but alſo I take great pleaſure in them.

5 Againe he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhippe amongſt them, and againe he deſireth by certaine arguments, how farre hee is from all courtouſneſſe, and alſo how he is affectioned towards them.

l The arguments whereby it may well appeare, that I am indeede an Apoſtle of Ieſus Chriſt.

✤ Chap. 11,9.

m I was not ſlouthfull in getting my liuing with mine owne hands, that I might not be burdenſome to you. 6 He putteth away another moſt grieuous ſlaunder, to wit, that he did ſubtilly and by others, make his gaine and profite of them. 7 Hee concludeth, that hee writeth not theſe things vnto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is behoueable for them to doubt nothing of his fidelitie who inſtructed them. *n As it becommeth him to ſpeake truely and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian.* 8 Hauing confirmed his authoritie vnto them, he rebuketh them ſharpely, and threatneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, vnleſſe they repent, ſeeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the ſharper vengeance toward them, 5 who haue a perfect triall of the power of Chriſt in his Apoſtleſhip: 10 At length hee prayeth for their repentance, 11 And wiſheth them proſperitie.

LO this *is* the third time that I come vnto you. ✤ In the mouth of two or three witneſſes ſhall euery word ſtand.

2 I told you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent to them, which heretofore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 [1] Seeing that yee ſeeke experience of Chriſt, that ſpeaketh in mee, which towarde you is not weake, but is [a] mightie in you.

4 For though hee was crucified concerning [b] *his* infirmitie, yet liueth hee through the power of God. And we no doubt are weake in him, but we ſhall liue with him, through the power of God toward you.

5 ✤ [2] Prooue your ſelues whether ye are in the faith: examine your ſelues: knowe yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?

6 [3] But I truſt that yee ſhall knowe that wee are not reprobates.

7 Nowe I pray vnto God that yee doe none euill, not that we ſhould ſeeme approoued, but that yee ſhould doe that which is honeſt: though wee be as [c] reprobates.

8 For wee can not *doe* any thing againſt the trueth, but for the trueth.

9 For wee are glad when we are weake, and that ye are ſtrong: this alſo we wiſh for, *euen* your [d] perfection.

10 Therefore write I theſe things being abſent, leaſt when I am preſent, I ſhould vſe ſharpneſſe, according to the power which the Lord hath giuen mee, to edification, and not to deſtruction.

11 [4] Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace ſhall be with you.

12 [5] Greet one another with an * holy kiſſe. All the Saints ſalute you.

13 The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with you all, Amen.

✤ Deut. 19,17. mat. 18,16. Iohn. 8.17. hebr. 10,28.

1 A moſt ſharpe reprehenſion, for that, while they deſpiſe the Apoſtles admonitions, they tempt Chriſtes owne patience: and alſo while they contemne him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

a And will be moſt mightie to be reuenged of you, when neede ſhalbe.

b As touching that baſe forme of a ſeruant which he tooke vpon him when he abaſed himſelfe.

✤ 1. Cor. 11,28.

2 He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutuall relation betweene the peoples faith and the miniſters preaching, that they muſt either reuerence his Apoſtleſhip, vpon whoſe doctrine their faith is grounded, or they muſt condemne themſelues of infidelitie, and muſt confeſſe themſelues not to be of Chriſtes body. 3 He mitigateth that ſharpeneſſe, truſting that they will ſhew themſelues towards their faithfull Apoſtle, apt and willingly to be taught: adding this moreouer, that he paſſeth not for his owne fame and eſtimation, ſo that hee may ſerue to their ſaluation, which is the onely marke that he ſhooteth at. *c In mens iudgement.* *d That all things may be in good order amongſt you, and the members of the Church reſtored into their place, which haue bene ſhaken and out of place.* 4 A briefe exhortation, but yet ſuch an one as comprehendeth all the partes of a Chriſtian mans life. 5 He ſaluteth them familiarly, and in concluſion wiſheth well vnto them. * 1. Cor. 16,20.

¶ The ſecond *Epiſtle* to the Corinthians, writ-
ten from Philippi, a citie in Macedonia,
and ſent by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

[1] Straight after the ſalutation, 6 He reprehendeth the Galatians for reuolting, 9 from his Goſpel, 15 which he receiued from God, 17 before he had communicated with any of the Apoſtles.

PAVL [1] an Apoſtle (not [a] of men, neither by [b] man, ✤ but by [c] Ieſus Chriſt, and God the Father which hath raiſed him from the dead.)

2 And all the brethren which are with me vnto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Ieſus Chriſt,

4 [2] Which gaue himſelfe for our ſinnes, that he might deliuer vs ✤ from this preſent euil [d] world according to the will of God euen our Father,

5 To whom *be* glory for euer and euer, Amen.

6 [3] I marueile that ye are ſo ſoone [e] remooued away vnto another Goſpel, from him that had called you in the grace of Chriſt.

7 [4] Which is not another *Goſpel*, ſaue that there be ſome which trouble you, and intend to [f] peruert the Goſpel of Chriſt.

8 But though that we, or an Angel from heauen preach vnto you otherwiſe then that which we haue preached vnto you, let him be [g] accurſed.

9 As we ſaid before, ſo ſay I now againe, If any man preach vnto you otherwiſe, then that yee haue receiued, let him be accurſed.

10 [5] For now preach I [h] mans *doctrine*, or Gods? or goe I about to pleaſe men? for if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.

11 * [6] Now I certifie you, brethren, that the Goſpel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Ieſus Chriſt.

13 [7] For ye haue heard of my conuerſation in time paſt, in the Iewiſh religion, how that ✤ I perſecuted the Church of God extremely, and waſted it,

14 And profited in the Iewiſh religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleaſed God (which had [l] ſeparated me from my mothers wombe, and called *me* by his grace.)

16 To reueale his Sonne [m] in mee, that I ſhould preach him ✤ among the Gentiles immediatly, [8] I communicated not with [n] fleſh and blood:

17 Neither came I againe to Hieruſalem to them which were Apoſtles before me, but I went into Arabia, and turned againe vnto Damaſcus

18 Then after three yeeres I came againe to Hieruſalem, to viſite Peter, and aboade with him fifteene dayes.

19 And none other of the Apoſtles ſaw I, ſaue Iames the Lords brother.

20 Now the things which I write vnto you, behold, *I vvitneſſe* [o] before God, that I lie not.

21 After that, I went into the coaſtes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea which were in Chriſt.

22 But they had heard onely *ſome ſay*, He which perſecuted vs in time paſt, nowe preacheth the [p] faith which before he deſtroyed.

23 And they glorified God for me.

[1] A ſalutation comprehending in few words, the ſumme of the Apoſtles doctrine, and alſo beſides ſtraightway from the beginning, ſhewing the grauitie meete for the authoritie of an Apoſtle, which he had to maintaine againſt the falſe apoſtles.

[a] *He ſheweth who is the authour of the miniſter generally: for herein the whole miniſtery agreeth, that whether they be Apoſtles, or Shepheards, or Doctours, they are appointed of God.*

[b] *He toucheth the inſtrumental cauſe: for this is a peculiar prerogatiue to the Apoſtles, to be called immediatly from Chriſt.*

✤ *Titus 1,3.*

[c] *Chriſt no doubt is man, but hee is God alſo, and head of the Church, and in this reſpect to be exempted out of the number of men.*

[2] The ſumme of the true Goſpel is this, that Chriſt by his onely offering, ſaueth vs being choſen out from the world, by the free decree of God the Father. ✤ *Luke 1,74.* [d] *Out of that muſt corrupt ſtate which is without Chriſt.*

[3] The firſt part of the Epiſtle wherein he witneſſeth that he is an Apoſtle, nothing inferiour to thoſe chiefe diſciples of Chriſt, and wholly agreeing with them, whoſe names the falſe apoſtles did abuſe. And he beginneth with chiding, reprouing them of lightneſſe for that they haue eare ſo eaſily vnto them which peruerted them and drew them away to a new Goſpel. [e] *He vſeth the paſſiue voyce, to caſt the fault vpon the falſe apoſtles, and he vſeth the time that now is, to giue them to vnderſtand, that it was not already done, but in doing.* [4] He warneth them in time to remember that there are not many Goſpels, and therefore whatſoeuer theſe falſe apoſtles pretend which had the Law, Moſes and the Fathers in their mouthes, yet they are in deede ſo many corruptions of the true Goſpel, inſomuch, that hee himſelfe, yea, and the very Angels themſelues, (and therefore much more theſe falſe apoſtles) ought to be holden accurſed, if they goe about to change the leaſt iote that may be in the Goſpel, that hee deliuered to them before. [f] *For there is nothing more contrary to faith or free iuſtification, then iuſtification by the Law, or by our deſeruing.* [g] *Looke Rom. 9.3.* [5] A confirmation taken both from the nature of the doctrine it ſelfe, and alſo from that maner which he vſeth in teaching: for neither ſaith hee, did I teach thoſe things which pleaſed men as theſe men doe which put part of ſaluation in externall things, and workes of the Law, neither went I about to procure any mans fauour. And therefore the matter it ſelfe ſheweth that that doctrine which I deliuered vnto you, is heauenly. [h] Hee toucheth the falſe apoſtles who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apoſtles, preacheth God and not men. * 1.Cor.15,1. [6] A ſecond argument to prooue that this doctrine is heauenly, becauſe hee had it from heauen, from Ieſus Chriſt himſelfe, without any mans helpe, wherein hee excelleth them whom Chriſt taught here on earth after the maner of men. [i] This place is to be vnderſtood of an extraordinary reuelation, for otherwiſe the Sonne alone reuealed his Goſpel by his Spirit, although by the miniſtery of men, which Paul ſhutteth out here. [7] Hee prooueth that hee was extraordinarily taught of Chriſt himſelfe, by the hiſtory of his former life, which the Galatians themſelues know well ynough: for ſaith hee, it is well knowen in what ſchoole I was brought vp, euen from a childe, to wit, amongſt the deadly enemies of the Goſpel. And that no man may cauill and ſay that I was a ſcholler of the Phariſes in name onely and not in deede, no man is ignorant, how that I excelled in Phariſaiſme, and was ſuddenly made of a Phariſe, an Apoſtle of the Gentiles, ſo that I had no ſpace to be inſtructed of men.

✤ *Actes 9,3.*

[k] *Hee calleth them the traditions of his Fathers, becauſe he was not only a Phariſe himſelfe, but alſo had a Phariſe to his father.*

[l] *He ſpeaketh of Gods euerlaſting predeſtination, whereby he appointed him to be an Apoſtle, whereof he maketh three degrees, the euerlaſting counſaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we ſee, of workes forſeene.*

[m] *To me, and this is a kinde of ſpeech which the Hebrues vſe, whereby this is giuen vs to vnderſtand, that this gift commeth from God.*

✤ *Epheſ.3,8.*

[8] Becauſe it might be obiected, that indeede he was called of Chriſt in the way, but afterwards was inſtructed of the Apoſtles and others, whoſe names (as I ſaid before) the falſe apoſtles abuſed to deſtroy his Apoſtleſhip, as though he deliuered another Goſpel then the true Apoſtles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul anſwereth, that he began ſtraightway after his calling to preach the Goſpel at Damaſcus and in Arabia, and was not from that time in Hieruſalem but onely fifteene dayes, where hee ſaw onely Peter and Iames, and afterwards, he began to teach in Syria and Cilicia, with the conſent and approbation of the Churches of the Iewes, which knew him onely by name, ſo farre off was it, that he was there inſtructed of men. [n] With any man in the world. [o] This is a kinde of oathe. [p] The doctrine of faith.

CHAP. II.

[1] That the Apoſtles did nothing diſagree from his Goſpel, 3 he declareth by the example of Titus being vncircumciſed, 11 and alſo by his auouching the ſame againſt Peters diſſimulation. 17 And ſo he paſſeth to the handling of our free iuſtification by Chriſt, &c.

THen [1] fourteene yeeres after, I went vp againe to Hieruſalem with Barnabas, and tooke with me Titus alſo.

2 And I went vp by reuelation, and declared vnto them that Goſpel which I preach among the Gentiles, but particularly to them that were the chiefe, leaſt by any meanes I ſhould runne, or had runne [a] in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumciſed,

4 To wit, for the [b] falſe brethren which were craftily ſent in, and crept in priuily to ſpie out our liberty which we haue in Chriſt Ieſus, that they

[1] Now he ſheweth how he agreeeth with the Apoſtles with whom he granteth that he conferred touching his Goſpel which he taught among the Gentiles, fourteene yeeres after his conuerſion, and they alowed it in ſuch ſort, that they conſtrained not his fellow Titus to be circumciſed, although ſome tormented themſelues therein, which traiterouſly layd wait againſt him, but in vaine: neither did they adde the leaſt iote that might be to the doctrine which hee had preached, but contrarywiſe they gaue to him and Barnabas the right hands of fellowſhip and acknowledged them as Apoſtles appointed of the Lord to the Gentiles. [a] *Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but becauſe there were certaine reports caſt abroad of him, that hee was of another opinion then the reſt of the Apoſtles were, which thing might haue hindered the courſe of the Goſpel, therefore he laboured to remedy this ſore.* [b] *Which by deceit, and counterfait holyneſſe crept in amongſt the faithfull.*

might bring vs into bondage.

5 To whom we gaue not place by [c] ſubiection for an houre, that the [d] trueth of the Goſpel might continue with [e] you.

6 But by them which ſeemed to be great, *I vvas not taught* (whatſoeuer they were in time paſſed, I am nothing the better: ✠ God accepteth no mans perſon) for they that are the chiefe, did adde nothing to me *aboue that I had.*

7 But contrarywiſe, when they ſawe that the Goſpel ouer the [f] vncircumciſion was committed vnto mee, as *the Goſpel* ouer the circumciſion was vnto Peter:

8 (For hee that was mighty by Peter in the Apoſtleſhip ouer the circumciſion, was alſo mighty by me toward the Gentiles.)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto mee, which are [g] counted to be pillars, they gaue to me and to Barnabas the right [h] hands of fellowſhip, that wee *ſhould preach* vnto the Gentiles, and they vnto the circumciſion,

10 *Warning* onely that wee ſhould remember the poore: which thing alſo I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withſtood him to his [i] face: for he was to be condemned.

12 [2] For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew and ſeparated himſelfe, fearing them which were of the circumciſion.

13 And the other Iewes played the hypocrites likewiſe with him, in ſo much that Barnabas was [k] led away with them by that their hypocriſie.

14 But when I ſaw, that they went not the [l] right way to the [m] trueth of the Goſpel, I ſaide vnto Peter before all men, If thou being a Iew, liueſt as the Gentiles, and not like the Iewes, why [n] conſtraineſt thou the Gentiles to doe like the Iewes?

15 [3] We *vvhich are* Iewes [o] by nature, and not [p] ſinners of the Gentiles,

16 Knowe that a man is not iuſtified by the works of the Law, but by the faith [q] of Ieſus Chriſt, euen we, *I ſay*, haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt, and not by the workes of the Lawe, becauſe that by the workes of the Law, [r] no fleſh ſhalbe iuſtified.

17 ✠ [4] If then while [ſ] we ſeeke to be made righteous by Chriſt, wee our ſelues are found ſinners, is Chriſt therefore the miniſter of ſinne? God forbid.

18 For if I builde againe the things that I haue deſtroyed, I make my ſelfe a treſpaſſer.

19 For I through the Law am dead to the [t] Law, that I might liue vnto God.

20 I am crucified with Chriſt, but I liue, *yet* not [u] I any more, but Chriſt liueth in mee: and in that that I nowe liue in the [x] fleſh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himſelfe for me.

21 [5] I doe not abrogate the grace of God: for if righteouſneſſe *be* by the Lawe, then Chriſt died without a [y] cauſe.

CHAP. III.

1 *He rebuketh them, for ſuffering themſelues to be drawen from the grace of free iuſtification in Chriſt, moſt liuely ſet out vnto them.* 6 *Hee bringeth in Abrahams example,* 10 *declaring the effects,* 21 *and cauſes of the giuing of the Law.*

O [1] Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the trueth, to whom Ieſus Chriſt before was deſcribed in your [a] ſight, *and* among you crucified?

2 This onely would I learne of you, Receiued ye the [b] Spirit by the workes of the Law, or by the hearing of [c] faith *preached?*

3 [2] Are ye ſo fooliſh, that after ye haue begun in the Spirit, ye would now be made perfect by the [d] fleſh?

4 [3] Haue yee ſuffered ſo many things in vaine? if ſo be it be euen in vaine.

5 [4] Hee therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doeth hee it* through the workes of the Lawe, or by the hearing of faith *preached?*

6 [5] *Yea rather* as [e] Abraham beleeued God, and it was ✠ imputed to him for righteouſneſſe.

7 [6] Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 [7] For the Scripture foreſeeing, that God would iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, *ſaying*, ✠ [8] In thee ſhall all the Gentiles be [f] bleſſed.

9 [9] So then they which be of faith, are bleſſed [g] with faithfull Abraham.

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[c] By ſubmitting our ſelues to them, and betraying our owne libertie.

[d] The true and ſincere doctrine of the Goſpel, which remained ſafe from being corrupt with any of theſe mens falſe doctrines.

[e] Vnder the Galatians name, he vnderſtandeth all nations.

✠ Deuter. 10,17. 2. chron. 19,7. iob 34,19. actes 10,34. rom. 2,11. epheſ. 6. 9. col. 3,25. 1. pet. 1,17.

[f] Among the Gentiles, as Peter had to preach it among the Iewes.

[g] Whom alone and onely, theſe men count for pillars of the Church, and whoſe name they abuſe to deceiue you.

[h] They gaue vs their hand in token that we agreed wholly to the doctrine of the Goſpel.

[i] Before all men.

[2] Another moſt vehement proofe of his Apoſtleſhip, and alſo of that doctrine, which he had deliuered concerning free iuſtification by faith onely becauſe that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Iewes ſakes which came from Hieruſalem he played the Iew, and offended the Gentiles which had beleeued.

[k] By example rather then by iudgement.

[l] Word for word, with a right foote: which he ſetteth againſt halting and diſſembling which is backward.

[m] He calleth the trueth of the Goſpel both the doctrine it ſelfe, and alſo the vſe of doctrine, which wee call the practiſe.

[n] Hee ſaith they were conſtrained, which played the Iewes by Peters example.

[3] The ſecond part of this Epiſtle, the ſtate whereof is this: we are iuſtified by faith in Chriſt Ieſus without the workes of the Law: which thing he propoundeth in ſuch ſort, that firſt of all hee meeteth with an obiection, (for I alſo ſaith hee am a Iew, that no man may ſay againſt mee, that I am an enemie to the Law) and afterward, he confirmeth it by the expreſſe witneſſe of Dauid.

[o] Although we be Iewes, yet we preach iuſtification by faith becauſe we know vndoubtedly, that no man can be iuſtified by the Law.

[p] So the Iewes called the Gentiles, becauſe they were ſtrangers from Gods couenant.

[q] In Ieſus Chriſt.

[r] No man, and in this word (fleſh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt.

✠ Rom. 3,19.

[4] Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iuſtification by faith, becauſe ſay they, men are by this meanes withdrawen from the ſtudy of good workes. And in this ſort is the obiection, If ſinners ſhould be iuſtified through Chriſt by faith without the Law Chriſt ſhould approue ſinners, and ſhould as it were exhort them therevnto by his miniſterie. Paul anſwereth that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſinne in the beleeuers: For ſo ſaith hee, doe men flee vnto Chriſt, through the terrour and feare of the Law, that being quit from the curſe of the Law and iuſtified, they may be ſaued by him, that together therewithall, he beginneth in them by little and little, that ſtrength and power of his which deſtroyeth ſinne: to the end that this old man being aboliſhed by the vertue of Chriſt crucified, Chriſt may liue in them, and they may conſecrate themſelues to God. Therefore if any man giue himſelfe to ſinne after he hath receiued the Goſpel, let him not accuſe Chriſt nor the Goſpel, but himſelfe, for that he deſtroyeth the worke of God in himſelfe.

[ſ] He goeth from iuſtification to ſanctification, which is another benefit we receiue by Chriſt, if we lay hold on him by faith.

[t] The Law that terrifieth the conſcience, bringeth vs to Chriſt, and he onely cauſeth vs to die to the Law in deede, becauſe that by making vs righteous, he taketh away from vs the terrour of conſcience, and by ſanctifying vs, cauſeth through the mortifying of luſt in vs, that it cannot take ſuch occaſion to ſinne by the reſtraint which the Law maketh, as it did before, Rom. 7,10,11.

[u] The ſame that I was before.

[x] In this mortall body.

[5] The ſecond argument taken of an abſurditie: If men may be iuſtified by the Law, then was it not neceſſary for Chriſt to die.

[y] For there was no cauſe why he ſhould do ſo.

[1] The third reaſon or argument taken of thoſe gifts of the holy Ghoſt, wherewith they were indued from heauen after they had heard and beleeued the Goſpel by Pauls miniſterie: which ſeeing they were ſo euident to all mens eyes, that they were as it were liuely images, wherein they might behold the trueth of the doctrine of the Goſpel, no leſſe then if they had behold with their eyes Chriſt himſelfe crucified, in whoſe onely death they ought to haue their truſt, he marueileth how it could be that they could be ſo bewitched by the falſe apoſtles.

[a] Chriſt was laid before you, ſo notably and ſo plainely, that you had his liuely image as it were repreſented before your eyes, as if he had bene crucified before you.

[b] Thoſe ſpirituall graces and gifts, which were a ſeale as it were to the Galatians, that the Goſpel which was preached to them was true.

[c] Of the doctrine of faith.

[2] The fourth argument mixed with the former and it is double, If the Law be to be ioyned with faith, this were not to goe forward, but backward, ſeeing that thoſe ſpirituall gifts which were beſtowed vpon you, are more excellent then any that could proceed from your ſelues. And moreouer, it ſhould folow, that the Law is better then Chriſt, becauſe it ſhould perfite and bring to end that, which Chriſt began onely.

[d] By the (fleſh) he meaneth the ceremonies of the Law, againſt which he ſetteth the Spirit, that is, the ſpirituall working of the Goſpell.

[3] An exhortation by maner of vpbraiding, that they doe not in vaine ſuffer ſo many conflicts.

[4] He repeateth the third argument which was taken of the effects, becauſe hee had interlaced certaine other arguments by the way.

[5] The firſt argument which is of great force, and hath three grounds, The firſt, That Abraham was iuſtified by faith, to wit, by free imputation of righteouſneſſe according to the promiſe apprehended by faith, as Moſes doeth moſt plainely witneſſe.

[e] Looke Rom. 4.

✠ Gen. 15,6. rom. 4,3. iames 2,23.

[6] The ſecond, that the ſonnes of Abraham muſt be eſteemed and accounted of by faith.

[7] The third, that all people that beleeue, are without exception, comprehended in the promiſe of the bleſſing.

✠ Gene. 12,3. actes 3,25.

[8] A proofe of the firſt and ſecond grounds, out of the worde of Moſes.

[f] Bleſſing in this place, ſignifieth the free promiſe by faith

[9] The concluſion of the fifth argument: Therefore as Abraham is bleſſed by faith, ſo are all his children (that is to ſay, all the Gentiles that beleeue) bleſſed, that is to ſay, freely iuſtified.

[g] With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderſtand that the bleſſing commeth not from Abraham, but from him, by whom Arbaham and all his poſteritie is bleſſed.

10 [10] For as many as are of the works of the Lawe, are vnder the curſe: [11] For it is written, ♣ Curſed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 [12] And that no man is iuſtified by the Law in the ſight of God, it is euident: ♣ for the iuſt ſhall liue by faith.

12 [13] And the Law is not of faith: but * the man that ſhall doe theſe things, ſhall liue in them.

13 [14] Chriſt hath redeemed vs from the curſe of the Law, made a curſe for vs, ([15] for it is written, ✱ [h] Curſed is euery one that hangeth on tree.)

14 [16] That the bleſſing of Abraham might come on the Gentiles through Chriſt Ieſus, that wee might receiue the promiſe of the Spirit through faith.

15 [17] Brethren, I ſpeake as [i] men doe: ✱ though it be but a mans couenant, when it is [k] confirmed, *yet* no man doth abrogate it, or addeth any thing thereto,

16 Now to Abraham and his ſeede were the promiſes made. He ſaith not, and to the ſeedes, as *ſpeaking* of many: but, And to thy ſeede, as of one, [18] which is [l] Chriſt.

17 [19] And this I ſay, that the couenant that was confirmed afore of God [m] in reſpect of Chriſt, the [20] Law which was foure hundreth and thirty yeeres after, cannot diſanull, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance *be* of the Lawe, *it is* no more by the promiſe, but God gaue it freely vnto Abraham by promiſe.

19 [22] Wherefore then *ſerueth* the Law? It was added becauſe of the [o] tranſgreſsions, [p] till the ſeed came, vnto the which the promiſe was made: [23] & it was [q] ordained by [r] Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not *a Mediatour* of one: [24] but God is one.

21 [25] *Is* the Lawe then againſt the promiſes of God? God forbid: For if there had beene a Lawe giuen which could haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Lawe.

22 But the [ſ] Scripture hath ♣ concluded [t] all vnder ſinne, that the [u] promiſe by the faith of Ieſus Chriſt ſhould be giuen unto them that beleeue.

23 [26] But before faith came, we were kept vnder the Law, *as vnder* a gariſon, and ſhut vp vnto [x] that faith, which ſhould afterward be reuealed.

24 Wherefore the Law was our ſchoolemaſter *to bring vs* to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a ſchoolemaſter.

26 [27] For ye are all the ſonnes of God by faith, in Chriſt Ieſus.

27 [28] For all ye that are [y] baptized into Chriſt, haue [z] put on Chriſt.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all [a] one in Chriſt Ieſus.

29 And if *ye be* Chriſtes, then are ye Abrahams ſeede, and heires by promiſe.

10 The ſixth argument, the concluſion whereof is alſo in the former verſe taken of contraries, thus, They are accurſed which are of the workes of the Law, that is to ſay, which value their righteous by the performance of the Law. Therefore they are bleſſed which are of faith, that is, they which haue righteouſneſſe by faith. 11 A proofe of the former ſentence or propoſition: and the propoſition of this argument is this: Curſed is hee that fulfilleth not the whole Law. ♣ *Deut.27,26.* 12 The ſecond propoſition with the concluſion: But no man fulfilleth the Law. Therefore no man is iuſtified by the Law, or els, which ſeeke righteouſneſſe by the workes of the Law. And there is annexed alſo this maner of proofe of the ſecond propoſition, to wit, Righteouſneſſe, and life are attributed to faith, Therefore no man fulfilleth the Law. ♣ *Hab.2,4. rom.1,17. heb.10,10.* 13 Here is a reaſon ſhewed of the former conſequence: Becauſe the Lawe promiſeth life to all that keepe it, and therefore if it be kept, it iuſtifieth and giueth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the Lawe, ſeeing that faith iuſtifieth by imputation, and the Law by the performing of the worke. * Leuit.18,5. 14 A preuenting of an obiection: How then can they be bleſſed, whom the Law pronounceth to be accurſed? Becauſe Chriſt ſuſteined the curſe which the Law laid vpon vs, that we might be quit from it. 15 A proofe of the anſwere by the teſtimonie of Moſes.. ✱ *Leut.21,13.* *h Chriſt was accurſed for vs, becauſe he bare the curſe that was due to vs, to make vs partakers of his righteouſneſſe.* 16 A concluſion of all that was ſayd before in the handling of the fifth and ſixth reaſons, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Iewes themſelues, of whoſe number the Apoſtle counteth himſelfe to bee, cannot obtaine that promiſed grace of the Goſpel, which he calleth the Spirit, but onely by faith. And the Apoſtle doth ſeuerally apply the concluſion, both to the one and the other, preparing himſelfe a way, to the next argument, whereby he declareth, that that one onely ſeed of Abraham, which is made of all peoples can no otherwiſe be ioyned and growe vp together, but by faith in Chriſt. 17 He putteth forth two generall rulers before the next argument, which is the ſeuenth in order: That one is, that it is not lawfull to breake couenants and contracts which are iuſtly made and according to Law amongſt men, neither may any thing be added vnto them: The other is, that God did ſo make a couenant with Abraham, that hee would gather together his children which conſiſt both of Iewes and Gentiles into one body (as appeareth by that which hath bene ſaid before.) For he did not ſay, that he would be the God of Abraham and of his ſeedes, (which things notwithſtanding ſhould haue bene ſayd, if he had many and diuers ſeedes, as the Gentiles apart and the Iewes apart,) but that he would be the God of Abraham, and of his ſeede, as of one. *i I will vſe an example which is common among you, that you may be aſhamed you giue not ſo much to Gods couenants, as you doe to mans.* ✱ *Heb,9,17,* *k Authenticall, as we call it.* 18 He putteth forth the ſumme of the ſeuenth argument, to wit, that both the Iewes and Gentiles growe together into one body of the ſeede of Abraham, in Chriſt onely, ſo that all are one in Chriſt, as it is afterward declared, verſ.21. *l Paul ſpeaketh not of Chriſts perſon, but of two peoples, which grew together in one, in Chriſt.* 19 The eight argument taken of compariſon, thus: If a mans couenant (being authenticall) be firme and ſtrong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, that is to ſay, the end whereof did hang of Chriſt. *m Which tendeth to Chriſt* 20 An enlarging of that argument, thus: Moreouer and beſides that the promiſe is of it ſelfe firme and ſtrong, it was alſo confirmed with the preſcription of long time, to wit, of 430. yeeres, ſo that it could in no wiſe be broken. 21 An obiection: We grant that the promiſe was not abrogated by the couenant of the Law, and therefore we ioyne the Law with the promiſe. Nay, ſaith the Apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be giuen by the Law and alſo by promiſe, for the promiſe is free: whereby it followeth, that the Law was not giuen to iuſtifie, for by that meane the promiſe ſhould be broken. *n By this word (inheritance) is meant the right of the ſeed, which is, that God ſhould be our God, that is to ſay, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be bleſſed of God as well as he.*

22 An obiection which riſeth of the former anſwere: If the inheritance be not by the Law (at the leaſt in part) then why was the Law giuen, after that the promiſe was made? Therefore ſaith the Apoſtle, to reproue men of ſinne, and ſo teach them to looke vnto Chriſt; in whom at length that promiſe of ſauing all people together ſhould be fulfilled, and not that the Law was giuen to iuſtifie men. *o That men might vnderſtand, by diſcouering of their ſinnes, by the onely grace of God, which he reuealed to Abraham, and that in Chriſt.* *p Vntill the partition wall was broken downe, and that full ſeede ſprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not vnderſtand, Chriſt alone by himſelfe, but coupled and ioyned together with his bodie.* 23 A confirmation of the former anſwere taken from the maner and forme of giuing the Law: for it was giuen by Angels, ſtriking a great terrour into all, and by Moſes a Mediatour comming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the leaſt, and that are at variance one with another. Therefore the Law it ſelfe and the Mediatour, were witneſſes of the wrath of God, and not that God would by this meanes reconcile men to himſelfe, and aboliſh the promiſe, or adde the Law vnto the promiſe. *q Commanded and giuen, or proclaimed.* *r By the ſeruice and miniſterie.* 24 A taking away of an obiection, leaſt any man might ſay, that ſometimes by conſent of the parties which haue made a couenant, ſomething is added to the couenant, or the former couenants are broken. This, ſayth the Apoſtle, commeth to paſſe in God, who is alwayes one, and the ſelfe ſame, and like himſelfe. 25 The concluſion vttered by a maner of asking a queſtion, and it is the ſame that was vttered before, verſe 17. but proceeding of another rule: ſo that the argument is new, and is this: God is alwayes like vnto himſelfe: Therefore the Law was not giuen to aboliſh the promiſes. But it ſhould aboliſh them if it gaue life, for by that meanes it ſhould iuſtifie, and therefore it ſhould aboliſh that iuſtification which was promiſed to Abraham and to his ſeede by faith. Nay it was rather giuen to bring to light the guiltineſſe of all men, to the end that all beleeuers fleeing to Chriſt promiſed, might be freely iuſtified in him. *ſ By this word, Scripture, he meaneth the Law.* ♣ *Rom.3,9.* *t All men, and whatſoeuer commeth from man.* *u In euery one of theſe wordes, there lyeth an argument againſt the merites of workes, for all theſe words, promiſe, faith, Chriſt, might be giuen, to beleeuers, are againſt merites, and not one of them can ſtand with deſeruing workes.* 26 Now there followeth another handling of the ſecond part of this Epiſtle: the ſtate whereof is this: Although the Law (that is, the whole gouernement of Gods houſe according to the Lawe) doe not iuſtifie, is it therefore to be aboliſhed, ſeeing that Abraham himſelfe was circumciſed, and his poſteritie held ſtill the vſe of Moſes Law? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be as it were a ſchoolemaſter and keeper to the people of God, vntill the promiſe appeared in deede, that is to ſay, Chriſt, and the Goſpel manifeſtly publiſhed with great efficacie of the Spirit. *x* The cauſe why wee were kept vnder the Law, is ſet downe here. 27 Becauſe age changeth not the condition of ſeruants, hee addeth that wee are free by condition, and therefore, ſeeing wee are out of our childehoode, wee haue no more neede of a keeper and Schoolemaſter. 28 Vſing a generall particle, leaſt the Iewes at the leaſt ſhould not thinke themſelues bound with the band of the Law, hee pronounceth that Baptiſme is common to all beleeuers, becauſe it is a pledge of our deliuerie in Chriſt, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Chriſt, that is to ſay, that promiſed ſeede to Abraeam and inheritours of euerlaſting life. *y He ſetteth Baptiſme ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of.* *z The Church muſt put on Chriſt, as it were a garment, and be couered with him, that it may be throughly holy, and without blame.* *a You are all as one: and ſo in this great knot and coniunction ſignified.*

CHAP. IV.

1 *Being deliuered from the bondage of the Lawe,* 4 *by Chriſtes comming, who is the end thereof,* 9 *it is very abſurd to ſlide backe to beggerly ceremonies:* 13 *Hee calleth them againe therefore to the puritie of the doctrine of the Goſpel,* 21 *confirming his diſcourſe with a fine allegorie.*

THen [1] I ſay, that the heire as long is hee is a child, differeth nothing from a ſeruant, though he be Lord of all,

2 But is vnder tutors and gouernours, [a] vntill the time appointed of the Father.

3 Euen ſo we, when we were children, were in bondage vnder the [b] rudiments of the world.

4 [2] But when the [c] fulneſſe of time was come, God ſent forth his Sonne made of a [d] woman, *and* made vnder the Lawe,

5 That hee might redeeme them which were vnder the Law, that we ✣ might receiue the [e] adoption of the ſonnes.

6 [3] And becauſe ye are ſonnes, God hath [f] ſent foorth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] ſeruant, but a ſonne: now if *thou be* a ſonne, *thou art* alſo the [i] heire of God through Chriſt.

8 [4] But euen then, when yee knewe not God, yee did ſeruice vnto them, which by nature are not gods:

9 But nowe ſeeing ye know God, yea, rather are knowen of God, howe turne yee againe vnto impotent and [k] beggerly rudiments, whereunto *as* from the beginning ye will be in bondage [l] againe?

10 Yee obſerue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, leaſt I haue beſtowed on you labour in vaine.

12 [5] Be ye as I (for I am euen as you) brethren, I beſeech you: ye haue not hurt me at all.

13 And ye know, how through [m] infirmitie of the fleſh, I preached the Goſpel vnto you at the firſt.

14 And the [n] trial of me which was in my fleſh, ye deſpiſed not, neither abhorred: but ye receiued me as an Angel of God, ***yea***, as [o] Chriſt Ieſus.

15 [p] What whas then your felicitie? for I beare you record, that if it had bene poſſible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you [q] amiſſe: yea, they would exclude you, [r] that yee ſhould altogether loue them.

18 But it is a good thing to loue [ſ] earneſtly alwayes in a good thing, and not onely when I am preſent with you.

19 My little children, of whom I trauaile in birth againe, vntill Chriſt be formed in you.

20 And I would I were with you now, that I might [t] chance my voice: for I am in doubt of you.

21 [6] Tell me, ye that [u] will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two ſonnes, ✣ one by a ſeruant, and § one by a free woman.

23 But he which was of the ſeruant, was borne after the [x] fleſh: and he which was of the free woman, ***vvas borne*** by [y] promiſe.

24 By the which things another thing is meant: for [z] theſe ***mothers*** are the [a] two Teſtaments, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] anſwered to Hieruſalem which nowe is) and [d] ſhe is in bondage with her children.

26 But Hieruſalem, which is [e] aboue, is free: which is the mother of vs all.

27 [7] For it is written, * Reioyce thou barren that beareſt no children: breake foorth, & cry, thou that trauaileſt not: for the [f] deſolate hath many moe children, then ſhe which hath an huſband.

28 * Therefore, brethren, wee are after the [g] maner of Iſaac, children of the [h] promiſe.

29 But as then hee that was borne after the [i] fleſh, perſecuted him that ***vvas borne*** after the [k] Spirit, euen ſo ***it is*** now.

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[1] Hee declareth that by another double ſimilitude, which he ſayd before concerning the keeper and ſcholemaſter For hee ſaith, that the Law, (that is, the whole gouernement of Gods houſe according to the Law) was as it were a tutour or ouerſeer appointed for a time, vntill ſuch time as that protection and ouerſeeing which was but for a time, being ended, we ſhould at length come to be at our owne libertie, and ſhould liue as children, and not as ſeruants. Moreouer, hee ſheweth by the way, that that gouernance of the Law, was as it were an A B C, and as certaine principles in compariſon of the doctrine of the Goſpel.

[a] *This is added, becauſe he that is alwayes vnder a tutor and gouernour, may hardly be counted a freeman.*

[b] *The Law is called rudiments, becauſe that by the Law God inſtructed his Church as it were by rudimẽts, and afterward powred out his holy Spirit moſt plentifully in the time of the Goſpel.*

[2] He vttereth and declareth many things at once, to wit, that this tutorſhip was ended at his time, that curious men may leaue to aske, why that ſcholemaſterſhip laſted ſo long. And moreouer, that wee are not ſonnes by nature, but by adoption, and that in that Sonne of God, who therefore tooke vpon him our fleſh, that we might be made his brethren.

[c] *The time is ſayd to be full, when all parts of it are paſt and ended, and therefore Chriſt could not haue come either ſooner of later.*

[d] *Hee calleth Marie a woman, in reſpect of the ſexe, and not as the word is vſed in a contrary ſenſe to a virgine ſtill.*

✣ *Rom. 8, 15.*

[e] *The adoption of the ſonnes of God, is from euerlaſting, but is reuealed and ſhewed in the time appointed for it.*

[3] He ſheweth that we are in ſuch ſort free and ſet at libertie, that in the meane ſeaſon we muſt be gouerned by the Spirit of Chriſt, which reigning in our hearts, may teach vs the true ſeruice of the Father. But this is not to ſerue, but rather to enioy true liberalitie, as it commeth ſonnes and heires.

[f] *By that that followeth he gathereth that that went before: for if wee haue his Spirit, we are his ſonnes, and if we are his ſonnes, then are we free.*

[g] *The holy Ghoſt, who is both of the Father and of the Sonne: but there is a peculiar reaſon why he is called the Spirit of the Sonne, to wit, becauſe the holy Ghoſt ſealeth vp our adoption in Chriſt, and maketh vs a full aſſurance of it.*

[h] *The word, ſeruant, is not taken here for one that liueth in ſinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.*

[i] *Partaker of this bleſsings.*

[4] He applieth the former doctrine to the Galatians, with a peculiar reprehenſion: for in compariſon of them, the Iewes might haue predended ſome excuſe as men that were borne and brought vp in that ſeruice of the Law. But ſeeing the Galatians were taken and called out of idolatrie to Chriſtian liberty: what pretence might they haue to go backe to thoſe impotent and beggerly rudiments?

[k] *They are called impotent and beggerly ceremonies, being conſidered apart by themſelues without Chriſt: and againe, for that by that meanes they gaue good teſtimonie that they were beggers in Chriſt, when as notwithſtanding, for men, to fall backe from Chriſt to ceremonies, is nothing els, but to caſt away riches, and to follow beggerly.*

[l] *By going backeward*

[5] He mitigateth and qualifieth thoſe things wherein he might haue ſeemed to haue ſpoken ſome what ſharply, very artificiouſly and diuinely, declaring his good will towards them in ſuch ſort, that the Galatians could not but either be vtterly deſperate when they reade theſe things, or acknowledge their owne lightnes with teares and deſire pardon

[m] *Many afflictions.*

[n] *Thoſe dayly troubles wherewith the Lord tried me amongſt you.*

[o] *For my miniſteries ſake.*

[p] *What a talke was there abroade in the world amongſt men, how happie you were?*

[q] For they are ielous ouer you for their owne commoditie.

[r] That they may conuey all your loue from me to themſelues.

[ſ] He ſetteth his owne true and good loue, which was earneſtly bent towards them, againſt the naughtie vicious loue of the falſe apoſtles.

[t] Vſe other words among you.

[6] Becauſe the falſe apoſtles alwayes vrged this, that vnleſſe the Gentiles were circumciſed, Chriſt could profite them nothing at all, and this diſſenſion of them which beleeued of the circumciſion, againſt them which beleeued of the vncircumciſion, was full of offence: the Apoſtle, after diuers arguments whereby he hath refuted their errour, bringeth foorth an allegorie, wherein hee ſayeth the holy Ghoſt did ſhadow not vnto vs, all theſe myſteries: to wit, that it ſhould come to paſſe, that two ſorts of ſonnes ſhould haue Abraham a father common to them both, but not with like ſucceſſe: for as Abraham begate Iſmael, by the common courſe of nature, of Agar his bondmaide and a ſtranger and begate Iſaac of Sara a free woman by the vertue of the promiſe and by grace onely, and the firſt was not onely not heire, but alſo perſecuted the heire: So there are two couenants, and as it were two ſonnes borne to Abraham of thoſe two couenants, as it were of two mothers. The one was made in Sina, without the land of promiſe according to which couenant Abrahams children according to the fleſh were begotten: to wit, the Iewes which ſeeke righteouſnes by that couenant, that is, by the Law: but they are not heires, nay they ſhall at length bee caſt out of the houſe, as they that perſecute the true heires. The other was made in that high Hieruſalem or in Sion, (to wit, by the ſacrifice of Chriſt) which begetteth children of promiſe, to wit, beleeuers by the vertue of the holy Ghoſt which children (as Abraham) do reſt themſelues in the free promiſe, and they onely by the right of children ſhall be partakers of the fathers inheritance, and thoſe ſeruants ſhalbe ſhut out.

[u] *That deſire ſo greatly.*

✣ *Geneſis 16, 15.*

§ *Geneſis 21. 1.*

[x] *As all men are, and by the common courſe of nature.*

[y] *By vertue of the promiſe, which Abraham layd hold on for himſelfe and his true ſeed, for otherwiſe Abraham and Sara were paſt begetting and bearing children.*

[z] *Theſe doe repreſent and ſhadowe foorth.*

[a] *They are called two couenants, one of the old Teſtament, and an other of the New: which were not two in deede, but in reſpect of the times, and the diuerſitie of the gouernement.*

[b] *He maketh mention of Sina, becauſe that couenant was made in that mountaine, of which mountaine Agar was a ſhadow.*

[c] *Looke how the caſe ſtandeth betwixt Agar and her children, euen ſo ſtandeth it betweene Ieruſalem and hers.*

[d] *That is, Sina.*

[e] *Which is excellent, and of great account.*

Hee ſheweth that in this allegorie, hee hath followed the ſteppes of Eſay, who foretold that the Church ſhould bee made and conſiſt of the children of barren Sara, that is to ſay, of them which onely ſpiritually ſhould be made Abrahams children by faith, rather then of fruitfull Agar euen then foreſhewing the caſting off of the Iewes, & calling of the Gentiles.

* *Eſa. 54. 1.*

[f] *Shee that is deſtroyed and waſted.*

* *Rom. 8, 9.*

[g] *After the maner of Iſaac who is the firſt begotten of the heauenly Hieruſalem, as Iſmael is of the ſlauiſh Synagogue.*

[h] *That ſeede, vnto which the promiſe belongeth.*

[i] *By the common courſe of nature.*

[k] *By the vertue of Gods promiſe and after a ſpirituall maner.*

30 But what ſaith the Scripture? ✣ Put out the ſeruant and her ſonne: for the ſonne of the ſeruant ſhall not be heire with the ſonne of the free woman.

31 [8] Then brethren, we are not children of the ſeruant, but of the free woman.

✣ *Gene.21,10.*

8 The concluſion of the former allegory, that we by no meanes procure and call backe againe the ſlauery of the Law, ſeeing that the children of the bondmaide ſhall not be heires.

CHAP. V.

1 *Hauing declared that we came of the free woman, hee ſheweth the price of that freedome,* 13 *and how wee ſhould vſe the ſame,* 16 *that we may obey the Spirit,* 19 *and reſiſt the fleſh.*

Stand faſt therefore in the libertie wherewith Chriſt hath made vs free, and be not intangled againe with the yoke of bondage.

2 [1] ✣ Beholde, I Paul ſay vnto you, that if yee be [a] circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtifie againe to euery man, which is circumciſed, that he is bound to keepe the whole Law.

4 Ye are * [b] aboliſhed from Chriſt: whoſoeuer are [c] iuſtified by the Law, ye are fallen from grace.

5 [9] For wee through the [d] Spirit waite for the hope of righteouſneſſe through faith.

6 [3] For in Ieſus Chriſt neither circumciſion auaileth any thing, neither [4] vncircumciſion, [5] but [e] faith which worketh by loue.

7 [6] Ye did runne well: who did let you, that ye did not obey the trueth?

8 [7] *It is* not the perſwaſion of [f] him that calleth you.

9 * [8] A little leauen doeth leauen the whole lumpe.

10 [9] I haue truſt in you through the Lord, that ye will be none otherwiſe minded: but hee that troubleth you, ſhall beare *his* condemnation, whoſoeuer he be.

11 [10] And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the ſlander of the croſſe aboliſhed.

12 [11] Would to God they were euen cut off which doe [g] diſquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vſe not *your* libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 [13] For [h] all the Law is fulfilled in one word, which is this, ✣ Thou ſhalt loue thy neighbour as thy ſelfe.

15 [14] If ye bite and deuoure one another, take heede leaſt ye be conſumed one of another.

16 [15] Then I ſay, ✣ Walke in the Spirit, and ye ſhall not fulfill the luſts of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrarie one to another, ſo that yee cannot doe the ſame things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 [16] Moreouer the works of the fleſh are manifeſt, which are adulterie, fornication, vncleannes, wantonneſſe,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,

21 Enuie, murthers, drunkenneſſe, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue tolde you before, that they which doe ſuch things, ſhall not inherite the kingdome of God.

22 But the [k] fruite of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekenes, temperancie: [17] againſt ſuch there is no law.

24 For they that are Chriſts, haue crucified the fleſh with the affections and the luſtes.

25 If we [l] liue in the Spirit, let vs alſo walke in the Spirit.

26 [18] Let vs not be deſirous of vaine glorie, prouoking one another, enuying one another.

1 An other obteſtation wherein he plainely witneſſeth that iuſtification of workes, and iuſtification of faith cannot ſtand together, becauſe no man can be iuſtified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſeruice of the Law, and was chiefly vrged of the falſe Apoſtles.

✣ *Actes 15,1.*

a Circumciſion is in other places called the ſeale of righteouſneſſe, but here we muſt haue conſideration of the circumſtance of the Baptiſme come in the place of circumciſion. And moreouer Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſaluation. * 1.Cor.1,17. *b That is, as he himſelfe expoundeth it afterwards, ye are fallen from grace.* *c That is, ſeeke to be iuſtified by the Law, for in deede no man is iuſtified by the Law.* 2 He priuily compareth the new people with the old: for it is certaine that they alſo did ground all their hope of iuſtification and life in faith and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worſhip: but our faith is bare and content with ſpirituall worſhip. *d Through the Spirit, which ingendreth faith.* 3 He addeth a reaſon, for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited vnto vs with full plentie of ſpirituall circumciſion. 4 He maketh mention alſo of vncircumciſion, leaſt the Gentiles ſhould pleaſe themſelues in it, as the Iewes doe in circumciſion. 5 The taking away of an obiection: If all that worſhip of the Lawe be taken away, wherein then ſhall we exerciſe our ſelues? In charitie, ſayeth Paul: for faith, whereof we ſpeake, cannot be idle, nay it bringeth forth daily fruits of charitie. *e So is true faith diſtinguiſhed from counterfeit faith: for charitie is not ioyned to faith as a fellow cauſe, to helpe forward our iuſtification with faith.* 6 Againe he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more aſhamed. 7 He playeth the part of an Apoſtle with them, and vſeth his authoritie, denying that that doctrine can come from God which is contrary to his. *f Of God.* * 1.Corinth.5,6. 8 Hee addeth this, that he may not ſeeme to contend vpon a trifle, warning them diligently (by a ſimilitude which he boroweth of leauen, as Chriſt himſelfe alſo did) not to ſuffer the purity of the Apoſtolicall doctrine, to be infected with the leaſt corruption that may be. 9 He mitigateth the former reprehenſion, caſting the fault vpon the falſe Apoſtles, againſt whom he denounceth the horrible iudgement of God. 10 Hee willeth them to conſider how that he ſeeketh not his owne profit in this matter, ſeeing that he could eſchewe the hatred of men, if he would ioyne Iudaiſme with Chriſtianitie. 11 An example of a true Paſtour inflamed with the zeale of Gods glorie and loue of his flocke. *g For they that preach the Law, cauſe mens conſciences alwayes to tremble.*

12 The third part of this Epiſtle, ſhewing that the right vſe of Chriſtian libertie conſiſteth in this, that being deliuered from the ſlauery of ſinne and the fleſh, and being obedient to the Spirit, we ſhould ſerue vnto one an others ſaluation through loue.

13 He propoundeth the loue of our neighbour, as a marke whereunto all Chriſtians ought to referre all their actions, and thereunto he citeth the teſtimonie of the Law.

h This particle (All) muſt be reſtrained to the ſecond table.

✣ *Leuit.19,18. matt.22,39. mar.12 31 rom.13,9. iames 2.8.*

14 An exhortation to the duties of charitie by the profite that enſueth thereof, becauſe that no men prouide worſe for themſelues, then they that hate one another.

15 He acknowledgeth the great weakeneſſe of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath deliuered them from the ſlauery of ſinne, and ſo of the Law ſo farre forth as it is the vertue of ſinne, that they ſhould not giue themſelues to luſtes. ✣ *Rom.13,14. 1.pet.2,11.* *i For the fleſh dwelleth euen in the regenerate man, but the Spirit reigneth although not without great ſtrife, as is largely ſet foorth, Rom.7.* 16 He ſetteth out that particularly, which he ſpake generally, reckoning vp ſome chiefe effects of the fleſh, and oppoſing them to the fruites of the Spirit, that no man may pretend ignorance. *k Therefore, they are not the fruits of free will, but ſo farre forth as our will is made free by grace.* 17 Leaſt that any man ſhould obiect, that Paul plaied the Sophiſter, as one who vrging the Spirit, vrgeth nothing but that which the Law commaundeth, he ſheweth that he requireth not that liberall and outward obedience, but ſpirituall, which proceedeth not from the Law, but from the Spirit of Chriſt, which doeth beget vs againe, and muſt and ought to be the ruler and guider of our life. *l If we be indeede endued with the quickening Spirit, which cauſeth vs to die to ſinne, and liue to God, let vs ſhew it in our deedes, that is, by holineſſe of life.* 18 He addeth peculiar exhortations according as he knewe the Galatians ſubiect to diuers vices: and firſt of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions muſt needes ariſe.

CHAP. VI.

1 *Nowe he entreateth particularly of charitie towards ſuch as offende,* 6 *toward the Miniſters of the word,* 10 *and thoſe that are of the houſholde of faith:* 12 *Not like vnto ſuch who haue a conterfeit zeale of the Law,* 13 *glorying in the mangling of the fleſh,* 14 *and not in the croſſe of Chriſt.*

Brethren, [1] If a man be [a] ſuddenly taken in any offence, ye which are [b] ſpirituall, [c] reſtore ſuch one with the [d] ſpirit of meekeneſſe, [2] conſidering thy ſelfe, leaſt thou alſo be tempted.

1 He condemneth importunate rigour, becauſe that brotherly reprehenſions ought to be moderated and tempered by the ſpirit of meekeneſſe. a Through the malice of the fleſh and the deuill. b Which are vpholden by the vertue of Gods Spirit. c Labour to fill vp that that is wanting in him. d That is a kind of ſpeech which the Hebrewes vſe, giuing to vnderſtand thereby, that all good giftes come from God 2 He toucheth the ſore: for they commonly are moſt ſeuere iudges, which forget their owne infirmities.

2 3 Beare yee one anothers burden, and ſo fulfill the e Law of Chriſt.

3 For if any man ſeeme to himſelfe, that he is ſomewhat, when he is nothing, he deceiueth himſelfe in his imagination.

4 But let every man prooue his owne worke: and then ſhall he haue reioycing in himſelfe onely and not in another.

5 ✣ 4 For euery man ſhall beare his owne burden.

6 5 Let him that is taught in the worde, make him that hath taught him, partaker of f all *his* ♣ goods.

7 6 Bee not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.

8 For hee that ſoweth to his g fleſh, ſhall of the fleſh reape corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.

9 ∵ 7 Let vs not therefore be wearie of well doing: for in due ſeaſon we ſhall reape, if wee faint not.

10 8 While we haue therefore time, let vs doe good vnto all men, but eſpecially vnto them, which are of the houſhold of faith.

11 ¶ 9 Ye ſee how large a letter I haue written vnto you with mine owne hand.

12 As many as deſire to make a h faire ſhew in i the fleſh, they conſtraine you to be circumciſed, onely becauſe they would not ſuffer perſecution for the k croſſe of Chriſt.

13 For they themſelues which are circumciſed keepe not the Law, but deſire to haue you circumciſed, that they might reioyce in l your fleſh.

14 10 But God forbid that I ſhould m reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world.

15 For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe creature.

16 And as many as walke according to this rule, peace *ſhallbe* vpon them, and mercy, and vpon the n Iſrael of God.

17 11 From hencefoorth let no man put me to buſineſſe: for I beare, in my bodie the o markes of the p Lord Ieſus.

18 12 Brethren, the grace of our Lord Ieſus Chriſt *be* with your q ſpirit, Amen.

¶ Vnto the Galatians written from Rome.

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3 He ſheweth that this is the end of reprehenſions, to raiſe vp our brother which is fallen, and not proudly to oppreſſe him. Therefore euery one muſt ſeeke to haue commendation of his owne life by approuing of himſelfe, and not by reprehending others.

e *Chriſt, in plaine and flat words, calleth the commandement of charitie, his commandement.*

✣ 1. *Cor.* 3, 18.

4 A reaſon wherefore men ought to haue the greateſt eye vpon themſelues, becauſe that euery man ſhallbe iudged before God according to his owne life, and not by comparing himſelfe with other men.

5 It is meet that maſters ſhould be found by their ſcholliers, ſo farre foorth as they are able.

f *Of whatſoeuer he hath, according to his abilitie.*

♣ 1. *Cor.* 9, 7.

6 He commendeth liberalitie towards the poore, and firſt of all chideth them which were not aſhamed to pretend this and that, and all becauſe they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a ſpirituall ſowing, which ſhall haue a moſt plentifull harueſt, ſo that it ſhall be very profitable: and compareth couetous nigardlineſſe to a carnall ſowing, whereof nothing can be gathered but ſuch things as fade away, and periſh by and by.

g *To the commodities of this preſent life.*

❦ 2. *Theſſ.* 3, 13.

7 Againſt ſuch as are liberall at the beginning, but continue not, becauſe the harueſt ſeemeth to be deferred very long, as though the ſeede time and the harueſt were at one inſtant.

8 They that are of the houſholde of faith, that is, ſuch as are ioyned with vs in the profeſſion of one ſelfe ſame religion, ought to be preferred before all other, yet ſo notwithſtanding that our liberalitie extend to all.

9 The fourth and laſt part of the Epiſtle, wherein he returneth to his principall end and purpoſe: to wit, that the Galatians ſhould not ſuffer themſelues to be led out of the way by the falſe apoſtles: and he painteth out thoſe falſe apoſtles in their colours, reproouing them of ambition, as men that do not that which they do, for any affection and zeale they haue to the Law, but onely for this purpoſe, that they may purchaſe themſelues fauour amonſt their owne ſort, by the circumciſion of the Galatians.

h *He ſetteth a farre ſhew againſt the trueth.*

i *In keeping of ceremonies.*

k *For the preaching of him that was crucified.*

l *That they haue entangled you in Iudaiſme, and yet he harpeth on the forme of circumciſion.*

10 He ſticketh not to compare himſelfe with them, ſhewing that on the contrary part hee reioyceth in thoſe afflictions which be ſuffereth for Chriſts ſake, and as he is deſpiſed of the world, ſo doth he in like ſort eſteeme the world as nought: which is the true circumciſion of a true Iſraelite.

m *When Paul vſeth this word in good ſenſe of part, it ſignifieth to reſt a mans ſelfe wholly in a thing, and to content himſelfe therewith.*

n *Vpon the true Iſrael, whoſe praiſe is of God, and not of men,* Rom. 2, 19.

11 Continuing ſtill in the ſame metaphore, he oppoſeth his miſeries and the markes of thoſe ſtripes which he bare for Chriſts ſake, againſt the ſkarre of the outward circumciſion, as a true marke of his Apoſtleſhip.

o Markes which are burnt into a mans fleſh, as they vſed in old time, to marke their ſeruants that had run away from them.

p For it importeth much, whoſe markes we beare: for the cauſe maketh the Martyr, and not the puniſhment.

12 Taking his farewell of them, he wiſheth them grace, and the Spirit againſt the deceits of the falſe apoſtles, which laboured to beat thoſe outward things into their braines.

q With your mindes and hearts.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 *After the ſalutation,* 4 *hee entreateth of the free election of God,* 5 *and adoption,* 7, 13 *from whence mans ſaluation floweth, as from the true and naturall fountaine: and becauſe ſo high a myſterie cannot be vnderſtood,* 16 *he prayeth that the full,* 20 *knowledge of Chriſt, may by God be reuealed vnto the Epheſians.*

PAul 1 an Apoſtle of Ieſus Chriſt by the will of God, to the ✣ Saints, which are at Epheſus, and to the a faithfull in Chriſt Ieſus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 ♣ 2 Bleſſed *be* God, 3 and the Father of our Lord Ieſus Chriſt, 4 which hath bleſſed vs, with b all ſpirituall bleſſing in c heauenly things in 5 Chriſt,

4 6 As hee hath choſen vs in d him, before the foundation of the world, 7 that we e ſhould f be holy, and without blame g before him in loue:

5 8 Who hath predeſtinate vs, to be adopted through Ieſus Chriſt h in himſelfe, according to the good pleaſure of his will.

6 9 To the i praiſe of the glorie of his grace, 10 wherewith hee hath made vs freely accepted in *his* beloued.

7 11 By whom wee haue redemption through his blood, *euen* the forgiueneſſe of ſinnes, accor-

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1 The inſcription, and ſalutation, whereof we haue ſpoken in the former Epiſtles.

✣ 1. *Cor.* 1, 2.

a *This is the definition of the Saints, ſhewing what they are.*

♣ 1. *Cor.* 1, 3. 1. *pet.* 1, 3.

2 The firſt part of the Epiſtle, wherein he handleth all the partes of our ſaluation, after his maner with thankeſgiuing.

3 The efficient cauſe of our ſaluation is God, not conſidered confuſedly and generally, but as the father of our Lord Ieſus Chriſt.

4 The next finall cauſe, and in reſpect of vs, is our ſaluation, all things being beſtowed vpon vs which are neceſſarie to our ſaluation, which kinde of bleſſings is heauenly and proper to the elect.

b *With all kinde of gracious and bountifull goodneſſe which is heauenly indeede, and from God onely.*

c *Which God our Father gaue vs from his high throne from aboue: or becauſe the Saints haue thoſe gifts beſtowed on them, which belong properly to the citizens of heauen.*

5 The matter of our ſaluation is Chriſt, in whom only wee are indued with ſpirituall bleſſing and vnto ſaluation.

6 He declareth the efficient cauſe, or by what meanes God the Father ſaueth vs in his Sonne: Becauſe ſaith he, he choſe vs from euerlaſting in his Sonne.

d *To be adopted in him.*

7 He expoundeth the next finall cauſe, which he maketh double, to wit, ſanctification and iuſtification, whereof he will ſpeake hereafter. And hereby alſo two things are to be noted, to wit, that holineſſe of life cannot be ſeparated from the grace of election: and againe what pureneſſe ſoeuer is in vs, is the gift of God, who hath freely of his mercie choſen vs.

e *Then God did not chuſe vs, becauſe we were, or otherwiſe ſhould haue beene holy, but to the end we ſhould be holy.*

f *Being cloathed with Chriſts righteouſneſſe.*

g *Truely, and ſincerely.*

8 Another plainer expoſition of the efficient cauſe, and alſo of eternall election, whereby God is ſaith to haue choſen vs in Chriſt, to wit, becauſe it pleaſed him to appoint vs out when we were not yet borne, whom he would make to be his children by Ieſus Chriſt: ſo that there is no reaſon here of our election to be ſought, but in the free mercie of God, neither is faith which God foreſaw, the cauſe of predeſtination, but the effect.

h *God reſpecteth nothing, either that preſent is, or that is to come, but himſelfe onely.*

9 The vttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaueh vs freely in his Sonne.

i *That as his bountifull goodneſſe deſerueth all praiſe, ſo alſo it ſhould be ſet foorth and publiſhed.*

10 Another finall cauſe moore neere, is our iuſtification, while that he freely accounteth vs for iuſt in his Sonne.

11 An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he onely, whoſe ſacrifice by the mercy of God is imputed vnto vs, for forgiueneſſe of ſinne.

ding to his rich grace :

8 [12] [k] Whereby he hath bene abundant toward vs in [l] all wiſedome and vnderſtanding.

9 And hath opened vnto vs the [m] myſterie of his will [13] according to his good pleaſure, which he hath purpoſed in him,

10 [14] That in the diſpenſation of the fulneſſe of the times, hee might [n] gather together in one all things, both which are in heauen, and which are in earth, *euen* in Chriſt:

11 [15] In whome alſo wee are choſen when wee were predeſtinate according to the purpoſe of him, which worketh [o] all things after the counſell of his owne will,

12 That we, which [p] firſt truſted in Chriſt, ſhould be vnto the praiſe of his glorie:

13 [16] In whom alſo ye *haue truſted*, after that yee heard the [q] worde of trueth, *euen* the Goſpel of your ſaluation, wherein alſo after that yee beleeued, yee were [r] ſealed with the holy [ſ] Spirit of promiſe.

14 Which is the earneſt of our inheritance, for the [t] redemption of that libertie purchaſed vnto the praiſe of his glorie.

15 [17] Therefore alſo after that I heard of the faith, which ye haue in the Lord Ieſus, and loue toward all the Saints,

16 I ceaſe not to giue thankes for you, making mention of you in my prayers,

17 [18] That the God of our Lorde Ieſus Chriſt, that Father of [u] glorie, might giue vnto you the Spirit of wiſedome, and reuelation through the [x] acknowledge of him,

18 That the eyes of your vnderſtanding may be lightened, that ye may know what the [y] hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 [19] And what is the exceeding greatneſſe of his power toward vs, which beleeue, ✣ according to the working of his mightie power,

20 [20] Which hee wrought in Chriſt, when hee raiſed him from the dead, and ſet him at his [z] right hand in the heauenly *places*,

21 Farre aboue all principalitie, and power, and might, and domination, and euery [a] Name, that is named, not in this world onely, but alſo in that that is to come,

22 [21] And hath made all things ſubiect vnder his feet, and hath giuen him ouer all things *to be* the [b] head to the Church,

23 Which is his body, *euen* the [c] fulneſſe of him that filleth all in all things.

CHAP. II.

1 The better to ſet out the grace of Chriſt, he vſeth a compariſon, calling them to mind, 5 that they were altogether caſtawayes and aliants, 8 that they are ſaued by grace, 13 and brought neere, 16 by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

And [1] ✣ you *hath he quickened*, that were [a] dead in [2] treſpaſſes and ſinnes,

2 [3] Wherein, in times paſt ye walked, [4] according to the courſe of this worlde, *and* [b] after the prince that ruleth in the aire, euen the ſpirit, that now [5] worketh in the [c] children of diſobedience,

3 [6] Among whome we alſo had our conuerſation in time paſt in the luſtes of our [d] fleſh, in fulfilling the will of the fleſh, and of the minde, and [7] were by nature the [e] children of wrath, as well as [f] others.

4 [8] But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were deade by ſinnes, hath quickened vs together in Chriſt, *by whoſe* grace ye are ſaued,

6 And hath raiſed vs vp [g] together, and made vs ſit together in the heauenly *places* in Chriſt Ieſus,

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[12] Now he commeth at length to the formall cauſe, that is to ſay, to vocation or preaching of the Goſpel, whereby God executeth that eternall counſell of our free reconciliation and ſaluation in Chriſt. And putting in place of the Goſpel all wiſedome and vnderſtanding, he ſheweth how excellent it is.

[k] By which gracious goodneſſe and bountifulneſſe.

[l] In perfect and ſound wiſedome.

[m] For vnleſſe the Lord had opened vnto vs that myſterie, we could neuer haue ſo much as dreamed of it our ſelues.

[13] Not onely the election, but alſo the vocation proceedeth of meere grace.

[14] The Father exhibiteth and gaue Chriſt, who is the head of all the elect vnto the world, at that time which was conuenient, according as he moſt wiſely diſpoſed all times from euerlaſting. And Chriſt is he in whome all the elect from the beginning of the worlde, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heauen when hee came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other beeing founde vpon the earth, were gathered together of him, and the reſt are dayly gathered together.

[n] The faithfull are ſayd to be gathered together in Chriſt, becauſe they are ioyned together with him through faith, and become as it were one man.

[15] Hee applyeth ſeuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they alſo may not attribute their ſaluation neither to themſelues, nor to their ſtocke, nor to any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called.

[o] All things are attributed to the grace of God without exception, and yet for all that, wee are not ſtockes; for hee giueth vs grace both to will and to be able to doe thoſe things that are good, Philipp. 2, 13.

[p] Hee ſpeaketh of the Iewes.

[16] Nowe hee maketh the Epheſians (or rather all the Gentiles) equall to the Iewes, becauſe that notwithſtanding they came laſt, yet being called by the ſame Goſpell, they embraced it by faith, and were ſealed vp with the ſame ſpirite, which is the pledge of election, vntill the inheritance it ſelfe be ſeene, that in them alſo the glorie of God might ſhine foorth, and be manifeſted.

[q] That worde which is trueth indeede, becauſe it commeth from God.

[r] This is a borrowed kinde of ſpeech taken of a ſeale, which beeing put to any thing, maketh a difference betweene thoſe things that are authenticall, and others that are not.

[ſ] With that Spirite, which bringeth not the Law, but the promiſe of free adoption.

[t] Full and perfect.

[27] Hee returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to vs from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of vs. The ſecond is that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in vs by certaine degrees, ſo that we muſt deſire increaſe of his grace from whome wee haue the beginning, and of whom we hope for the end.

[18] The cauſes of faith, are God the Father lightning our minds with his holy ſpirit, that we may embrace Chriſt opened vnto vs in the Goſpel, to the obtaining of euerlaſting life, and the ſetting foorth of Gods glorie.

[u] Full of maieſtie.

[x] For it is not enough for vs to haue knowen God once, but we muſt know him euerie day more and more.

[y] What bleſſings they are which he calleth you to hope for whome he calleth to Chriſt.

[19] The excellencie of faith is declared by the effects, becauſe the mightie power of God is ſet foorth and ſhewed therein.

✣ *Chap. 3, 7. col. 2, 12.*

[20] The Apoſtle willeth vs to behold in our moſt glorious Chriſt with the eye of faith, that moſt excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet verie darke in vs, by reaſon of the ignominie of the croſſe and the weakeneſſe of the fleſh.

[z] To be ſet on Gods right hand, is to be partaker of the ſoueraintie which he hath ouer all creatures.

[a] Euery thing whatſoeuer it be, or aboue all things be they of neuer ſuch power or excellencie.

[21] That we ſhould not thinke that that excellent glorie of Chriſt is a thing wherewith we haue nought to doe, he witneſſeth, that he was appointed of God the Father head of all the Church, and therefore the body muſt be ioyned to his head, which otherwiſe ſhould be a maymed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the Church is rather quickeneth and ſuſteined by the onely vertue of Chriſt, ſo farre off is it, that hee needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to ioyne vs to his Sonne.

[b] Inſomuch that there is nothing but is ſubiect to him.

[c] For the loue of Chriſt is ſo great toward the Church, that though he doe fully ſatisfie all with all things, yet he eſteemeth himſelfe but a maymed and vnperfect head, vnleſſe he haue the Church ioyned to him as his bodie.

[1] Hee declareth againe the greatneſſe of Gods good will, by comparing that miſerable ſtate wherein we are borne, with that dignitie whereunto we are aduanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith, that touching ſpirituall motions wee are not onely borne halfe dead, but wholly and altogether dead.

✣ *Col. 2, 13.*

[a] *Looke Rom. 6, 2. So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, ſo this knitting together of bodie and ſoule is properly no life, but death in them which are not ruled by the Spirit of God.*

[2] He ſheweth the cauſe of death, to wit, ſinnes.

[3] He prooueth by the effects that all were ſpiritually dead.

[4] He prooueth this euill to be vniuerſall, in ſomuch as all are ſlaues of Satan.

[b] *At the pleaſure of the prince.*

[5] Men are therefore ſlaues to Satan, becauſe they are willingly rebellious againſt God.

[c] *They are called the children of diſobedience, which are giuen to diſobedience.*

[6] After that hee hath ſeuerally condemned the Gentiles, hee confeſſeth that the Iewes, amongſt whome he numbreth himſelfe, are not a whit better.

[d] *By the name of fleſh in the firſt place, hee meaneth the whole man, which he diuideth into two parts: into the fleſh, which is the part that the Philoſophers terme without reaſon, and into the thought, which they call reaſonable: ſo that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the ſonne of wrath.*

[7] The concluſion: All men are borne ſubiect to the wrath and curſe of God.

[e] *Men are ſaide to be children of wrath paſſiuely, that is to ſay, guieltie of euerlaſting death by the iudgement of God, who is angrie with them.*

[f] *Prophane people which knew not God.*

[8] Now hereof followeth another member of the compariſon, declaring our excellencie, to wit, that by the vertue of Chriſt we are deliuered from that death, and made partakers of eternall life, to the ende that at length we may reigne with him. And by diuers and ſundry meanes hee beateth this into their heads, that the efficient cauſe of this benefite is the free mercie of God: & Chriſt himſelfe is the materiall cauſe: and faith is the inſtrument which alſo is the free gift of God: and the end is Gods glorie.

[g] *To wit, as hee addeth afterward in Chriſt, for as yet this is not fulfilled in vs, but onely in our head, by whoſe ſpirit we haue begun to die to ſinne, and liue to God, vntill that worke be fully brought to an end: but yet the hope is certaine, for we are as ſure of that we looke for, as we are of that we haue receiued alreadie.*

7 That he might ſhew in the ages to come the exceeding riches of his grace through his kindnes toward vs in Chriſt Ieſus.

8 For by [h] grace are yee ſaued through faith, and that not of your ſelues: *it is* the gift of God,

9 [9] Not of workes, leaſt any man ſhould boaſt himſelfe.

10 For wee are [i] his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath ordained, that we ſhould walke in them.

11 [10] Wherefore remember that yee beeing in time paſt Gentiles in the fleſh, *and* [k] called vncircumciſion of them, which are [l] called circumciſion in the fleſh, made with hands,

12 That ye were, *I ſay*, at that time [m] without Chriſt, and were [n] aliants from the common-wealth of Iſrael, and were ♣ ſtrangers from the couenants of promiſe, and had no hope, and *vvere* without God in the world.

13 [11] But now in Chriſt Ieſus, yee which once were farre off, are made neere by the blood of Chriſt.

14 [12] For hee is our peace, which hath made of both one, and hath broken the ſtoppe of the partition wall,

15 ‡ In abrogating through his fleſh the hatred, *that is*, the Law of commaundements *vvhich ſtandeth* in ordinances, for to make of twaine one new man in himſelfe, *ſo* making peace,

16 And that hee might reconcile both vnto God in [o] one bodie by *his* croſſe, and [p] ſlay hatred thereby,

17 [13] And came, and preached peace to you which were afarre off, and to them that were neere.

18 For [q] through him we both haue an entrance vnto the Father by one Spirit.

19 [14] Now therefore ye are no more ſtrangers and forreiners: but citizens with the Saints, and of the houſhold of God.

20 [15] And are built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the [r] chiefe corner ſtone,

21 In whome all the building [ſ] coupled together, groweth vnto an holy Temple in the Lord.

22 In whome yee alſo are built together to be the habitation of God by the Spirit.

[h] *So then, Grace, that is to ſay, the gift of God, and faith, doe ſtand one with another, to which two theſe are contrarie, To be ſaued by our ſelues, or by our workes. Therefore what meane they which would ioyne together things of ſo contrarie nature?*

[9] He taketh away expreſſely and namely from our workes the praiſe of iuſtification, ſeeing that the good workes themſelues are the effects of grace in vs.

[i] *He ſpeaketh here of Grace, and not of nature: therefore be the workes neuer ſo good, looke what they are, they are it of grace.*

[10] Applying the former doctrine to the Gentiles, he ſheweth that they were not onely as the Iewes, by nature, but alſo after an eſpeciall ſort, ſtrangers and without God: and therefore they ought ſo much the rather remember that ſame ſo great a benefite of God.

[k] You were called no otherwiſe then Gentiles, that all the world might witneſſe of your vncleanneſſe.

[l] Of the Iewes which were knowẽ from you by the marke of circumciſion, the marke of the couenant.

[m] Hee beginneth firſt with Chriſt, who was the end of all the promiſes.

[n] You had no right or title, to the common wealth of Iſrael.

♣ *Rom.* 9, 4.

[11] Chriſt is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God.

[12] As by the ceremonies and worſhip appointed by the Lawe, the Iewes were diuided from the Gentiles, ſo now Chriſt, hauing broken downe the partition wall, ioyneth them both together, both in himſelfe, and betwixt themſelues, and to God. Wherereby it followeth, that whoſoeuer eſtabliſhed the ceremonies of the Lawe, maketh the grace of Chriſt void and of none effect.

‡ *Col.* 2, 14.

[o] He alludeth to the ſacrifices of the Law, which repreſented that true and onely ſacrifice.

[p] For he deſtroyed death by death, and faſtened it as it were to the croſſe.

[13] The preaching of the Goſpell is an effectuall inſtrument of this grace, common as well to the Iewes as to the Gentiles.

[q] Chriſt is the gate as it were, by whome we come to the Father and the holy Ghoſt is as it were our lodes man who leadeth vs.

[14] The concluſion: The Gentiles are taken in to the fellowſhip of ſaluation. And he deſcribeth the excellencie of the Church, calling it the citie and houſe of God.

[15] The Lord committed the doctrine of ſaluation, firſt to the Prophets, and then to the Apoſtles, the ende whereof and matter as it were and ſubſtance, is Chriſt. Therefore that is indeede the true and Catholique Church, which is builded vpon Chriſt by the Prophets and Apoſtles, as a ſpirituall temple conſecrated to God.

[r] That is, the head of the building, for the foundations are as it were the heads of the buildings.

[ſ] So that God is the workeman not onely of the foundation, but alſo of the whole building.

CHAP. III.

1 *Hee declareth that therefore hee ſuffered many things of the Iewes,* 3 *becauſe hee preached the myſterie touching the ſaluation of the Gentiles,* 8 *at Gods commandement.* 13 *After he deſired the Epheſians not to faint for his afflictions.* 14 *And for this cauſe hee prayeth vnto God,* 18 *that they may vnderſtand the great loue of Chriſt.*

FOr [1] this cauſe, I Paul *am* the [a] priſoner of Ieſus Chriſt for you Gentiles.

2 If yee haue heard of the diſpenſation of the grace of God, which is giuen me to youwarde.

3 *That is*, that *God* by reuelation hath ſhewed this myſterie vnto mee (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderſtanding in the myſterie of Chriſt.)

5 Which in [b] other ages was not opened vnto the ſonnes of men, as it is now reuealed vnto his holy Apoſtles and Prophets by the Spirit,

6 That the Gentils ſhould be inheriters alſo, and of the ſame bodie, and partakers of his promiſe in Chriſt by the Goſpel,

7 Whereof I am made a miniſter by the gifte of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles, the vnſearchable riches of Chriſt.

9 And to make cleare vnto all men what the fellowſhip of the myſterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Ieſus Chriſt,

10 [2] To the intent, that nowe vnto principalities and powers in heauenly *places*, might be knowen by the Church the [c] manifold wiſedome of God,

11 According to the [d] eternall purpoſe, which he wrought in Chriſt Ieſus our Lord:

12 By whome we haue boldneſſe and entrance with confidence, by faith in him.

13 Wherefore I deſire that ye faint not at my tribulations for your ſakes, which is your glorie.

14 [3] For this cauſe I bowe my knees vnto the Father of our Lord Ieſus Chriſt,

15 (Of whome is named the whole [e] familie in heauen and in earth.)

16 That he might graunt you according to the [f] riches of his glorie, that ye may be ſtrengthened by his Spirit in the [g] inner man,

17 That Chriſt may dwell in your hearts by faith:

18 That yee, beeing rooted and grounded in [h] loue, may be able to comprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to knowe the [k] loue of Chriſt, which [l] paſſeth knowledge, that ye may be filled with all [m] fulneſſe of God.

20 [4] Vnto him therefore that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 *Be* praiſe in the Church by Chriſt Ieſus, thorowout all generations for euer, Amen.

[1] He maintaineth his Apoſtleſhip againſt the offence of the croſſe, whereon alſo he taketh an argument to confirme himſelfe, affirming that hee was not onely appointed an Apoſtle by the mercie of God, but was alſo particularly appointed to the Gentiles, to call them on euery ſide to ſaluation: becauſe God had ſo determined it from the beginning, although he deferred a great while the manifeſtation of that his counſell.

[a] Theſe wordes, The priſoner of Ieſus Chriſt, are taken paſſiuely, that is to ſay I Paul am caſt into priſon for maintaining the glory of Chriſt.

[b] He meaneth not that none knewe the calling of the Gentiles before, but becauſe very few knew of it, and they that did know it, as the Prophets, had it reuealed vnto them very darkely, and vnder figures.

[2] The vnlooked for calling of the Gentiles, was as it were a glaſſe to the heauenly Angels, wherein they might behold the marueilous wiſedome of God.

[c] God neuer had but one way onely, to ſaue men by: but it had diuers faſhions and formes.

[d] Which was before all beginnings.

[3] He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the worde: which are needfull not onely to them which are younglings in religion, but euen to the oldeſt alſo, that they growing vp more and more by faith in Chriſt, beeing confirmed with all ſpirituall giftes, may be grounded and rooted in the knowledge of that immeaſurable loue, wherewith God the Father hath loued vs in Chriſt, ſeeing that the whole family, whereof part is alreadie receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, to his onely Sonne.

[e] All that whole people which hath but one houſhold Father, and that is the Church which is adopted in Chriſt.

[f] According to the greatneſſe of his mercie.

[g] Looke Roman. 7, 22.

[h] Wherewith God loueth vs, which is the roote of our election.

[i] How perfite that worke of Chriſt is in euery part.

[k] Which God hath ſheweth vs in Chriſt.

[l] Which paſſeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwiſe who ſo hath the Spirite of God, perceiueth ſo much (according to the meaſure that God hath giuen him) as is ſufficient to ſaluation.

[m] So that we haue aboundantly in vs, whatſoeuer things are requiſite to make vs perfite with God.

[4] Hee breaketh forth into a thankeſgiuing, whereby the Epheſians alſo may be confirmed to hope for any thing of God.

CHAP.

CHAP. IIII.

Theſe three laſt Chapters containe precepts of maners. 1 *He exhorteth them to mutual loue.* 7 *Sundry giftes are therefore beſtowed of God,* 16 *that the Church may be built vp.* 18 *Hee calleth them from the vanitie of infidels,* 25 *from lying,* 29 *and from filthy talke.*

I Therefore, [1] being priſoner in the Lord, pray you that yee walke worthy of the [a] vocation whereunto ye are called,

2 [2] With all humbleneſſe of mind, and meekeneſſe, with [b] long ſuffering, ſupporting one another through loue,

3 [3] Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 [4] There *is* one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptiſme.

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

7 [5] But vnto euery one of vs is giuen grace according to the meaſure of the [f] gift of Chriſt.

8 Wherefore he ſaith, When he aſcended vpon hie, he led [g] captiuity captiue, & gaue gifts vnto mē.

9 (Nowe, in that hee aſcended, what is it but that hee had alſo deſcended firſt into the [h] loweſt parts of the earth?

10 Hee that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that hee might [i] fill [k] all things.)

11 [6] Hee therefore gaue ſome *to be* [l] Apoſtles, and ſome [m] Prophets, and ſome [n] Euangeliſts, and ſome [o] Paſtours, and Teachers,

12 [7] For the repairing of the Saints, for the worke of the miniſterie, and for the edification of the [p] body of Chriſt.

13 [8] Till we all meete together (in the [q] vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, *and* vnto the meaſure of the [r] age the fulneſſe of Chriſt,

14 [9] That wee henceforth be no more children, [10] wauering and caried about with euery winde of doctrine, by the [ſ] deceite of men, and [t] with craftines, wherby they lay in wait to deceiue.

15 [11] But let vs follow the trueth in loue, and in all things, grow vp into him, which is the head, *that is*, Chriſt.

16 By whom all the bodie being coupled and knit together by euery ioynt, for yͤ furniture *thereof* (according to the [u] effectuall power, *which is* in the meaſure of euery part) receiueth [x] increaſe of the body, vnto the edifying of it ſelfe in [y] loue.

17 [12] This I ſay therefore and teſtifie in the Lord, that yee henceforth walke not as ✤ other Gentiles walke, in [z] vanitie of their mind.

18 Hauing their vnderſtanding darkened, and being ſtrangers from the [a] life of God through the ignorance that is in them, becauſe of the hardneſſe of their heart:

19 Which being [b] paſt feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleanneſſe, *euen* with [c] greedineſſe.

20 [13] But ye haue not ſo learned Chriſt,

21 If ſo be ye haue heard him, and haue bene taught by him, [d] as the trueth is in Ieſus,

22 ♣ *That is*, that yee caſt off, concerning the conuerſation in time paſt, [e] that olde man, which is corrupt through the deceiueable luſts,

23 And be renewed in the [f] ſpirit of your mind,

24 And put on the new man, which [g] after God is created vnto [h] righteouſneſſe, and [i] true holines.

25 [14] Wherefore caſt off lying, and ſpeake euerie man truth vnto his neighbour: for we are members one of another.

26 [15] Be [k] angry, but ſinne not: let not the ſunne goe downe [l] vpon your wrath,

27 Neither giue place to the deuill.

28 [16] Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is [m] good, that hee may haue to giue vnto him that needeth.

29 [17] Let no [n] corrupt cōmunication proceed out of your mouthes: but yͭ which is good to the vſe of edifying, yͭ it may miniſter [o] grace vnto the hearers.

30 [18] And grieve not the holy Spirit of God,

[1] Another part of the Epiſtle conteining precepts of Chriſtian life, the ſumme whereof is this, that euery man behaue himſelfe as it is meete for ſo excellent grace of God.

[a] *By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy.*

[2] Secondly, he commendeth meekeneſſe of minde, which is ſhewed foorth by bearing one with another.

[b] *Looke Mat.18,25.*

[3] Thirdly, he requireth perfite agreement, but yet ſuch as is knit with the band of the holy Ghoſt.

[4] An argument of great waight, for an earneſt interteining of brotherly loue and charitie one with another, becauſe we are made one body as it were of one God, and Father, by one Spirit, worſhipping one Lord with one faith, and conſecrated to him with one Baptiſme, and hope for one ſelfe ſame glory, wherunto we are called. Therfore whoſoeuer breaketh charitie, breaketh all theſe things aſunder. [c] *Who only hath the chiefe authority ouer the Church.* [d] *Who onely powreth foorth his prouidence, through all the members of the Church.* [e] *Who onely is ioyned together with vs in Chriſt.* [5] Hee teacheth vs, that we in deede are all one body, and that all good giftes proceede from Chriſt onely, who reigneth in heauen hauing mightily conquered all his enemies (from whence he heapeth all giftes vpon his Church:) but yet notwithſtanding theſe gifts are diuerſly and ſundry wayes diuided according to his will and pleaſure, and therefore euery man ought to be content with that meaſure that God hath giuen him, and to beſtow it to the common profite of the whole body. [f] *Which Chriſt hath giuen.* [g] *A multitude of captiues.* [h] *Downe to the earth, which is the loweſt part of the world.* [i] *Fill with his gifts.* [k] *The Church.* [6] Firſt of all he reckoneth vp the Eccleſiaſticall functions, which are partly extraordinary and for a ſeaſon, as Apoſtles, Prophets, Euangeliſtes, and partly ordinary and perpetuall, as Paſtours and Doctours. [l] *The Apoſtles were theſe twelue, vnto whom Paul was afterward added, whoſe office was to plant Churches throughout all the world.* [m] *The Prophets office was one of the chiefeſt, which were men of a marueilous wiſedome, and ſome of them could foretell things to come.* [n] *Theſe the Apoſtles vſed as followes in the execution of their office, being not able to anſwere all places themſelues.* [o] *Paſtours are they which gouerne the Church, and Teachers are they which gouerne the ſchooles.* [7] He ſheweth the ende of Eccleſiaſticall functions, to wit, that by the miniſterie of men all the Saints may ſo growe vp together, that they may make one myſticall body of Chriſt. [p] *The Church.* [8] The vſe of this miniſterie is perpetuall ſo long as we are in this world, that is, vntill that time that hauing put off the fleſh, and throughly and perfitly agreeing betwixt our ſelues, we ſhall be ioyned with Chriſt our head. Which thing is done by that knowledge of the Sonne of God increaſing in vs, and he himſelfe by litle and litle growing vp in vs vntill we come to be a perfit man, which ſhall be in the world to come, when God ſhall be all in all. [q] *In that moſt neere coniunction which is knit and faſtened together by faith.* [r] *Chriſt is ſaid to growe vp to full age, not in himſelfe, but in vs.* [9] Betwixt our childhood (that is to ſay, a very weake ſtate, while as we doe yet altogether wauer) and our perfit age, which we ſhall haue at length in another world, there is a meane, to wit, our youth, and ſteadie going forward to perfection. [10] He compareth them which reſt not themſelues vpon the word of God, to litle boats which are toſſed hither and thither with the doctrines of men, as it were with contrary windes, and therewithall forewarneth them that it commeth to paſſe not onely by the lightneſſe of mans braine, but alſo by the craftineſſe of certaine, which make as it were an art of it. [ſ] *With thoſe vncertaine chances which toſſe men to and fro.*

[t] *By the deceit of thoſe men which are very well practiſed in deceiuing of other.*

[11] By earneſt affection of the trueth & loue, we growe vp into Chriſt: for he (being effectuall by the miniſterie of his word, which as the vitall ſpirit doth ſo quicken the whole body, that it nouriſheth all the limmes thereof according to the meaſure and proportion of each one) quickeneth and cheriſheth his Church, which conſiſteth of diuers functions, as of diuers members, & preſerueth the proportion of euery one. And thereof it followeth that neither this body can liue without Chriſt, neither can any man growe vp ſpiritually, which ſeparateth himſelfe from the other members.

[u] *Of Chriſt, who in maner of the ſoule, quickeneth all the members.*

[x] *Such increaſe as is meete the body ſhould haue.*

[y] *Charitie is the knitting of the lims together.*

[12] He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt vpon the principles of manners and actions, ſetting down a moſt graue compariſon betweene the children of God, and them which are not regenerate: For in theſe men, all the powers of the minde are corrupted and their minde is giuen to vanity, and their ſenſes are darkened with moſt groſſe miſtineſſe, and their affections are ſo accuſtomed by little and little to wickedneſſe, that at length they run headlong into all vncleannes, being vtterly deſtitute of all iudgement. ✻ *Rom.1,21.* [z] *If the nobleſt parts of the ſoule be corrupt, what is man but corruption only?* [a] *Wherby God liueth in them.* [b] *Void of all iudgement.* [c] *They ſtroue to paſſe one another as though there had bin ſome gaine to be gotten by it.* [13] Here followeth the contrary part touching men which are regenerat by the true and liuely knowledge of Chriſt, which haue other principles of their doings far different, to wit, holy and honeſt deſires, and a mind clean changed by the vertue of the holy Ghoſt, from whence proceed alſo like effects, as a iuſt and holy life in deed. [d] *As they haue learned which acknowledge Chriſt indeed and in good earneſt.* ♣ *Col.3,8.* [e] *Your ſelues.* [f] *Where there ought to haue bin the greateſt force of reaſon, there is the greateſt corruption of all which waſteth all things.* [g] *After the image of God.* [h] *The effect and end of the new creation.* [i] *Not fained nor counterfeit.* [14] He commendeth ſeuerally certain peculiar Chriſtian vertues, and firſt of all he requireth truth (that is to ſay, ſincere maners) condemning all deceit and diſſembling, becauſe we are born one for another. [15] He teacheth vs to bridle our anger in ſuch ſort, that although it be not, yet that it breake not out, and that it be ſtraitwayes quenched before we ſleepe, leſt Satan taking occaſion to giue vs euill counſel through the wicked counſeller, deſtroy vs. [k] *If it ſo fall out, that you be angrie, yet ſin not: that is, bridle your anger, and do not wickedly put that in execution, which you haue wickedly conceiued.* [l] *Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* [16] Hee deſcendeth from the heart to the hands condemning theft: and becauſe that men which giue themſelues to this wickednes, vſe to pretend pouerty, he ſheweth that labor is a good remedy againſt pouerty, which God bleſſeth in ſuch ſort that they which labour haue alwayes ſome ouerplus to helpe other ſo far is it from this, that they are conſtrained to ſteale other mens goods. [m] *By labouring in things that are holy, and profitable to his neighbour.* [17] He bridleth the tongue alſo, teaching vs ſo to temper our talke, that our hearers minde be not only not deſtroyed, but alſo inſtructed. [n] *Word for word, rotten.* [o] *By grace he meaneth that, whereby men may profit to the going on forward in godlines and loue.* [18] A generall precept againſt all exceſſe of affections which dwell in the part of the mind, which they call, Angry, and he ſetteth againſt them the contrary meanes. And vſeth a moſt vehement preface, how we ought to take heed that wee grieue not the holy Spirite of God through our immoderatneſſe and intemperancie, who dwelleth in vs to this end, to moderate all our affections.

by whom ye are ſealed vnto yͤ day of redemption.

31 Let all bitterneſſe, and anger, and wrath, crying, and euill ſpeaking be put away from you, with all maliciouſneſſe.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Chriſtes ſake, freely forgaue you.

CHAP. V.

3 Leaſt, in theſe vices which he reprehended, they ſhould ſet light by his admonitions, 5 he terrifieth them by denouncing ſeuere iudgement, 8 and ſtirreth them forward: 15 Then hee deſcendeth from generall leſſons of maners, 31 to the particular dueties of wiues, 25 and husbands.

BE yee therefore followers of God, as deare children,

2 ✤ And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, *to be* an offering and a ſacrifice of a ſweete ſmelling ſauour to God.

3 ✤ [1] But fornication, and all vncleanneſſe, or couetouſnes, let it not be once named among you, as it becommeth Saints,

4 Neither filthineſſe, neither fooliſh talking, neither [a] ieſting, which are things not comely, but rather giuing of thankes.

5 [2] For this ye know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 ∵ Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

7 [3] Be not therefore companions with them.

8 For ye were once darkeneſſe, but are now [c] light in the Lord: walke as children of light.

9 (For the fruit of the [d] Spirit *is* in all goodneſſe, and righteouſneſſe, and trueth.)

10 Approouing that which is pleaſing to the Lord.

11 And haue no fellowſhip with the vnfruitfull works of darknes, but euen [e] reprooue them rather.

12 For it is ſhame euen to ſpeake of the things which are done of them in ſecret.

13 But all things when they are reprooued of the light, are manifeſt: for it is light that maketh all things manifeſt.

14 Wherefore [f] hee ſaieth, Awake thou that ſleepeſt, and ſtand vp from the [g] dead, and Chriſt ſhall giue thee light.

15 [4] Take heede therefore that yee walke circumſpectly, not as fooles, but as ✱ wiſe,

16 [h] Redeeming the ſeaſon: for yͤ [i] daies are euill.

17 ✱ Wherefore, be yee not vnwiſe, but vnderſtand what the will of the Lord is.

18 [5] And be not drunken with wine, wherein is [k] exceſſe: but be fulfilled with the Spirit.

19 Speaking vnto your ſelues in Pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

21 [6] Submitting your ſelues one to another in the feare of God.

22 ¶ ✤ [7] Wiues, ſubmit your ſelues vnto your husbands, [8] as vnto the Lord.

23 ✤ [9] For the husband is the wiues head, euen as Chriſt is the head of the Church, [10] and the ſame is the Sauiour of *his* body.

24 [11] Therefore as the Church is in ſubiection to Chriſt, euen ſo *let* the wiues *be* to their husbands in euery thing.

25 ¶ ∵ [12] Husbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it,

26 [13] That he might [m] ſanctifie it, and cleanſe it by the waſhing of water through the [n] word,

27 That he might make it vnto himſelfe a glorious Church, [o] not hauing ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himſelfe.

29 For no man euer yet hated his [p] owne fleſh, but nouriſhed and cheriſheth it, euen as the Lord *doeth* the Church.

30 For we are members of his bodie, [q] of his fleſh, and of his bones.

31 ✱ For this cauſe ſhall a man leaue father and mother, and ſhall [r] cleaue to his wife, and they twaine ſhall be one fleſh.

32 [15] This is a great ſecret, but I ſpeake concerning Chriſt, and concerning the Church.

33 [16] Therefore euery one of you, *doe ye ſo*: let euery one loue his wife, euen as himſelfe, and *let* the wife *ſee* that ſhe feare her husband.

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[19] An argument taken from the example of Chriſt, moſt graue and vehement, both for pardoning of thoſe iniuries which haue bene done vnto vs by our greateſt enemies, and much more for hauing conſideration of the miſerable, and vſing moderation & gentle behauiour towards all men.

✤ *Iohn 13, 14. and 15, 12. 1. Iohn 3, 23.*

✤ *Chap. 4, 29. Coloſſ. 3, 5. 1. Theſſ. 2, 17.*

[1] Now he commeth to another kind of affections, which is in that part of the mind, which men call couetous or deſirous: and he reprehended fornication, couetouſneſſe, and ieſting, very ſharpely.

[a] *Ieſtes which men caſt one at another: that no lightneſſe be ſeene, nor euill exemple giuen, nor any offence mooued by euill wordes or backbiting.*

[2] Becauſe theſe ſinnes are ſuch that the moſt part of men count them not for ſinnes, he awaketh the godly, to the end they ſhould ſo much the more take heede to themſelues from them, as moſt hurtfull plagues.

[b] *A bondſlaue to idolatrie, for the couetous man thinketh that his life ſtandeth in his goods.*

∵ *Matth. 24, 4. marke 13, 5. luke 21, 8. 2. theſſ. 2, 3.*

[3] Becauſe we are not ſo readie to any thing as to followe euill examples, therefore the Apoſtle warneth the godly to remember alwayes that the other are but as it were darkeneſſe, and that they themſelues are as it were light. And therefore the other commit all villanie (as men are wont in the darke) but they ought not onely not to follow their examples, but alſo (as the property of the light is) reprooue their darkeneſſe, and to walke ſo (hauing Chriſt that true light going before them) as it becommeth wiſe men.

[c] *The faithfull are called light, both becauſe they haue the true light in them which lighteneth them, and alſo becauſe they giue light to other, inſomuch, that their honeſt conuerſation reprooueth the life of wicked men.*

[d] *By whoſe force we are made light in the Lord.*

[e] *Make them open to all the world, by your good life.*

[f] *The Scripture, or God in the Scripture.*

[g] *He ſpeaketh of the death of ſinne.*

[4] The worſe and more corrupt that the maners of this world are, the more watchfull ought we to be againſt all occaſions, and reſpect nothing but the will of God.

✱ *Coloſſ. 4. 5.*

[h] *This is a metaphore taken from the merchants: who preferre the leaſt profit that may be, before all their pleaſures.*

[i] *The times are troubleſome and ſharpe.*

✱ *Rom. 12, 2. 1. theſſ. 4, 3.*

[5] He ſetteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute bankets of the vnfaithfull, in which the praiſes of the onely Lord muſt ringh, be it in proſperitie or aduerſitie.

[k] *All kind of riot, ioyned with all maner of filthines and ſhamefulneſſe.*

[l] *With an earneſt affection of the heart, and not with the tongue onely.*

[6] A ſhort repetition of the ende wherevnto all things ought to be referred, to ſerue one another for Gods ſake.

✤ *Coloſſ. 3, 18. titus 2, 5. 1. pet. 3, 1.*

[7] Nowe he deſcendeth to a familie, diuiding orderly all the parts of a familie. And he ſaith that the duetie of wiues conſiſteth herein, to be obedient to their husbands.

[8] The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the authour of this ſubiection.

✤ *1. Cor. 11, 3.*

[9] A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimonie, as Chriſt is the head of the Church.

[10] Another argument: Becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſſion is not only iuſt, but alſo verie profitable: as alſo the ſaluation of the Church is of Chriſt, although farre otherwiſe.

[11] The concluſion of the wiues duetie towardes their husbands.

∵ *Coloſſ. 3. 19.*

[12] The husbandes duetie towardes their wiues, is to loue them as themſelues, of which loue, the loue of Chriſt toward his Church is a liuely patterne.

[13] Becauſe many men pretende the infirmities of their wiues to excuſe their owne hardneſſe and crueltie, the Apoſtle willeth vs to marke what manner of Church Chriſt gate, when hee ioyned it to himſelfe, and how hee doeth not onely not loathe all her filth and vncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, vntill hee haue wholly purged it.

[m] *Make it holy.*

[n] *Through the promiſe of free iuſtification and ſanctification in Chriſt, receiued by faith.*

[o] *The Church, as it is conſidered in it ſelfe, ſhall not bee without wrinkle, before it come to the marke it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is cleane and without wrinkle.*

[14] Another argument: Euerie man loueth himſelfe, euen of nature: therefore hee ſtriueth againſt nature that loueth not his wife: hee prooueth the conſequent, firſt by the myſticall knitting of Chriſt and the Church together, and then by the ordinance of God, who ſayeth, that man and wife are as one, that is, not to be deuided.

[p] *His owne bodie.*

[q] *Hee alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the Sacrament of the Supper.*

✱ *Geneſ. 2, 24. matt. 19, 5. mark. 10, 7. 1. corinth. 6, 16.*

[r] *Looke Matth. 19, 5.*

[15] That no man might dreame of naturall coniunction or knitting of Chriſt and his Church together (ſuch as the husbands and the wiues is) hee ſheweth that it is ſecret, to wit, ſpirituall and ſuch as farre differeth from the common capacitie of man: as which conſiſteth by the vertue of the Spirite, and not of the fleſh by faith, and by no naturall band.

[16] The concluſion both of the husbands duetie towards his wife, and of the wiues toward her husband.

CHAP. VI.

1 Hee ſheweth the dueties of children, 5 ſeruants, 9 and maſters: 10 Then he ſpeaketh of the fierce battel that the faithfull haue, 12 and what weapons wee muſt vſe in the ſame: 21 In the end he commendeth Tychicus.

CHildren, [1] ✣ obey your parents [2] in the [a] Lord: [3] for this is right.

2 ✣ [4] Honour thy father and mother ([5] which is the firſt commandement with [b] promiſe.)

3 That it may be well with thee, and that thou mayeſt liue long on earth.

4 [6] And ye fathers, prouoke not your children to wrath: but bring them vp in inſtruction and [c] information of the Lord.

5 [7] ✣ Seruants, be obedient vnto them that are *your* maſters, [8] according to the fleſh, with [d] feare and trembling in ſingleneſſe of your hearts, as vnto Chriſt,

6 Not with ſeruice to the eye, as men pleaſers, but as the ſeruants of Chriſt, [9] doing the will of God from the heart.

7 With good will, ſeruing the [e] Lord, and not men.

8 [10] And know ye that whatſoeuer good thing any man doeth, that ſame ſhall hee receiue of the Lord, whether *he be* bond or free,

9 [11] And ye maſters, doe the ſame things vnto them, putting away threatening: and know that euen your maſter alſo is in heauen, neither is there ⁎ [f] reſpect of perſon with him.

10 ¶ [12] Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

[1] He commeth to another part of a familie, and ſheweth that the duetie of the children toward their parents, conſiſteth in obedience vnto them.

✣ *Coloſſ.* 3, 20.

[2] The firſt argument: becauſe God hath ſo appointed: wherevpon it followeth alſo, that children are ſo farforth bound to obey their parents, as they may not ſwarue from the true worſhip of God.

[a] *For the Lord is authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will haue vs.*

[3] The ſecond argument: becauſe this obedience is moſt iuſt.

✣ *Exod.* 20, 12. *deut.* 5, 16. *eccleſ.* 3, 9. *matth.* 15, 4. *marke* 7, 10.

[4] A proofe of the firſt argument.

[5] The third argument, taken of the profit that enſueth thereby: becauſe the Lord vouchafed this commandement amongſt the reſt, of a ſpeciall bleſſing.

[b] *With a ſpecially promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall.*

[6] It is the duetie of fathers to vſe their fatherly authoritie moderately, and to Gods glory.

[c] *Such informations and precepts, as being taken out of Gods booke are holy and acceptable to him.*

[7] Now he aſcendeth to the third part of a familie, to wit, to the duetie both of the maſters and of the ſeruants. And he ſheweth that the duetie of ſeruants conſiſteth in an heartie loue and reuerence to their maſter.

✣ *Coloſſ.* 3, 22. *titus* 2, 9. 1. *pet.* 2, 18.

[8] He mitigateth the ſharpeneſſe of ſeruice, in that they are ſpiritually free, notwithſtanding the ſame, and yet that ſpirituall freedome taketh not away corporall ſeruice, inſomuch that they cannot be Chriſts, vnleſſe they ſerue their maſters willingly and faithfully, ſo farre forth as they may with ſafe conſcience.

[d] *With carefull reuerence: for ſlauiſh feare is not allowable, much leſſe in Chriſtian ſeruants.*

[9] To cut off occaſion of all pretences, hee teacheth vs that it is Gods will that ſome are either borne or made ſeruants, and therefore they muſt reſpect Gods will, although their ſeruice be neuer ſo hard.

[e] *Being moued with a reuerence to Godward, as though ye ſerued God himſelfe.*

[10] Although they ſerue vnkinde and cruell maſters, yet the obedience of ſeruants is no leſſe acceptable to God, then the obedience of them that are free.

[11] It is the duetie of maſters to vſe the authoritie that they haue ouer their ſeruants modeſtly, and holily, ſeeing that they in another reſpect haue a common maſter, which is in heauen, who will iudge both the bond and the free.

⁎ *Deut.* 10, 17. 2. *chro.* 16, 7. *iob.* 34, 19. *acts* 10, 34 *rom.* 2, 11. *gal.* 2, 6. *coloſſ.* 3. 25. 1. *pet.* 1. 17.

[f] *Either of freedome or bondage.*

[10] Hee concludeth the other part of this Epiſtle with a graue exhortation, that all be ready, and fight conſtantly, truſting to ſpirituall weapons, vntill their enemies be cleane put to flight. And firſt of all, hee warneth vs to take the armour of God, whereby onely our enemy may be diſpatched.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the aſſaults of the deuill.

12 [13] For we wreſtle not againſt fleſh and [g] blood, but againſt ✣ [h] principalities, againſt powers, *and* againſt the worldly gouernours, *the princes* of the darkeneſſe of this world, againſt ſpirituall wickedneſſe, *vvhich are* in the high places.

13 [14] For this cauſe take vnto you the whole armour of God, that yee may be able to reſiſt in the [i] euill day, and hauing finiſhed all things, ſtand faſt.

14 Stand therefore, and your loines girded about with verity, and hauing on the breſt plate of righteouſneſſe,

15 And your feet ſhod with the [k] preparation of the Goſpel of peace.

16 Aboue all, take the ſhield of Faith, wherewith yee may quench all the fierie darts of the wicked,

17 And take the helmet of Saluation, and the ſword of the Spirit, which is the word of God.

18 And pray alwayes with all maner prayer and ſupplication in the [l] ſpirit: and watch therevnto with all perſeuerance & ſupplication for all Saints,

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpel,

20 Whereof I am the ambaſſadour in bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ [15] But that yee may alſo know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull miniſter in the Lord, ſhall ſhew you of all things.

22 Whom I haue ſent vnto you for the ſame purpoſe, that ye might know mine affaires, and that he might comfort your hearts.

23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Ieſus Chriſt.

24 Grace *be* with all them which loue our Lord Ieſus Chriſt, to *their* [m] immortality, Amen.

¶ Written from Rome vnto the Epheſians, *and ſent* by Tychicus.

[13] Secondly he declareth that our chiefeſt and mightieſt enemies are inuiſible, that we may not thinke that our chiefeſt conflict is with men.

[g] *Againſt men, which are of a fraile and britle nature, againſt which are ſet ſpirituall ſubtilties, more mighty then the other by a thouſand parts.*

✣ *Chap.* 2, 2.

[h] *He giueth theſe names to the euill angels, reaſon of the effectes which they worke: not that they are able to doe the ſame of themſelues, but becauſe God giueth them the bridle.*

[14] Hee ſheweth that theſe enemies are put to flight with the only armour of God, to wit, with vprightnes of conſcience, a godly and holy life, knowledge of the Goſpel, faith, and to be ſhort, with the word of God, and vſing dayly earneſt prayer for the health of the Church, and eſpecially, for the conſtancie of the true, godly, and valiant miniſters of the word.

[i] *Looke Chapter* 5, 16.

[k] *That the preparation of the Goſpel may be as it were ſhoes to you: and it is very fitly called the Goſpell of peace, for that, ſeeing we haue to goe to God through moſt dangerous ranks of enemies, this may incourage vs to goe on manfully, in that we know by the doctrine of the Goſpell, that we take our iourney to God, who is at peace with vs.*

[l] *That holy prayers may proceed from the holy ſpirit.*

[15] A familiar and very amiable declaration of his ſtate, together with a ſolemne prayer, wherewith Paul is woont to end his Epiſtles.

[m] *To life euerlaſting.*

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 *Hauing teſtified his godly and tender affection towards the Philippians,* 12 *he intreateth of himſelfe and his bonds:* 22 *And pricketh them forward by his owne example,* 27 *and exhorteth them to vnity,* 28 *and patience.*

PAul [1] and Timotheus the ſeruants of IESVS CHRIST, to all the Saints in Chriſt Ieſus, which are at Philippi, with the [a] Biſhops and Deacons:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt:

3 I thanke my God, *hauing* you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the [b] fellowſhip which ye haue in the Goſpel, from the [c] firſt day vnto now.

6 And I am perſwaded of this ſame thing, that he that hath begunne *this* good worke in you, will performe it vntill the [d] day of Ieſus Chriſt,

7 As it becommeth me ſo to iudge of you all, becauſe I haue you in remembrance, that both in my [e] bands, and in *my* defence, and confirmation of the Goſpell you all were partakers of my [f] grace.

[1] The marke whereat he ſhooteth in this Epiſtle, is to confirme the Philippians by all meanes poſſible, not onely not to faint, but alſo to go forward. And firſt of all, he commendeth their former doings, to exhort them to go forward: which thing he ſayth, he hopeth fully they will do, and that by the teſtimony of their liuely charity, but in the meane ſeaſon hee referreth all things to the grace of God.

[a] By the Biſhops are meant both the Paſtours, which haue the diſpenſation of the word and the Elders, that gouerne: and by Deacons are meant thoſe that were ſtewards of the treaſury of the Church and had to looke vnto the poore.

[b] Becauſe that you alſo are made partakers of the Goſpel.

[c] Euer ſince I knew you.

[d] The Spirit of God will not forſake you vnto the very latter end, vntill your mortall bodies ſhall appeare before the iudgement of Chriſt, to be glorified.

[e] A true proofe of a true knitting together with Chriſt

[f] He calleth his bands, grace, as though he had receiued ſome ſingular benefit.

8 [2] For God is my record, how I long after you all from the very heart root in Ieſus Chriſt.

9 [3] And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That yee may allow thoſe things which are beſt, that ye may be pure, and without offence, vntill the day of Chriſt,

11 Filled with the [g] fruits of righteouſneſſe, which are by Ieſus Chriſt vnto the glorie and praiſe of God.

12 ¶ [4] I would ye vnderſtood, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Goſpel,

13 So that my bandes [h] in Chriſt are famous thorowout all the [i] iudgement hall, and in all other *places*.

14 Inſomuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankely ſpeake the [k] Word.

15 Some preach Chriſt euen through enuy and ſtrife, and ſome alſo of good will.

16 The one part preacheth Chriſt of contention, *and* not [l] purely, ſuppoſing to adde more affliction to my bands.

17 But the others of loue, knowing that I am ſet for the defence of the Goſpel.

18 [5] What then: yet Chriſt is preached all maner wayes, whether *it be* vnder a [m] pretence, or ſincerely: and I therein ioy: yea, and will ioy.

19 For I know that this ſhall turne to my ſaluation through your prayer, and by the helpe of the Spirit of Ieſus Chriſt,

20 [6] As I feruently looke for, and hope, that in nothing I ſhall be aſhamed, but that with all confidence, as alwayes, ſo now Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For Chriſt *is* to me both in life and in death aduantage.

22 [7] And whether to liue in the [n] fleſh *vvere* profitable for me, and what to chuſe I know not.

23 For I am diſtreſſed betweene both, deſiring to be looſed, and to be with Chriſt, which is beſt of all.

24 Neuertheleſſe, to abide in the fleſh, *is* more needfull for you.

25 And this am I ſure of, that I ſhall abide, and with you all continue, for your furtherance and ioy of *your* faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8] Onely let your conuerſation be as it becommeth the Goſpel of Chriſt, that whether I come and ſee you, or els be abſent, I may heare of your matters, that ye [o] continue in one ſpirit, *and* in one minde, fighting together through the faith of the Goſpel.

[2] Hee declareth his good will towards them, therewithall ſhewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

[3] Hee ſheweth what thing wee ought chiefly deſire, to wit, firſt of all, that we may increaſe in the true knowledge of God (ſo that we may be able to diſcerne things that differ one from another) and alſo in charity, that euen to the end we may giue our ſelues to good works indeed, to the glory of God by Ieſus Chriſt.

[g] If righteouſneſſe be the tree, and good workes the fruits, then muſt the Papiſts needes be deceiued, when they ſay that works are the cauſe of righteouſneſſe.

[4] He preuenteth the offence that might come by his perſecution, whereby diuers tooke occaſion to diſgrace his Apoſtleſhip. To whom he anſwereth, that God hath bleſſeth his impriſonment in ſuch wiſe, that he is by that meanes become more famous, and the dignitie of the Goſpel by this occaſion is greatly inlarged, although not with like affection in all men, yet indeed.

[h] For Chriſt his ſake.

[i] In the Emperous court.

[k] The Goſpel is called the Word, to ſet forth the excellencie of it.

[l] Not with a pure minde: for otherwiſe their doctrine was pure.

[5] He ſheweth by ſetting foorth his owne example, that the ende of our afflictions is true ioy: and that through the vertue of the Spirit of Chriſt, which he giueth to them that aske it.

[m] Vndera goodly colour and ſhew: for they made Chriſt a cloake for their ambition and enuie.

[6] We muſt continue euen to the end, with great confidence, hauing nothing before our eyes but Chriſtes glory onely, whether wee liue or die.

[7] An example of a true ſhepheard, who maketh more account how he may profit his ſheepe, then he doth of any commodity of his owne whatſoeuer.

[n] To liue in this mortall body.

[8] Hauing ſet downe thoſe things before, in maner of a Preface, hee deſcendeth now to exhortations, warning them firſt of all, to conſent both in doctrine and minde, and afterward, that being thus knit together with thoſe common bands, they continue through the ſtrength of faith to beare all aduerſitie in ſuch ſort, that they admit nothing vnworthie the profeſſion of the Goſpel.

[o] The word ſignifieth, to ſtand faſt, and it is proper to wreſtlers, that ſtand faſt, and ſhrinkle not a foot.

28 [9] And in nothing feare your aduerſaries, which is to them a token of perdition, and to you of ſaluation, and that of God.

29 [10] For vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake,

30 [11] Hauing the ſame fight, which yee ſaw in me, and now heare *to be* in me.

[9] We ought not to be diſcouraged, but rather incouraged by the perſecutions which the enemies of the Goſpel imagine and practiſe againſt vs: ſeeing that they are certaine witneſſes from God himſelfe, both of our ſaluation, and of the deſtruction of the wicked.

[10] He prooueth that his ſaying, that perſecution is a token of our ſaluation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth vpon his owne, as he doth the gift of faith.

[11] Now hee ſheweth for what purpoſe hee made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them aboue all things, 3 to humilitie, 6 and that by the example of Chriſt. 19 He promiſeth to ſend Timotheus ſhortly vnto them, 26 and excuſeth the long tarying of Epaphroditus.

IF [1] *there be* therefore any conſolation in [a] Chriſt, if any comfort of loue, if any fellowſhip of the Spirit, if any [b] compaſſion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the [c] ſame loue, being of one accord, and of one iudgement,

3 That nothing *be done* through contention or vainglory, but that in meekneſſe of mind euery man eſteeme other better then himſelfe.

4 Looke not euery man on his owne things, but euery man alſo on the things of other men.

5 [2] Let the ſame mind be in you that was euen in Chriſt Ieſus,

6 Who being in the [d] forme of God, [e] thought it no robbery to be [f] equall with God:

7 But he made himſelfe of [g] no reputation, and tooke on him the [h] forme of a ſeruant, and was made like vnto men, and was found in ſhape as a man.

8 He humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe.

9 [3] Wherefore God hath alſo highly exalted him, and giuen him a [i] name aboue euery name.

10 That at the Name of Ieſus ſhould [k] euery knee bow, *both* of things in heauen, and things in earth, and things vnder the earth.

11 And that [l] euery tongue ſhould confeſſe that Ieſus Chriſt *is* the Lord, vnto the glory of God the Father.

12 [4] Wherefore my beloued, as ye haue alwayes obeyed me, not as in my preſence onely, but now much more in mine abſence: *ſo* [m] make an end of your owne ſaluation with feare and trembling.

13 [5] For it is God which worketh in you both [n] the will and the deed, *euen* of *his* good pleaſure.

14 [6] Doe all things without ✠ murmuring and reaſonings,

[1] A moſt earneſt requeſt to remouue all thoſe things, whereby that great and ſpeciall conſent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to paſſe, that they ſeparate themſelues one from another.

[a] Any Chriſtian comfort.

[b] If any feeling of inward loue.

[c] Like loue.

[2] Hee ſetteth before them a moſt perfit example of all modeſtie and ſweete conuerſation, Chriſt Ieſus, whom we ought to follow with all our might: who abaſed himſelfe ſo farre for our ſakes, although he be aboue all, that hee tooke vpon him the forme of a ſeruant, to wit, our fleſh willingly, ſubiect to all infirmities, euen to the death of the croſſe.

[d] Such as God himſelfe is, and therefore God, for there is none in all parts like to God, but God himſelfe.

[e] Chriſt, that glorious and euerlaſting God, knew that he might rightfully and lawfully not appeare in the baſe fleſh of man, but remaine with maieſty meet for God: yet he choſe rather to debaſe himſelfe.

[f] If the Sonne be equall to the Father, then is there of neceſſity an equallity, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a diſtinction of perſons, which Sabellius, that heretike, denieth.

[g] Hee brought himſelfe from all things, as it were, to nothing.

[h] By taking our manhood vpon him.

[3] Hee ſheweth the moſt glorious euent of Chriſtes ſubmiſſion, to teach vs, that modeſtie is the true way to true praiſe and glorie.

[i] Dignity and renowme, and the matter with it.

[k] All creatures ſhall at length be ſubiect to Chriſt.

[l] Euery nation.

[4] The concluſion: We muſt goe on to ſaluation with humilitie and ſubmiſſion, by the way of our vocation.

[m] He is ſayd to make an end of his ſaluation, which runneth in the race of righteouſneſſe.

[5] A moſt ſure and grounded argument againſt pride, for that wee haue nothing in vs praiſe worthy but it commeth of the free gift of God, and is without vs, for we haue no abilitie or power, ſo much as to will well (much leſſe to doe well) but onely of the free mercie of God.

[n] Why then, we are not ſtocks, but yet we doe not will well of nature, but onely becauſe God hath made of our naughty will a good will.

[6] He deſcribeth modeſtie by the contrary effects of pride, teaching vs, that it is farre both from all malicious, and cloſe or inward hatred and alſo from open contentions and brawlings.

✠ 1. *Pet.* 4, 9.

15 [7] That ye may be blameleſſe, and pure, *and* the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye ſhine as ✣ lights in the world,

16 Holding forth the [o] worde of life, [8] that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the [p] ſacrifice, and ſeruice of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be yee glad, and reioyce with me.

19 [9] And I truſt in the Lord Ieſus, to ſende ♣ Timotheus ſhortly vnto you, that I alſo may be of [q] good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ∵ For [r] all ſeeke their owne, *and* not that which is Ieſus Chriſts.

22 But yee know the proofe of him, that as a ſonne with the father, hee hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend as ſoone as I know how it will goe with me,

24 And I truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſary to ſende *my* brother Epaphroditus vnto you my companion in labour, and fellow ſouldier, euen your meſſenger, and he that miniſtred vnto mee ſuch things as I wanted.

26 For he longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt hee was ſicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me alſo, leaſt I ſhould haue ſorow vpon ſorow.

28 I ſent him therefore the more diligently, that when yee ſhould ſee him againe, yee might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the [ſ] worke of Chriſt hee was neere vnto death, and regarded not his life, to fulfill that ſeruice which was lacking on your part toward me.

[7] To be ſhort, he requireth a life without fault, and pure, that being lightened with the word of God, they may ſhine in the darkeneſſe of this world.

✣ *Matth. 5,14.*

[o] *The Goſpell is called the word of life, becauſe of the effects which it worketh.*

[8] Againe he pricketh them forward, ſetting before them his true Apoſtolike care that hee had of them, comforting them moreouer, to the ende they ſhould not be ſorie for the greatneſſe of his afflictions, no not although he ſhould die to make perfite their oblation with his blood, as it were with a drinke offering.

[p] *As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelues a liuely ſacrifice to him, and then ſhall it not grieue mee to be offered vp as a drinke offering, to accompliſh this your ſpirituall offering.*

[9] Moreouer hee confirmeth their mindes both by ſending backe Epaphroditus vnto them, whoſe fidelitie towards them, and great paines in helping him, hee commendeth: and alſo promiſing to ſent Timothie ſhortly vnto them, by whoſe preſence they ſhall receiue great commoditie, and hoping alſo to come himſelfe ſhortly vnto them, if God will.

♣ *Actes 16,1.*

[q] *May be confirmed in my ioy of minde.*

∵ *1.Corinth.10,24.*

[r] *The moſt part.*

[ſ] *He calleth it here the worke of Chriſt, to viſite Chriſt, being poore and in bandes in the perſon of Paul.*

CHAP. III.

2 *Hee refuteth the vaine boaſtings of the falſe apoſtles,* 7 *and ſetteth Chriſt againſt them.* 10 *Hee ſetteth out the force and nature of faith,* 15 *that laying all things aſide, they may be partakers of the Croſſe of Chriſt,* 18 *the enemies whereof, hee ſetteth out.*

MOreouer, [1] my brethren, reioyce in the Lord. [2] It grieueth me not to write the [a] ſame things to you, and for you it is a ſure thing.

2 Beware of dogs: beware of euill workers: beware of the [b] conciſion.

[1] A concluſion of thoſe things which haue bene before ſaid, to wit, that they go forward cheerefully in the Lord.

[2] A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which ioyne Circumciſion with Chriſt (that is to ſay, iuſtification by workes, with free iuſtification by faith) and beare into mens heads the ceremonies which are aboliſhed: for true exerciſes of godlineſſe and charitie. And hee calleth them dogges as prophane barkers, and euill workemen, becauſe they neglected true workes, and did not teach the true vſe of them. To be ſhort, he calleth them Conciſion, becauſe in vrging Circumciſion, they cut off themſelues and others from the Church. [a] Which you haue often times heard of mee. [b] Hee alludeth to Circumciſion, of the name whereof whiles they boaſted, they cut aſunder the Church.

3 [3] For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence [c] in the fleſh:

4 [4] Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I,

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, ✣ an Ebrew of the Ebrewes, ♣ by the Law a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſneſſe which is in the Law, I was vnrebukeable.

7 But the things that were [d] vantage vnto me, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke [e] all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge *them* to be doung, that I might [f] winne Chriſt,

9 And might be found in [g] him, *that is,* [h] not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, *euen* the righteouſneſſe which is of God through faith,

10 [5] That I may [i] know him, and the vertue of his reſurrection, and the [6] fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the [k] reſurrection of the dead:

12 Not as though I had already attained *to it,* either were already perfect: but I follow, if that I may comprehend *that* for whoſe ſake alſo I am [l] comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe, that I haue attained *to it,* but one thing I *doe*: I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

14 And follow hard toward the marke, for the priſe of the hie calling of God in Chriſt Ieſus.

15 [7] Let vs therefore as many as be [m] perfect, be thus minded: and if yee be otherwiſe minded, God ſhall reueale euen the ſame vnto you.

16 Neuertheleſſe, *in that* whereunto we are come, let vs proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 [8] ∵ For many walke, of whom I haue tolde you often, and now tell you weeping, *that they are* the enemies of the croſſe of Chriſt:

[3] He ſhe [illegible] we ought [illegible] true circum[illegible] to wit, the ci[illegible]ciſion of the [illegible] that cutting off [illegible] wicked affections by the vertue of Chriſt, we may ſerue God in puritie of life.

[c] In outward things, which pertaine nothing to the ſoule.

[4] He doubteth not to prefer himſelfe euen according to the fleſh, before thoſe peruerſe hote vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly eſteeme all thoſe outward things: forſomuch as he lacketh nothing which hath Chriſt, nay, the confidence of our workes can not ſtand with the free iuſtification in Chriſt by faith.

✣ *2.Cor.11,22.*

♣ *Act.23,6.*

[d] Which is accounted for vantage.

[e] He ſhutteth out all workes, aſwell thoſe that go before, as thoſe that come after faith.

[f] That in their place I might get Chriſt, & of a poore man become rich: ſo farre off am I from loſing any thing.

[g] In Chriſt: for they that are found without Chriſt, are ſubiect to condemnation.

[h] That is, to be in Chriſt, to be found not in a mans owne righteouſneſſe, but cloathed with the righteouſneſſe of Chriſt imputed to him.

[5] This is the end of righteouſneſſe by faith touching vs, that by the vertue of his reſurrection wee may ſcape from death. [i] That I may feele him in deed, and haue a triall of him. [6] The way to that eternall ſaluation is to follow Chriſt his ſteps, by afflictions and perſecutions, vntill we come to Chriſt himſelfe, who is our marke whereat we ſhoot, and receiue that reward whereunto God calleth vs in him. And the Apoſtle ſetteth theſe true exerciſes of godlineſſe againſt thoſe vaine ceremonies of the Law, wherein the falſe apoſtles put the ſumme of godlineſſe: [k] To life euerlaſting, which followeth the reſurrection of the Saints. [l] For we runne not, but ſo farre foorth, as we are layde holde on of Chriſt, that is, as God giueth vs ſtrength, and ſheweth vs the way. [7] The concluſion of this exhortation ſtanding vpon three members: The one is, that ſuch as haue profited in the trueth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant and vnderſtand not theſe things, and doubt of the aboliſhing of the Law, they ſhould cauſe no trouble, and ſhould be gently borne withall, vntill they alſo be inſtructed of the Lord. The third is, that they eſteeme the falſe apoſtles by their fruits: wherein he doubteth not to ſeth forth himſelfe for an example. [m] He ſayd before that he was not perfect: So that in this place he calleth them perfect, which haue ſomewhat profited in the knowledge of Chriſt, and the Goſpel, whom he ſetteth againſt the [illegible] and ignorant, as he expoundeth himſelfe in the next verſe following. [8] He [illegible] the falſe apoſtles in their colours, not vpon malice or ambition, but with ſorow and teares, to wit, becauſe that being enemies of the Goſpel (for that it is ioyned with affliction) they regard nothing els, but the commodities of this life: that is [illegible] in peace, quietneſſe, and all worldly pleaſures they may liue in [illegible] amongſt men: whoſe miſerable end he forewarneth them of. [illegible]

19 Whoſe ende *is* damnation, whoſe God *is their* bellie, and *vvhoſe* [o] glory *is* to their ſhame, which minde earthly things.

20 [9] But our conuerſation is in heauen, from whence alſo we looke for the ✣ Sauiour, *euen* the Lord Ieſus Chriſt,

21 Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto himſelfe.

CHAP. IIII.

1 *From particular exhortations,* 4 *hee commeth to generall.* 10 *Hee ſaith that hee tooke ſuch ioy in their readineſſe to liberalitie,* 12 *that he will patiently beare the want.*

THerefore, [1] my brethren, beloued and longed for, *my* ioy and my [a] crowne, ſo continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beſeech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithfull yoakefellow, helpe thoſe *vvomen,* which laboured with me in the Goſpel, with Clement alſo, and with other my fellowe labourers, whoſe names *are* in the ✣ [c] booke of life.

4 [3] Reioyce in the [d] Lord alway, againe I ſay, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men. [5] The Lord *is* at hand.

6 [6] Be nothing carefull, but in all things let your requeſts be ſhewed vnto God in prayer and ſupplication with [f] giuing of thanks.

7 And the [g] peace of God which paſſeth all vnderſtanding, ſhall preſerue your [h] heartes and minds in Chriſts Ieſus.

8 [7] Furthermore, brethren, whatſoeuer things are true, whatſoeuer things [i] *are* honeſt, whatſoeuer things *are* iuſt, whatſoeuer things *are* pure, whatſoeuer things *are* worthy loue, whatſoeuer things *are* of good report, if there *be* any vertue, or if there *be* any praiſe, thinke on theſe things.

9 Which yee haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhall be with you.

10 [8] Now I reioyce alſo in the Lord greatly, that now at the laſt your care for me ſpringeth afreſh, wherein notwithſtanding ye were carefull, but ye lacked opportunitie.

11 I ſpeake not becauſe of [k] want: for I haue learned in whatſoeuer ſtate I am, therewith to be content.

12 And I can be [l] abaſed, and I can abound: euery where in all things I am [m] inſtructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to *do* all things through the helpe of Chriſt, which ſtrengtheneth me.

14 Notwithſtanding ye haue well done, that ye did communicate to mine affliction.

15 [9] And ye Philippians know alſo that in the [n] beginning of the Goſpel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *vvhen I vvas* in Theſſalonica, ye ſent once, and afterward againe for my neceſſitie.

17 [10] Not that I deſire a gift: but I deſire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an [o] odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glory in Ieſus Chriſt.

20 Vnto God euen our Father *be* praiſe for euermore, Amen.

21 Salute all the Saints in Chriſt Ieſus. The brethren, which are with me, greete you.

22 All the Saints ſalute you, and moſt of all they which are of [p] Ceſars houſhold.

23 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

¶ Written to the Philippians from Rome, *and ſent* by Epaphroditus.

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[n] *Rewarde.*

[o] *Which they hunt after at mens hands.*

[9] He ſetteth againſt theſe fellowes, true paſtors which neglect earthly things, and aſpire to heauen onely, where they know, that euen in their bodies they ſhall be cloathed with that eternall glory, by the vertue of God.

✣ *1. Cor. 1, 7. titus 2, 13.*

[1] A rehearſall of the concluſion: That they manfully continue, vntill they haue gotten the victorie, truſting to the Lords ſtrength.

[a] My honour.

[b] In that concord, whereof the Lord is the band.

[2] He alſo calleth on ſome by name, partly, becauſe they needed priuate exhortation, and partly alſo to ſtirre vp other, to be more prompt and ready.

✣ *Reuel. 3, 5. and 10 8. and 21, 27.*

[c] God is ſaid after the maner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerlaſting life. Ezechiel calleth it the writing of the houſe of Iſrael, and the ſecret of the Lord, Chap. 13, 9.

[3] He addeth particular exhortations: and the firſt is, that the ioy of the Philippians be not hindered by any afflictions that the wicked imagine and worke againſt them.

[d] So is the ioy of the world deſtinguiſheth from our ioy.

[4] The ſecond is not taking all things in good part, they behaue themſelues moderately with all men.

[e] Your quiet and ſetled minde.

[5] The taking away of an obiection: Wee muſt not be diſquieted through impatience, ſeeing that God is at hand to giue vs remedie in time againſt all our miſeries.

[6] The third is, that wee be not too carefull for any thing, but with ſure confidence giue God thankes, and craue of him whatſoeuer wee haue neede of, that with a quiet conſcience wee may wholy and with all our heartes ſubmit our ſelues to him.

[f] So Dauid beganne very oft with teares, but ended with thankeſgiuing.

[g] That great quietneſſe of minde, which God onely giueth in Chriſt.

[h] He deuideth the minde into the earth, that is, into that part which is the ſeat of the will and affections, and into the higher part, whereby we vnderſtand and reaſon of matters.

[7] A generall concluſion, that as they haue, bene taught both in word and example, ſo they frame their liues to the rule of all holineſſe and righteouſneſſe.

[i] Whatſoeuer things are ſuch as do beautifie and ſet you out with a holy grauitie.

[8] He witneſſeth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet ſo moderating his words, that he might declare himſelfe voyd of all ſuſpition of diſhoneſtie, and that he hath a minde contented both with proſperitie and aduerſitie, and to be ſhort, that he repoſeth himſelfe in the onely will of God.

[k] As though I paſſed for my want.

[l] He vſeth a generall word, and yet he ſpeaketh but of one kinde of croſſe, which is pouertie, for commonly pouertie bringeth all kinds of diſcommoditie with it.

[m] This is a metaphore taken from holy things or ſacrifices, for our life is like a ſacrifice.

[9] He witneſſeth that he remembreth alſo their former benefits, and againe putteth away ſiniſtrous ſuſpicion of immoderate deſire, in that that hee receiued nought of any elſe.

[n] At that beginning when I preached the Goſpel amongſt you.

[10] He witneſſeth againe, that hee alloweth well of their benefit not ſo much for his owne ſake as for theirs, becauſe they gaue it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelfe will not be forgetfull.

[o] He alludeth to the ſweet ſmelling ſauours that were offered in the olde Law.

[p] Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 *After the ſalutation,* 4 *he praiſeth them the more, to make them attentiue vnto him.* 7 *He reporteth the teſtimonie of the doctrine which they heard of Epaphras.* 13 *He magnifieth Gods grace towards them,* 20 *and ſheweth that all the parts of our ſaluation conſiſt in Chriſt alone.*

PAul an Apoſtle of Ieſus Chriſt, by the [a] will of God, and Timotheus *our* brother,

2 To them which are of [b] Coloſſe, Saints and faithfull brethren in Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 [1] We giue thanks to God euen the [c] Father of our Lord Ieſus Chriſt, alway praying for you:

4 Since we heard of your faith in Chriſt Ieſus, and of *your* loue toward all Saints.

5 For the [d] hopes ſake, which is layed vp for you in heauen, whereof ye haue heard before by the word of trueth, *vvhich is* the Goſpel,

6 Which is come vnto you euen as *it is* vnto all the world, & is fruitful as *it is* alſo among you from the day ỷ ye heard & truly knew the grace of God,

7 As yee alſo learned of Epaphras our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt:

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[a] *By the free bountifulneſſe of God.*

[b] *Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.*

[1] He commendeth the doctrine that was deliuered them by Epaphras, and their readineſſe in receiuing it.

[c] *Wee can not otherwiſe conſider of God to our ſaluation, but as he is Chriſtes Father, in whom we are adopted.*

[d] *For the glory that is hoped for.*

8 [2] Who hath alſo declared vnto vs your loue in the [e] Spirit.

9 For this cauſe wee alſo, ſince the day that we heard *of it*, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of [f] his will in all wiſedome, and ſpirituall vnderſtanding.

10 That yee might walke worthy of the Lord, & pleaſe *him* in all things, being fruitfull in al good workes, and increaſing in the knowledge of God,

11 [3] Strengthened with all might through his glorious power, vnto all patience, and long ſuffering with [g] ioyfulneſſe,

12 [4] Giuing thankes vnto the [5] Father, which hath made vs meete to be partakers of the inheritance of the Saints in [h] light,

13 Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome ✣ of his deare Sonne,

14 [6] In whom we haue redemption through his blood, *that is*, the forgiueneſſe of ſinnes.

15 [7] Who is the ✣ image of the inuiſible God, [i] the firſt begotten of euery creature.

16 * For by him were all things created which are in heauen, and which are in earth, things viſible and inuiſible: whether *they be* [k] Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things conſiſt.

18 [8] And hee is the head of the body of the Church: hee is the beginning, * *and* the [l] firſt begotten of the dead, that in all things he might haue the preeminence.

19 ✣ For it pleaſed *the Father*, that in him ſhould [m] all fulneſſe dwell.

20 [9] And through peace made by that blood of that his croſſe, to reconcile to himſelfe through him, through him, *I ſay*, [n] all things, both which *are* in earth, and which *are* in heauen.

21 [10] And you which were in times paſt ſtrangers and enemies, becauſe *your* mindes *were ſet* in euill workes, hath [o] he now alſo reconciled,

22 In that body of his [p] fleſh through death, to make you holy and vnblameable, and without fault in his ſight.

23 [11] If yee continue, grounded and ſtabliſhed in the faith, and be not moued away from the hope of the Goſpel, whereof yee haue heard, and which hath bene preached to [q] euery creature, which is vnder heauen, [12] whereof I Paul am a miniſter.

24 Now reioyce I in my ſuffrings [r] for you, and fulfill the [ſ] reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,

25 [13] Whereof I am a miniſter, according to the diſpenſation of God, which is giuen mee vnto youward, to fulfill the word of God,

26 ✣ *Which is* the myſtery hid ſince the world began, and from *all* ages, but nowe is made manifeſt to his [t] Saints,

27 To whome God [u] woulde make knowen what is the riches of his glorious myſtery among the Gentiles, which *riches* is Chriſt in you, the hope of glory,

28 [14] Whom wee preach, admoniſhing euery man, and teaching euery man in [x] all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus.

29 Whereunto I alſo labour & ſtriue, according to his working which worketh in me mightily.

2 He declareth his good will towards them, telling them that they muſt not ſtill remaine at one ſtay but go on further both in the knowledge of the Goſpel, and alſo in the true vſe of it.

e Your ſpirituall loue, or your loue which commeth from the Spirit.

f Gods will.

3 The gift of continuance it not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs.

g It muſt not be vnwilling, and as it were drawen out of vs by force, but proceed from a merie and ioyfull minde.

6 Hauing ended the preface, he goeth to the matter it ſelfe, that is to ſay, to an excellent deſcription (although it be but ſhort) of whole Chriſtianitie, which is fitly diuided into three treatiſes: for firſt of all he expoundeth the true doctrine, according to the order of the cauſes, beginning from this verſe to the 24. And from thence he beginneth to apply the ſame to the Coloſſians with diuers exhortations to the 6. verſe of the ſecond Chapter. And laſt of all in the third place euen to the third Chapter, hee refuteth the corruption of true doctrine.

5 The efficient cauſe of our ſaluation is the onely mercie of God the Father, who maketh vs meate to be partakers of eternall life, deliuering vs from the darkeneſſe wherein wee were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. *h In that glorious and heauenly kingdome.* ✣ *Matth. 3,17. and 17,5. 2. Pet. 1,17.* 6 The matter it ſelfe of our ſaluation, is Chriſt the Sonne of God, who hath obteined remiſſion of ſinnes for vs, by the offering vp of himſelfe. 7 A liuely deſcription of the perſon of Chriſt, whereby wee vnderſtand that in him onely, God ſheweth himſelfe to be ſeene: who was begotten of the Father before any thing was made, that is, from euerlaſting, by whome alſo all things that are made, were made without any exception, by whom alſo they doe conſiſt, and whoſe glory they ſerue. ✣ *Hebr. 1,3.* *i Begotten before any thing was made: and therefore the euerlaſting Sonne of the euerlaſting Father.* * *Iohn 1,3.* *k He ſetteth foorth the Angels with glorious names, that by the compariſon of moſt excellent ſpirits wee may vnderſtand how farre paſſing the excellencie of Chriſtes, in whom onely we haue to content our ſelues, and let goe all Angels.* 8 Hauing gloriouſly declared the excellent dignitie of the perſon of Chriſt, he deſcribeth his office and function, to wit, that hee is that ſame to the Church, that the head is to the body, that is to ſay, the prince and gouernour of it, and the very beginning of true life, as who riſing firſt from death, is the Authour of eternall life, ſo that he is aboue all, in whom onely there is moſt plentifull aboundance of all good things, which is powred out vpon the Church. * *Reuelat. 1,5. 1. cor. 15,20.* *l Who ſo roſe againe that he ſhall die no more, and who raiſeth other from death to life by his power.* ✣ *Iohn 1,14. chap. 2,9.* *m Moſt plentifull aboundance of all things perteining to God.* 9 Now he teacheth how Chriſt executed that office which his Father ioyned him, to wit, by ſuffering the death of the croſſe (which was ioyned with the curſe of God) according to his decree, that by this ſacrifice he might reconcile to his Father all men as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which ſhould vpon the earth beleeue in him afterward. And thus is iuſtification deſcribed of the Apoſtle, which is one and the chiefeſt part of the benefite of Chriſt. *n The whole Church.* 10 Sanctification is another worke of God in vs by Chriſt, in that that he reſtored vs (which hated God extremely, and were wholly and willingly giuen to ſinne) to his gracious fauour, in ſuch ſort, that hee therewithall purifieth vs with his holy Spirit, and conſecrateth vs to righteouſneſſe.

o The ſonne.

p In that fleſhly body, to giue vs to vnderſtand that his body was not a fantaſticall body, but a true body.

11 This ſecond treatiſe of this part of the Epiſtle, wherein he exhorteth the Coloſſians not to ſuffer themſelues by any meanes to be moued from this doctrine, ſhewing and declaring that there is no where any other true Goſpel.

q To all men: whereby we learne that the Goſpel was not ſhut vp within the corners of Iudea alone.

12 He purchaſed authoritie to this doctrine by his Apoſtleſhip, and taketh a moſt ſure proofe thereof, of his afflictions which he ſuffereth for Chriſts his Name to inſtruct the Churches with theſe examples of patience. *r For your profite and commoditie.* *ſ The afflictions of the Church are ſayde to be Chriſtes afflictions, by reaſon of that fellowſhip and knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Chriſt ſheweth his power in the dayly weakeneſſe of his, and that for the comfort of the whole body.* 13 He bringeth another proofe of his Apoſtleſhip, to wit, that God is the authour of it, by whom alſo hee was appointed peculiarly Apoſtle of the Gentiles, to the end that by this meanes, that ſame might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. ✣ *Rom. 16,25. ephe. 3,9. 2. tim. 1,10. ti. 1,2. 1 pet. 1,20.* *t Whom he choſe to ſanctifie vnto himſelfe in Chriſt: moreouer he ſayth that the myſtery of our redemption was hidden ſince the world began, except it were reuealed vnto a fewe, who alſo were taught it extraordinarily.* *u This Paul brideleth the curioſitie of men.* 14 He proteſteth that he doeth faithfully execute his Apoſtleſhip in euery place, bringing men vnto Chriſt onely, through the Lords plentifull bleſſings of his labours. *x Perfect and ſound wiſedome, which is perfect in it ſelfe, and ſhall in the end make them perfect that follow it.*

CHAP. II.

4 *He condemneth, as vaine, whatſoeuer is without Chriſt,* 11 *intreating ſpecially of circumciſion,* 16 *of abſtinence from meats,* 18 *and of worſhipping of Angels.* 20 *That wee are deliuered from the traditions of the Law through Chriſt.*

FOr I [1] would yee knewe what great fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my [a] perſon in the fleſh.

2 [2] That [b] their hearts might be comforted, and they knit together in loue, and in all riches of the [c] full aſſurance of vnderſtanding, to know the myſtery of God, euen the Father, and of Chriſt:

3 In whom are hid all the treaſures of [d] wiſedome and knowledge.

4 [3] And this I ſay, leaſt any man ſhould beguile you with [e] entiſing words:

5 ✣ For though I be abſent in the fleſh, yet am I with you in ye ſpirit, reioycing & beholding your [f] order, and your [g] ſtedfaſt faith in Chriſt.

6 As ye haue therefore [h] receiued Chriſt Ieſus the Lord, *ſo* walke in him.

7 Rooted and built in him, and ſtabliſhed in

1 The taking away of an obiection, in that that he viſited not the Coloſſians, nor the Laodiceans, he did it not of any negligence but is ſo much the more carefull for them.

a Me preſent in body.

2 He concludeth ſhortly the ſumme of the former doctrine, to wit, that the whole ſumme of true wiſedome and moſt ſecrete knowledge of God, conſiſteth in Chriſt only, & that this is the vſe of it touching men, that they being knit together in loue, reſt themſelues happily in the knowledge of ſo great a goodneſſe, vntill they come fully to enioy it. *b Whom he neuer ſaw.* *c Of that vnderſtanding, which bringeth foorth certaine and vndoubted perſwaſion in our mindes.* *d There is no true wiſdome without Chriſt.* 3 A paſſing ouer to the treatiſe following, againſt the corruptions of Chriſtianitie. *e With a framed kinde of talke made to perſwade.* ✣ *1. Cor. 5,3.* *f The maner of your Eccleſiaſticall diſcipline.* *g Doctrine.* *h So then Chriſt hangeth not vpon mens traditions.*

the faith, as ye haue bene taught,abounding therein with thankeſgiuing :

8 4 Beware leaſt there be any man that [i] ſpoile you through philoſophie,& vaine deceit,5 through the traditions of men, 6 according to the [k] rudiments of the world, 7 and not after Chriſt.

9 8 For [l] in him [m] dwelleth [n] all the fulneſſe of the Godhead [o] bodily.

10 And yee are compleete in him, which is the head of all principalitie and power.

11 9 In whom alſo yee are circumciſed with ✤ circumciſion made without handes, by putting off the [p] ſinfull body of the fleſh, through the circumciſion of Chriſt,

12 10 In that yee are ✣ [q] buried with [r] him through baptiſme, 11 in whom yee are alſo raiſed vp together through the faith of the operation of [ſ] God,which raiſed him from the dead.

13 * 12 And you which were dead in ſinnes, 13 and in the vncircumciſion of your fleſh, hath he quickened together with him, forgiuing you all *your* treſpaſſes,

14 14 And putting out the ✽ [t] hand writing of ordinances that was againſt vs, which was contrarie to vs, hee euen tooke it out of the way, and faſtened it vpon the croſſe,

15 And hath ſpoyled the [u] Principalities, and Powers, and hath [x] made a ſhewe of them openly, and hath triumphed ouer them in the [y] ſame *croſſe*.

16 15 Let no man therefore condemne you in meate and drinke, or in reſpect of an holy day, or of the new moone,or of the Sabbath *dayes*,

17 Which are *but* a ſhadow of things to come: but the [z] body is in Chriſt.

4 He bringeth all corruptions to three kindes: The firſt is that, which reſteth of vaine and curious ſpeculations,and yet beareth a ſhewe of a certaine ſubtill wiſedome.

i This is a word of warre, and it is as much as to driue or cary away a ſpoile or bootie.

5 The ſecond which is manifeſtly ſuperſtitious and vaine, and ſtandeth onely vpon cuſtome and fained inſpirations.

6 The third kinde was of them which ioyned the rudiments of the world, (that is to ſay, the ceremonies of the Law) with the Goſpel.

k Principles and rulers, wherewith God ruled his Church, as it were vnder a ſcholemaſter.

7 A generall confutation of all corruptions is this, that that muſt needes be a falſe religion, which addeth any thing to Chriſt.

8 A reaſon: Becauſe onely Chriſt God and man, is moſt perfect, and paſſeth farre aboue all things, ſo that whoſoeuer hath him, may require nothing more. *l By theſe words, is ſhewed a diſtinction of the natures.* *m This word (Dwelleth) noteth out vnto vs the ioyning together of thoſe natures, ſo that of God and Man, is one Chriſt.* *n Theſe words ſet downe moſt perfect Godhead to be in Chriſt.* *o The knitting together of God and man, is ſubſtantiall and eſſentiall.* 9 Nowe hee dealeth perfectly againſt the third kinde, that is to ſay, againſt them which vrged the Iewiſh religion: and firſt of all, hee denieth that wee haue neede of the Circumciſion of the fleſh. ſeeing that without it wee are circumciſed within, by the vertue of Chriſt. ✤ *Rom 2,29.* *p Theſe many wordes are vſed to ſhewe what the olde man is, whom Paul in other places calleth the bodie of ſinne.* 10 The taking away of an obiection: wee neede not ſo much as the eternal ſigne which our fathers had, ſeeing that our baptiſme is a moſt effectuall pledge and witneſſe, of that inward reſtoring and renuing. ✣ *Rom.6,4. epheſ.1,19.* *q Looke Rom.6,4.* r So then all the force of the matter commeth not from the very deede done, that is to ſay, it is not the dipping of vs into the water by a Miniſter that maketh vs to be buried with Chriſt, as the Papiſts ſay, that euen for the very actes ſake, wee become verely Chriſtians, but it commeth from the vertue of Chriſt, for the Apoſtle addeth the reſurrection of Chriſt and faith. 11 One end of Baptiſme is the death and buriall of the old man, and that by the mightie power of God onely, whoſe vertue wee lay hold on by faith, in the death and reſurrection of Chriſt. ſ Through faith which commeth from God. * Epheſ.2.1. 12 An other end of Baptiſme is, that wee which were dead in ſinne, might obteine free remiſſion of ſinnes and eternall life, through faith in Chriſt who dyed for vs. 13 A new argument which lyeth in theſe few words, and it is thus: Vncircumciſion was no hinderance to you, why you being iuſtified in Chriſt ſhould not obteine life therefore you neede not circumciſion to the argument of ſaluation. 14 He ſpeaketh now more generally againſt the whole ſeruice of the Law, and ſheweth by two reaſons that it is aboliſhed: Firſt, to what purpoſe ſhould hee that hath obteined remiſſion of all his ſinnes in Chriſt require thoſe helps of the Law? Secondly, becauſe, that if a man doe rightly conſider thoſe rites, hee ſhall finde that they were ſo many teſtimonies of our guiltineſſe, whereby we manifeſtly witneſſed as it were by our owne hand writing that wee deſerued damnation. Therefore did Chriſt put out that hand writing by his comming and faſtening it to the croſſe, triumphed ouer all our enemies, were they neuer ſo mightie. Therefore to what end and purpoſe ſhould we now vſe thoſe ceremonies, as though we were ſtill guiltie of ſinne, and ſubiect to the tyrannie of our enemies. ✽ Epheſ.2,15. t Aboliſhing the rites and ceremonies. u Satan and his angels. x As a conquerour made by a ſhew of thoſe captiues, and put them to ſhame. y The croſſe was as a chariot of triumph. No conquerour could haue triumphed ſo gloriouſly in his chariot, as Chriſt did vpon the croſſe. 15 The concluſion: wherein alſo he nameth certaine kindes as the difference of dayes and meates, and prooueth by a new argument that wee are not bond vnto them: to wit, becauſe thoſe things were ſhadowes of Chriſt to come but wee poſſeſſe him now exhibited vnto vs. z The body as a thing of ſubſtance and pith, he ſetteth againſt ſhadowes.

18 16 Let no man at his pleaſure beare rule ouer you by [a] humbleneſſe of minde, and worſhipping of Angels, 17 aduancing himſelfe in thoſe things which hee neuer ſaw, 18 [b] raſhly puft vp with his fleſhly minde,

19 19 And holdeth not the [c] head, whereof all the body furniſhed and knit together by ioynts and bands, increaſeth with the increaſing of [d] God.

20 20 Wherefore if ye *be* dead with Chriſt from the ordinances of the world, why, [e] as though ye liued in the world, are ye burdened with traditions?

21 21 *As*, Touch not, Taſte not, Handle not.

22 22 Which all periſh with the vſing, 23 *and are* after the commandements & doctrines of men.

23 24 Which things haue in deede a ſhewe of [f] wiſedome, in [g] voluntarie religion and humbleneſſe of minde, and in [h] not ſparing the body, which are things of no value, *ſith they perteine* to the [i] filling of the fleſh.

16 He diſputeth againſt the firſt kinde of corruptions, and ſetteth downe the worſhipping of Angels for an example: which kinde of falſe religion he confuteth, firſt this way: becauſe that they which being in ſuch a worſhip, attribute that vnto themſelues which is proper onely to God, to wit, authoritie to binde mens conſciences with religion, although they ſeeme to bring in theſe things by humbleneſſe of minde.

a By a fooliſh humbleneſſe of minde: for otherwiſe humbleneſſe is a vertue. For theſe Angel worſhippers blamed ſuch of pride, as would go ſtraight to God, and vſe no other vnder meanes beſides Chriſt. 17 Secondly, becauſe they raſhly thruſt vpon them for oracles, thoſe things which they neither ſaw nor heard, but deuiſed of themſelues. 18 Thirdly, becauſe theſe things haue no other grounde, wherevpon they are built, but onely the opinion of men, which pleaſe themſelues without all meaſure in their owne dueties. *b Without reaſon.* 19 The foorth argument, which is of great waight, becauſe they ſpoyle Chriſt of his dignitie, who onely is ſufficient both to nouriſh, and alſo to increaſe his whole body. *c Chriſt.* *d With the encreaſing which commeth from God.* 20 Now laſt of all hee fighteth againſt the ſecond kinde of corruptions, that is to ſay, againſt meere ſuperſtitions, inuented of men, which partly deceiue the ſimplicitie of ſome with their craftineſſe, and partly with very fooliſh ſuperſtitions, and to be laughed at: as when godlineſſe, remiſſion of ſinnes, or any ſuch like vertue is put in ſome certaine kind of meate and ſuch like things, which the inuentours of ſuch rites themſelues vnderſtand not, becauſe in deede it is not. And hee vſeth an argument taken of compariſon. If by the death of Chriſt who eſtabliſheth a new couenant with his blood, you be deliuered from thoſe externall rites wherewith it pleaſed the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions. I wrote not what, as though yee were citizen of this world, that is to ſay, as though yee depended vpon this life, and earthly things? Now this is the cauſe why before verſe 8. he followed another order then he doeth in the confutation: becauſe he ſheweth thereby what degrees falſe religions came into the world, to wit, beginning firſt by curious ſpeculations of the wiſe, after which in proceſſe of time ſucceeded groſſe ſuperſtition, againſt which miſchiefes the Lord ſet at length that ſeruice of the Law, which ſome abuſed in like ſort: but in the confutation he began with the aboliſhing of the Law ſeruice, that hee might ſhew by compariſon, that thoſe falſe ſeruices ought much more to be taken away. *e As though your felicitie ſtood in theſe earthly things, and the kingdome of God were not rather ſpirituall.* 21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and vſe of ſpeech. 22 An other argument: The ſpirituall and inward kingdome of God cannot conſiſt in theſe outward things, and ſuch as periſh with the vſing. 23 The third argument: Becauſe God is not the authour of theſe traditions, and therefore they doe not binde the conſcience. 24 The taking away of an obiection. Theſe things haue a goodly ſhew, becauſe men by this meanes, ſeeme to worſhip God with a good minde and humble themſelues, and neglect the body, which the moſt part of men curiouſly pamper vp and cheriſh: but yet notwithſtanding the things themſelues are of no value, for ſo much as they perteine not to things that are ſpirituall and euerlaſting, but to the nouriſhment of the fleſh. f Which ſeeme in deede to be ſome exquiſit thing, and ſo wiſe deuices as though they came from heauen. g Hence ſprang the works of ſupererogation, as the Papiſts terme them, that is to ſay, needleſſe workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in. h A liuely deſcription of Monkerie. i Seeing they ſtand in meat and drinke, wherein the kingdome of God doeth not ſtand.

CHAP. III.

1 *Againſt earthly exerciſes, which the falſe apoſtles vrged,* 2 *he ſetteth heauenly:* 5 *and beginneth with the mortifying of the fleſh,* 8 *whence he draweth particular exhortations,* 18 *and particular dueties which depend on ech mans calling.*

IF 1 yee then 2 bee [a] riſen with Chriſt, 3 ſeeke thoſe things which are aboue, where Chriſt

1 An other part of this Epiſtle, wherein he taketh occaſion by the reaſon of thoſe vaine exerciſes, to ſhew the duetie of a Chriſtian life: which is an ordinary thing with him after he hath once ſet downe the doctrine it ſelfe.

2 Our renuing or newe birth, which is wrought in vs by being partakers of the reſurrection of Chriſt, is the fountaine of all holineſſe, out of which ſundry armes or riuers doe afterwards flowe. *a For if we be partakers of Chriſt, wee are caried as it were into another life, where we ſhall neede neither meate nor drinke, for wee ſhall be like vnto the Angels.* 3 The end and marke which all the dueties of Chriſtian life ſhoote at, is to enter into the kingdome of heauen, and to giue our ſelues to thoſe things which lead vs thither, that is to true godlineſſe, and not to thoſe outward and corporall things.

ſitteth at the right hand of God.

2 Set your affections on things which are aboue, *and* not on things which are on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt which is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory.

5 [6] ✤ Mortifie therefore you [c] members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is idolatrie.

6 For the which things ſake the wrath of God [d] commeth on the children of diſobedience.

7 Wherein yee alſo walked once, when yee liued in them.

8 But now put yee away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie ſpeaking, out of your mouth.

9 Lie not one to another: [7] ſeeing that ye haue put off the old man with his workes,

10 And haue put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iewe, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God, holy and beloued, [f] put on the [g] bowels of mercies, kindeneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Chriſt forgaue, euen ſo do ye.

14 And aboue all theſe things *put on* loue, which is the [h] bond of perfectneſſe.

15 And let the peace of God [i] rule in your hearts, to the which yee are called in [k] one body, and be ye thankefull:

16 Let the word of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your owne ſelues, in [l] Pſalmes, and hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord,

17 ✣ And whatſoeuer ye ſhall doe, in word or deed, *doe* all in the [m] Name of the Lord Ieſus, giuing thankes to God euen the Father by him.

18 ¶ * [10] Wiues, ſubmit your ſelues vnto your husbands, as it is [n] comely in the Lord.

19 ✤ [11] Husbands, loue your wiues, and be not bitter vnto them.

20 ¶ ✣ [12] Children, obey your parents in [o] all things: for that is well pleaſing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, leaſt they be diſcouraged.

22 ¶ [14] * Seruants, be obedient vnto them that are *your* maſters according to the fleſh, in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.

23 And whatſoeuer ye doe, doe it heartly, as to the Lord, and not to men,

24 Knowing that of the Lord yee ſhall receiue the [p] rewarde of the inheritance: for yee ſerue the Lord Chriſt.

25 [15] But he that doeth wrong, ſhall receiue for the wrong that hee hath done: and there is no reſpect of perſons.

b So he calleth that ſhew of religion, which he ſpake of in the former Chapter

4 A reaſon taken of the efficient cauſes and others: you are dead as touching the fleſh, that is, touching the olde nature which ſeeketh after all tranſitory things, and on the other ſide, you haue begun to liue according to the Spirit, therefore giue your ſelues to ſpirituall and heauenly, and not to carnall and earthly things.

5 The taking away of an obiection: whiles we are yet in this world, we are ſubiect to many miſeries of this life, ſo that the life that is in vs is as it were hidden: yet notwithſtanding we haue the beginnings of life and glory, the accompliſhment whereof which lieth now in Chriſtes and in Gods hand, ſhall be aſſuredly and manifeſtly performed in that glorious comming of the Lord.

6 Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the fleſh die in you, and let the contrary motions which are ſpirituall, liue. And he reckoneth vp a great long ſcroule of vices, and their contrary vertues. ✤ Eph. 5, 3.

c The motions and luſtes that are in vs, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doeth vſe them as the body doeth his members. d Vſeth to come. 7 A definition of our newe birth taken of the parts thereof, which are the putting off of the old man, that is to ſay, of the wickedneſſe which is in vs by nature, and the reſtoring, and repairing of the new man, that is to ſay, of pureneſſe which is giuen vs by grace: but both of them are but begunne in vs in this preſent life, and by certaine degrees finiſhed: the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little.

8 Newneſſe of life conſiſteth in knowledge, which transformeth man to the image of God his maker, that is to ſay, to the ſincerity and pureneſſe of the whole ſoule.

e Hee ſpeaketh of an effectuall knowledge. 9 Hee telleth them againe, that the Goſpell doeth not reſpect theſe externall things, but true iuſtification and ſanctification in Chriſt onely, which haue many fruites, as hee reckoneth them vp heere: But commendeth two things eſpecially, to wit, godly concord, and continuall ſtudie of Gods worde. f So put on, that you neuer put off. g Thoſe moſt tender affections of exceeding compaſſion. h Which bindeth and knitteth together all the dueties that paſſe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodneſſe, that you might helpe one another as fellow members. l By Pſalmes he meaneth all godly ſongs, which were written vpon diuers occaſions, and by hymnes, all ſuch as conteine the prayſe of God, and by ſpirituall ſongs, other more peculiar and artificious ſongs which were alſo in praiſe of God, but they were made fuller of muſicke. ✣ 1. Cor. 10, 31. m Call vpon the name of Chriſt, when you doe it, or, doe it to Chriſtes prayſe and glory. * Epheſ. 5, 22. 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts pertaining to euery mans family, and requireth of wiues, ſubiection in the Lord.

n *For theſe wiues doe not well, that doe not ſet God in Chriſt before them in their loue, but this Philoſophie knoweth not.*

✤ 1. Pet. 3, 1.

11 He requireth of husbands, that they loue their wiues, and uſe them gently.

✣ Epheſ. 6, 1.

12 He requireth of children, that according to Gods Commandement they be obedient to their parents.

o In the Lord, and ſo is it expounded, Epheſ. 5, 19.

13 Of parents, that they be gentle towards their children. 14 Of ſeruants that fearing God himſelfe to whom their obedience is acceptable, they reuerently, faithfully and from the heart, obey their maſters. * Epheſ 6, 5. titus 2, 9. 1. pet. 2, 8. p For that that you ſhall haue duely obeyed your maſters, the time ſhall come, that you ſhall be made ſonnes of ſeruants, and then ſhall you knowe this of a ſurety, which ſhall be when you are made partakers of the heauenly inheritance. 15 He requireth of maſters that being mindfull how that they themſelues alſo ſhall render an account before that heauenly Lord and Maſter, which will reuenge wrongfull doings without any reſpect of maſters or ſeruants, they ſhew themſelues iuſt and vpright with equitie, vnto their ſeruants.

CHAP. IV.

2 Hee returneth to generall exhortations, 3 touching prayer and gracious ſpeach, 7 and ſo endeth with greetings and commendations.

YE maſters, doe vnto your ſeruants, that which is iuſt and equall, knowing that yee alſo haue a maſter in heauen.

2 [1] ✱ [2] Continue in prayer, and watch in the ſame with thankeſgiuing,

3 [3] ✱ Praying alſo for vs, that God may open vnto vs the [a] doore of vtterance, to ſpeake the myſterie of Chriſt: wherefore I am alſo in bonds,

4 That I may vtter it, as it becommeth mee to ſpeake.

5 ¶ [4] * Walke [b] wiſely toward them that are without, and redeeme the [c] ſeaſon.

6 [5] Let your ſpeech *be* [d] gracious alwayes, and powdred with [e] ſalt, that ye may know how to anſwere euery man.

7 ¶ Tychicus *our* beloued brother and faithfull miniſter, and fellow ſeruant in the Lord, ſhall declare vnto you my whole ſtate:

8 Whom I haue ſent vnto you for the ſame purpoſe that hee might know your ſtate, and might comfort your hearts,

9 With Oneſimus a faithfull & a beloued brother, who is one of you. They ſhall ſhew you of all things here.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus Barnabas couſin (touching whom yee receiued commandements: If hee come vnto you, receiue him.)

11 And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe [f] onely are my workefellowes vnto the [g] kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis,

1 He addeth certaine generall exhortations and at length endeth his Epiſtle with diuers familiar and godly ſalutations.

✱ Luke 18, 1, 1 theſſ. 5, 17.

2 Payers muſt be continuall and earneſt.

3 Such as miniſter the word, muſt eſpecially be commended to the prayers of the Church.

✱ Epheſ. 6, 18. 2. theſ. 3, 1.

a An open and free mouth to preach the Goſpel.

4 In all parts of our life, we ought to haue good conſideration euen of them which are without the Church.

* Epheſ. 5, 15.

b Aduiſedly and circumſpectly.

c Seeke occaſion to win them, although you loſe of your owne by it.

f Our ſpeech and talke muſt be applied to the profit of the hearers.

d Framed to the profit of your neighbour.

e Againſt this is ſet filthy communication as Epheſ. 4, 29.

f Why then, Peter was not at that time at Rome.

g In the Goſpel.

✠ 2.Tim.4,11.

14 ✠ Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe reade the Epiſtle *vvritten* from Laodicea,

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace *be* with you Amen.

¶ Written from Rome to the Coloſſians, *and ſent* by Tychycus, and Oneſimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 *He therefore beginneth with thankeſgiuing,* 4 *to put them in minde that whatſoeuer was praiſe worthy in them, it came of Gods goodneſſe:* 8 *and that they are enſamples vnto others.*

PAul, and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, *vvhich is* in God the Father, and in the Lord Ieſus Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

2 [1] We giue God thankes alwayes for you all, making mention of you in our prayers.

3 [2] Without ceaſing, remembring your effectuall faith, and diligent loue, and the patience of *your* hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that ye are [a] elect of God.

5 [3] For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as yee know after what maner we were among you for your ſakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with [c] ioy of the holy Ghoſt,

7 So that yee were as enſamples to all that beleeue in Macedonia and in Achaia.

8 For from you ſounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing.

9 For [d] they themſelues ſhew of vs what maner of entring in wee had vnto you, [5] and how yee turned to God from idoles, to ſerue the liuing and true God.

10 And to looke for his ſonne from heauen, whom hee raiſed from the dead, *euen* Ieſus which deliuereth vs from [e] that wrath to come.

1 An example of a right Chriſtian reioycing: whereby alſo we learne, that ſuch as haue great gifts in them are in two ſorts bridled, to wit, if they conſider that they haue receiued all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole Epiſtle exhorteth the Theſſalonians.

2 He commendeth them for three ſpeciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be aſhamed being indued with ſuch excellent gifts, not to continue in Gods election.

a *Word for word, that your election is of God.*

3 Another reaſon why they ought in no wiſe ſtart backe but continue to the end, becauſe they cannot doubt of his doctrine which hath bene ſo many wayes confirmed vnto them, euen from heauen as they themſelues did well know.

b *Paul ſheweth by two things, that there followed very great fruits of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certaine aſſurance which was thorowly ſetled in their minds, as appeared by their willing bearing of the croſſe.*

4 Another reaſon; becauſe euen to that day, they embraced the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid-race.

c *With ioy which commeth from the holy Ghoſt.*

d *All the beleeuers.*

5 It is no true conuerſion to forſake idoles, vnleſſe a man therewithall worſhip the true and liuing God in Chriſt the onely redeemer.

e *This word (That) is not put here without cauſe: and by (wrath) is meant that reuenge and puniſhment, wherewith the Lord will iudge the world at length in his terrible wrath.*

CHAP. II.

1 *He declareth how faithfully he preacheth the Goſpel vnto them,* 5 *ſeeking neither gaine,* 6 *nor praiſe of men:* 10 *and he prooueth the ſame by their owne teſtimonie:* 14 *that they did couragiouſly beare perſecution of their countrey men:* 17 *that he deſireth very much to ſee them.*

FOr [1] ye your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that we had ſuffered before, and were ſhamefully entreated at ✠ Philippi, (as yee know) we were bold in [a] our God, to ſpeake vnto you the Goſpel of God, with much ſtriuing.

3 [3] For our exhortation was not by deceit, nor [b] by vncleanneſſe, nor by guile.

4 [4] But as we were [c] allowed of God, that the Goſpel ſhould be committed *vnto vs*, ſo we ſpeake, not as they that pleaſe men, but God, which [d] approoueth our hearts:

5 Neither yet did we euer vſe flattering words, as yee keow, nor coloured couetouſneſſe, God *is* record.

6 [5] Neither ſought wee praiſe of men, neither of you, nor of others, when wee might haue bene [e] chargeable, as the Apoſtles of Chriſt.

7 But wee were [f] gentle among you, euen as a nource cheriſheth her children.

8 [6] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpel of God only, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 [7] For yee remember, brethren, ✠ our labour and trauaile: for wee laboured day and night, becauſe wee woulde not bee chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily and iuſtly, and vnblameably we behaued our ſelues among you that beleeue.

11 [9] As ye know how that wee exhorted you, and comforted, and beſought euery one of you, (as a father his children.)

12 [10] That ye * would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 [11] For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the worde of men, but as it is in deede the word of God, which alſo worketh in you that beleeue.

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

2 The vertues of a true Paſtour are freely, and without feare to preach the Goſpel, euen in the middes of dangers.

✠ Actes 16,12.

a *Through God his gracious helpe.*

3 To teach pure doctrine faithfully and with a pure heart.

b *By any wicked and naughty kinde of dealing.*

4 To approoue his conſcience to God, being free from all flatterie and couetouſnes.

c *Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God findeth the reaſon of his counſell onely in himſelfe, it followeth, that ſeeing we are not able to thinke a good thought, that whomſoeuer he firſt chuſeth to thoſe holy callings, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie.*

d *Which liketh and alloweth of them.*

5 To ſubmit himſelfe euen to the baſeſt, to winne them, and eſchew all pride.

e *When I might lawfully haue liued vpon the expenſes of the Church.*

f *We were not rough, but eaſie, and gentle, as a nourice that is neither ambitious nor couetous, but taketh all paines as patiently, as if ſhe were a mother.*

6 To haue the flocke that is committed vnto him in more eſtimation, then his owne life.

7 To depart with his owne right rather then to be chargeable to his ſheepe. ✠ Act. 20,34. 1.cor.4,12. 2.theſ.3,8.

8 To excell other in example of godly life.

9 To exhort & comfort with a fatherly mind and affection.

10 To exhort all men diligently and earneſtly to lead a godly life.

* epheſ.4,1. phil.1,27. col.1,10.

11 Hauing approoued his miniſterie, he commendeth againe (to that end & purpoſe that I ſpake of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 [12] For brethren, ye are become followers of the Churches of God, which in Iudea are in [g] Chriſt Ieſus, becauſe yee haue alſo ſuffered the ſame things of your owne [h] countrey men, euen as they *haue* of the Iewes,

15 [13] Who both killed the Lord Ieſus & their owne Prophets, and haue perſecuted vs away,[14] & God they pleaſe not, and are contrary to [i] all men,

16 And forbid vs to preach vnto the Gentiles, that they might be ſaued, to [k] fulfill their ſinnes alwayes: for the [l] wrath *of God* is come on them to the vtmoſt.

17 [15] Foraſmuch, brethren, as wee [m] were kept from you for a ſeaſon, concerning ſight, but not in the heart, wee enforced the more to ſee your face with great deſire.

18 Therefore we would haue come vnto you (I Paul, at leaſt once or twiſe) but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the preſence of our Lord Ieſus Chriſt at his comming?

20 Yea, ye are our glorie and ioy.

12 He confirmeth them in their afflictions which they ſuffred of their owne people, becauſe they were afflicted of their owne countreymen: which came aſwell (ſaith he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.

g Which Chriſt hath gathered together.

h Euen of them which are of the ſame countrey, and the ſame towne that you are of.

13 He preuenteth an offence which might be taken, for that the Iewes eſpecially aboue all other perſecuted the Goſpel. That is no new thing, ſayth hee, ſeeing they ſlewe Chriſt himſelfe and his Prophets, and haue baniſhed me alſo.

14 He foretelleth the vtter deſtruction of the Iewes, leaſt any man ſhould be mooued by their rebellion.

i For the Iewes would neither enter into the kingdome of God themſelues, nor ſuffer other to enter in.

k Vntill the wickedneſſe of theirs which they haue by inheritance as it were of their fathers, be growen ſo great that the meaſure of their iniquitie being filled, God may come forth to wrath.

l The iudgements of God being angrie, which in deede appeared ſhortly after in the deſtruction of the citie of Hieruſalem, whither many reſorted euen out of diuers prouinces, when it was beſieged.

15 He meteth with an obiection, why he came not to them ſtraightwayes being in ſo great miſerie, I deſired oftentimes (ſaith he) and it lay not in mee, but Satan hindred my endeuours, and therefore I ſent Timothie my faithfull companion vnto you, becauſe you are moſt deere to me.

m Were kept aſunder from you, and as it were orphans.

CHAP. III.

1 To ſhew his affection towards them, he ſendeth Timothie vnto them: 6 Hee is ſo mooued by the report of their proſperous ſtate, 9 that he cannot giue ſufficient thanks, 11 and therefore he breaketh out into prayer.

Wherefore ſince wee could no longer forbare, we thought it good to remaine at Athens alone,

2 ✠ And haue ſent Timotheus our brother and miniſter of God, and our labour fellow in the Goſpell of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

3 That no man ſhould be mooued with theſe afflictions: [1] for ye your ſelues knowe, that we are appointed therevnto.

4 For verely when we were with you, we told you before that wee ſhould ſuffer tribulations, euen as it came to paſſe, and ye know it.

5 Euen for this cauſe, when I could no longer forbeare, I ſent *him* that I might knowe of your faith, leſt the tempter had tempted you in any ſort, and that our labour had bene in vaine.

6 [2] But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, deſiring to ſee vs, as we alſo *doe* you.

7 Therefore brethren, wee had conſolation in you, in all our affliction and neceſſitie through your faith.

8 For now are wee [a] aliue, if yee ſtand faſt in the Lord.

9 For what thankes can wee recompenſe to God againe for you, for all the ioy wherewith wee reioyce for your ſakes before our God,

10 Night and day, ✠ praying exceedingly, that wee might ſee your face, and might [b] accompliſh that which is lacking in your faith?

11 Now God himſelfe, euen our Father, and our Lord Ieſus Chriſt, guide our iourney vnto you.

12 [3] And the Lord encreaſe you, and make you abound in loue one toward another, and toward all men, euen as we *doe* toward you:

13 ✠ To make your hearts ſtable and vnblameable in holineſſe before God euen our Father, at the comming of our Lord Ieſus Chriſt with all his Saints.

✠ Actes 16,1.

1 The will of God, who calleth his on this condition, to bring them to glory by affliction is a moſt ſure remedie againſt al affliction.

2 Becauſe they haue hitherto gone ſo well forward, he exhorteth them againe to make an end of the reſt of the iourney, ſeeing that therein alſo they ſhall doe him their Apoſtle a great pleaſure.

a For now you can not otherwiſe thinke me ſafe and in good caſe, vnleſſe you goe forward in religion and faith.

✠ Rom. 1,10. and 15,23.

b Paul was conſtrained through the importunate dealing of the enemies to leaue the building which he had ſcarſe begun: And for that cauſe he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he ſent him backe againe ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may thereby thorowly accompliſh their faith and religion, that was as yet imperfect.

3 Another part of the Epiſtle, wherein he ſpeaketh of the dueties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life conſiſteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accompliſhment whereof notwithſtanding is deferred to the next comming of Chriſt, who will then perfit his worke by the ſame grace, wherewith he begun it in vs. ✠ *Chap. 5,23. 1. cor. 1,8.*

CHAP. IV.

1 He exhorteth them 3 to holines, 9 and brotherly loue, 13 He forbiddeth them to ſorow after to maner of infidels. 15 Hee ſetteth out the hiſtorie of our reſurrection.

And [1] furthermore wee beſeech you, brethren, and exhort you in the Lord Ieſus, that ye [a] increaſe more and more, as yee haue receiued of vs, how ye ought to walke, and to pleaſe God.

2 For yee know what commandements wee gaue you by the Lord Ieſus.

3 ✠ [2] For this is the will of God *euen* your [b] ſanctification, *and* that yee ſhould abſtaine from fornication,

4 [3] That euery one of you ſhould know, how to poſſeſſe his veſſel in holineſſe and honour,

5 [4] *And* not in the luſt of concupiſcence, euen as the Gentiles which know not God:

6 * [5] That no man oppreſſe or defraud his brother in any matter: for the Lord *is* auenger of all ſuch things, as we alſo haue told you beforetime, and teſtified.

7 * For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.

8 Hee therefore that [c] deſpiſeth *theſe things*, deſpiſeth not man, but God who hath euen giuen you his holy Spirit.

9 [6] But as touching brotherly loue, yee neede not that I write vnto you: ✠ for yee are taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto all the brethren, which are thorowout all Macedonia: but we beſeech you brethren, that ye increaſe more and more,

11 [7] And that ye ſtudy to be quiet, and to meddle with your owne buſineſſe, [8] and to worke with your owne hands, as we commanded you.

12 That yee may behaue your ſelues honeſtly toward them that are without, and that nothing be lacking vnto you.

13 ¶ [9] I would not brethren, haue you ignorant [10] concerning them [11] which are aſleepe, that ye ſorow not euen as other which haue no hope.

14 [12] For if we beleeue that Ieſus is dead, and is riſen, euen ſo them which ſleepe in [d] Ieſus, will God [e] bring with him.

1 Diuers exhortations, the ground whereof is this, to be mindfull of thoſe things, which they haue heard of the Apoſtle.

a That ye labour to excell more and more, and dayly paſſe your ſelues.

✠ Rom. 12,2. epheſ. 5,17.

2 This is the ſumme of thoſe things, which he deliuered them, to dedicate themſelues wholly to God. And he condemneth plainely all filthineſſe through luſt, becauſe it is altogether contrary to the will of God.

b Looke Iohn 19,17.

3 Another reaſon, becauſe it defileth the body.

4 The third, becauſe the Saints are diſcerned from them which know not God, by honeſtie and puritie.

* 1. Cor. 6,8.

5 Secondly, he reprehendeth all violent oppreſſion and immoderate deſire, and ſheweth moſt ſeuerely as the Prophet of God, that God will reuenge ſuch wickedneſſe.

✠ *1. Cor. 1,2.*

c Theſe commandements which I gaue you.

6 Thirdly, he requireth a readie minde to all maner of louing kindneſſe, and exhorteth them to profite more and more in that vertue.

✠ *Iohn 13,43. and 15,11 1. iohn 2,8. and 4,22.*

7 He condemneth vnquiet braines, and ſuch as are curious in matters which appertaine not vnto them.

8 Hee rebuketh idleneſſe and ſlouthfulneſſe, which vices whoſoeuer are giuen vnto, fall into other wickedneſſe, to the great offence of the Church.

9 The third part of the Epiſtle, which is enterlaced among the former exhortations (which hee returneth vnto afterward) wherein he ſpeaketh of mourning for the dead, and the maner of the reſurrection, and of the latter day.

10 We muſt take heede that we doe not immoderately bewaile the dead, that is, as they vſe to doe which thinke that they are vtterly periſhed.

12 A confirmation: for death is but a ſleepe of the body (for hee ſpeaketh of the faithfull) vntill the Lord commeth.

12 A reaſon of the confirmation, for ſeeing that the head is riſen, the members alſo ſhall riſe, and that by the vertue of God.

d They die in Chriſt, which continue in faith, whereby they are graffed into Chriſt, euen to the laſt gaſpe.

e Will call their bodies out of their graues, and ioyne their ſoules to them againe.

15 [13] For this ſay wee vnto you by the [f] word of the Lord, that [g] we which liue, and are remaining in the comming of the Lord, ſhall not preuent them which ſleepe.

16 For the Lord himſelfe ſhall deſcend from heauen with a [h] ſhout, *and* with the voyce of the Archangel, and ♣ with the trumpet of God: and the dead in Chriſt ſhall riſe firſt:

17 Then ſhall we which liue and remaine, be [i] caught vp with them alſo in the cloudes, to meete the Lord in the aire: and ſo ſhall wee euer be with the Lord.

18 Wherefore, comfort your ſelues one another with theſe words.

13 The maner of the reſurrection ſhalbe thus: The bodies of the dead ſhallbe as it were raiſed out of ſleep, at the ſound of the trumpet of God, Chriſt himſelfe ſhall deſcend from heauen. The Saints (for he ſpeaketh properly of them) which ſhall then be found aliue together with the dead which ſhall riſe, ſhalbe taken vp into the cloudes to meete the Lord, and ſhallbe in perpetuall glory with him.

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[f] In the Name of the Lord, as though he himſelfe ſpeake vnto you.

[g] He ſpeaketh of theſe things, as though he ſhould be one of them whom the Lord ſhall finde aliue at his comming, becauſe that time is vncertaine, and therefore euery one of vs ought to be in ſuch a readineſſe, as if the Lord were comming at euery moment.

[h] The word which the Apoſtle vſeth here, ſignifieth properly that incouragement which mariners vſe one to another: when they altogether with one ſhout put foorth their oares and rowe together.

♣ *1.Cor.15,52.*

[i] Suddenly and in the twinkling of an eye.

CHAP. V.

1 Condemning the curious ſearching for the ſeaſons of Chriſts comming, 6 he warneth them to be ready dayly to receiue him: 11 And ſo giueth them ſundry good leſſons.

BUt [1] of the times and [a] ſeaſons, brethren, yee haue no neede that I write vnto you.

2 For ye your ſelues know perfectly, that the day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſhall come vpon them ſudden deſtruction, as the trauaile vpon a woman with childe, and they ſhall not eſcape.

4 [2] But ye, brethren, are not in darkeneſſe, that that day ſhall come on you, as *it vvere* a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkeneſſe.

6 Therefore let vs not ſleepe as doe other, but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 [3] But let vs which are of the day, be ſober, ♣ putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet.

9 [4] For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.

10 [5] Which died for vs, that whether we wake or ſleepe, we ſhould liue together with him.

1 The day that God hath appointed for his iudgement, we know not. But this is ſure that it ſhall come vpon men when they looke for nothing leſſe.

a Looke Acts 1,7.

2 Returning to exhortations he warneth vs which are lightned with the knowledge of God, that it is our dueties not to liue ſecurely in deliciouſneſſe, leaſt we be ſuddenly taken in a dead ſleepe in pleaſures, but contrariwiſe to haue an eye to the Lord, and not ſuffer our ſelues to be oppreſſed with the cares of this world, for that is meet for the darkeneſſe of the night, and this for the light.

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3 We muſt fight with faith and hope, much leſſe ought we lie careleſly ſnorting.

♣ *Eſa.59,17. epheſ.6,17.*

4 He pricketh vs forwards by ſeeing moſt certaine hope of victorie before vs.

5 The death of Chriſt is a pledge of our victorie, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

11 [6] Wherefore exhort one another, and edifie one another, euen as you doe.

12 [7] Now we beſeech you brethren, that yee [b] acknowledge them which labour among you, and are ouer you in the [c] Lord, and admoniſh you.

13 That yee haue them in ſingular loue for [d] their workes ſake. [8] Be at peace among your ſelues.

14 [9] We deſire you, brethren, admoniſh them that are [e] out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 [10] ♣ See that none recompenſe euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 [11] Reioyce euermore.

17 ♣ Pray continually.

18 In all things, giue thankes, for this is the [f] will of God in Chriſt Ieſus toward you.

19 [12] Quench not the Spirit.

20 Deſpiſe not [g] prophecying.

21 Try all things, *and* keepe that which is good.

22 [13] Abſteine from all [h] appearance of euill.

23 Now the very God of peace [i] ſanctifie you thorowout: and *I pray God* that your whole ſpirit and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

24 [14] * [k] Faithfull *is hee* which calleth you, which will alſo [l] doe it.

25 [15] Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lord, that this Epiſtle be read vnto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt *be* with you, Amen.

¶ The firſt *Epiſtle* vnto the Theſſalonians written from Athens.

6 We muſt not onely watch our ſelues, but we are alſo bound to ſtir vp and confirme one another.

7 We muſt haue great conſideration of them which are appointed to the miniſterie of the word, and gouernement of the Church by God, and doe their duetie.

b That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accounted of among you.

c In thoſe things which pertaine to Gods ſeruice: ſo is the Eccleſiaſticall function diſtinguiſhed from ciuill authority, and true ſhepheard from wolues.

d So then, where this cauſe ceaſeth, there muſt the honour ceaſe.

8 This maintenance of mutuall concord, is eſpecially to bee looked vnto.

9 We muſt haue conſideration of euery man, and as the diſeaſe is, ſo muſt the remedie be vſed.

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[e] That keepe not their ranke or ſtanding.

10 Charitie ought not to be ouercome with any iniuries.

♣ *Pro.17,13. and 20,22. mat.5,39. rom.12,17. 1.pet.3,9.*

11 A quiet and appeaſed minde, is nouriſheth with continual prayers, reſpecting the will of God.

♣ *Luke 18,1.*

[f] An acceptable thing to God and ſuch as he liketh well of.

12 The ſparkes of the Spirit of God that are kindled in vs, are nouriſhed with dayly hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe.

[g] The expounding of the word of God.

13 A generall concluſion, that we waiting for the comming of Chriſt, doe giue our ſelues to pureneſſe both in minde, will, and body, through the grace and ſtrength of the Spirit of God.

[h] Whatſoeuer hath but the very ſhew of euil, abſtaine from it.

[i] Separate you from the world, and make you holy to himſelfe through his ſpirit, in Chriſt in whom onely you ſhall attaine vnto that true peace.

14 The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witneſſe in our vocation.

* *1.Cor.1,9.*

[k] Alwayes one and euer like himſelfe, who performeth in deed whatſoeuer he promiſeth: and an effectual calling is nothing elſe but a right declaring and true ſetting foorth of Gods will: and therefore the ſaluation of the elect is ſafe and ſure.

[l] Who will alſo make you perfit.

15 The laſt part of the Epiſtle, wherein with moſt waighty charge, hee commendeth both himſelfe and this Epiſtle vnto them.

THE SECOND EPISTLE
OF PAVL TO THE
THESSALONIANS.

CHAP. I.

3 He commendeth the increaſe of faith and charitie, 4 and the patience of the Theſſalonians: 6 And deſcribing Gods vengeance againſt ſuch as oppreſſe the godly, 10 he teacheth the godly to waite for the laſt iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, *vvhich is* in God our Father, and in the Lord Ieſus Chriſt:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 ♣ [1] Wee ought to thanke God alwayes for you, brethren, as it is meete, becauſe that your faith [a] groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that ye ſuffer.

♣ *1.Theſ.1,2.*

1 The firſt part of the Epiſtle, wherein he reioyceth that through the grace of God, they haue manfully ſuſteined all the aſſaults of their enemies, wherein he confirmeth them moreouer ſhewing with what gifts they muſt chiefly fight, to wit, with faith and charitie which muſt dayly increaſe.

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[a] That whereas it grew vs before, it doeth alſo receiue ſome increaſe euery day more and more.

5 ♣ 2

5 ✤ [2] *Which is* a manifeſt token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye alſo ſuffer.

6 [3] For it is a righteous thing with God, to recompenſe tribulation to them that trouble you,

7 And to you which are troubled, reſt [4] with vs, ♣ [5] when the Lord Ieſus ſhall ſhewe himſelfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them, [6] that doe not know God, and which obey not vnto the Goſpel of our Lord Ieſus Chriſt,

9 Which ſhall be puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his power,

10 When hee ſhall come to be glorified in his Saints, and to be made marueilous in all them that beleeue ([7] becauſe our teſtimonie toward you was beleeued) in that day.

11 [8] Wherefore, we alſo pray alwayes for you, that our God may make you woorthy of [b] this calling, and fulfill [c] all the good pleaſure of *his* goodneſſe, and the [d] worke of faith with power.

12 That the Name of our Lord Ieſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Ieſus Chriſt.

✤ *Iude 6.*

2 He openeth the fountaine of all true comfort, to wit, that in afflictions. which we ſuffer of the wicked for righteouſneſſe ſake, we may behold as it were in a glaſſe the teſtimonie of that iudgement to come, and the end therefore moſt acceptable to vs, and moſt ſharpe to his enemies.

3 A proofe: God is iuſt, therefore he will worthily puniſh the vniuſt, and will doe away the miſeries of his people.

4 He confirmeth them alſo by the way, by this meanes, that the condition both of this preſent ſtate and the ſtate to come, is common to him with them.

♣ 1.*Theſ*.4,16.

5 A moſt glorious deſcription of the ſecond comming of Chriſt, to be ſet againſt all the miſeries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto ſaluation, without the Goſpel of Chriſt. 7 The children of God ſhallbe counted by the faith which they haue in the Goſpel, which is preached vnto them by the Apoſtles. 8 Seeing that we haue the marke ſet before vs, it remaineth that we goe vnto it. And we goe to it, by certaine degrees of cauſes: firſt by the free loue and good pleaſure of God, by vertue whereof all other inferiour cauſes worke: from thence proceedeth the free calling to Chriſt, and from calling, faith, wherevpon followeth both the glorifying of Chriſt in vs, and vs in Chriſt. [b] *By (calling) he meaneth not the very acte of calling, but that ſelfe ſame thing whereunto we are called, which is the glory of that heauenly kingdome.* [c] *Which he determined long ſince, onely vpon his gracious and mercifull goodneſſe toward you.* [d] *So then, faith is an excellent worke of God in vs: and we ſee here plainely that the Apoſtle leaueth nothing to free will, to make it cheekemate with Gods working therein, as the Papiſts dreame.*

CHAP. II.

1 *He ſheweth that the day of the Lord ſhall not come, till there .. a departure from the faith,* 3 *and that Antichriſt be reuealed,* 8 *whoſe deſtruction he ſetteth out,* 15 *and thereupon exhorteth to conſtancie.*

NOw [1] we beſeech you, brethren, by the comming of our Lord Ieſus Chriſt, and by our [a] aſſembling vnto him,

2 [2] That ye be not ſuddenly mooued from *your* minde, nor troubled neither by [b] ſpirit, nor by [c] word, nor by [d] letter, as *it vvere* from vs, as though the day of Chriſt were at hand.

3 Let no man deceiue you by any meanes: [3] for *that day ſhall not come*, except there come a departing firſt, and that [e] that man of ſinne be diſcloſed, *euen* the ſonne of perdition.

4 Which is an aduerſarie, and [f] exalteth himſelfe againſt all that is called God, or that is worſhipped: [4] ſo that he doeth ſit as God in the Temple of God, ſhewing himſelfe that he is God.

5 [5] Remember yee not, that when I was yet with you, I tolde you theſe things?

6 And now ye know [g] what withholdeth, that he might be reuealed in his time.

7 [6] For the myſterie of iniquitie doeth already worke: [7] onely he which now [h] withholdeth, *ſhall let* till he be taken out of the way.

8 [8] And then ſhall [i] that wicked man be reuealed, ✤ whom the Lord ſhall [k] conſume with the [l] Spirit of his mouth, and ſhall aboliſh with the brightneſſe of his comming,

9 [9] *Euen him* whoſe comming is by the effectuall working of Satan, with all his power, and ſignes, and [m] lying wonders,

10 And in all deceiueableneſſe of vnrighteouſneſſe, among them that periſh, becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 And therefore God ſhall ſend them [n] ſtrong deluſion, that they ſhould beleeue lies,

12 That all they might be damned which beleeued not the trueth, but [o] had pleaſure in vnrighteouſneſſe.

13 [10] But wee ought to giue thankes alway to God for you, brethren beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation, through [p] ſanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto he called you by our [r] Goſpel, to obtaine the glory of our Lord Ieſus Chriſt.

15 [11] Therefore, brethren, ſtand faſt, and keepe the inſtructions, which ye haue bene taught, either by word, or by our Epiſtle.

16 Now the ſame Ieſus Chriſt our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in euery word and good worke.

1 The ſecond part of the Epiſtle, conteining an excellent prophecie of the ſtate of the Church, which ſhall be from the Apoſtles times vnto the latter day of iudgement.

[a] *If we thinke earneſtly vpon that unmeaſurable glorie, which we ſhallbe partakers of with Chriſt, it will be an excellent remedie for vs againſt wauering, and impatience, ſo that neither the gliſtering of the world ſhall allure vs, nor the dreadfull ſight of the croſſe diſmay vs.* 2 We muſt take heed of falſe prophets, eſpecially in this matter, which go about to deceiue, and that for the moſt part, after three ſortes: for either they bragge of fained propheticall reuelations, or they bring coniectures and reaſons of their owne, or vſe conterfeit writings. [b] *By dreames and fables, which men pretend to be ſpirituall reuelations.* [c] *Either by word of mouth, or by bookes written.* [d] *Either by forged letters, or falſely gloſed vpon.*

3 The Apoſtle foretelleth that before the comming of the Lord, there ſhall be a throne ſet vp cleane contrary to Chriſtes glorie, wherein that wicked man ſhall ſit, and transferre all things that appertaine to God, to himſelfe, and many ſhall fall away from God to him. [e] *By ſpeaking of one, he pointed out the body of the tyrannous and perſecuting Church.* [f] *All men know who he is that ſaith he can ſhut vp heauen and open it at his pleaſure, and tooke vpon him to be Lord and maſter aboue all Kings and Princes, before whom Kings and Princes fall downe and worſhip, honouring that Antichriſt as a god.*

4 He foretelleth that Antichriſt, (that is, whoſoeuer he be that ſhall occupie that ſeate that falleth away from God) ſhall not reigne without the Church, but in the very boſome of the Church.

5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.

[g] *What hindreth and ſtayeth.*

6 Euen in the Apoſtles time the firſt foundations of the Apoſtolicall ſeate were layed, but yet ſo, that they deceiued men.

7 He foretelleth that when the empire of Rome is taken away, the ſeate that falleth away from God ſhall ſucceede and ſhall hold his place, as the olde writers Tertullian, Chryſoſtomes and Hierome do expound it.

[h] *He which is now in authoritie and ruleth all, to wit, the Romane Empire.*

8 That wickednes ſhall at length be detected by the word of the Lord, and vtterly be aboliſhed by Chriſtes comming. [i] *Word for word, that lawleſſe fellow: that is to ſay, hee that ſhall tread Gods Law clean vnder foote.* ♣ *Iſai.*11,4. [k] *Bring to nought.* [l] *With his word: for the true Miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie and euerlaſting word, which ſhall breake his enemies in ſunder, as it were an yron rodde.* 9 He foretelleth that Satan will beſtow all his might and power, and vſe all falſe miracles that he can to eſtabliſh that ſeate, and that with great ſucceſſe, becauſe the wickedneſſe of the world doeth ſo deſerue it: yet ſo, that onely the vnfaithfull ſhall periſh through his deceit. [m] *Which are partly falſe, and partly wrought to eſtabliſh a falſhood.* [n] *A moſt mightie working to deceiue them.* [o] *They liked lies ſo well, that they had pleaſure in them which is the greateſt madneſſe that may be.* 10 The elect ſhall ſtand ſtedfaſt and ſafe from all theſe miſchiefes. Now election is knowen by theſe teſtimonies: Faith is gathered by ſanctification: faith, by that that we accord vnto the trueth: trueth by calling through the preaching of the Goſpel: from whence we come at length to a certaine hope of glorification [p] *To ſanctifie you.* [q] *Faith which layeth hold not vpon lies, but vpon the trueth of God, which is the Goſpel.* [r] *By our preaching.* 11 The concluſion remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apoſtles, through the free good will of God, which comforteth vs with an inuincible hope, and alſo in all godlineſſe our whole life long.

CHAP. III.

1 *He deſireth them to further the preaching of the Goſpell with their prayers,* 6 *and to withdrawe themſelus from theſe, who through idlenes,* 11 *and curioſitie peruert good order:* 14 *Whom hee excludeth from the company of the faithfull.*

FUrthermore, [1] brethren, ♣ pray for vs, that the word of the Lord may haue free paſſage and be glorified, euen as *it is* with you.

2 And that we may be deliuered from [a] vnrea-

1 He addeth now conſequently according to his maner, diuers admonitions: The firſt of them is, that they make prayers for the increaſe and free paſſage of the Goſpel, and for the ſafetie of the faithfull miniſters of the ſame. ♣ *Epheſ.*6,19. *coloſſ.*4.3. [a] *Which haue no care of their duetie.*

ſonable and evill men : [2] for all men haue not faith.

3 But the Lord is faithfull, which will ſtabliſh you, and keepe you from [b] euill.

4 [3] And we are perſwaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

5 [4] And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

6 [5] We warne you, brethren, in the Name of our Lord Ieſus Chriſt, that yee withdraw your ſelues from euery brother that walked inordinately, and not after the inſtruction, which he receiued of vs.

7 [6] For ye your ſelues know, ✤ how ye ought to follow vs : ♣ for we behaued not our ſelues inordinately among you,

8 Neither tooke wee bread of any man for nought : but we wrought with labour and trauaile night and day, becauſe wee would not be chargeable to any of you.

9 Not becauſe we haue not authority, but that we might make our ſelues an enſample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he ſhould not [c] eate.

11 For wee heare, that there are ſome which walke among [7] you inordinately, and worke not at all, [8] but are buſie bodies.

12 [9] Therefore them that are ſuch, we warne & exhort by our Lord Ieſus Chriſt, that they worke with quietneſſe, and eate their owne bread.

13 [10] And ye, brethren, be not wearie in well doing.

14 [11] If any man obey not this our ſaying in this letter, note him, and haue no [12] companie with him, [13] that he may be aſhamed.

15 [14] Yet count him not as an enemie, but admoniſh him as a brother.

16 [15] Now the Lord himſelfe of peace giue you peace alwayes by all meanes. The Lord *be* with you all.

17 [16] The ſalutation of mee Paul, with mine owne hand, which is the token in euery Epiſtle : ſo I write,

18 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

¶ The ſecond *Epiſtle* to the Theſſalonians,
written from Athens.

[2] It is no marueile that the Goſpel is hated of ſo many, ſeeing that faith is a rare gift of God. Notwithſtanding, the Church ſhall neuer be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed vpon the faithfull promiſe of God.

[b] From Satans ſnares, or from euill.

[3] The ſecond admonition is, that they followe alwayes the doctrine of the Apoſtles as a rule for their life.

[4] Thirdly, he diligently and earneſtly admoniſheth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Chriſt.

[5] Fourthly, hee ſaith, that idle and laſie perſons ought not to be relieued of the Church, nay, that they are not to be ſuffered. [6] Leaſt he might ſeeme to deale hardly with them, he ſetteth foorth himſelfe for an example, who beſides his trauaile in preaching laboured with his hands, which he ſaith he was not ſimply bound to doe. ✤ 1. Cor. 11,1. ♣ 1. Theſ. 4,11. [c] *What ſhall we do then with thoſe idle bellied Monkes, and ſacrificing Prieſts? A Monke (ſaith Socrates, booke 8. of his Tripartite hiſtorie) which worketh not with hands, is like a thiefe.*

[7] How great a fault idleneſſe is, he declareth by that that God created no man in vaine or to no purpoſe, neither is there any vnto whom he hath not allotted as it were a certaine ſtanding and roome. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea, broken, which is great ſinne and wickedneſſe.

[8] He reprehendeth a vice which is ioyned with the former, wherevpon follow an infinite ſort of miſchiefs : to wit, that there are none more buſie in other mens matters then they which neglect their owne. [9] The Lord commandeth, and the Apoſtles pray in the Name of Chriſt, firſt that no men be idle ; and next, that euery man doe quietly and carefully ſee to doe his duetie in that office and calling wherein the Lord hath placed him. [10] Wee muſt take heede that ſome mens vnworthineſſe cauſe vs not to be ſlacker in well doing. [11] Excommunication is a puniſhment for the obſtinate. [12] We muſt haue no familiaritie nor fellowſhip with the excommunicate. [13] The end of the excommunication is not the deſtruction, but the ſaluation of the ſinner, that at leaſt through ſhame he may be driuen in repentance. [14] We muſt ſo eſchew familiaritie with the excommunicate, that we diligently ſeeke all occaſions and meanes that may be to bring them againe into the right way. [15] Prayers are the ſeales of all exhortations. [16] The Apoſtle ſubſcribeth his letters with his owne hand, that falſe letters might not be brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Paſtour, whoſe office eſpecially conſiſteth in teaching, 4 he warneth him that vaine queſtions ſet apart, he teach thoſe things, 5 which further charitie and faith : 12 and that his authoritie be not condemned, 14 he ſheweth what an one he is made through the grace of God.

PAul [1] an Apoſtle of Ieſus Chriſt, by the ‖ commandement of God our Sauiour, and of *our* Lord Ieſus Chriſt our hope,

2 Vnto Timotheus *my* naturall ſonne in the faith: Grace, [a] mercy, *and* peace from God our Father, and *from* Chriſt Ieſus our Lord.

3 [2] As I beſought thee to abide ſtill in Epheſus, when I departed into Macedonia, *ſo doe*, that thou mayeſt warne ſome, that they teach none other doctrine,

4 [3] Neither that they giue heede to fables and [b] genealogies *vvhich are* endleſſe, which breede queſtions rather then godly edifying which is by faith.

5 [4] ✤ For the ende of the [c] commandement is [d] loue out of a pure heart, and of a good conſcience, and of faith vnfained.

6 [5] From the which things ſome haue erred, and haue turned vnto vaine iangling.

7 [6] They would be doctours of the Lawe, and yet vnderſtande not what they ſpeake, neither whereof they affirme.

8 [7] And we knowe, that the Law is good, if a man vſe it lawfully.

9 [8] Knowing this, that the Law is not giuen vnto a [e] righteous man, but vnto the lawleſſe & diſobedient, to the vngodly, and to [f] ſinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manſlayers,

10 To whoremongers, to buggerers, to menſtealers, to liers, to the periured, and if there be any other thing that is contrary to wholſome doctrine,

11 [9] *Which is* according to the glorious Goſpel of the bleſſed God, [10] which is committed vnto me.

[1] Firſt of all, he auoucheth his owne free vocation, and alſo Timothies, that the one might be confirmed by the other : and therewithall he declareth the ſumme of the Apoſtolicall doctrine, to wit, the mercie of God in Chriſt Ieſus apprehended by faith, the end whereof is yet hoped for.

‖ *Or, ordinance.*

[a] *There is as much difference betwixt mercy and grace, as is betwixt the effect, and the cauſe: For grace is that free good will of God, whereby he choſe vs in Chriſt, and mercie is that free iuſtification which followeth it.* [2] This whole Epiſtle conſiſteth in admonitions, wherein all the duties of a faithfull Paſtour are liuely ſet out. And the firſt admonition is this, that no innouation be made either in the Apoſtles doctrine it ſelfe, or in the maner of teaching it. [3] The doctrine is corrupted not onely by falſe opinions, but alſo by vaine and curious ſpeculations : the declaration and vtterance whereof can nothing helpe our faith. [b] *He noteth out one kinde of vaine queſtions.* [4] The ſecond admonition is, that the right vſe and practiſe of the doctrine muſt be ioyned with the doctrine. And that conſiſteth in pure charitie, and a good conſcience, and true faith. ✤ *Rom.* 13,10. [c] *Of the Law.*

[d] *There is neither loue without a good conſcience, nor a good conſcience without faith, nor faith without the word of God.*

[5] That which he ſpake before generally of vaine and curious controuerſies, he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of fooliſh trifles.

[6] There are none more vnlearned, and more impudent in vſurping the name of holineſſe, then fooliſh ſophiſticall babblers. [7] The taking away of an obiection. He condemneth not the Law, but requireth the right vſe and practiſe of it. [8] He in deede eſcapeth the curſe of the Law, and therefore doeth not abhorre it, who fleeing and eſchewing thoſe things which the Law condemneth, giueth himſelfe with all his heart to obſerue it : and not he that maketh a vaine babbling of outward and curious matters. [e] *And ſuch an one is he, whom the Lord hath indued with true doctrine, and with the holy Ghoſt.* [f] *To ſuch as make an arte as it were of ſinning.* [9] He ſetteth againſt fond and vaine babbling, not onely the Law, but the Goſpel alſo, which condemneth not, but greatly commendeth the wholeſome doctrine conteined in the commandements of God, and therefore he calleth it a glorious Goſpel, and the Goſpel of the bleſſed God, the vertue whereof theſe babblers knew not. [10] A reaſon why neither any other Goſpel is to be taught then hee hath taught in the Church, neither after any other ſort, becauſe there is no other Goſpell beſide that, which God committed to him.

12 [11] Therefore I thanke him which hath made me [g] ſtrong, *that is*, Chriſt Ieſus our Lord: for hee counted mee faithfull, and put me in *his* ſeruice:

13 When before I was a [h] blaſphemer, and a perſecuter, and an oppreſſer, but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding aboundant [12] with faith and loue, which is in Chriſt Ieſus.

15 [13] This *is* a [i] true ſaying, and by all meanes worthie to be receiued, that ✠ Chriſt Ieſus came into the worlde to ſaue ſinners, of whome I am chiefe.

16 Notwithſtanding for this cauſe was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhewe on me all long ſuffering vnto the enſample of them, which ſhall in time to come beleeue in him vnto eternall life.

17 [14] Nowe vnto the king euerlaſting, immortall, inuiſible, vnto God [k] onely wiſe, *be* honour, *and* glorie, for euer, and euer, Amen.

18 [15] This commaundement commit I vnto thee, ſonne Timotheus, according to the prophecies, which went before vpon thee, that thou [l] by them ſhouldeſt fight a good fight,

19 Hauing [m] faith and a good conſcience, [16] which ſome haue put away, and as concerning faith, haue made ſhipwracke.

20 Of whome is Hymeneus, and Alexander, * [17] whome I haue [n] deliuered vnto Satan, that they might [o] learne not to blaſpheme.

11 He maintaineth of neceſſitie his Apoſtleſhip againſt ſome that did carpe at his former life, debaſing himſelfe, euen to hell, to aduance Chriſtes onely mercie, wherewith he aboliſhed all thoſe his former doings. g Which gaue me ſtrength, not onely when I had no will to doe well, but alſo when I was wholly giuen to euill. h Theſe are the preparatiue workes which Paul braggeth of. 12 Hee prooueth this change by the effects, for that, that he that was a prophane man, is become a beleeuer: and he that did moſt outragiouſly perſecute Chriſt, burneth now in loue towards him. 13 He turneth the reproach of the aduerſaries vpon their owne head, ſhewing that this ſingular example of the goodneſſe of God, redoundeth to the commoditie of the whole Church. i Worthie to be beleeued. *Matth.* 4, 13. *mark.* 2, 17. 14 Hee breaketh out into an exclamation, euen for very zeale of minde, for that he cannot ſatiſfie himſelfe in amplifying the grace of God. k Looke Iohn 17, 3. 3 The concluſion of both the former fatherly admonitions, to wit, that Timothie ſtriuing manfully againſt all lets, being called to the miniſterie according to many prophecies which went before of him, ſhould both maintaine the doctrine which he had receiued, and keepe alſo a good conſcience. l By the helpe of them. m Wholeſome and ſound doctrine. 16 Whoſoeuer keepe not a good conſcience, doe looſe alſo by little and little the gift of vnderſtanding: which he prooueth by two moſt lamentable examples. ✠ 1. *Cor.* 5, 5. 17 Such as fall from God, and his religion, are not to be ſuffered in the Church, but rather ought to be excommunicated. n Caſt out of the Church, and ſo deliuered them to Satan. o That by their ſmart they might learne what it is to blaſpheme.

CHAP. II.

He exhorteth them to make publike prayers for all men, 4, 5 *and that for two cauſes.* 8 *and therefore hee willeth all men in all places to pray,* 9 *and declareth in what apparell,* 11 *and with what modeſtie, women ought to behaue themſelues in holy aſſemblies.*

I [1] Exhort therefore, that firſt of all ſupplications, prayers, interceſſions, *and* giuing of thankes be made for all men,

2 For Kings, and for all that are in authoritie, [2] that we may lead a quiet and a peaceable life, in all godlineſſe, and [a] honeſtie.

3 For this is good and acceptable in the ſight of God our Sauiour.

4 [3] Who will that all men ſhall be ſaued, and come vnto the acknowledging of the trueth.

1 Hauing diſpatched thoſe things which pertaine to doctrine, he ſpeaketh now in the ſecond place of the other part of the miniſterie of the word, to wit, of publike prayers. And firſt of all declaring this queſtion, for whome we ought to pray: he teacheth that we muſt pray for all men, and eſpecially for all manner of magiſtrates, which thing was at that time ſomewhat doubted of, ſeeing that kings, yea and the moſt part of magiſtrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, becauſe that magiſtrates are appointed to this end, that men might peaceably and quietly liue in all godlineſſe and honeſtie, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſarie an office. a This word conteineth all kind of duetie, which is to be vſed amongſt men in all their affaires. 3 Another argument, why Churches or Congregations ought to pray for all men without any difference of nation, kinde, age, or order: to wit, becauſe the Lord by calling of all ſorts, yea, ſometime thoſe that are greateſt enemies to the Goſpell, will haue his Church gathered together after this ſort, and therefore prayers to be made for all.

5 [4] For there is one God, and one Mediatour betweene God and man, *which is* the [b] man Chriſt Ieſus,

6 Who gaue himſelfe a ranſome for all men, [5] *to be* that teſtimonie in due time,

7 ✠ Whereunto I am ordained a preacher and an Apoſtle (I ſpeake the trueth in Chriſt, and lye not) *euen* a teacher of the Gentiles in [c] faith and veritie.

8 [6] I will therefore that the men pray, euerie where [d] lifting vp pure hands without [e] wrath, or [f] doubting.

9 ✠ [7] Likewiſe alſo the women, that they aray themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broyded haire, or gold, or pearles, or coſtly apparell,

10 But (as becommeth women that profeſſe the feare of God) with good works.

11 Let the woman learne in ſilence with all ſubiection.

12 ∵ I permit not a woman to teach, [8] neither to vſurpe authoritie ouer the man, but to be in ſilence.

13 [9] For * Adam was firſt formed, then Eue.

14 ✠ [10] And Adam was not [g] deceiued, but the woman was deceiued, and was in the tranſgreſſion.

15 [11] Notwithſtanding, through bearing of children ſhe ſhal be ſaued, if they continue in faith, and loue, and holineſſe with modeſtie.

4 God would not els be manifeſted to be the onely God of all men, vnleſſe he would ſhew his goodnes in ſauing of all ſorts of men: neither ſhould Chriſt be ſeene to be the only Mediatour betweene God and all ſorts of men, by hauing taken vpon him that nature of man which is common to all men, vnleſſe he had ſatiſfied for all ſorts of men, and made interceſſion for all. b Chriſt Ieſus which was made man. 5 A confirmation, becauſe that euen to the Gentiles in the ſecret of ſaluation now opened and made manifeſt the Apoſtle himſelfe being appointed properly to this office, which he doth faithfully and ſincerely execute. ✠ 2. *Tim.* 1, 11. c Faithfully and ſincerely: and by faith he meaneth wholeſome and ſound doctrine, and by trueth, an vpright and ſincere handling of it. 6 He hath ſpoken of the perſons for whome we muſt pray: and now he teacheth that the difference of places is taken away: for in times paſt, one onely nation, and in one certaine place came together to publike ſeruice: but now Churches or Congregations are gathered together euery where (orderly and decently) and men come together to ſerue God publikely with common prayer, neither muſt wee ſtriue for the nation or for the purification of the bodie, or for the place, but for the mind to haue it cleane from all offence, and full of ſure truſt and confidence. d Hee putteth the ſigne for the thing it ſelfe, the lifting vp of hands, for the calling vpon God. e Without theſe griefes and offences of the mind, which hinder vs from calling vpon God with a good conſcience. f Doubting which is againſt faith, Iam. 1, 6. ✠ 1. *Pet.* 3, 3. 7 Thirdly he appointeth women to learne in the publike aſſemblies with ſilence and modeſty, being comely apparelled without any ryot or exceſſe in their apparell. ∵ 1. *Cor.* 14, 34. 8 The firſt argument, why it is not lawfull for women to teach in the Congregation, becauſe by this meanes they ſhoulde be placed aboue men, for they ſhould be their maſters: which is againſt Gods ordinance. 9 He prooueth this ordinance of God, whereby the woman is ſubiect to man, firſt by that, that God made the woman after man, for mans ſake. * *Gen.* 1:27. *and* 27, 21. ✠ *Gen.* 3, 6. 10 Then becauſe that after ſinne God enioyned the woman this puniſhment, for that the man was deceiued by her. g Adam was deceiued, but through his wiues meanes, and therefore ſhe is worthily for this cauſe ſubiect to her husband, and ought to be. 11 He addeth a comfort by the way, that their ſubiection hindereth not but that women may be ſaued as well as men, if they behaue themſelues in thoſe burdens of mariage holily and modeſtly, with faith and charitie.

CHAP. III.

2 *Hee ſetteth out Biſhops,* 8 *and Chriſtian deacons with their wiues,* 12 *children and family,* 15 *he calleth the Church the houſe of God.*

THis [1] *is* a true ſaying, [2] If any man [a] deſire the office of a Biſhop, hee deſireth a worthie worke.

2 * A Biſhop therefore muſt be vnreproueable, the husband of one [b] wife, watching, tempe-

1 Hauing diſpatched the treatiſe, as well of doctrine and of the manner of handling of it, as alſo of publike prayer, he now in the thirde place commeth to the perſons themſelues, ſpeaking firſt of Paſtours and afterward of Deacons, and he vſeth a preface, that the Church may knowe that theſe be certaine and ſure rulers. 2 A Biſhopricke or the miniſterie of the worde is not an idle dignitie, but a worke and that an excellent worke: and therefore a Biſhop muſt be furniſhed with many vertues both at home and abroad. Wherefore it is requiſite before hee be choſen, to examine well his learning, his giftes, and ableneſſe, and his life. a Hee ſpeaketh not here of ambitious ſeeking, then the which there cannot be a worſe fault in the Church, but generall of the mind, and diſpoſition of man, framed and diſpoſed to helpe and edifie the Church of God, when and whereſoeuer it ſhall pleaſe the Lord. * *Titus* 2, 6. b Therefore hee that ſhutteth out married men from the office of Biſhops, onely becauſe they are marryed, is Antichriſt.

rate, modeſt, harberous, apt to teach,

3 Not [c] giuen to wine, no ſtriker, not giuen to filthie lucre, but gentle, no fighter, not couetous.

4 One that can rule his owne houſe honeſtly, hauing children vnder obedience with all honeſtie.

5 For if any cannot rule his owne houſe, how ſhall he care for the Church of God?

6 He may not be a yong ſchollar, leaſt he being puffed vp fall into the [d] condemnation of the deuill.

7 Hee muſt alſo be well reported of, euen of them which are without, leaſt he fall into rebuke, and the ſnare of the deuill.

8 [3] Likewiſe *muſt* [e] Deacons *be* graue, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 ✣ Hauing the [f] myſterie of the faith in pure conſcience.

10 And let them firſt be prooued, then let them miniſter, if they be found blameleſſe.

11 [4] Likewiſe their wiues *muſt be* honeſt, not euill ſpeakers, *but* ſober, *and* faithfull in all things.

12 [5] Let the Deacons be the husbandes of one wife, and ſuch as can rule their children well, and their owne houſholds.

13 For they that haue miniſtred well, get themſelues a good [g] decree, and [h] great libertie in the faith, which is in Chriſt Ieſus.

14 [6] Theſe things write I vnto thee, truſting to come very ſhortly vnto thee.

15 But if I tary long, that thou maieſt yet know, howe thou oughteſt to behaue thy ſelfe in the [7] houſe of God, which is the Church of the liuing God, the [i] pillar and ground of trueth.

16 [8] And without controuerſie, great is the myſterie of godlineſſe, *vvhich is*, God is manifeſted in the fleſh, [k] iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glorie.

c *A common tipler, and one that will ſit by it.*

d *Leaſt by reaſon that he is aduanced to that degree, hee take occaſion to be proud, which will vndoe him, and ſo he fall into the ſame condemnation that the deuill himſelfe is fallen into.*

3 Likewiſe the Deacons muſt firſt be proued that there may be a good triall of their honeſtie, trueth, ſobrietie, mind, void of couetouſneſſe, that they are well inſtructed in the doctrine of faith, and to be ſhort, of their good conſcience and integritie.

e *Theſe are they that had to ſee to the poore.*

✣ *Chap. 1, 19*

f *The doctrine of the Goſpell, which is a miſterie indeed: for fleſh and blood doe not reueale it.*

4 Regard muſt be had alſo to the Paſtours and Deacons wiues.

5 They that haue more wiues then one at one time, muſt neither be called to be miniſters, nor to be Deacons.

g *Honour and eſtimation.* h *Bold and aſſured confidence without feare.* 6 Paul purpoſing to adde many peculiar things pertaining to the dayly office of a Paſtour, ſpeaketh firſt a word or two concerning his comming to Timothie, that he would be ſo much the more carefull, leaſt at his comming he might be reproouěd of negligence. 7 The Paſtour hath alwayes to thinke, how that he is occupied in the houſe of the liuing God, wherein the treaſure of the trueth is kept. i *To wit, in reſpect of men: for the Church reſteth vpon that corner ſtone, Chriſt, and is the preſeruer of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preſeruer here amongſt men, the miniſtery of the word being appointed to that ende and purpoſe: for it teacheth vs the greateſt matters that may be thought of, to wit, that God is be come viſible in the perſon of Chriſt by taking our nature vpon him, whoſe Maieſtie notwithſtanding in ſo great weakeneſſe was manifeſted many wayes, inſomuch that the ſight of it pearced the very Angels: and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glorie vnſpeakeable. k *The power of the Godhead ſheweth it ſelfe ſo marueilouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the world knoweth hee was, and is God.*

CHAP. IIII.

1 *He condemneth as well falſe doctrire,* 3 *of mariage and the chiefe of meates,* 7 *as alſo prophane fables:* 8 *and commendeth the godly exerciſe,* 13 *and the daily reading of the Scriptures.*

Now [1] the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the [a] faith, and ſhall giue heed vnto ſpirits of errour, and doctrines of deuils,

2 [2] Which ſpeake lyes through [b] hypocriſie, and haue their [c] conſciences burned with an hote yron,

3 [3] Forbidding to marry, *and commaunding* to abſtaine from meates [4] which God hath created [5] to be receiued [6] with giuing thanks of them which beleeue and know the trueth.

4 [7] For euery creature of God *is* good, and nothing *ought* to be refuſed, if it be receiued with thankſgiuing.

5 [8] For it is [d] ſanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt beene nouriſhed vp in the words of faith, and of good doctrine which thou haſt continually [f] followed.

7 [10] But caſt away prophane, and olde wiues fables, [11] and exerciſe thy ſelfe vnto [g] godlineſſe.

8 [12] For bodily exerciſe profiteth little: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 [13] This *is* a true ſaying, and by all meanes worthie to be receiued,

10 For therefore wee labour and are rebuked, becauſe we truſt in the liuing God, which is the Sauiour of all men, ſpecially of thoſe that beleeue.

11 Theſe things warne and teach.

12 [14] Let no man deſpiſe thy youth, but be vnto them that beleeue, an enſample, in worde, in conuerſation, in loue, in ſpirit, in faith *and* in pureneſſe.

13 [15] Till I come, giue attentance to reading, to exhortation, *and* to doctrine.

14 Deſpiſe not the gifte that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.

15 Theſe things exerciſe, *and* giue thy ſelfe vnto them, that it may be ſeene how thou profiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou ſhalt both [h] ſaue thy ſelfe, and them that heare thee.

1 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo that a great number ſhall giue eare to them. a *From the true doctrine of God.* 2 Although heretikes counterfeite holineſſe neuer ſo much, yet they haue no conſcience. b *For they will as it were practiſe the arte of diſguiſed perſons and players, that we may not thinke they will lie lurking in ſome one corner, or keepe any reſemblance of ſhamefaſtnes.* c *Whoſe conſcience waxed ſo hard, that there grew an hard fleſhines ouer it, and ſo became to haue a canker on it, and now at length required of very neceſſitie to be burned with an hote yron.*

3 He ſetteth downe two kindes of this falſe doctrine, to wit, the Law of ſolelife, and difference of meats.

4 He prooueth that he iuſtly called ſuch doctrines deuiliſh, firſt, becauſe the teachers of them make lawes of things which are not their owne: for haue they created the meats?

5 Secondly, becauſe they ouerthrow with their decrees, the end wherefore they we created of God, to wit, that we ſhould vſe them.

6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the vſe of them. And herewithall the Apoſtle declareth that we muſt vſe the liberalitie of God ſoberly, and with a good conſcience.

7 He ſetteth an Apoſtolicall rule, for taking away the difference of meats, againſt that falſe doctrine.

8 He vſeth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and calleth vpon him. d It is ſo made pure and holy in reſpect of vs, ſo that we may vſe it with a good conſcience, as receiued at the Lords hand. e Wee confeſſe and acknowledge that God is the maker and giuer of thoſe creatures which wee vſe. Secondly, that we are of the number of thoſe, who through Chriſtes benefite haue recouered that right ouer all creatures, which Adam loſt by his fall. Thirdly, by our prayers we craue of the Lord, that we may vſe thoſe meates with a good conſcience, which we receiue at his handes. Fourthly, wee make an end of our eating and drinking, with thankeſgiuing and prayer: and ſo are our meates ſanctified to vs. 9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the Churches, which hee had ſucked of the Apoſtle, euen in a manner from the teate. f Neuer departing from the ſide of it. 10 He ſetteth againe true doctrine not onely againſt that falſe and apoſtaticall doctrine, but alſo againſt all vaine and curious ſubtilties. 11 It is not onely requiſite that the miniſter of the word be ſound in doctrine, but alſo that his life be godly and religious. g In the true ſeruing of God. 12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in outwarde auſtereneſſe of life, which though it be ſome thing to be accounteth of, if it be rightly vſed, yet is it in no wiſe comparable with godlineſſe: For it profiteth not of it ſelfe, but through the benefite of another, but this hath the promiſe both of the life preſent, and of that that is to come. 13 Hee goeth a little from his matter, and ſheweth that they which giue themſelues to godlineſſe, although they are afflicted and reproached, are notwithſtanding not to be counted miſerable as other men are, becauſe they are not afflicted for that cauſe that other men are, and the end of them both is farre different one from the other. For howe can God forſake his, which is bountifull euen towardes his enemies? And hee willeth that this doctrine be well beaten into their heades. 14 Nowe hee returneth to that exhortation, ſhewing which are the vertues of a Paſtour, whereby hee may come to be reuerenced, although hee be but young, to wit, ſuch ſpeech and life as are witneſſes of charitie, zeale, faith, and puritie, but here is no mention made of the croſier ſtaffe, ring, cloake, and ſuch other fooliſh and childiſh toyes. 15 The priuate exerciſe of Paſtours, is continuall reading of the Scriptures, whence out they may drawe matter of wholeſome doctrine and exhortation, both to themſelues and to other. h Faith is by hearing, and hearing by preaching: and therefore the miniſters of the worde are ſo ſaide to ſaue themſelues and other, for that in them the Lord hath put the worde of reconciliation.

CHAP. V.

1 Hauing ſet downe a manner howe to rebuke all degrees. 5 Hee intreateth of widowes, who then were choſen for the ſeruice of the Church: 17 Then hee commeth to Elders, 23 and ſpeaketh ſomewhat touching the health of the bodie.

REbuke [1] not an elder, but exhort him as a father, *and* the yonger men as brethren.

2 The elder women as mothers, the yonger as ſiſters, with all pureneſſe.

3 [2] [a] Honour widowes, which are widowes in deede.

4 [3] But if any widowe haue children or nephewes let them learne firſt to ſhewe godlineſſe [4] toward their owne houſe, and [5] to recompenſe their kinred: [6] for that is an honeſt thing, and acceptable before God.

5 [7] And ſhe that is a widowe in deede and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 [8] But ſhee that liueth in pleaſure, is dead, while ſhe liueth.

7 Theſe things thereof warne *them* of, that they may be blameleſſe.

8 If there be any that prouideth not for his owne, and namely for them of his houſeholde, hee denieth the faith, and is worſe then an infidell.

9 [9] Let not a widow be taken into the number vnder threeſcore yeere olde, that hath beene the wife of [b] one husband.

10 And well reported of for good workes: if ſhe haue nouriſhed her children, if ſhe haue lodged the ſtrangers, if ſhee haue [c] waſhed the Saints feete, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhee were continually giuen vnto euery good worke.

11 [10] But [d] refuſe the yonger widowes: for when they haue begun to waxe wanton againſt Chriſt, they will marrie.

12 Hauing damnation, becauſe they haue broken the firſt faith.

13 [11] And likewiſe alſo being idle they learne to goe about from houſe to houſe: yea *they are* not onely idle, but alſo pratlers and buſibodies, ſpeaking things which are not comely.

14 [12] I will therefore that the younger women marrie, and beare children, and gouerne the houſe, *and* giue none occaſion to the aduerſarie to ſpeake euill.

15 For certaine are alreadie turned backe after Satan.

16 [13] If any faithfull man or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient for them that are widowes in deed.

17 ¶ [14] The Elders that rule well, let them be had in [e] double honour, [f] ſpecially they which labour in the word and doctrine.

18 For the Scripture ſayth, ✚ Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, ✣ The labourer is woorthie of his wages.

19 [15] Againſt an Elder receiue none accuſation, but vnder two or three witneſſes.

20 [16] Them that ſinne, rebuke openly, that the reſt alſo may feare.

21 ¶ ∵ [17] I charge *thee* before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things, without preferring one to another, and doe nothing partially.

22 [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſinnes; keepe thy ſelfe pure.

23 [19] Drinke no longer water, but vſe a little wine for thy ſtomackes ſake, and thine often infirmities.

24 [20] Some mens ſinnes are open before hand, and goe before vnto iudgement: but ſome mens follow after.

25 [21] Likewiſe alſo the good workes are manifeſt before hand, and they that are otherwiſe, cannot be hid.

CHAP. VI.

1 He ſheweth the duetie of ſeruants: 10 and what a miſchieuous euill couetouſneſſe is: 13 and hauing ſpoken ſomewhat of rich men, he once againe forbiddeth Timothie, 20 to cumber himſelfe with vaine babblings.

LEt [1] as many ſeruants as are vnder the yoke, count their maſters worthy of all honour, [2] that the Name of God, and *his* doctrine be not euill ſpoken of.

2 [3] And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſeruice, becauſe they are faithfull, and beloued, and [a] partakers of the benefite. [4] Theſe things teach and exhort.

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[1] Of keeping meaſure in priuate reprehenſions according to the degrees of ages and kinds.

[2] The Apoſtle giueth theſe rules touching the care of widowes.

[a] *Haue care of thoſe widowes which haue need of helpe.*

[3] Widowes children and nephews muſt take care for their parents, according to their abilitie.

[4] The firſt reaſon, becauſe that, that which they beſtow vpon theirs, they beſtow it vpon themſelues.

[5] Another, becauſe nature it ſelfe teacheth vs to recompenſe our parents.

[6] The third: becauſe this duetifulnes pleaſeth God.

[7] The ſecond rule: Let the Church haue care of ſuch as are widowes in deede, that is to ſay, ſuch as are poore and deſtitute of helpe of their own friends, and liue godly and religiouſly.

[8] The third rule: Let widowes that liue in pleaſure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worſe then very infidels.

[9] The fourth rule: Let none vnder threeſcore yeeres olde, be taken into the number of widowes, to ſerue the Congregations or Churches, and ſuch as are free from all reproach of vnchaſtitie, and are well reported of for their diligence charitie, and integritie.

[b] *That hath had no more husbands, but one at one time.*

[c] *This is ſpoken in reſpect of the maner of thoſe countries.*

[10] The firſt reaſon why younger widowes are not to be admitted to this miniſterie, to wit becauſe for the lightneſſe of their age, they will at length ſhake off the burden that Chriſt hath layed vpon them, and thinke rather vpon marrying againe: and ſo will forſake the miniſtery whereunto they had bound themſelues.

[d] *Take them not into the colledge of widowes.*

[11] Another reaſon: becauſe they are for the moſt part pratlers and buſie bodies, and gadders vp and downe neglecting their charge and duetie.

[12] The fifth rule: Let younger widowes marrie and gouerne their houſes godly.

[13] The ſixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with theſe expenſes.

[14] Now he beginneth rules, and ſheweth how he ought to behaue himſelfe with the Elders, that is to ſay, with the Paſtours and ſuch as haue the gouernance in the diſcipline of the Church, which is preſident of their company. The firſt rule: Let the Church or Congregation ſee vnto this eſpecially, as God himſelfe hath commaunded, that the Elders that doe their duetie well, be honeſtly maintained.

[e] *Wee muſt be more carefull for them, then for the reſt.*

[f] *There were two kinds of Elders, the one attended vpon the gouernement onely, and looked to the manners of the Congregation, the other did beſide that, attende vpon preaching and prayers, to and for the Congregation.*

✚ *Deuteronomie 25, 4. 1. Corinthians 9, 9.*

✣ *Matthew 10,10. luke 10, 7.*

[15] The ſecond rule: Let no accuſation be admitted againſt an Elder, but vnder two or three witneſſes.

[16] The third rule: Let the Elders ſo conuicted be rebuked openly, that they may be an example to others.

∵ *Chapter 6, 13.*

[17] The fourth rule: Let ſinceritie be vſed without any preiudice or reſpect of perſons in the Eccleſiaſticall proceedings, (eſpecially againſt the Elders) becauſe God himſelfe is there preſent, and the Lord Ieſus Chriſt with a multitude of Angels.

[18] The firſt rule: Let the miniſter laye handes ſuddainely on no man. Let him not be faultie herein either by fauouring any mans follie, or peruerſe affection: If ought be done otherwiſe then well of his fellowes, let him keepe his conſcience pure.

[g] *As much as in thee lyeth doe not raſhly admit any whatſoeuer, to any Eccleſiaſticall function.*

[19] The ſixth rule: Let the Elders haue indifferent conſideration of their health, in the manner of their dyet.

[20] Becauſe hypocrites ſometimes creepe into the miniſterie although there be neuer ſo great diligence vſed, the Apoſtle willeth the Paſtours not to be troubled therefore, or ſlacke any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcouer the faults of ſuch men and it is our partes to take heede that wee offende not therein.

[31] Another comfort belonging to them, which ſometime are ſlaundred and miſreported of.

[1] Hee addeth alſo rules for the ſeruants duetie towardes their maſters: whereupon no doubt there were many queſtions then mooued by them, which tooke occaſion by the Goſpel to trouble the common ſtate. And this is the firſt rule: Let ſeruantes that are come to the faith, and haue infidels to their maſters, ſerue them notwithſtanding with great fidelitie.

[2] The reaſon: leaſt God ſhoulde ſeeme by the Doctrine of the Goſpell to ſtirre vp men to rebellion and all wickedneſſe.

[3] The ſecond rule: Let not ſeruants that are come to the faith and haue alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhoode, but let them ſo much the rather obey them.

[a] *Let this be ſufficient, that as touching theſe things which pertaine to euerlaſting life, they are partakers of the ſame good will and loue of God, as their maſters themſelues are.*

[4] A generall concluſion, that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

3 [5] If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe.

4 Hee is puft vp and knoweth nothing, but doteth about queſtions and [b] ſtriue of wordes, whereof commeth enuie, ſtrife, railings, euill ſurmiſings,

5 Froward [c] diſputations of men of corrupt mindes and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 [6] But godlineſſe is great gaine, if a man be content with that hee hath.

7 [7] For wee brought nothing into the world, *and* it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 [8] For they that will be rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euill, which while ſome luſted after they erred from the faith, and [d] pearced themſelues thorow with many ſorowes.

11 [9] But thou, O [e] man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, *and* meekeneſſe.

12 Fight the good fight of faith: lay holde of eternall life, wherevnto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

[5] He condemneth ſeuerally, and excommunicateth or caſteth out of the Church as proud men, ſuch as content not themſelues with Chriſts doctrine, (that is to ſay, the doctrine of godlineſſe) but wearie both themſelues and others in vaine queſtions, (for all other things are vaine) becauſe they content not themſelues in Chriſts doctrine: and as lying deceiuers, becauſe they fauour or found of nothing but vanitie: as madde men, becauſe they trouble themſelues ſo much in matters of nothing: as miſchieuous plagues, for that they cauſe great contentions, and corrupt mens mindes and iudgement: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion to filthy lucre. [b] Striuing about words, and not about matter: and by words he meaneth all thoſe things which haue no pith in them, and whereby we can reape no profite. [c] Such as we ſee in thoſe ſhameleſſe ſchooles of Poperie, which are nothing elſe but vaine babbling and prating. [6] Hee turneth away fitly the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre after an other ſort, to wit, becauſe it bringeth true ſufficience. [7] Hee mocketh their follie, which doe ſo greedily gape after fraile things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enioy that exceſſe. [8] He frayeth Timothie from couetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith couetous men doe torment themſelues ſo farre foorth, that in the ende they caſt away from them their faith and ſaluation. [d] Sorowe and griefe do as it were pearce thorow the minde of man, and are the harueſt and true fruits of couetouſneſſe. [9] A peculiar exhortation to diuers vertues, wherewith it behooueth the Paſtours eſpecially to be furniſhed. [e] Whom the Spirit of God ruleth.

13 ✤ [10] I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, which vnder Pontius Pilate ✤ witneſſeth a good confeſſion.

14 That thou keepe *this* commandement without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhall ſhewe, that is [f] ✢ bleſſed and Prince onely, the King of kings and Lord of lords.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man ſawe, neither can ſee, vnto whom *be* honour and power euerlaſting, Amen.

17 [11] Charge them that are rich in [g] this world, that they be not high minded, and that they ✻ truſt not in vncertaine riches, but in the [h] liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, *and* be rich in good works, *and* be ready to diſtribute, and communicate,

19 * [12] Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.

20 [13] O Timotheus, keepe that which is committed vnto thee, and auoide prophane *and* vaine babblings, and oppoſitions of ſcience falſly ſo called,

21 Which while ſome [i] profeſſe, they haue erred concerning the faith. Grace *be* with thee, Amen.

¶ The firſt *Epiſtle* to Timotheus, written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

✤ *Chap. 5, 21.* [10] A moſt earneſt requeſt and charge, to obſerue and keepe all the premiſſes faithfully, with our eyes ſet vpon the comming of Ieſus Chriſt, whoſe glory we haue to ſet againſt the vaine gliſtering of this world, and his power, againſt all the terrours of the wicked. ✤ *Matth. 27, 11. iohn 18, 37.* [f] He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſticke faſt vnto, we ſhall not be mooued out of our ſtandings. ✢ *Chap. 1, 11. reue. 17, 14. and 19, 15.* * *Iohn 1, 18.* [11] He addeth for an ouerplus as it were a ſharpe admonition to the rich, that they chiefly take heede of two miſchiefs, to wit, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, and gentle conditions. [g] In things perteining to this life, with whom thoſe men are compared which are rich in good workes. ✻ *Mark. 4, 19, luk. 12, 15.* [h] Who onely is, and that euerlaſting: for he ſetteth the fraile nature of riches againſt God. * *Matt 6, 2.* [12] The praiſe of liberalitie by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in vs, and therefore of the ſaluation that ſhallbe giuen vs. [13] He rehearſeth the chiefeſt of all the former exhortations, which ought to be deepely imprinted in the mindes of all miniſters of the word, to wit, that they eſchewe all vaine babblings of ſophiſtrie and continue in the ſimplicitie of ſincere doctrine. [i] Not onely in word, but alſo in countenance and geſture: to be ſhort, whiles their behauiour was ſuch that euen when they helde their peace, they would make men beleeue their heads were occupied about nothing but high and weightie matters, euen then they erred concerning the faith.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exherteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for his bonds, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apoſtleſhip. 14 He willeth him to haue care of the thing committed vnto him, 16 and prayſeth Oneſiphorus.

PAul an Apoſtle of Ieſus Chriſt by the will of God, [a] according to the promiſe of life which is in Chriſt Ieſus,

2 To Timotheus *my* beloued ſonne: Grace, mercie *and* peace from God the Father, and *from* Ieſus Chriſt our Lord.

3 [1] I thanke God, ✤ whome I ſerue from *mine* [b] elders with pure conſcience, that without ceaſing I haue remembrance of thee in my prayers night and day.

4 Deſiring to ſee thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that *it dvvelleth* in thee alſo.

6 [2] Wherefore, I put thee in remembrance that thou [c] ſtirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a ſound minde.

8 [3] Be not therefore aſhamed of the teſtimo-

[a] *Sent of God to preach that life which he promiſed in Chriſt Ieſus.* [1] The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly and manfully euen to the end, ſetting firſt before him the great good will hee beareth him, and then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his anceſtours, which might ſo much the more make him bound to God. ✤ *Acts 22, 3.* [b] *From Abraham, Iſaac and Iacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.*

[2] He warneth vs to ſet the inuincible power of the Spirit, which God hath giuen vs, againſt thoſe ſtormes which may and doe come vpon vs. [c] *The gift of God is as it were a certaine liuely flame kindled in our hearts, which the fleſh and the deuill go about to put out: and therefore we on the contrary ſide muſt labour as much as we can to foſter and keepe it burning.* [d] *To pearce vs thorow, and terrifie vs, as men whom the Lord will deſtroy.* [3] He prooueth that the ignominie or ſhame of the croſſe is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the Goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them,

nie of our Lord, neither of me [e] his priſoner: but be partaker of the afflictions of the [f] Goſpel according to the [g] power of God.

9 [4] Who hath ſaued vs, and called vs with an ✠ holy calling, not according to our ♣ works, but according to his owne purpoſe and grace, which was [h] giuen to vs through Chriſt Ieſus [i] before the * world was,

10 But is now made manifeſt by that appearing of our Sauiour Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie vnto [k] light through the Goſpel.

11 ✠ [5] Whereunto I am appointed a preacher, and Apoſtle, and a teacher of the Gentiles.

12 [6] For the which cauſe I alſo ſuffer theſe things, [7] but I am not aſhamed: for I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed to him againſt that day.

13 [8] Keepe the true paterne of the wholeſome words, which thou haſt heard of me in faith and loue which is in Chriſt Ieſus.

14 [9] That woorthy thing, which was committed to thee, keepe [10] through the holy Ghoſt, which dwelleth in vs.

15 [11] This thou knoweſt, that all they which are in Aſia, be turned from me: of which ſort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chaine,

17 But when he was at Rome, he ſought me out very diligently, and found *me*.

18 The Lord graunt vnto him, that he may finde mercy with the Lord at that day, and in how many things he hath miniſtred vnto me at Epheſus, thou knoweſt very well.

[e] *For his ſake.*

[f] *The Goſpel after a ſort is ſayd to be afflicted in them that preach it.*

[g] *Through the power of God.*

4 Hee ſheweth with how great benefits God hath bound vs to mainteine boldly and conſtantly his glorie which is ioyned with our ſaluation, and reckoneth vp the cauſes of our ſaluation, to wit, that free and eternall purpoſe of God to ſaue vs in Chriſt which was to come, whereby it ſhould come to paſſe, that wee ſhould at length be freely called of God by the preaching of the Goſpel, to Chriſt the deſtroyer of death and authour of immortalitie.

✠ *1. Cor. 1, 2.*

♣ *Titus 3, 5.*

[h] *He ſayeth that that grace was giuen vs from euerlaſting, vnto which we were predeſtinate from euerlaſting. So that the doctrine of foreſeene faith and foreſeene works, is cleane contrary to the doctrine which preached and teacheth the grace of God.*

[i] *Before that courſe of yeeres, which hath runne on euer ſince the beginning of the world.*

* *Rom. 16,25. epheſ. 1,4. col. 1,26. tit. 1,2.*

[k] *Hath cauſed life and immortality to appeare.*

✠ 1. *Tim. 2, 7.*

5 That is, the Goſpel which the Apoſtle preached.

6 Hee confirmeth his Apoſtleſhip by a ſtrange argument, to wit, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

7 By ſetting his owne example before vs, he ſheweth vs how it may be that wee ſhall not be aſhamed of the croſſe of Chriſt, to wit, if wee be ſure that God both can and will keepe the ſaluation which he hath as it were layd vp in ſtore by himſelfe for vs againſt that day.

8 He ſheweth wherein hee ought to be moſt conſtant, to wit, both in the doctrine it ſelfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a liuely paterne and ſhape whereof Timothie knew in the Apoſtle.

9 An amplification, taken of the dignitie of ſo great a benefit committed of the miniſters.

10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue.

11 He preuenteth an offence which aroſe by the meanes of certaine that fell from God and the religion, and vttereth alſo their names, that they might be knowen of all men. But he ſetteth againſt them the ſingular faith of one man, that one onely good example might counterpoiſe and wigh downe all euill examples.

CHAP. II.

2 The better to ſet out perſeuerance in the Chriſtian warfare, 3 he taketh ſimilitudes, 4 from ſouldiers, 6 and from husbandmen. 10 Hee ſheweth that his bonds are for the profit of the Saints: 15 Then hee warneth Timothie to diuide the word of trueth aright. 17 to beware of the examples of the wicked, 22 and to do all things modeſtly.

THou [1] therefore, my ſonne, be ſtrong in the grace that is in Chriſt Ieſus.

2 And what things thou haſt heard of me, by [a] many witneſſes, the ſame deliuer to faithfull men, which ſhallbe able to teach other alſo.

3 [2] Thou therefore ſuffer affliction as a good ſouldier of Ieſus Chriſt.

4 No man that warreth, entangleth himſelfe with the affaires of [b] *this* life, becauſe hee would pleaſe him that hath choſen him to be a ſouldier.

5 [3] And if any man alſo ſtriue for a maſterie, he is not crowned, except he ſtriue as he ought to doe.

6 [4] The husbandman muſt labour before hee receiue the fruits.

7 [5] Conſider what I ſay: and the Lord giue thee vnderſtanding in all things.

8 [6] Remember that Ieſus Chriſt, *made* of the ſeed of Dauid, was raiſed againe from the dead according to my Goſpel,

9 [7] Wherein I ſuffer trouble as an euill doer, euen vnto bondes: but the word of God is not bound.

10 Therefore I ſuffer all things for the elects ſake, that they might alſo obtaine the ſaluation which is in Chriſt Ieſus, with eternall glory.

11 [8] *It is* a true ſaying, For if we be ✠ [c] dead together *vvith him*: we alſo ſhall liue together *vvith him*.

12 If we ſuffer, we ſhall alſo reigne together *vvith him*: ♣ if we deny *him*, he alſo will deny vs.

13 If * we beleeue not, *yet* abideth he faithfull: he cannot deny himſelfe.

14 Of theſe things put them in remembrance, and [d] proteſt before the Lord, that they ſtriue not about words, which is to no profit, *but* to the peruerting of the hearers.

15 [9] Studie to ſhew thy ſelfe approoued vnto God a workman that needeth not to be aſhamed, diuiding the word of trueth [e] aright.

16 [f] Stay profane and vaine babblings: [10] for they ſhall increaſe vnto more vngodlineſſe.

17 And their word ſhall fret as a canker: of which ſort is Hymeneus and Philetus.

18 Which as concerning the trueth haue erred from the marke, ſaying that the reſurrection is paſt alreadie, and doe deſtroy the faith of certaine.

19 [11] But the foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his: and, Let euery one that [g] calleth on the Name of Chriſt, depart from iniquitie.

1 The concluſion of the former exhortation, which hath alſo added vnto it a declaration how that they do not keepe that worthy thing that is committed vnto them which keepe it to themſelues, but they rather which do moſt freely communicate it with other, to the end that many may bee partakers of it without any mans loſſe or hinderance.

[a] *When many were by, which can beare witneſſe of theſe things.*

2 Another admonition: That the miniſtery of the word is a ſpirituall warfare, which no man can ſo trauell in, that he may pleaſe his captaine, vnleſſe he forgoe and part with all hiderances which might draw him away from it.

[b] *With affaires of houſholde, or other things that belong to other ordinarie buſineſſes.*

3 The third admonition: The miniſterie is like to a game or iuſting, wherein men ſtriue for the victory, and no man is crowned vnleſſe he ſtriue according to the lawes which are preſcribed, be they neuer ſo hard and painfull.

4 Another ſimilitude tending to the ſame end: no man may looke for the harueſt, vnleſſe hee firſt take paines to plow and ſowe his ground.

5 All theſe things cannot be vnderſtood, and much leſſe practiſed, vnleſſe wee aske of God, and he giue vs vnderſtanding.

6 He confirmeth plainly two principles of our faith, which are alwayes aſſaulted of heretikes, the one whereof (to wit, that Chriſt is the true Meſſias made man of the ſeed of Dauid) is the ground of our ſaluation: and the other is the higheſt part of it, to wit, that he is riſen againe from the dead.

7 The taking away of an obiection: Trueth it is, that he is kept in priſon, as an euill doer, yet there is no cauſe, why therefore ſome ſhould goe about to derogate credit from his Goſpel, ſeeing that notwithſtanding God did bleſſe his miniſterie, nay rather, that example of this his captiuitie and patience did ſundrie wayes confirme the Church in the hope of a better life.

8 The fourth admonition: wee ought not to contend vpon words and queſtions, which are not onely vnprofitable, but alſo for the moſt part hurtfull: but rather vpon this, how we may frame our ſelues to all maner of patience, and to doe alſo with Chriſt (that is to ſay, for Chriſtes Name) becauſe that is the plaine way to the moſt glorious life: as contrariwiſe the falling away of men can diminiſh no part of the trueth of God, although by ſuch meanes they procure moſt certaine deſtruction to themſelues.

✠ *Rom. 6, 5.*

[c] *If we be afflicted with Chriſt, and for Chriſtes ſake.*

♣ *Matt. 10, 33. marke 8, 38.*

* *Rom. 3, 3. and 9, 6.*

[d] *Call God to witneſſe, or as a iudge: as Moſes, Ioſua, Samuel, and Paul himſelfe did, Acts 20.*

9 The fifth admonition: A miniſter muſt not be an idle diſputer, but a faithfull ſteward in diuiding aright the word of trueth, inſomuch that hee muſt ſtop the mouthes of other vaine bablers.

[e] By adding nothing to it, neither ouerſkipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it: but marking diligently what his hearers are able to heare, and what is fit to edifying.

[f] Marke and watch, and ſee they creepe not on further.

10 Hee diſcouereth the ſubtiltie of Satan, who beginning with theſe principles draweth vs by little and little to vngodlineſſe through the meanes of that wicked and profane babling, ſtill creeping on: which he prooueth by the horrible example of them that taught, that the reſurrection was alreadie paſt.

11 A digreſſion: wherein he ſalueth that offence that roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are knowen to God and not to vs: and therefore it is no maruell if we count hypocrites oftentimes for true brethren: but we muſt take heed that we be not like them, but rather that wee be in deed, ſuch as we are ſayd to be.

[g] That ſerueth and worſhippeth him, and is as it were named of him, a faithfull man or Chriſtian.

20 12

20 [12] Notwithſtanding in a great houſe are not only veſſels of gold and of ſiluer, but alſo of wood and of earth, ✤ and ſome for honour, and ſome vnto diſhonour.

21 If any man therefore [h] purge himſelfe from theſe, he ſhall be a veſſell vnto honour, ſanctified, and meet for the Lord, and prepared vnto euerie good worke.

22 [13] Flee alſo from the luſts of youth, and follow after righteouſneſſe, faith, loue, *and* [14] peace, with them that ♣ call on the Lord with pure heart,

23 * And put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrife.

24 But the ſeruant of the Lord muſt not ſtriue, but *muſt* be gentle toward all men, apt to teach, [i] ſuffering the euill,

25 Inſtructing them with meekeneſſe that are [k] contrary minded, *prouing* if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendment out of that ſnare of the deuill, of whom they are taken priſoners, to *doe* his will.

[12] The taking away of an obiection: it is no diſhonour to the good man of the houſe, that he hath not in a great houſe all veſſels of one ſort and for one ſeruice, but we muſt looke to this, that we be found veſſels prepared to honour.

✤ *Rom. 9, 21.*

[h] *By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge our ſelues, it is not to be attributeth to any free will that is in vs, but to God, who freely & whelly worketh in vs a good and an effectuall will.*

[13] Returning to the matter from whence he digreſſed, verſe 16. hee warneth him to exerciſe himſelfe in weighty matters, and ſuch as perteine to godlineſſe.

[14] The ſixt admonition: Wee muſt aboue all things eſchew all bitternes of minde both in teaching all men, and alſo in calling them backe which haue gone out of the way.

♣ 1. *Cor.* 1, 2.

* 1. *Tim.* 1, 4. *and* 4, 7. *tit.* 3, 9.

[i] *To winne them through our patient bearing with them, but not to pleaſe them or excuſe them in their wickedneſſe.*

[k] *He meaneth ſuch as doe not yet ſee the trueth.*

CHAP. III.

1 Hee foretelleth the dangerous times that are to inſue: 9 but with the certaine hope of victorie, 10 hee encourageth him to the combat, 14 ſetting out eſpecially the triall of ſound doctrine.

This [1] know alſo, that in the * laſt dayes ſhall come perillous times.

2 For men ſhallbe louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankfull, [a] vnholy,

3 Without naturall affection, truce breakers, falſe accuſers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleaſures more then louers of God,

5 Hauing a ſhew of godlineſſe, but haue denied the power thereof: [2] turne away therefore from ſuch.

6 For of this ſort are they which creepe into houſes, and leade captiue ſimple women laden with ſinnes, and led with diuers luſts,

7 *Which vvomen are* euer learning, and are neuer able to come to the acknowledging of the trueth.

8 ✻ And as Iannes and Iambres withſtood Moſes, ſo doe theſe alſo reſiſt the trueth, men of corrupt minds, reprobate concerning the faith.

9 [3] But they ſhall preuaile no longer: for their madneſſe ſhall be euident vnto all men, as theirs alſo was.

10 ¶ [4] But thou haſt [b] fully knowen my doctrine, maner of liuing, purpoſe, faith, long ſuffering, loue, patience,

11 Perſecutions, *and* afflictions which came vnto me at [c] Antiochia, at Iconium, and at Lyſtri, which perſecutions I ſuffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution.

13 But the euill men and deceiuers ſhall waxe [d] worſe and worſe, deceiuing, and being deceiued.

14 But continue thou in the things which thou haſt learned, and which are committed vnto thee, knowing of whom thou haſt learned *them*:

15 And that thou haſt knowen the holy Scriptures of a childe, which are able to make thee wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus.

16 ✤ [5] For the whole Scripture *is* giuen by inſpiration of God, and *is* profitable to teach, to conuince, to correct, *and* to inſtruct in righteouſneſſe,

17 That the [e] man of God may be abſolute, being made perfect vnto all good works.

[1] The ſeuenth admonition. we may not hope for any Church in this world without corruption: but there ſhallbe rather great abundance of moſt wicked men, euen in the very boſome of the Church, which notwithſtanding ſhall make a ſhew and countenance of great holineſſe and charitie.

* 1. *Tim.* 4, 1. 2. *pet.* 3, 3. *iude* 18.

[a] *Which make no account, either of right or honeſty.*

[2] Wee muſt not dallie with ſuch men as reſiſt the trueth not of ſimple ignorance, but of a peruerſe mind, (which thing appeareth by their fruits which hee painteth out here liuely) but we muſt rather turne away from them.

✻ *Exod.* 7, 11.

[3] Hee addeth a comfort: The Lord will at length plucke off all their viſards.

[4] That we be not deceiued by ſuch hypocrites, we muſt ſet before vs the vertues of the holy ſeruants of God, and we muſt not be arrayd of perſecution, which they ſuffered willingly, and which alwayes followeth true godlineſſe. But we muſt eſpecially holde faſt the doctrine of the Apoſtles, the ſumme whereof is this, that we are ſaued through faith in Chriſt Ieſus.

[b] *Thou knoweſt thorowly, not only what I taught and did, but alſo how I was minded and diſpoſed.*

[c] *Which is in Piſidia.*

[d] *Their wickednes ſhall daily increaſe.*

✤ 2. *Pet.* 1, 20.

[5] The eight admonition, which is moſt precious: A Paſtour muſt be wiſe by the word of God only: wherin we haue perfectly deliuered vnto vs, whatſoeuer perteineth either to diſcerne, know and eſtabliſh true opinions, and to confute falſe, and furthermore, to correct euill maners, and to frame good.

[e] *The Prophets and expounders of Gods will, are properly & peculiarly called, Men of God.*

CHAP. IIII.

1 He chargeth him to preach the Goſpel with all diligence, 3 in that ſo miſerable a time: 6 that his death is hard at hand, 8 yet ſo, that as a conquerour hee maketh haſte to a glorious triumph. 10 He ſheweth the cauſe why he ſendeth for Timothie, 11 euen by reaſon of his preſent ſtate.

I [1] Charge *thee* therefore before God, and *before* the Lord Ieſus Chriſt, which ſhall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be inſtant, in ſeaſon, and out of ſeaſon, improoue, rebuke, exhort with all long ſuffering and doctrine.

3 [2] For the time will come when they will not ſuffer wholeſome doctrine: but hauing their eares itching, ſhall after their owne luſts get them an heape of teachers,

4 And ſhall turne their eares from the trueth, and ſhallbe giuen vnto [a] fables.

5 [3] But watch thou in all things: ſuffer aduerſitie: doe the worke of an Euangeliſt: [b] cauſe thy miniſtery to be thorowly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finiſhed my courſe: I haue kept the faith.

8 *For* henceforth is layd vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue mee at that day: and not to mee onely, but vnto all them alſo that loue that his appearing.

9 [5] Make ſpeed to come vnto me at once:

10 For Demas hath forſaken me, and hath [d] embraced this preſent world, and is departed vnto Theſſalonica. Creſcens *is gone* to Galatia, Titus vnto Dalmatia.

11 ♣ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto mee to miniſter.

12 And Tychicus haue I ſent to Epheſus.

13 The cloake that I left at Troas with Carpus, when thou commeſt, bring with thee, and the books, but ſpecially the parchments.

14 Alexander the copperſmith hath done mee much euill: the Lord reward him according to his works.

[1] The principall and chiefe of all admonitions, being therefore propoſed with a moſt earneſt charge, is this: That the word of God be propounded with a certaine holie importunitie, as neceſſitie requireth: but ſo, that a good and true ground of the doctrine be layd, and the vehemencie be tempered with all holy meekeneſſe.

[2] Faithfull Paſtours in times paſt tooke all occaſions they could, becauſe men were very prompt and ready to returne to their fables.

[a] *To falſe and vnprofitable doctrines, which the world is now ſo bewitched withall, that it had rather the open light of the trueth were vtterly put out, when it would come out of darkneſſe.*

[3] The wickednes and falling away of the world, ought to cauſe faithfull miniſters to be ſo much the more carefull.

[b] Prooue and ſhew by good & ſubſtantiall proofe, that thou art the true miniſter of God.

[4] Hee foretelleth his death to be at hand, and ſetteth before them an excellent example, both of inuincible conſtancie and ſure hope.

[c] To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vſed in ſacrifices.

[5] The laſt part of the Epiſtle, ſetting forth grieuous complaints againſt certaine, and examples of ſingular godlineſſe in euery place, and of a minde neuer wearied.

[d] Contented himſelfe with this world.

♣ *Coloſ.* 4, 10, 14.

15 Of whom be thou ware alſo : for he withſtood our preaching ſore.

16 At my firſt anſwering no man aſſiſted mee, but all forſooke me : *I pray God*, that it may not be laid to their charge.

17 Notwithſtanding the Lord aſſiſted me, and ſtrengthened mee, that by me the preaching might be fully beleeued, and that all the Gentiles ſhould heare : and I was deliuered out of the mouth of the [e] lyon.

18 And the Lord will deliuer mee from euery [f] euill worke, and will preſerue me vnto his [g] heauenly kingdome : to whom *be* prayſe for euer and euer, Amen.

e *Of Nero.*

f *Preſerue me pure from committing any thing vnworthy my Apoſtleſhip.*

g *To make me partaker of his kingdome.*

19 Salute Priſca and Aquila, and the ✣ houſehold of Oneſiphorus.

✣ *Chap. 1, 16.*

20 Eraſtus aboade at Corinthus : Trophimus I left at Miletum ſicke.

21 Make ſpeede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Ieſus Chriſt *be* with thy Spirit. Grace *be* with you, Amen.

¶ The ſecond *Epiſtle* written from Rome vnto Timotheus, the firſt Biſhop elected of the Church of Epheſus, when Paul was preſented the ſecond time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He ſheweth what kinde of men ought to be choſen Miniſters: 10 howe vaine babblers mouthes ſhould be ſtopped: 12 and through this occaſion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holineſſe in outward things.

PAul [1] a [a] ſeruant of God, & an Apoſtle of Ieſus Chriſt, according to the faith of Gods [b] elect, [2] and the acknowledging of the trueth, which is according vnto godlines.

2 Vnto the [c] hope of eternall life, which God that cannot lye, hath [d] promiſed before the ✣ [e] world began :

3 [3] But hath made his worde manifeſt in due time through the preaching, which is ✣ committed vnto mee according to the commandement of God our [f] Sauiour :

4 [4] To Titus *my* naturall ſonne according to the common faith, [5] Grace, mercy, *and* peace from God the Father, and *from* the Lord Ieſus Chriſt our Sauiour.

5 [6] For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remaine, and ſhouldeſt ordeine Elders in euery citie as I appointed thee.

6 * If any be vnreprooueable, the husband of one wife, hauing faithfull children, which are not ſlandered of riot, neither are [g] diſobedient.

7 [7] For a Biſhop muſt be vnreprooueable, as Gods [h] ſteward, not [i] froward, not angry, not giuen to wine, no ſtriker, not giuen to filthy lucre,

8 But harberous, one that loueth goodneſſe, [k] wiſe, righteous, holy, temperate,

9 [8] Holding faſt that faithfull worde according to doctrine, [9] that hee alſo may be able to exhort with wholeſome doctrine, and conuince them that ſay againſt it.

10 [10] For there are many diſobedient and vaine talkers and deceiuers of mindes, chiefly they of the [l] Circumciſion,

11 Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthy lucres ſake.

12 [m] One of themſelues, *euen* one of their owne Prophets ſaid, The Cretians *are* alwayes lyars, euill beaſts, ſlow bellies.

13 This witneſſe is true : wherefore conuince them [n] ſharply, that they may be found in the faith.

14 And not taking heed to ✣ Iewiſh fables and commandements of men, that turne away from the trueth.

15 [11] Vnto the pure * *are* all things pure, but vnto them that are defiled, and vnbeleeuing *is* nothing pure, but euen their [o] mindes and conſciences are defiled.

16 They profeſſe that they know God, but by works they deny *him*, and are abominable and diſobedient, and vnto euery good worke reprobate.

CHAP. II.

2 He ſetteth out the duties of ſundry perſons and ſtates, 6 and willeth him to inſtruct the Church in maners. 11 Hee draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

BVt [1] ſpeake thou the things which become wholeſome doctrine,

2 [2] That the elder men be watchfull, graue, temperate, ſound in the faith, in loue, *and* in patience :

3 The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not ſubiect to much wine, *but* teachers of honeſt things,

4 That they may inſtruct the young women to be ſober minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chaſte, [a] keeping at home, good and ✠ ſubiect vnto their husbands, that the word of God be not euill ſpoken of.

6 Exhort yong men likewiſe, that they be ſober minded.

7 [3] In all things ſhew thy ſelfe an example of

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1 He voucheth his Apoſtleſhip, (not for Titus, but for the Cretenſes ſake) both by the teſtimonie of his outward calling, and by his conſent wherein he agreeth with all the elect from the beginning of the world.

a *Miniſter, as Chriſt himſelfe, in that that he was a miniſter and head of the Prophets, is called a ſeruant, Eſa. 43, 10.*

b *Of thoſe whom God hath choſen.*

2 The faith wherein all the elect conſent, is the true and ſincere knowledge of God, tending to this ende, that worſhipping God aright that they at length obtaine life euerlaſting according to the promiſe of God, who is true, which promiſe was exhibited to Chriſt in due time according to his eternall purpoſe.

c *Hope is the ende of faith.*

d *Freely, and of his meere liberalitie.*

✣ *Rom. 16, 25. epheſ. 3, 9 coloſ. 1, 26. 2. tim. 1, 9. 1. pet. 1, 20.*

e *Looke 2. Tim. 1, 9.*

3 This trueth is no other where to be ſought, but in the preaching of the Apoſtle.

✣ *Gal. 1, 1.*

f *This word (Sauiour) doeth not onely ſignifie a preſeruer of life, but alſo a giuer of life.*

4 The Apoſtle moueth the Cretenſes to heare Titus, by ſetting foorth his conſent and agreement with him in the faith, and therewithall ſheweth by what ſpeciall note we may diſtinguiſh true miniſters from falſe.

5 There is but one way of ſaluation, common both to the Paſtour and the flocke.

6 The firſt admonition, to ordeine Elders in euery citie.

* *1. Tim. 3, 2.*

g *This word is proper to horſes and oxen, which will not abide the yoke.*

7 The ſecond admonition, what faults paſtours (whom hee comprehended afore vnder the worde Elders) ought to be voyd of, and what vertues they ought to haue.

h *Whom the Lord hath appointed ſteward of his giftes.*

i *Not hard conditioned, and euill to pleaſe.*

k *Circumſpect, of a ſound iudgement, and of a ſingular example of moderation.*

8 The thirde admonition : The Paſtour muſt hold faſt that doctrine, which the Apoſtles deliuered, and pertaineth to ſaluation, leauing all curious and vaine matters.

9 The fourth admonition : To apply the knowledge of true doctrine vnto vſe, which conſiſteth in two things to wit, in gouerning them which ſhew themſelues apt to learne, and confuting the obſtinate.

10 An applying of the generall propoſition to a particular : The Cretenſes aboue all other neede ſharpe reprehenſions : both becauſe their minde are naturally giuen to lies and ſlouthfulneſſe, and alſo becauſe of certaine couetous Iewes, which vnder a colour of godlineſſe ioyned partly certaine vaine traditions, and partly olde ceremonies with the Goſpel.

l *Of the Iewes, or rather of thoſe Iewes, which went about to ioyne Chriſt and the Law together.*

m *Epimenides, who was counted a Prophet amongſt them. Looke vpon Laertius and Cicero in his firſt booke of Diuination.*

n *Roughly and plainely, and goe not about the buſh with them.*

✣ *1. Tim. 1, 4.*

11 Hee ſheweth in few words, that puritie conſiſteth not in any externall worſhip, and that that is according to the olde Law, (as in difference of meats, and waſhing and other ſuch things which are aboliſhed) but in the minde and conſcience : and whoſoeuer teach otherwiſe, know not what is true religion indeed, and alſo are nothing leſſe then that they would ſeeme to be.

* *Rom. 14, 20.*

o *If our mindes and conſcience be vncleane, what cleanneſſe is there in vs before regeneration?*

1 The fift admonition : The doctrine muſt not onely be generally pure, but alſo be applied to all ages and orders of men, according to the diuerſity of circumſtances.

2 What are the chiefeſt vertues for old and yong, both men and women : and how they ought to be ſtirred vp vnto them continually.

a *No gadders vp and downe.*

✠ *Epheſ. 5, 23.*

3 The ſixt admonition : That both the Paſtours life and doctrin muſt be found.

of good workes with vncorrupt doctrine, with [b] grauitie, integritie,

8 *And.* with the wholeſome word, which can not be condemned, that hee which withſtandeth, may be aſhamed, hauing nothing concerning you to ſpeake euill of.

9 ✣ [4] Let ſeruants be ſubiect to their maſters, & pleaſe *them* in all [c] things, not anſwering againe,

10 Neither pickers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our Sauiour in all things.

11 ✤ [5] For that grace of God, that bringeth ſaluation vnto all men, hath appeared,

12 And teacheth vs, that wee ſhould denie vngodlineſſe and [d] worldly luſts, and that we ſhould liue ſoberly and righteouſly, and godly in this preſent world,

13 [e] Looking for that bleſſed hope, and appearing of that glorie of that mightie God, and of our Sauiour Ieſus Chriſt.

14 Who gaue himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs *to be* a [f] peculiar people vnto himſelfe, zealous of good works.

15 Theſe things ſpeake, and exhort, and conuince with all [g] authoritie. See that no man deſpite thee.

[b] *Not ſuch a grauitie as may driue men from comming to the miniſter, but ſuch as may cauſe them to come in moſt reuerent and honeſt ſort.*

✣ *Ephe.6,5. coll.3.22. 1. pet. 2,18.*

[4] The ſeuenth admonition, of ſeruants duetie toward their maſters.

[c] *Which may be done without offence to God.*

✤ *1. Cor. 1, 2. coloſſ. 1,22.*

[5] The eight admonition belonging to all the godly, that ſeeing God calleth all men to the Goſpel, and Chriſt hath ſo iuſtified vs, that he hath alſo ſanctified vs, we muſt all of vs giue our ſelues to true godlineſſe and righteouſneſſe, ſetting before vs a ſure hope of that immeaſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gainesayers alſo muſt be reprooued, by the authority of the mightie God.

[d] *Luſtes of the fleſh, which belong to the preſent ſtate of this life and world.*

[e] *Chriſt is here moſt plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope.*

[f] *As it were a thing peculiarly laid vp for himſelfe.*

[g] *With all autheritie poſſible.*

CHAP. III.

1 *Hee willeth that all generally be put in minde to reuerence ſuch as be in autheritie.* 3 *That they remember their former life, and attribute all iuſtification vnto grace.* 9 *And if any brabbler withſtand theſe things,* 10 *he willeth that he be reiected.*

PVt [1] them in remembrance that they ∵ be ſubiect to the principalities and powers, *and* that they be obedient, *and* ready to euery good worke.

2 That they ſpeake euill of no man, that they be no fighters, *but* ſoft, ſhewing all meekeneſſe vnto all men.

3 [2] ✣ For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in malicioùſneſſe and enuie, hatefull, *and* hating one another.

4 But when that bountifulneſſe and that loue of God our Sauiour toward man appeared,

5 ✤ Not by the works of [a] righteouſnes, which we had done, but according to his mercy he ſaued vs, by the waſhing of the new birth, and the renewing of the [b] holy Ghoſt,

6 Which hee ſhed on us abundantly, through Ieſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould be made heires according to the hope of eternall life.

8 [3] This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued God, might be carefull to ſhewe foorth [c] good workes. Theſe things are good and profitable vnto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 [4] Reiect him that is an heretike, after once or twiſe admonition,

11 Knowing that hee that is ſuch, is peruerted, and ſinneth, being damned of his owne ſelfe,

12 [5] When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhew forth good workes for neceſſary vſes, that they be not vnfruitfull.

15 All that are with me, ſalute thee. Greete them that loue vs in the faith. Grace *be* with you all. Amen.

¶ To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

[1] He declareth particularly and ſeuerally, that which he ſaid before generally, noting out certaine chiefe and principall dueties, which men owe to men, and eſpecially ſubiects to their magiſtrates.

∵ *Rom. 13, 1. 1. pet. 2, 13.*

[2] He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptiſme.

✣ *1. Cor. 6, 11.*

✤ *2. Tim. 1. 9.*

[a] *Word for word, of works which are done in righteouſneſſe: and this place doth fully refute the doctrine of merits.*

[b] *Which the vertue of the holy Ghoſt worketh.*

[3] Againe with great earneſtneſſe he beateth into our heads, how that we ought to giue our ſelues, to true godlineſſe, and eſchew all vaine queſtions, which ſerue to nothing but to mooue ſtrife and debate.

[c] *Giue themſelues earneſtly vnto good workes.*

* *1. Tim. 1,4. & 4. 7. 2. tim. 2, 23.*

[4] The miniſters of the word muſt at once caſt off heretikes, that is, ſuch as ſtubburnely and ſeditiouſly diſquiet the Church, and will giue no eare to Eccleſiaſticall admonitions.

[5] Leaſt of all, he writeth a word or two of priuate matters and commendeth certaine men.

THE EPISTLE OF PAVL TO PHILEMON.

1 *Paul handling a baſe and ſmall matter, yet according to his maner mounteth aloft vnto God.* 8 *Sending againe to Philemon his vagabond and theeuiſh ſeruant, he intreateth pardon for him, and very grauely preacheth of Chriſtian equitie.*

PAul a priſoner of Ieſus Chriſt, and *our* brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to *our* deare ſiſter Apphia, and to Archippus our fellow ſouldier, and to the Church that is in thine houſe:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

4 I ✣ giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou haſt toward the Lord Ieſus, and toward all Saints.)

6 That the [a] fellowſhip of thy faith may be made effectuall, and that whatſoeuer good thing is in you through Chriſt Ieſus, may be [b] knowen.

7 For wee haue great ioy and conſolation in thy loue, becauſe by thee, brother, the Saints [c] bowels are comforted.

8 Wherefore, though I be very bolde in Chriſt to command thee that which is conuenient,

9 [1] *Yet* for loues ſake I rather beſeech thee, though I be as I am, euen Paul aged, and euen now a priſoner for Ieſus Chriſt.

10 I beſeech thee for my ſonne ✣ Oneſimus, whom I haue begotten in my bonds,

11 Which in times paſt was to thee vnprofitable, but now profitable both to thee and to me.

12 Whom I haue ſent againe: thou therefore receiue him, that is mine owne [d] bowels,

✣ *1. Theſſ. 1, 2. 2. theſſ. 1, 3.*

[a] *By fellowſhip of faith, hee meaneth thoſe dueties of charitie which are beſtowed vpon the Saints, and flow forth of an effectuall faith.*

[b] *That by this meanes all men may perceiue how rich you are in Chriſt, to wit, in faith, charity, and all bountifulneſſe.*

[c] *Becauſe thou diddeſt ſo duetifully and cheerefully refreſh the Saints, that they conceiued inwardly a maruellous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miſeries that men haue one of anothers ſtate, but alſo that ioy and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.*

[1] An example of a Chriſtian exerciſe and commendation for another man.

✣ *Col. 4, 9.*

[d] *As mine owne ſonne, and as if I had begotten him of mine owne body.*

13 Whom I would haue receiued with me, that in thy ſtead he might haue miniſtred vnto mee in the bonds of the Goſpel.

14 But without thy minde woulde I doe nothing, that thy benefite ſhould not be as it were of [e] neceſſitie, but willingly.

15 It may be that he therefore [f] departed for [g] a ſeaſon, that thou ſhouldeſt receiue him for euer,

16 Not now as a ſeruant, but aboue a ſeruant, *euen as* a brother beloued, ſpecially to mee: how much more then vnto thee, but in the [h] fleſh and in the Lord?

17 If therefore thou count our things common, receiue him as my ſelfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written *this* with mine owne hand: I will recompenſe it, albeit I doe not ſay to thee, that thou oweſt moreouer vnto mee euen thine owne ſelfe.

20 [i] Yea, brother, let mee obteine this pleaſure of thee in the Lord: comfort my bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee knowing y thou wilt do euen more then I ſay,

22 Moreouer alſo prepare mee lodging: for I truſt through your prayers I ſhall be freely giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner in Chriſt Ieſus,

24 Marcus, Ariſtarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Ieſus Chriſt, *be* with your ſpirit, Amen.

¶ Written from Rome to Philemon, *and ſent* by Oneſimus a ſeruant.

[e] *That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.*

[f] *Thus he aſſwageth the harder kinde of ſpeech, which is to ſay, he ranne away.*

[g] *For a little time.*

[h] *Becauſe he is thy ſeruant, as other ſeruants are, and becauſe he is the Lords ſeruant, ſo that thou muſt needs loue him both for the Lords ſake, and for thine owne ſake.*

[i] *Good brother let me obteine this benefit at thine hand.*

THE EPISTLE TO THE HEBREWES.

THe drift and end of this Epiſtle, is to ſhevv that Ieſus Chriſt the Sonne of God both God and man, is that true eternall and onely Prophet, King, and high Prieſt, that vvas ſhadovved by the figures of the olde Lavv, and is novv in deed exhibited: of vvhom the vvhole Church ought to be taught, gouerned and ſanctified

CHAP. I.

1 To ſhew that the doctrine which Chriſt brought, is moſt excellent, in that it is the knitting vp of all prophecies, 4 he aduanceth him aboue the Angels: 10 And prooueth by diuers teſtimonies of the Scripture, that he farre paſſeth all other.

AT [1] ſundry times and in diuers maners God ſpake in the old time to *our* fathers by the Prophets: in theſe [a] laſt dayes hee hath ſpoken vnto vs by his [b] Sonne,

2 [2] Whom he hath made [c] heire of all things, by whom alſo he made the [d] worldes,

3 ✤ Who being the [e] brightneſſe of the glory, and the ingraued forme of his [f] perſon, and [g] bearing vp all things by his mightie word: [3] hath by himſelfe purged our ſinnes: and [h] ſitteth at the right hand of the Maieſtie in the higheſt places,

4 [4] And is made ſo much more excellent then the Angels, in as much as hee hath obteined a more excellent [i] Name then they.

5 [5] For vnto which of the Angels ſayde he at any time, ♣ Thou art my Sonne, [k] this day begate I thee? [6] and againe, I * will be his Father, and he ſhalbe my Sonne:

6 [7] And [l] againe, when he bringeth in *his* firſt begotten Sonne into the world, he ſayeth, ✱ And let all the Angels of God worſhip him.

7 [8] And of the Angels he ſaith, He maketh the ſpirits his [m] meſſengers, and his miniſters a flame [n] of fire.

8 But vnto the Sonne *he ſayth*, ♣ O God, thy [o] throne *is* for euer [p] and euer: the ſcepter of thy kingdome *is* a [q] ſcepter of righteouſneſſe.

9 Thou haſt loued righteouſneſſe & [r] hated iniquitie. Wherefore God *euen* thy God, hath [ſ] anointed thee w the oyle of gladnes, aboue thy [t] fellowes.

10 [9] And, * Thou, Lord, in the beginning haſt [u] eſtabliſhed the earth, and the heauens are the workes of thine hands.

11 They ſhall periſh, but thou doeſt remaine, and they all ſhall waxe olde as doeth a garment,

12 And as a veſture ſhalt thou folde them vp, and they ſhallbe changed: but thou art the ſame, and thy yeeres ſhall not faile.

13 [10] Vnto which alſo of the Angels ſayd hee at any time, ✱ Sit at my right hand, till I make thine enemies thy footeſtoole?

14 Are they not all [x] miniſtring ſpirits, ſent forth to miniſter, for their ſakes which ſhallbe heires of ſaluation?

[1] The firſt part of the generall propoſition of this Epiſtle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a ſort and in ſhadowes ſignified by his Prophets, and hath fully opened his Fathers will to the world.

[a] *So that the former declaration made by the Prophets was not full, and nothing muſt be added to this latter.*

[b] *Which one Sonne is God and man.*

[2] The ſecond part of the ſame propoſition: The ſame Sonne is appointed of the Father to be our King and Lord, by whom alſo he made all things, and in whom onely he ſetteth foorth his glory, yea and himſelfe alſo to be beholden of vs, who beareth vp and ſuſteineth all things by his will and pleaſure.

[c] *Poſſeſſour and equall compartner of all things with the Father.*

[d] *That is, whatſoeuer hath bene at any time, is, or ſhallbe.*

✤ *Col.1,15.*

[e] *Hee in whom that glory and Maieſtie of the Father ſhineth, who is otherwiſe infinite, and cannot be beholden.*

[f] *His fathers perſon.*

[g] *Suſteineth, defendeth and cheriſheth.*

[3] The third part of the ſame propoſition. The ſame Sonne executed the office of the hie Prieſt in offering vp himſelfe, and is our onely and moſt mightie Mediatour in heauen.

[h] *This ſheweth that the fauour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo is euerlaſting, and further more how farre this high Prieſt paſſeth all the other high Prieſts.*

[4] Before he commeth to declare the office of Chriſt, he ſetteth foorth the excellencie of his perſon, and firſt of all he ſheweth him ſo to be man, that therewithall hee is God alſo.

[i] Dignitie and honour.

5,6,7,8,9,10. He prooueth and confirmeth the diuinitie of Chriſt manifeſted in the fleſh by theſe ſixe euident teſtimonies, whereby it appeareth that he farre paſſeth all Angels, in ſo much that he is called both Sonne, and God, in verſes 5,6.8,10,13.

♣ Pſal.2,7. chap.5,5.

[k] The Father begate the Sonne from euerlaſting, but that euerlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To day.)

* 2.Sam.7,14. 1.chron.22,10.

[l] The Lord was not content to haue ſpoken it once, but repeateth it in another place.

✱ Pſal.97,7.

✤ Pſal.104,4.

[m] Cherub, Pſ.18,11.

[n] Seraph, Eſa.6,2.

♣ Pſal.55.7.

[o] The throne is proper to the Prince, and not to the ſeruant.

[p] For euerlaſting, for this doubling of the word increaſeth the ſignification of it beyond all meaſure.

[q] The gouernement of thy kingdome is righteous.

[r] This kinde of rehearſing which the Iewes vſe by contraries, hath great force in it.

[ſ] In that, that the word became fleſh, by powring the holy Ghoſt vpon him without meaſure.

[t] For he is the head and we are his members.

* Pſal.102,25.

[u] Madeſt the earth firme and ſure.

✱ Pſal.110,1. 1.cor.15,25. chap.10,12,13.

[x] By that name by which we commonly call Princes meſſengers, he here calleth the ſpirits.

CHAP. II.

1 Thereof he inferreth, that good heede muſt be giuen to Chriſtes doctrine. 9 And he ſetteth him out vnto vs euen as our brother in our fleſh, that wee may with a good will yeelde vp our ſelues wholly vnto him.

WHerefore [1] we ought diligently to giue heed to the things which [a] we haue heard, leaſt at any time we [b] runne out.

2 For if the [c] word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion, and diſobedience receiued a iuſt recompence of reward,

3 How ſhall we eſcape if we neglect ſo great ſaluation, [2] which at the firſt began to be preached

[1] Now as it were pauſing with himſelfe & ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to vnderſtand by the excellencie of Chriſt aboue all creatures, that his doctrine, maieſtie and Prieſthood is moſt perfect, he vſeth an exhortation taken from a compariſon.

[a] *Hee maketh himſelfe an hearer.*

[b] *They are ſayde to let the worde runne out, which holde it not faſt when they haue heard it.*

[c] *The Law which appointed puniſhment for the offenders: and which Paul ſayth was giuen by Angels, Gal.3,19. and Steuen, Actes 7,53.*

[2] If the breach and tranſgreſſion of the worde ſpoken by Angels was not ſuffered vnpuniſhed, much leſſe ſhall it be lawfull for vs to neglect the Goſpel which the Lord of Angels preached, and was confirmed by the voyce of the Apoſtles, and with ſo many ſignes and wonders from heauen, and eſpecially with ſo great and mightie working of the holy Ghoſt.

by the Lord, and *afterward* was confirmed vnto vs by [d] them that heard him.

4 ✤ God bearing witneſſe thereto, both with [e] ſignes and wonders, and with diuers miracles, and gifts of the holy Ghoſt, according to his owne will.

5 [3] For he hath not put in ſubiection vnto the Angels the [f] world to come, whereof we ſpeake.

6 [4] But ✤ one in a certaine place witneſſed, ſaying, [g] What is man, that thou ſhouldeſt be mindefull of him? or the [h] ſonne of man, that thou wouldeſt conſider him?

7 Thou [i] madeſt him a little inferiour to the Angels: thou crownedſt him with [k] glory and honour, and haſt ſet him aboue the workes of thine hands.

8 ✤ Thou haſt put all things in ſubiection vnder his feete. And in that he hath put all things in ſubiection vnder him, he left nothing that ſhould not be ſubiect vnto him. [5] But wee yet ſee not all things ſubdued vnto him,

9 [6] But wee [l] ſee Ieſus crowned with glory and honour, * which was made little [m] inferiour to the Angels, [7] through the [n] ſuffering of death, that by Gods grace he might [o] taſte death for [8] all men.

10 [9] For it became [p] him, for whom *are* all theſe things, and by whome *are* all theſe things, [10] ſeeing that hee brought many children vnto glory, [11] that he ſhould conſecrate the [p] Prince of their ſaluation through afflictions.

11 [12] For he that [r] ſanctifieth, and they which are ſanctified, *are* all of [ſ] one: wherefore he is not aſhamed to call them brethren,

d By the Apoſtles.

✤ *Marke 16, 20.*

e This is the true end of miracles. Now they are called ſignes, becauſe they appeare one thing, and repreſent another: and they are called wonders, becauſe they repreſent ſome ſtrange and vnaccuſtomed things, and vertues, becauſe they giue vs a glimſe of Gods mightie power.

3 If it were an hainous matter to contemne the Angels which are but ſeruants, much more hainous is it to contemne that moſt mightie King of the reſtored world.

f The worlde to come, whereof Chriſt is Father, Eſa. 9,6. or the Church, which as a new world, was to be gathered together by the Goſpell.

4 Hee ſheweth that the vſe of this kingly dignitie conſiſteth herein, that men might not onely Chriſt recouer that dignitie which they haue loſt, but alſo might be through him aduanced aboue all things, which dignitie of men Dauid deſcribeth moſt excellently.

✤ *Pſal. 8,6.*

g What is there in man that thou ſhouldeſt haue ſo great regard of him, and doe him that honour?

h He calleth all the citizens of that heauenly kingdome as they are conſidered in themſelues, before that God giueth them the libertie of that citie in Chriſt, Man, and Son of man.

i This is the firſt honour of the citizens of the world to come, that they are next the Angels.

k For they ſhall be in very great honour, when they ſhallbe partakers of the kingdome. And he ſpeaketh of the thing that ſhallbe, as though it were already, becauſe it is ſo certaine.

✤ *1. Corint. 15,27.*

5 An obiection: But where is this ſo great rule and dominion?

6 The anſwere: This is already fulfilled in Ieſus Chriſt our head, who was for a time for our ſakes inferiour to the Angels, being made man: but nowe is aduanced into moſt high glory.

l By his vertue and power which appeareth manifeſtly in the Church.

* *Phil. 2,8.*

m Who abaſed himſelfe for a ſeaſon, and tooke vpon him the ſhape of a ſeruant.

7 Hee ſheweth the cauſe of this ſubiection, to wit, to taſte of death for our ſakes, that ſo doing the part of a redeemer, he might not onely be our Prophet and King, but alſo our high Prieſt.

n That hee might die.

o Feele death.

8 Herein conſiſteth the force of the argument: for wee coulde not at length be glorified with him, vnleſſe hee had bene abaſed for vs euen all the faithfull. And by this occaſion the Apoſtle commeth to the other part of the declaration of Chriſtes perſon, wherein hee prooueth him to be in ſuch ſort God, that hee is alſo man.

9 Hee prooueth moreouer by other arguments, why it behooueth the Sonne of God who is true God (as he prooueth a little before) to become man notwithſtanding, ſubiect to all miſeries, ſinne onely except.

p God.

10 Firſt of all, becauſe the Father, to whoſe glory all theſe things are to be referred, purpoſed to bring many ſonnes vnto glory. And howe could hee haue men for his ſonnes, vnleſſe his onely begotten Sonne had become brother to men?

11 Secondly, The Father determined to bring thoſe ſonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne ſhould not haue bene ſeene plainely to be made man, vnleſſe hee had bene made like vnto other men, that he might come to glory by the ſelfe ſame way, by the which he ſhould bring other: yea rather, it became him which was Prince of the ſaluation of other, to be conſecrated aboue other, through thoſe afflictions, Prophet, King, and Prieſt, which are the partes of that principalitie for the ſaluation of other.

q The Chieftaine, who as he is chiefeſt in dignitie, ſo is hee the firſt begotten from among the dead, amongſt many brethren.

12 The ground of both the former arguments: for neither ſhould wee be ſonnes through him, neither coulde he be conſecrate through afflictions, vnleſſe hee hath bene made man like vnto vs. But beſauſe this Sonnehoode dependeth not vpon nature onely, for no man is accompted the ſonne of God, vnleſſe that beſides that he is a ſonne of a man, he be alſo Chriſts brother (which is by ſanctification, that is, by becomming one with Chriſt, who ſanctifieth vs through faith) therefore the Apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, and of them that are ſanctified, to wit, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren.

r He vſeth the time that now is, to ſhew vs that we are yet ſtill going on, and increaſing in this ſanctification, and by ſanctification he meaneth our ſeparation from the reſt of the world, our cleanſing from ſinne, and our dedication wholly vnto God, all which Chriſt alone worketh in vs.

ſ One, of one ſelfe ſame nature of man.

12 [13] Saying, ✤ I will declare thy Name vnto my brethren: in the middes of the Church will I ſing praiſes to thee.

13 [14] And againe, ✤ I will put my [t] truſt in him. And againe, * [u] Beholde, here am I, and the children which God hath giuen me.

14 Foraſmuch then as the children are [x] partakers of fleſh and blood, he alſo himſelfe likewiſe tooke part with them, that hee might deſtroy ✤ through death, him that had the [y] power of death, that is, the [z] deuill,

15 And that hee might deliuer all them, which for feare of [a] death were all their life time ſubiect to bondage.

16 [15] For he in no ſort tooke on *him* the [b] Angels *nature*, but hee tooke on *him* the [c] ſeede of Abraham.

17 [16] Wherefore in [d] all things it behoued him to be made like vnto his brethren, that he might be [e] mercifull, and a [f] faithfull hie Prieſt in things concerning God, that he might make reconciliation for the ſinnes of the people.

18 For in that he ſuffered, and was [g] tempted, he is able to ſuccour them that are tempted.

13 That which he taught before of the incarnation of the ſanctifier, he applieth to the propheticall office.

✤ Pſal. 22,25.

14 He applieth the ſame to the kingly power of Chriſt in deliuering his from the power of the deuill and death.

✤ *Pſalme 18,2.*

t I will commit my ſelfe to him, and to his defence.

* *Eſai. 1,18.*

u This Eſai ſpeaketh of himſelfe and his diſciples, but betokening thereby all miniſters, as alſo his diſciples ſignifie the whole Church. And therefore ſeeing Chriſt is the head of the Prophets and miniſters, theſe wordes are more rightly verified of him, then of Eſay.

x Are made of fleſh and blood which is a fraile and brittle nature.

* *Hoſe. 13,14. 1. cor. 15,55.*

y The deuill is ſayd to haue the power of death, becauſe he is the authour of ſinne: and from ſinne commeth death, and for this cauſe he eggeth vs dayly to ſinne.

z He ſpeaketh of one as of the Prince, ioyning to him ſecretly all his angels.

a By (death) thou muſt vnderſtand here that death which is ioyned with the wrath of God, as it muſt needes be, if it be without Chriſt, then the which there can be nothing deuiſed more miſerable.

15 Hee expoundeth thoſe words of fleſh and blood, ſhewing that Chriſt is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalfe.

b The nature of Angels.

c The very nature of man.

16 Hee applieth the ſame to the Prieſthood, for which he ſhould not haue benefit, vnleſſe he had become man, and that like vnto vs in all things, ſinne onely except.

d Not onely as touching nature, but qualities alſo,

e That he might be truely touched with the feeling of our miſeries,

f Doing his office ſincerely.

g Was tried and egged to wickedneſſe by the deuill.

CHAP. III.

1 *Nowe he ſheweth howe farre inferiour Moſes is to Chriſt,* 5,6 *euen ſo much as the ſeruant to the Maſter: and ſo hee bringeth in certaine exhortations and threatnings taken out of Dauid,* 8 *againſt ſuch as either ſtubburnely reſiſt,* 12 *or els are very ſlowe to obey.*

THerefore, [1] holy brethren, partakers of the heauenly vocation, conſider the [a] Apoſtle and high Prieſt of our [b] profeſſion Chriſt Ieſus:

2 [2] Who was faithfull to him that hath [c] appointed him, [3] euen as * Moſes *was* in all his houſe.

3 [4] For this man is counted worthy of more glory then Moſes, inaſmuch as he which had builded the houſe, hath more honour then the houſe.

4 For euery houſe is builded of ſome man, and he that hath built all things, *is* God.

5 [5] Now Moſes verely was faithfull in all his houſe, as a ſeruant, for a witneſſe of the things

1 Hauing layde the foundation, that is to ſay, declared and prooued both the natures of one ſelfe ſame Chriſt, he giueth him three offices, to wit, the office of a Prophet, king, and Prieſt: and as touching the office of teaching and gouerning, compareth them with Moſes and Ioſhua, vnto the 24. verſe of the next Chapter, and with Aaron touching the Prieſthood. And he propoundeth that which he purpoſeth to ſpeake of, with a moſt graue exhortation, that all our faith may tend to Chriſt, as to the onely euerlaſting teacher, gouernour, and high Prieſt.

a The Embaſſadour or meſſenger, as Rom. 1,5. he is called the miniſter of circumciſion,

b Of the doctrine of the Goſpell which we profeſſe.

2 He confirmeth this exhortation with two reaſons, firſt of all becauſe Chriſt Ieſus was appointed ſuch an one of God: ſecondly, becauſe he throughly executed the offices that his Father enioyned him.

c Apoſtle and high Prieſt.

3 Now hee commeth to the compariſon with Moſes, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods houſe, and executed faithfully their office: but by and by after hee ſheweth that there is great vnlikelineſſe in that ſimilitude.

* *Num. 12,7.*

4 The firſt compariſon: The builder of the houſe is better then the houſe it ſelfe, therefore is Chriſt better then Moſes. The reaſon of the conſequent is this: becauſe the builder of this houſe is God, which cannot be attributed to Moſes: and therefore Moſes was not properly the builder, but a part of the houſe: but Chriſt as Lord and God, made all this houſe.

5 An other compariſon: Moſes was a faithfull ſeruant in this houſe, that is, in the Church, ſeeing the Lord that was to come, but Chriſt ruleth and gouerneth his houſe as Lord.

which ſhould be ſpoken after.

6 But Chriſt *is* as the Sonne, ouer his owne houſe, [6] whoſe [d] houſe we are, if we hold faſt that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghoſt ſaith, ♣ To day if ye [f] ſhall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wilderneſſe,

9 Where your fathers tempted me, prooued me, and ſaw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and ſayd, They [h] erre euer in *their* heart, neither haue they knowen my wayes.

11 Therefore I ſware in my wrath, If they ſhall enter into my reſt.

12 [7] Take heed brethren, leaſt at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, [i] while it is called to day, leaſt any of you be hardened through the deceitfulneſſe of ſinne.

14 [8] For we are made partakers of Chriſt, if we keepe ſure vnto the end that [k] beginning, wherewith we are vpholden,

15 [l] So long as it is ſayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was hee diſpleaſed fourtie yeeres? Was he not diſpleaſed with them that ſinned, § whoſe carkeiſes fell in the wilderneſſe?

18 And to whom ſware he that they ſhould not enter into his reſt, but vnto them that obeyed not?

19 So we ſee that they could not enter in, becauſe of vnbeliefe.

[6] He applieth the former doctrine to this end, exhorting all men by the words of Dauid to heare the Sonne himſelfe ſpeake, and to giue full credit to his wordes, ſeeing that otherwiſe they cannot enter into that eternall reſt.

[d] *To wit, Chriſtes.*

[e] *He calleth that excellent effect of faith (whereby we crie, Abba, that is, Father) confidence, and to confidence he ioyneth hope.*

♣ *Pſal. 95, 8. chap. 4, 7.*

[f] *So that God was to ſpeake once againe after Moſes.*

[g] *In the day that they vexed the Lord, or ſtroue with him.*

[h] *They are brutiſh and madde.*

[7] Now weying the words of Dauid, he ſheweth firſt by this word, *To day* that wee muſt not neglect the occaſion while we haue it: for that word is not to be reſtrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.

[i] *While to day laſteth, that is to ſay, ſo long as the Goſpel is offered to vs.*

[8] Now he conſidereth theſe words, *If you heare his voyce, &c.* ſhewing that they are ſpoken and meant of the hearing of faith, againſt which he ſetteth hardening through vnbeliefe.

[k] *That beginning of truſt and confidence: and after the maner of the Hebrewes, he calleth that beginning, which is chiefeſt.*

[l] *So long as this voyce ſoundeth out.*

§ *Num. 14, 37.*

CHAP. IV.

1 He ioyneth exhortation with threatning, leſt they, euen as their fathers were be depriued of the reſt offered vnto them, 11 but that they endeuour to enter into it. 14 And ſo he beginneth to intreate of Chriſtes Prieſthood.

LEt vs feare therefore, leaſt at any time by forſaking the promiſe of entring into his reſt, any of you ſhould ſeeme to be depriued.

2 [1] For vnto vs was the Goſpel preached as alſo vnto them: but the word that they heard, profited not them, becauſe it was not [a] mixed with faith in thoſe that heard it.

3 [2] For wee which haue beleeued, doe enter into reſt, as he ſaid to *the other*, ♣ As I haue ſworne in my wrath, If they ſhall enter into any reſt: although the workes were finiſhed from the foundation of the world.

4 For hee ſpake in a certaine place of the ſeuenth day on this wiſe, § And God did reſt the ſeuenth day from all his workes.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter thereinto, and they to whom it was firſt preached, entred not therein for vnbeliefs ſake:

7 Againe hee appoynted in Dauid a certaine day, by To day, after ſo long a time, ſaying, as it is ſaid, * This day, if yee heare his voyce, harden not your hearts.

8 For if [b] Ieſus had giuen them reſt, then would he not after this haue ſpoken of another day,

9 There remaineth therefore a reſt to the people of God.

10 [c] For he that is entred into his reſt, hath alſo ceaſed from his owne works, as God *did* from his.

11 [3] Let vs ſtudie therefore to enter into that reſt, leaſt [d] any man fall after the ſame enſample of diſobedience.

12 [4] For the [e] word of God *is* [f] liuely, and mightie in operation; and ſharper then any two edged ſword, and entreth thorow, euen vnto the diuiding aſunder of the [g] ſoule and the [h] ſpirit, and of the ioynts, and the marrow, and is a diſcerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in [i] his ſight: but all things *are* naked and open vnto his eyes, with whom we haue to doe.

14 [5] Seeing then that we haue a great hie Prieſt, which is entred into heauen, *euen* Ieſus the Sonne of God, let vs [k] holde faſt our profeſſion.

15 [6] For we haue not an high Prieſt, which can not be touched with the feeling of our infirmities, but was in all things tempted in like ſort, *yet* without ſinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.

[1] By theſe words, *His voyce*, he ſheweth that Dauid meant the preaching of Chriſt, who was then alſo preached, for Moſes and the Prophets reſpected none other.

[a] *He compareth the preaching of the Goſpel to drinke, which being drunke, that is to ſay, heard, profiteth nothing, vnleſſe it be tempered with faith.*

[2] Leaſt any man ſhould obiect, that thoſe words were meant of the Land of Canaan, and of Moſes doctrine, and therefore cannot well be drawen to Chriſt, and to eternall life, the Apoſtle ſheweth that there are two maner of reſts ſpoken of in the Scriptures: the one, of the ſeuenth day, wherein God is ſayd to haue reſted from all his works: another is ſaid to be that ſame, whereinto Ioſhua led the people: but this reſt is not the laſt reſt whereunto we are called and that he prooueth by two reaſons. For ſeeing that Dauid ſo long time after, ſpeaking to the people which were then placed in the land of Canaan, vſeth theſe words, *To day*, and threatneth them ſtill that they ſhall not enter into the reſt of God, which refuſeth then the voyce of God that ſounded in their eares, we muſt needs ſay that he meant another time then the time of Moſes, and another reſt then the reſt of the land of Canaan: And that is, that euerlaſting reſt, wherein we begin to liue to God, after that the race of this life ceaſeth: as God reſteth the ſeuenth day from thoſe his workes, that is to ſay, from making the world. Moreouer, the Apoſtle therewithall ſignifieth that the way to this reſt, which Moſes and the land of Canaan and all that order of the Law did ſhadow, is opened in the Goſpel onely.

♣ *Pſal. 95, 11.*

§ *Gene. 2, 2. deut. 5, 14.*

* *Chap. 3, 7.*

[b] *He ſpeaketh of Ioſhua the ſonne of Nun: and as the land of Canaan was a figure of our true reſt, ſo was Ioſhua a figure of Chriſt.*

[c] *As God reſted the ſeuenth day, ſo muſt we reſt from our workes, that is, from ſuch as proceede from our corrupt nature.*

[3] He returneth to an exhortation.

[d] *Leaſt any man become a like example of infidelitie.*

[4] An amplification taken from the nature of the word of God, the power whereof is ſuch, that it entreth euen to the deepeſt and moſt inward and ſecret parts of the heart, wounding them deadly that are ſtubburne, & plainely quickening the beleeuers.

[e] *The doctrine of God which is preached both in the Law and in the Goſpel.*

[f] *He calleth the word of God liuely by reaſon of the effects it worketh in them, to whom it is preached.*

[g] *He calleth that the ſoule, which hath the affections reſident in it.*

[h] *By the ſpirit, he meaneth that nobleſt part which is called the minde.*

[i] *In Gods ſight.*

[5] Now hee entreth into the compariſon of Chriſtes Prieſthoode with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Prieſthood, calling him the Sonne of God and placing him in the ſeat of God in heauen, plainely and euidently ſetting him againſt Aarons Prieſts, and the tranſitorie tabernacle: which compariſons he ſetteth foorth afterward more at large.

[k] *And let it not goe out of your hands.*

[6] Leaſt he might ſeeme by this great glory of our high Prieſt, to ſtay and ſtoppe vs from going vnto him, he addeth ſtraight wayes after, that he is notwithſtanding our brother in deede, (as hee prooued it alſo before) and that hee accounteth all our miſeries, his owne, to call vs boldly to him.

CHAP. V.

1 Firſt he ſheweth the duetie of the hie Prieſt: 5 Secondly, that Chriſt is appointed of God to be our hie Prieſt, 7 and that he hath fulfilled all things belonging thereunto.

FOr [1] euery hie Prieſt is taken from among men, and is ordeined for men, in things pertaining to God, [2] that he may offer both [a] giftes and [b] ſacrifices for ſinnes.

2 Which is [c] able ſufficiently to haue compaſſion [d] on them that are ignorant, and that are

[1] The firſt part of the firſt compariſon of Chriſtes high Prieſthood, with Aarons: Other hie Prieſts are taken from among men, and are called after the order of men.

[2] The firſt part of the ſecond compariſon, Others as weake: are made hie Prieſts, to the end that feeling the ſame infirmitie in themſelues which is in all the reſt of the people, they ſhould in their owne and the peoples name offer giftes and ſacrifices, which are witneſſes of common faith, and repentance.

[a] Offering of things without life.

[b] Beaſtes which were killed, but eſpecially in the ſacrifices for ſinnes and offences.

[c] Fit and meete.

[d] On them that are ſinfull: for in the Hebrew tongue, vnder ignorance and errour is euery ſinne meant, euen that ſinne that is voluntarie.

out of the way, becauſe that he alſo is [e] compaſſed with infirmitie,

3 And for the ſames ſake he is bound to offer for ſinnes, aſwel for his owne part, as for y peoples.

4 ✤ 3 And no man taketh this honor vnto himſelfe, but he that is called of God, as *vvas* Aaron.

5 So likewiſe Chriſt tooke not to himſelfe this honour to be made the hie Prieſt, but he that ſayd vnto him, § Thou art my ſonne, this day begate I thee, *gaue it him*.

6 As he alſo in another place ſpeaketh, * Thou art a Prieſt for euer after yͤ [f] order of Melchi-ſedec.

7 4 Who in the [g] dayes of his fleſh did offer vp prayers and ſupplications, with ſtrong crying and teares vnto him, that was able to [h] ſaue him from death, and was alſo heard in that which he feared.

8 And though he were the Sonne, yet [i] learned he obedience, by the things which he ſuffered.

9 5 And being [k] conſecrate, was made the authour of eternall ſaluation vnto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec.

11 6 Of whom wee haue many things to ſay, which are hard to be vttered, becauſe yee are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that wee teach you what *are* the firſt principles of the word of God: and are become ſuch as haue neede of milke, and not of ſtrong meate.

13 For euery one that vſeth milke, is inexpert in the [l] word of righteouſneſſe: for he is a babe.

14 But ſtrong meate belongeth to them that are of age, which through long cuſtome haue their [m] wits exerciſed, to diſcerne both good and euill.

[e] *For that he himſelfe beareth about with him a nature ſubiect to the ſame diſcommodities and vices.*

✤ *1.Chro.23,10. and 23,13.*

3 The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in an other order then Aaron: for Chriſt is called the Sonne, begotten of God, and a Prieſt for euer after the order of Melchiſedec.

§ *Pſal.2,7. chap.1,5.*

* *Pſal.110,4. chap.7,17.*

[f] *After the likenes or maner as it is afterward declared, Chap.7,15.*

4 The other part of the ſecond compariſon: Chriſt being exceedingly afflicted, and exceedingly mercifull, asked not for his ſinnes, for he had none, but for his feare, and obteined his requeſt, and offered himſelfe for all his.

[g] *While he liued here with vs, in our weake and fraile nature.*

[h] *To deliuer him from death.*

[i] *He learned indeed what it is to haue a Father, whom a man muſt obey.*

5 The other part of the firſt compariſon: But Chriſt was conſecrate of God the Father as the authour of our ſaluation, and an hie Prieſt for euer, and therefore he is ſo a man that notwithſtanding he is far aboue all men.

[k] *Looke chap.2,10.*

6 A digreſſion, vntill he come to the beginning of the ſeuenth chapter: wherein hee partly holdeth the Hebrewes in the diligent conſideration of thoſe things which he hath ſayd, and partly prepareth them to the vnderſtanding of thoſe things whereof he will ſpeake.

7 An example of an Apoſtolike chiding.

[l] *In the word which teacheth righteouſnes.*

[m] *All their power whereby they vnderſtand and iudge.*

CHAP. VI.

1 *He briefly toucheth the childiſh ſlouthfulneſſe of the Hebrewes,*
4 *and terrifieth them with ſeuere threatnings:* 7 *He ſtirreth them vp to endeuour in time to go forward:* 9 *He hopeth well of them.* 13 *He alledgeth Abrahams example:*
17 *and compareth faith that taketh holde on the word,*
19 *vnto an ancre.*

THerefore, leauing the doctrine of the [a] beginning of Chriſt, let vs be led forward vnto perfection, 1 not laying againe yͤ foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 2 ※ For it is [b] impoſſible that they which were once lightened, and haue [c] taſted of the heauenly gift, and were made partakers of the holy Ghoſt,

5 And haue taſted of the good word of God, and of the powers of the world to come,

6 If they fall away, ſhould be renued againe by repentance: ſeeing they [d] crucifie againe to themſelues the Sonne of God, & make a mocke of him.

7 3 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbs meete for them by whom it is dreſſed, receiueth bleſſing of God.

8 But that which beareth thornes and briars, *is* reprooued, and is neere vnto curſing, whoſe end *is* to be burned.

9 4 But beloued, we haue perſwaded our ſelues better things of you, and ſuch as accompany ſaluation, though we thus ſpeake.

10 5 For God *is* not vnrighteous, that he ſhould forget your worke, and labour of loue, which yee ſhewed toward his Name, in that ye haue miniſtred vnto the Saints, and *yet* miniſter.

11 And wee deſire that euery one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end,

12 6 That ye be not ſlouthfull, but followers of them, which through faith and patience, inherit the promiſes.

13 7 For when God made the promiſe to Abraham, becauſe he had no greater to ſweare by, hee ſware by himſelfe,

14 Saying, ✤ Surely I will [e] abundantly bleſſe thee, and multiply thee marueilouſly.

15 And ſo after that he had taried patiently, he enioyed the promiſe.

16 For men verely ſweare by him that is greater *then themſelues*, and an oathe for confirmation is among them an end of all ſtrife.

17 So God, willing more [f] abundantly to ſhew vnto the heires of promiſe the ſtableneſſe of his counſell, bound himſelfe by an oathe,

18 That by two immutable things, wherein it is vnpoſſible that God ſhould lie, wee might haue ſtrong conſolation, which haue our refuge to lay holde vpon that hope that is ſet before vs,

19 8 Which *hope* wee haue, as an ancre of the ſoule, but ſure and ſtedfaſt, and it entreth into that which is within the vaile.

20 9 Whither the forerunner is for vs entred in, *euen* Ieſus that is made an hie Prieſt for euer after the order of Melchi-ſedec.

[a] *The firſt principles of Chriſtian religion, which we cal the Catechiſme.*

1 Certaine principles of a Catechiſme, which comprehend the ſumme of the doctrine of the Goſpel, were giuen in fewe words and briefly to the rude and ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet receiued members of the Church, at the dayes appoynted for Baptiſme: and of the children of the faithfull which were baptized in their infancie, when handes were layed vpon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternall iudgement.

7 He addeth a vehemencie to his exhortation, and a moſt ſharpe threatning of the certaine deſtruction that ſhall come to them which fall from God and his religion.

※ *Chapter 10,26. matth.12,45. 2.pet.2 10.*

[b] *He ſpeaketh of a generall backſliding, and ſuch as doe altogether fall away from the faith, and not of ſinnes which are committed through the frailtie of man againſt the firſt and the ſecond table.*

[c] *We muſt marke the force of this worde, for it is one thing to beleeue as Lydia did, whoſe heart God opened, Acts 16,23. and another thing to haue ſome taſte.*

[d] *As men that hate Chriſt, and as though they crucified him againe make him a mocking ſtocke to all the world, and that to their owne deſtruction, as Iulian the Apoſtata or backſlider did.*

3 He ſetteth foorth the former threatning with a ſimilitude.

4 Hee mitigateth and aſſwageth all that ſharpneſſe, hoping better of them to whom he writeth.

5 He praiſeth them for their charitie, thereby encouraging them to goe forward, and to holde out to the end.

6 Hee ſheweth what vertues chiefly they haue neede of to goe forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leaſt any man ſhould obiect and ſay, that theſe things are impoſſible to be done, he willeth them to ſet before themſelues the examples of their anceſters, and to follow them.

7 Another pricke to pricke them forward: Becauſe the hope of the inheritance is certaine, if we continue to the end, for God hath not only promiſed it, but alſo promiſed it with an oathe.

✤ *Gene.12,2. and 17,1. and 22,17.*

[e] *I will heape vp benefits moſt plentifully vpon thee.*

[f] *More then was needeful, were it not for the wickedneſſe of men which beleeue not God, no though he ſweare.*

8 He likeneth hope to an ancre: becauſe that euen as an ancre being caſt into the bottome of the ſea, ſtayeth the whole ſhip, ſo doeth hope alſo enter euen into the very ſecret places of heauen. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this meanes returneth to the compariſons of the Prieſthood of Chriſt with the Leuiticall.

9 Hee repeateth Dauids wordes, wherein all thoſe compariſons whereof he hath before made mention, are ſignified, as he declareth in all the next chapter.

CHAP. VII.

1 *He hath hitherto ſtirred them vp, to marke diligently what things are to be conſidered in Melchi-ſedec,* 15 *wherein he is like vnto Chriſt.* 20 *Wherefore the Law ſhould giue place to the Goſpel.*

FOr this 1 Melchi-ſedec § *vvas* King of Salem, the Prieſt of the moſt high God, who met Abraham, as he returned from the ſlaughter of the Kings, and [a] bleſſed him:

2 To whom alſo Abraham gaue the tithe of all things: who firſt is by interpretation King of righteouſneſſe: after that, *he is* alſo King of Salem, that is, King of peace,

1 Declaring thoſe words, *According to the order of Melchi-ſec*, whereupon that compariſon ſtandeth of the Prieſthood of Chriſt with the Leuiticall: firſt Melchiſedec himſelfe is conſidered as the figure of Chriſt, and theſe are the handes of that compariſon, Melchiſedec was a King and a Prieſt: and ſuch an one in deede is Chriſt alone. He was a King of peace and righteouſneſſe: ſuch an one in deed is Chriſt alone.

§ *Gene.14,18.*

[a] *With a ſolemne and Prieſtly bleſſing.*

3 a Without

3 [a] Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Prieſt for euer.

4 [3] Nowe conſider how great this man *vvas*, vnto whom euen the Patriarke Abraham gaue the tithe of the ſpoiles.

5 For verely they which are the children of Leui, which receiue the office of the Prieſthood, haue a ♣ commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abraham.

6 But hee whoſe kinred is not counted among them, receiued tithes of Abraham, and bleſſed him that had the promiſes.

7 And [c] without all contradiction the leſſe is bleſſed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth them*, of whom it is witneſſed, that he liueth.

9 [4] And to ſay as the thing is, Leui alſo which receiueth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father *Abraham*, when Melchiſedec met him.

11 [5] If therefore [d] perfection had bene by the Prieſthood of the Leuites (for vnder it the Lawe was eſtabliſhed to the people) what needed it furthermore, that another Prieſt ſhould riſe after the order of Melchiſedec, and not to be called after the order of Aaron?

12 [6] For if the Prieſthood be changed, then of neceſſitie muſt there be a change of the [e] Law.

13 For hee of whom theſe things are ſpoken, pertaineth vnto another tribe, whereof no man [f] ſerued at the altar.

14 For it is euident, that our Lord ſprung out of Iuda, concerning the which tribe Moſes ſpake nothing, touching the Prieſthood

15 [7] And it is yet a more euident thing, becauſe that after the ſimilitude of Melchiſedec there is riſen vp another Prieſt,

16 [8] Which is not made *Prieſt* after the [g] Law of the carnall commandement, but after the power of the endleſſe life.

17 For hee teſtifieth *thus*, ♣ Thou art a Prieſt for euer, after the order of Melchiſedec.

[2] An other figure: Melchiſedec ſet before vs to be conſidered as one without beginning and without ending, for neither his father, nor his mother, nor his anceſters, nor his death are written of: and ſuch an one indeede is the Sonne of God, to wit, an euerlaſting Prieſt: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.

[3] An other figure: Melchiſedec in conſideration of his Prieſthood was aboue Abraham, for hee tooke tenths of him, and bleſſed him as a Prieſt: Such an one in deed is Chriſt, vpon whom dependeth euen Abrahams ſanctification, and all the beleeuers, and whom all men ought to worſhip and reuerence as the authour of all.

♣ *Num. 18,21.*

[b] *Were begotten of Abraham.*

[c] *He ſpeaketh of the publike bleſſing which the Prieſts vſed.*

[4] A double amplification: The firſt, that Melchiſedec tooke the tenthes, as one immortall (to wit, in reſpect, that he is the figure of Chriſt, for his death is in no place made mention of, and Dauid ſetteth him foorth as an euerlaſting Prieſt) but the Leuiticall Prieſts, as mortall men, for they ſucceede one another: the ſecond, that Leui himſelfe was tithed in Abraham by Melchi-ſedec. Therefore the Prieſthood of Melchi-ſedec (that is, Chriſtes who is prononnced to be an euerlaſting Prieſt according to his order) is more excellent then the Leuiticall. [5] The third treatiſe of this Epiſtle, wherein after hee hath prooued Chriſt to be a King, a Prophet, and a Prieſt, hee now handleth diſtinctly the condition and excellencie of all theſe offices, ſhewing that all theſe were but ſhadowes in all other, but in Chriſt they are true and perfect. And hee beginneth with the Prieſthoode, where with alſo the former treatiſe ended, that by this meanes all the parts and members of this diſputation, may better hang together. And firſt of all hee prooueth that the Leuiticall Prieſthood was imperfect, becauſe another Prieſt is promiſed a long time after according to another order, that is to ſay, of another maner of rule and faſhion. [d] *If the Prieſthood of Leui could haue made any man perfite.* [6] Hee ſheweth how that by the inſtitution of the new Prieſthood, not onely the imperfection of the Prieſthood of Leui was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Leui, did ſhut foorth the tribe of Iuda, and made it alſo inferiour to Leui: and this latter doeth place the Prieſthood in the tribe of Iuda.

[e] *Of the inſtitution of Aaron.* [f] *Had any thing to doe about the altar.* [7] Leaſt any man might obiect, that the Prieſthood indeed was tranſlated from Leui to Iuda, but yet notwithſtanding the ſame remaineth ſtill, hee both weigheth and expoundeth theſe wordes of Dauid, *for euer, according to the order of Melchi-ſedec*, whereby alſo diuers inſtitution of Prieſthood is well perceiued. [8] He prooueth the diuerſitie and excellencie of the inſtitution of Melchi-ſedecs Prieſthood, by this, that the Prieſthood of the Law did ſtand vpon the outward and bodily anointing: but the ſacrifice of Melchi-ſedec is ſet out to be euerlaſting and more ſpirituall. [g] *Not after the ordination, which commandeth fraile and tranſitorie things, as was done in Aarons conſecration, and all that whole Prieſthood.* ♣ *Pſalme 110,4. chap. 5,6*

18 [9] For the [h] commandement that went afore, is diſanulled, becauſe of the weakneſſe thereof, and vnprofitableneſſe.

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we draw neere vnto God.

20 [10] And foraſmuch as it is not without an oathe (for theſe are made Prieſts without an oathe:

21 But this *is made* with an oathe by him that ſayd vnto him, ♣ The Lord hath ſworne, and will not repent, Thou art a Prieſt for euer, after the order of Melchi-ſedec.)

22 By ſo much is Ieſus made a ſuerty of a better Teſtament.

23 [11] And among them many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death.

24 But this man, becauſe hee endureth euer, hath a Prieſthood, which [i] cannot paſſe from one to another.

25 Wherefore, hee is [k] able alſo perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them.

26 [12] For ſuch an hie Prieſt it became vs to haue, *which is* holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the heauens:

27 Which needeth not dayly as thoſe hie Prieſts to offer vp ſacrifice, ♣ firſt for his owne ſinnes, and then for the peoples: [13] for [l] that did hee [m] once, when he offered vp himſelfe.

28 For the Law maketh men hie Prieſts, which haue infirmitie: but the [n] word of the oathe [14] that [o] was ſince the Lawe, *maketh* the Sonne, who is conſecrated for euermore.

[9] Againe, that no man might obiect that the laſt Prieſthood was added to make a perfite one, by the coupling of them both together, hee prooueth that the firſt was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could thoſe corporall and tranſitorie things ſanctifie vs, either of themſelues, or being ioyned with another?

[h] *The ceremoniall lawe.*

[10] Another argument whereby hee prooueth that the Prieſthoode of Chriſt is better then the Prieſthood of Leui, becauſe it was eſtabliſhed with an oathe, but theirs was not ſo.

♣ *Pſal. 110,4.*

[11] An other argument tending to the ſame purpoſe. The Leuiticall Prieſts (as mortall men) could not be euerlaſting, but Chriſt as he is euerlaſting, ſo hath he alſo an euerlaſting Prieſthood making moſt effectuall interceſſion for them which by him come vnto God. [i] *Which cannot paſſe away.* [k] *Hee is fit and meet.* [12] An other argument: There are required in an hie Prieſt innocencie, and perfect pureneſſe, which may ſeperate him from ſinners for whom hee offereth. But the Leuiticall hie Prieſtes ſhall not be found to be ſuch, for they offer firſt for their owne ſinnes: But Chriſt onely is ſuch a one; and therefore the true and onely hie Prieſt. ♣ *Leuiticus 16,11.* [13] An other argument which notwithſtanding hee handleth afterward: The Leuiticall Prieſtes offered ſacrifice after ſacrifice, firſt for themſelues, and then for the people. But Chriſt offered not for himſelfe, but for other, not ſacrifices, but himſelfe, not oftentimes, but once. And this ought not to ſeeme ſtrange; ſayth he, forſomuch as they are weake, but this man is conſecrated an euerlaſting Prieſt, and that by an oathe. [l] *That ſacrifice which hee offered.* [m] *It was ſo done, that it needeth not to be repeated or offered againe any more.* [n] *The commandement of God which was bound with an oathe.* [14] An other argument taken of the time: former things are taken away by the latter. [o] *Exhibited.*

CHAP. VIII.

1 To prooue more certainely that the ceremonies of the Law are abrogated, 5 hee ſheweth that they were appointed to ſerue the heauenly paterne. 8 He bringeth in the place of Ieremie, 15 to prooue the amendment of the olde couenant.

Nowe [1] of the things which wee haue ſpoken, *this is* the ſumme, that wee haue ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in heauens,

2 [2] And *is* a miniſter of the [a] Sanctuary, [3] and of that [b] true Tabernacle which the Lord pight, and not man.

3 [4] For euery high Prieſt is ordeined to offer both gifts and ſacrifices: wherefore it was of neceſſitie, that this man ſhould haue ſomewhat alſo to offer.

[1] Hee briefly repeateth that, whereunto all theſe things are to be referred, to wit, that wee haue a farre other high Prieſt then thoſe Leuiticall high Prieſts are, euen ſuch an one as ſitteth at the right hand of the moſt high God in heauen.

[2] They of Leui were high Prieſtes in an earthly ſanctuary, but Chriſt is in the heauenly. [a] *Of heauen.* [3] They of Leui exerciſed their Prieſthood in a fraile tabernacle, but Chriſt beareth about with him a farre other tabernacle; to wit, his body which God himſelfe made to be euerlaſting, as it ſhall afterward be declared, chap. 9,11. [b] *Of his bodie.* [4] He bringeth a reaſon why it muſt needes be that Chriſt ſhould haue a bodie (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might haue what to offer: for otherwiſe he could not be an high Prieſt. And the ſelfeſame body is both the tabernacle and the ſacrifice.

4 [5] For he were not a Prieſt, if he were on the earth, ſeeing there are Prieſtes that according to the Law offer gifts,

5 Who ſerue vnto the paterne and ſhadowe of heauenly things, as Moſes was warned by God when he was about to finiſh the Tabernacle, ✣ See, ſayd he, that thou make all things according to the paterne, ſhewed to thee in the mount.

6 [6] But now *our hie Prieſt* hath obtained a more excellent office, in as much as he is the Mediatour of a better Teſtament, which is eſtabliſhed vpon better promiſes.

7 [7] For if that firſt *Teſtament* had bene vnblameable, no place ſhould haue bene ſought for the ſecond.

8 For in rebuking them hee ſaith, ♣ Beholde, the dayes will come, ſaith the Lord, when I ſhall make with [c] the houſe of Iſrael, and with the houſe of Iuda a new Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Teſtament, and I regarded them not, ſaith the Lord.

10 For this is the Teſtament that I will make with the houſe of Iſrael, After thoſe dayes, ſayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they ſhall be my people.

11 And they ſhall not teach euery man his neighbour, and euery man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt of them to the greateſt of them.

12 For I will be mercifull to their vnrighteouſneſſe, and I will remember their ſinnes and their iniquities no more.

13 [8] In that he ſaith a new *Teſtament*, he hath abrogate the olde: nowe that which is diſanulled and waxed old, is ready to vaniſh away.

5 Hee giueth a reaſon why he ſaid that our hie Prieſt is in the heauenly ſanctuary and not in the earthly: becauſe, ſaith he, if he were now on the earth, hee could not miniſter in the earthly ſanctuarie, ſeeing there are yet Leuiticall Prieſtes, which are appointed for him, that is to ſay, to be paternes of that perfite example. And to what purpoſe ſhould the paternes ſerue when the true and originall example is preſent.

✣ *Exod.* 25,40. *actes* 7,44.

6 He entreth into the compariſon of the olde and tranſitorie Teſtament or couenant being but for a time, whereof the Leuiticall Prieſtes were mediatours, with the new the euerlaſting Mediatour whereof is Chriſt, to ſhew that this is not onely better then that in all reſpects, but alſo that that was abrogated by this.

7 He prooueth by the teſtimonie of Ieremie, that there is a ſecond Teſtament or couenant, and therefore that the firſt was not perfite.

♣ *Iere.* 31,31,32,33,34. *rom.* 11,17. *chap.* 10,16.

c He calleth it an houſe, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderſtand that through the new Teſtament they ſhalbe ioyned together againe in one.

8 The concluſion: Therefore by the latter and the new, the firſt and olde is taken away, for it could not be called new if it differed not from the old. And againe that ſame is at length taken away: which is ſubiect to corruption, and therefore imperfect.

CHAP. IX.

1 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the trueth ſet out in Chriſt, 25 he concludeth that now there is no more neede of an other Prieſt, 24 becauſe Chriſt himſelfe had fulfilled theſe duetie vnder the newe couenant.

THen [1] the firſt *Teſtament* had alſo ordinances of religion, and a [a] worldly Sanctuary,

2 For the firſt Tabernacle was made, wherein was the candleſticke, and the table, and the ſhewbread, which *Tabernacle* is called the Holy places.

3 And after the [b] ſecond vaile *vvas* the Tabernacle, which is called the [c] Holieſt of all,

4 Which had the golden cenſer, and the Arke of the Teſtament ouerlaid round about with gold, wherein the golden pot, which had Manna, *vvas*, & * Aarons rod that had budded, and the ✤ tables of the Teſtament.

5 ✲ And ouer the Arke were the glorious Cherubims, ſhadowing the [d] mercie ſeate: of which things we will not now ſpeake particularly.

1 A diuiſion of the firſt Tabernacle which hee calleth worldly, that is to ſay, tranſitorie and earthly into two parts, to wit, into the holy places and the Holieſt of all.

a An earthly and a flitting.

b He calleth it the ſecond vaile, not becauſe there were two vailes, but becauſe it was behinde the Sanctuarie or the firſt Tabernacle.

c The holieſt Sanctuary. * *Num.* 7,10. ✤ 1. *King.* 8,9. 2. *chron.* 5,10. ✲ *Exo.* 25,22. *d The Hebrewes call the couer of the Arke of the couenant, the mercie ſeate, whom both the Grecian and we follow.*

6 [2] Now when theſe things were thus ordeined, the Prieſt went alwayes into the firſt Tabernacle, and accompliſhed the ſeruice.

7 But into the ſecond went the ✣ hie Prieſt alone, once euery yeere, not without blood which he offered for himſelfe, and for the [e] ignorances of the people.

8 [3] Whereby the holy Ghoſt this ſignified, that the way into the Holieſt of all was not yet opened, while as yet the firſt tabernacle was ſtanding,

9 [4] Which was a figure [f] for that preſent time, wherein were offered gifts and ſacrifices that could not make holy, concerning the conſcience, him that did the ſeruice,

10 [5] Which only ſtood in meates and drinkes, and diuers waſhings, and carnall rites, [g] which were enioyned, vntill the time of reformation.

11 [6] But Chriſt being come an high Prieſt of good things to come, [7] by a [h] greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 [8] Neither by the blood of [i] goates and calues: but by his owne blood entred hee in once vnto the holy place, and obteined eternall redemption *for vs*.

13 ♣ [9] For if the blood of bulles and of goats, and the aſhes of an heifer, ſprinkling them that are vncleane, ſanctifieth as touching the [k] purifying of the fleſh,

14 How much more ſhall the * blood of Chriſt which through the eternall Spirit offered himſelfe without fault to God, ✤ purge your conſcience from [l] dead workes, to ſerue the liuing God?

15 [10] And for this cauſe is he the Mediatour of

2 Now he commeth to the ſacrifices which he diuideth into thoſe dayly ſacrifices, and that yeerely and ſolemne ſacrifice, with the which the high Prieſt onely, but once euery yeere entring into the Holieſt of all with blood, offered for himſelfe and the people.

✣ *Exod.* 30,10. *leuit.* 16,2.

e For the ſinnes. Looke Chap. 5,2.

3 Of that yeerely rite and ceremonie he gathereth that the way was not by ſuch ſacrifices opened into heauen, which was ſhadowed by the Holieſt of all: For why did the hie Prieſt alone enter in thither, ſhutting out all other, and that to offer ſacrifices there both for himſelfe and for others, and after did ſhut the Holieſt of all againe?

4 An obiection: If the way were not opened into heauen by thoſe ſacrifices (that is to ſay, If the worſhippers were not purged by them) why then were thoſe ceremonies vſed? to wit, that men might be called backe to that ſpirituall example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his comming. *f For that time that that figure had to laſt.* 5 An other reaſon why they could not make cleane the conſcience of the worſhipper, to wit, becauſe they were outward and carnall or corporall things. *g For they were as you would ſay a burden, from which Chriſt deliuered vs.* 6 Nowe hee entreth into the declaration of the figures, and firſt of all comparing the Leuiticall high Prieſt with Chriſt, (that is to ſay, the figure with the thing it ſelfe) hee attributeth to Chriſt the adminiſtration of good things to come, that is, euerlaſting, which thoſe carnall things had reſpect vnto. 7 An other compariſon of the firſt corruptible Tabernacle with the latter (that is to ſay, with the humane nature of Chriſt) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred, as the Leuiticall high Prieſtes into the other which was fraile and tranſitorie. *h By a more excellent and better.* 8 An other compariſon of the blood of ſacrifices with Chriſt. The Leuiticall high Prieſtes entring by thoſe their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Chriſt entring into that holy bodie of his, entred by it into heauen it ſelfe, offering his owne moſt pure blood for an euerlaſting redemption: For one ſelfe ſame Chriſt anſwereth both to the hie Prieſt, and the Tabernacle, and the ſacrifices, and the offering themſelues, as the trueth to the figures, ſo that Chriſt is both the high Prieſt, and Tabernacle, and Sacrifice, yea, all theſe both truely, and for euer. *i For in this yeerely ſacrifice of reconciliation, there were two kindes of ſacrifices, the one a goate, the other a heifer, or calfe.* ♣ *Leuiticus* 16,14. *numbers* 19,4. 9 If the outward ſprinkling of blood and aſhes of beaſtes, was a true and effectuall ſigne of purifying and cleanſing, how much more ſhall the thing it ſelfe and the trueth being preſent, which in times paſt was ſhadowed by thoſe externall Sacraments, that is to ſay, his blood which is in ſuch ſort mans blood, that it is alſo the blood of the Sonne of God, and therefore hath an euerlaſting vertue of purifying and cleanſing, do it? *k Hee conſidereth the ſignes apart, being ſeparate from the thing it ſelfe.* * 1. *Pet.* 1,19. 1. *Iohn* 1,7. *reuelation* 1,5. ✤ *Luke* 1,74. *l From ſinnes which proceede from death, and bring foorth nothing but death.* 10 The concluſion of the former argument: therefore ſeeing the blood of beaſtes did not purge ſinnes, the new Teſtament which was before time promiſed, whereunto thoſe outward things had reſpect, is now indeede eſtabliſhed, by the vertue whereof all tranſgreſſions might be taken away, and heauen indeede opened vnto vs: whereof it followeth that Chriſt ſhed his blood alſo for the Fathers: For hee was ſhadowed by thoſe olde ceremonies, otherwiſe, vnleſſe they had ſerued to repreſent him, they had bene nothing at all profitable. Therefore this Teſtament is called the latter, not as concerning the vertue of it, (that is to ſay, remiſſion of ſinnes) but in reſpect of that time, wherein the thing it ſelfe was finiſhed, that is to ſay, wherein Chriſt was indeede exhibited to the worlde, and fulfilled all things which were neceſſary to our ſaluation.

the newe Teſtament, that through ✤ death which was for the redemption of the tranſgreſſions *that vvere* in the former Teſtament, they which were called, might receiue the promiſe of eternall inheritance.

16 [11] For where a Teſtament *is*, there muſt be the death of him that made the Teſtament.

17 ✤ For the Teſtament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 [12] Wherefore, neither was the firſt ordeined without blood.

19 For when Moſes had ſpoken euery precept to the people, [m] according to the Law, he tooke the blood of calues and of goates, with water and purple wooll and hyſſope, and [n] ſprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Teſtament, which God hath appointed vnto you.

21 Moreouer, he ſprinkled likewiſe the Tabernacle with blood alſo, and all the miniſtring veſſels,

22 And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion.

23 It was then neceſſarie, that the [o] ſimilitudes of heauenly things ſhould be purified with ſuch things. but the heauenly things themſelues *are purified* with better ſacrifices then are theſe.

24 [13] For Chriſt is not entred into the holy places that are made with handes, which are ſimilitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the ſight of God for vs,

25 [14] Not that he ſhould offer himſelfe often, as the high Prieſt entred into the Holy place euery yeere with other blood,

26 [15] (For then muſt he haue often ſuffred ſince the foundation of the world) but now in the [p] end of the world hath he bene made manifeſt, once to put away [q] ſinne by the ſacrifice of himſelfe.

27 And as it is appointed vnto men that they ſhall [r] once die, and after that *commeth* the iudgement:

28 So ✤ Chriſt was once offered to take away the ſinnes of [ſ] many, [16] and vnto them that looke for him, ſhall hee appeare the ſecond time without ſinne vnto ſaluation.

CHAP. X.

1 He prooueth that the ſacrifices of the Law were vnperfit, 2 becauſe they were yeerely renewed. 5 But that the ſacrifice of Chriſt is one, and perpetuall, 6 he prooueth by Dauids teſtimonie: 19 Then he addeth an exhortation, 29 and ſeuerely threatneth them that reiect the grace of Chriſt. 36 In the end he prayſeth patience, 38 that commeth of faith.

FOr [1] the law hauing the ſhadow of good things to [a] come, and not the very image of the things, can neuer with thoſe ſacrifices, which they offer yeere by yeere continually, ſanctifie the commers thereunto.

2 For would they not then haue ceaſed to haue bene offred, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes?

3 But in thoſe *ſacrifices* there *is* a remembrance againe of ſinnes euery yeere.

4 For ✤ it is vnpoſſible that the blood of bulles and goates ſhould take away ſinnes.

5 [2] Wherefore when he [b] commeth into the world, he ſaith, ✤ Sacrifice and offering thou wouldeſt not: but a [c] bodie haſt thou ordained me.

6 In burnt offerings, and ſinne offerings thou haſt had no pleaſure.

7 Then I ſaid, Loe, I come (in the beginning of the booke it is written of me) that I ſhould do thy will, O God.

8 Aboue, when he ſaid, Sacrifice and offering, and burnt offerings, and ſinne offerings, thou wouldeſt not haue, neither hadſt pleaſure *therein* (which are offered by the Law.)

9 Then ſaid hee, Loe, I come to doe thy will, O God, he taketh away the [d] firſt, that he may ſtabliſh the ſecond.

10 By the which will we are ſanctified, *euen* by the offring of the body of Ieſus Chriſt once *made*.

11 [3] And euery Prieſt [e] ſtandeth dayly miniſtring, and oft times offereth one maner of offering, which can neuer take away ſinnes:

12 But this man after he had offered one ſacrifice for ſinnes, ✤ ſitteth at euer at the right hand of God,

13 [4] And from henceforth tarieth * till his enemies be made his footſtoole.

14 For with one offering hath he conſecrated for euer them that are ſanctified.

15 [5] For the holy Ghoſt alſo beareth vs record: for after that he had ſaid before,

16 ✤ This *is* the Teſtament that I will make

✤ *Rom.5,6. 1.pet.3,18.*

11 A reaſon why the Teſtament muſt be eſtabliſhed by the death of the Mediatour, becauſe this Teſtament hath the condition of a Teſtament or gift, which is made effectuall by death, and therefore that it might be effectuall, it muſt needes be that he that made the Teſtament, ſhould die.

✤ *Gal.3,15.*

12 There muſt be a proportion betweene thoſe things which purifie, and thoſe which are purified: Vnder the Law all thoſe figures were earthly, the Tabernacle, the booke, the veſſels, the ſacrifices, although they were the figures of heauenly things. Therefore it was requiſite that all theſe ſhould be purified with ſome matter and ceremony of the ſame nature, to wit, with the blood of beaſts, with water, wooll, hyſſope. But vnder Chriſt all things are heauenly, an heauenly tabernacle, an heauenly ſacrifice, an heauenly people, an heauenly doctrine, and heauen it ſelfe is ſet open before vs for an euerlaſting habitation. Therefore all theſe things are ſanctified in like ſort, to wit, with that euerlaſting offering of the quickening blood of Chriſt.

[m] *As the Lord had commanded.*

[n] *He vſeth to ſprinkle.*

* *Exod.24,8.*

[o] *The ſimilitudes of heauenly things were earthly, and therefore they were to be ſet foorth with earthly things, as with the blood of beaſt, and wooll, and hyſſope. But vnder Chriſt all things are heauenly, and therefore they could not but be ſanctified with the offering of his liuely blood.*

13 Another double compariſon: The Leuiticall hie Prieſt entred into the Sanctuarie, which was made indeede by the commandement of God, but yet with mens hands, that it might be a paterne of another more excellent, to wit, of the heauenly place. But Chriſt entred euen into heauen it ſelfe. Againe, he appeared before the Arke, but Chriſt before God the Father himſelfe.

14 Another double compariſon: The Leuiticall hie Prieſt offered other blood, but Chriſt offered his owne: he euery yeare once iterated his offering: Chriſt offering himſelfe but once, aboliſhed ſinne altogether, both of the former ages and of the ages to come.

15 An argument to prooue that Chriſts offering ought not to be repeated: Seeing that ſinnes were to be purged from the beginning of the world, and it is prooued that ſinnes cannot be purged, but by the onely blood of Chriſt: he muſt needs haue died oftentimes ſince the beginning of the world. But a man can die but once: therefore Chriſtes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is ſo, ſurely the vertue of it extendeth both to ſinnes that were before, and to ſinnes that are after his comming.

[p] *In the latter dayes.*

[q] *That whole root of ſinne.*

[r] *He ſpeaketh of the naturall ſtate and condition of man: For as for Lazarus and certaine other that died twiſe, that was no vſuall thing but extraordinarie, and as for them that ſhall be changed, their changing is a kinde of death. 1.Cor.15,51.*

✤ *Rom.5,8. 1.pet.3,18.*

[ſ] *Thus the generall promiſe is reſtrained to the elect onely: and we haue to ſeeke the teſtimonie of our election: not in the ſecret counſell of God, but in the effects that our faith worketh, and ſo we muſt climbe vp from the loweſt ſtep to the higheſt, there to finde ſuch comfort as is moſt certaine, and ſhall neuer be mooued.*

16 Shortly by the way he ſetteth out Chriſt as Iudge, partly to terrifie them, which do not reſt themſelues in the onely oblation of Chriſt once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

1 He preuenteth a priuy obiection. Why then were thoſe ſacrifices offered? The Apoſtle anſwereth firſt touching that yeerely ſacrifice which was the ſolemneſt of all, wherein (ſaith he) there was made euery yeere a remembrance againe of all former ſinnes. Therefore that ſacrifice had no power to ſanctifie: for to what purpoſe ſhould thoſe ſinnes which are purged be repeated againe, and wherefore ſhould new ſinnes come to be repeated euery yeere, if thoſe ſacrifices did aboliſh ſinne?

[a] *Of things which are euerlaſting, which were promiſed to the Fathers, and exhibited in Chriſt.*

2 A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices. Seeing that the ſacrifices of the Law could not doe it, therefore Chriſt ſpeaking of himſelfe as of our high Prieſt manifeſted in the fleſh, witneſſeth euidently that God reſteth not in the ſacrifices, but in the obedience of his Sonne our hie Prieſt, in which obedience he offered vp himſelfe once to his Father for vs.

[b] *The Sonne of God is ſayd to come into the world, when he was made man.*

✤ *Pſal.40,7.*

[c] *It is word for word in the Hebrew text, Thou haſt pearſed mine eares thorow, that is, thou haſt made me obedient, and willing to heare.*

[d] *That is the ſacrifices, to eſtabliſh the ſecond, that is, the will of God.*

3 A concluſion, with the other part of the compariſon. The Leuiticall hie Prieſt repeateth the ſame ſacrifices dayly in his ſanctuarie: whereupon it followeth that neither thoſe ſacrifices, neither thoſe offrings, neither thoſe hie Prieſts could take away ſinnes. But Chriſt, hauing offered one ſacrifice once for the ſinnes of all men, and hauing ſanctified his owne foreuer, ſitteth at the right hand of the Father, hauing all power in his handes.

[e] *At the altar.*

✤ *Chap.1,13. pſal.110,1. 1.cor.15,25.*

4 He preuenteth a priuie obiection, to wit, that yet notwithſtanding we are ſubiect to ſinne and death, whereunto the Apoſtle anſwereth, that the full efficacie of Chriſts vertue hath not yet ſhewed it ſelfe, but ſhall at length appeare when hee will at once put to flight all his enemies, with whom as yet we ſtriue.

* *Chapter 1,13.*

5 Although there doe yet remaine in vs reliques of ſinne, yet the worke of our ſanctification which is to be perfected, hangeth vpon the ſelfe ſame ſacrifice which neuer ſhall be repeated: and that the Apoſtle prooueth by alledging againe the teſtimonies of Ieremie, thus, Sinne is taken away by the new Teſtament, ſeeing the Lord ſaith that it ſhall come to paſſe, that according to the forme of it, he will no more remember our ſinnes: Therefore we neede now no purging ſacrifice to take away that which is already taken away, but we muſt rather take paines, that we may now through faith be partakers of that ſacrifice.

✤ *Ier.31,33. rom.11,27. chap.8,8.*

vnto them after thoſe dayes, ſayth the Lord, I will put my Laws in their heart, and in their mindes I will write them,

17 And their ſinnes and iniquities will I remember [f] no more.

18 Now where remiſſion of theſe things *is*, there *is* no more offering for [g] ſinne.

19 6 Seeing therefore, brethren, that by the blood of Ieſus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his [h] fleſh:

21 *And ſeeing vve haue* an high Prieſt, *vvhich is* ouer the houſe of God,

22 7 Let vs draw neere with a [i] true heart in aſſurance of faith, our [k] hearts being pure from an euill conſcience,

23 And waſhed in our bodies with [l] pure water, let vs keepe the profeſſion of our hope, without wauering, (for *he is* faithfull that promiſed.)

24 And let vs conſider one another, to prouoke vnto loue, and to good workes,

25 Not forſaking the fellowſhip that wee haue among our ſelues, as the maner of ſome *is*: but let vs exhort *one another*, 8 and that ſo much the more, becauſe ye ſee that the day draweth neere.

26 ✚ For if we ſinne [m] willingly after that wee haue receiued and acknowledged that trueth, there remaineth no more ſacrifice for ſinnes,

27 But a fearefull looking for of iudgement, and violent fire, which ſhall deuoure the [n] aduerſaries.

28 9 He that deſpiſeth Moſes Law, dieth without mercy ✚ vnder two, or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the Teſtament as an vnholy thing, wherewith he was ſanctified, and doeth deſpite the Spirit of grace?

30 10 For we know him that hath ſaid, * Vengeance *belongeth* vnto mee: I will recompenſe, ſaith the Lord. And againe, The Lord ſhall [o] iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 11 Now call to remembrance the dayes that are paſſed, in the which, after ye had receiued light ye indured a great fight in afflictions,

33 Partly while ye were made a [p] gazing ſtock both by reproches and afflictions, and partly while ye became [q] companions of them which were ſo toſſed to and fro.

34 For both yee ſorrowed with mee for my bondes, and ſuffered with ioy the ſpoyling of your goods, knowing in your ſelues how that ye haue in heauen a better, and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence which hath great recompenſe of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promiſe.

37 For yet a very [ſ] litle while, and he that ſhall come, will come, and will not tarie.

38 ✚ 12 Now the iuſt ſhall liue by faith: but if *any* withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.

39 But wee are not they which withdrawe our ſelues vnto perdition, but *follovve* faith vnto the conſeruation of the ſoule.

CHAP. XI.

1 *He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approued of God, attained ſaluation no other way then by faith, that the Iewes may know that by the ſame onely, they are knit vnto the Fathers in an holy vnion.*

NOw 1 faith is the grounds of things which are hoped for, and the euidence of things which are not ſeene.

2 2 For by it *our* [a] elders were wel reported of.

3 ✚ 3 Through faith wee vnderſtand that the world was ordeined by the word of God, ſo that the things which we [b] ſee, are not made of things which did appeare.

4 4 By faith Abel * offered vnto God a greater ſacrifice then Cain, by * the which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by the which *faith* alſo he being dead, yet ſpeaketh.

5 5 By faith was * Enoch tranſlated, that he ſhould not [c] ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is vnpoſſible to pleaſe *him*: for he that commeth to God, muſt beleeue that *God* is, and that hee is a [d] rewarder of them that ſeeke him.

7 6 By faith * Noe being warned of God of the things which were as yet not ſeene, mooued with reuerence, prepared the Arke to the ſauing of his houſholde, through the which *Arke* he condemned the world, and was made heire of the righteouſneſſe, which is by faith.

8 7 By faith ✚ Abraham, when he was called, obeyed *God*, to goe out into a place, which he ſhould afterward receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith he aboade in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promiſe.

10 For he looked for a city hauing a [e] foundation, whoſe builder and maker *is* God.

11 Through faith ✚ Sara alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

12 And therefore ſprang thereof one, euen of one which was [f] dead, *ſo many* as the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 All theſe died in [g] faith, and receiued not

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[f] *Why then, where is the fire of Purgatorie, and that Popiſh deſtinction of the fault and the puniſhment?*

[g] *He ſaid well, for ſinne: for there remaineth another offering, to wit, of thankeſgiuing.*

6 The ſumme of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) ſeeing that we are purged with the blood not of beaſts, but of Ieſus. Neither as in times paſt, doeth the hie Prieſt ſhut vs out by ſetting the vaile againſt vs, but through the vaile, which is his fleſh, he hath brought vs into heauen it ſelfe, being preſent with vs, ſo that wee haue now truely an high Prieſt, which is ouer the houſe of God.

[h] *So Chriſts fleſh ſheweth vs the Godhead as it were vnder a vaile, for otherwiſe we were not able to abide the brightnes of it.*

7 A moſt graue exhortations, wherein he ſheweth how that ſacrifice of Chriſt may be applied to vs: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth vs ſurely to hope in God, and to procure by all meanes poſſible one anothers ſaluation, through the loue that is in vs one toward another.

[i] *With no double and counterfeit heart, but with ſuch an heart as is truely and in deede giuen to God.*

[k] *That is it which the Lord ſaith, Be ye holy, for I am holy.*

[l] *With the grace of the holy Ghoſt.*

8 Hauing mentioned the laſt comming of Chriſt, he ſtirreth vp the godly to the meditation of an holy life, and citeth the faithleſſe fallers from God, to the fearefull iudgement ſeat of the iudge, becauſe they wickedly reiected him in whom onely ſaluation conſiſteth.

✚ *Chap.6,4.*

[m] *Without any cauſe or occaſion, or ſhew of occaſion.*

[n] *For it is another matter to ſinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.*

9 If the breach of the Law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt?

✚ *Deut.19,15. mat.18,16. iohn 8,17. 2.cor.13,1.*

10 The reaſon of all theſe things is, becauſe God is a reuenger of ſuch as diſpiſe him: otherwiſe he ſhould not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God.

* *Deu.32.35. rom.12,19.*

[o] *Rule or gouerne.*

11 As he terrified the fallers away from God ſo doeth hee now comfort them that are conſtant and ſtand ſtrongly ſetting before them the ſucceſſe of their former fights, ſo ſtirring them vp to a ſure hope of a full and readie victorie.

[p] *You were brought foorth to be aſhamed.*

[q] *In taking their miſeries, to be your miſeries.*

[r] *Goods and riches.*

[ſ] *He will come within this very litle while.*

✚ *Habak.2,4. rom.1.17. gal.3.11.*

12 He commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life, which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

1 An excellent diſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth as it were before our eyes things that are inuiſible.

2 He ſheweth that the Fathers ought to be accounted of, by this vertue.

[a] *That is, thoſe Fathers of whom we came: and whoſe authoritie and example ought to mooue vs very much.*

✚ *Gene.1,1. iohn 1,10.*

3 He ſheweth the propriety of faith, by ſetting out vnto vs moſt piked examples of ſuch as from the beginning of the world excelled in the Church.

[b] *So that the world which we ſee, was not made of any matter that appeared or was before, but of nothing.*

4 Abel.

* *Gene.4,4.*

* *Mat.23,35.*

5 Enoch.

* *Gene.5,25.*

[c] *That he ſhould not die.*

[d] *This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithfull, Rom.4,4.*

6 Noe.

* *Gene.6,13.*

7 Abraham and Sara.

✚ *Gen.12,4.*

[e] *This foundation is ſet againſt their tabernacles.*

✚ *Gen.17,19. and 21.2.*

[f] *As vnlikely to beare children, as if ſhe had bene ſtarke dead.*

[g] *In faith, which they had while they liued, and followed them euen to their graue.*

the h promiſes, but ſawe them afarre off, and beleeued *them*, and i receiued *them* thankefully, and confeſſed that they were ſtrangers and pilgrimes on the earth.

14 For they that ſay ſuch things, declare plainly, that they ſeeke a countrey.

15 And if they had bene mindfull of that *countrey*, from whence they came out, they had leaſure to haue returned.

16 But now they deſire a better, that is an heauenly: wherefore God is not aſhamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offered vp Iſaac, when he was k tryed, and he that had receiued the l promiſes, offered his onely begotten ſonne.

18 (To whom it was ſaid, ✣ In Iſaac ſhall thy ſeede be called.)

19 For hee conſidered that God was able to raiſe *him* vp euen from the dead: from m whence he receiued him alſo after n a ſort.

20 8 By faith ✣ Iſaac bleſſed Iacob and Eſau, concerning things to come.

21 9 By faith * Iacob when he was a dying bleſſed both the ſonnes of Ioſeph, and * *leaning* on the end of his ſtaffe, worſhipped *God*.

22 10 By faith * Ioſeph when hee dyed, made mention of the departing of the children of Iſrael, and gaue commaundement of his bones.

23 11 ✣ By faith Moſes when he was borne, was hid three moneths of his parents, becauſe they ſaw hee was a proper childe, neither o feared they the kings ✣ commaundement.

24 By faith * Moſes when he was come to age, refuſed to be called the ſonne of Pharaohs daughter,

25 And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the p pleaſures of ſinne for a ſeaſon,

26 Eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt: for hee had reſpect vnto the recompenſe of the reward.

27 By faith he forſooke Egypt, and feared not the fierceneſſe of the king: for he endured, as hee that ſaw him which is inuiſible.

28 Through faith he ordained the * Paſſeouer and the effuſion of blood, leaſt hee that deſtroyed the firſt borne, ſhould touch them.

29 12 By faith they * paſſed through the red ſea as by drie land, which when the Egyptians had aſſayed to doe, they were ſwallowed vp.

30 13 By faith the * walls of Iericho fell downe after they were compaſſed about ſeuen dayes.

31 14 By faith the q harlot ✣ Rahab periſhed not with them which obeyed not, when ✣ ſhe had receiued the ſpies r peaceably.

32 15 And what ſhall I more ſay? for the time would be too ſhort for me to tell of * Gedeon, of * Barac, and of * Sampſon, and of * Iephte, alſo of Dauid, and Samuel, and of the Prophets:

33 Which through faith ſubdued kingdomes, wrought righteouſneſſe, obtained the ſ promiſes, ſtopped the mouthes of lyons,

34 Quenched the violence of fire, eſcaped the edge of the ſworde, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The t women receiued their dead raiſed to life: other alſo were u racked, and would not be deliuered, that they might receiue a better reſurrection.

36 And others haue beene tryed by mockings and ſcourgings, yea, moreouer by bonds, and priſonment.

37 They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandred vp and downe in x ſheepes ſkinnes, and in goates ſkinnes, being deſtitute, afflicted, *and* tormented:

38 Whome the world was not worthie of: they wandered in wilderneſſes and mountaines, and dennes, and caues of the earth.

39 16 And theſe all through faith obtained good report, and receiued y not the promiſe,

40 God prouiding a better thing for vs, that they z without vs ſhould not be made perfite.

h *This is the figure Metonymie, for the things promiſed.*

i *For the Patriarks were wont when they receiued the promiſes, to profeſſe their religion, by building of altars, and calling on the name of the Lord.*

✣ *Gen. 22, 10.*

k *Tried of the Lord.*

l *Although the promiſes of life were made in that only begotten Sonne Iſaac, yet he appointed him to die, and ſo againſt hope he beleeued in hope.*

✣ *Gen. 21, 12. rom. 9, 7.*

m *From which death.*

n *For there was not the true and verie death of Iſaac, but as it were the death, by meanes whereof hee ſeemed alſo as it were to haue riſen againe.*

8 Iſaac.

✣ *Gen. 27, 28, 39.*

9 Iacob.

* *Gen. 48, 15.*

* *Gen. 47, 31.*

10 Ioſeph.

* *Gen. 50, 25.*

11 Moſes.

✣ *Exod. 2, 2. acts 7, 22.*

o *They were not afraid to bring him vp.*

✣ *Exod. 1, 16.*

* *Exod. 2, 11.*

p *Such pleaſures as he could not enioy, but he muſt needs prouoke Gods wrath againſt him.*

* *Exod. 12, 22.*

12 The red ſea.

* *Exod. 14, 22.*

13 Iericho.

* *Ioſh. 6, 20.*

14 Rahab.

q *A notable example of Gods goodneſſe.*

✣ *Ioſh. 6, 23.*

✣ *Ioſh. 2, 1.*

r *Courteouſly and friendly, ſo that ſhe did not onely not hurt them, but alſo kept them ſafe.*

15 Gideon, Barac, and other iudges and Prophets.

* *Iudg. 6, 11.*

* *Iudg. 4, 6.*

* *Iudg. 13, 24.*

* *Iudg. 11. and 12, 7.*

ſ *The fruit of the promiſes.*

t *He ſeemeth to meane the ſtorie of that woman of Sarepta, whoſe ſonne Elias raiſed againe from death: and the Sunamite, whoſe ſonne Elizeus reſtored to his mother.*

u *He meaneth that perſecution which Antiochus wrought.*

x *In vile and rough cloathing, ſo were the ſaints brought to extreame pouertie, and conſtrained to liue like beaſts in wilderneſſes.*

16 An amplification taken of the circumſtance of the time: their faith is ſo much the more to be marueiled at, by how much the promiſes of things to come were more darke, yet at length were in deed exhibited to vs, ſo that their faith and ours is as one, as is alſo their conſecration and ours.

y *But ſaw Chriſt afarre off.*

z *For their ſaluation, and hang vpon Chriſt who was exhibited in our dayes.*

CHAP. XII.

1 *He doth not onely by the examples of the Fathers before recited, exhort them to patience and conſtancie,* 3 *but alſo by the example of Chriſt.* 11 *That the chaſtenings of God cannot be rightly iudged by the outward ſenſe of our fleſh.*

Wherefore, ✣ 1 let vs alſo, ſeeing that we are compaſſed with ſo great a cloud of witneſſes, caſt away euery thing that preſſeth downe, and the ſinne that a hangeth ſo faſt on: let vs run with patience the race that is ſet before vs,

2 2 b Looking vnto Ieſus the authour and finiſher of our faith, who for the c ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.

3 3 Conſider therefore him that endureth ſuch ſpeaking againſt of ſinners, leaſt ye ſhould be wearied and faint in your mindes.

4 4 Ye haue not yet reſiſted vnto blood, ſtriuing againſt ſinne.

5 5 And yee haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, ✣ My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, hee chaſteneth: and he ſcourgeth euery ſonne that he receiueth.

7 If yee endure chaſtening, God offered himſelfe vnto you as vnto ſonnes: for what ſonne is it whome the father chaſteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye baſtards, and not ſonnes.

9 6 Moreouer wee haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: ſhould we not much rather be in ſubiection vnto the father of ſpirits, that we might liue?

10 7 For they verely for a few dayes chaſtened

✣ *Rom. 6, 4. coloſſ. 3, 8. ephe. 4, 24. 1 pet. 2, 1.*

1 An applying of the former examples, whereby we ought to be ſtirred vp to runne the whole race, caſting away all ſtops and impediments.

a *For ſinne beſiegeth vs on all ſides, ſo that we cannot ſcape out.*

2 He ſetteth before vs, as the marke of this race, Ieſus himſelfe our captaine, who willingly ouercame all the roughneſſe of the ſame wayes.

b As it were vpon the marke of our faith.

c Whereas he had all kind of bleſſedneſſe in his hand and power, yet ſuffered willingly the ignominie of the croſſe.

3 An amplification taken of the circumſtance of the perſon, and the things themſelues, which he compareth betwixt themſelues: for how great is Ieſus in compariſon of vs, and how farre more grieuous things did he ſuffer then wee?

4 Hee taketh an argument of the profit which commeth to vs by Gods chaſtiſements, vnleſſe wee be in fault. Firſt of all becauſe ſinne, or that rebellious wickedneſſe of our fleſh, is by this meanes turned.

5 Secondly, becauſe they are teſtimonie of his fatherly good will towarde vs, in ſo much that they ſhew themſelues to be baſtards, which cannot abide to be chaſtened of God.

✣ *Prou. 3, 11.*

6 Thirdly, if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children, ſhall wee not be much more ſubiect to that our Father, who is the Author of the ſpirituall and euerlaſting life?

7 An amplification of the ſame argument: Thoſe fathers haue corrected vs after their fanſie, for ſome fraile and tranſitorie profite: but God chaſteneth and inſtructeth vs for our ſingular profite, to make vs partakers of his holineſſe: which thing although theſe our ſenſes doe not preſently perceiue, yet the end of the matter prooueth it.

vs after their owne pleaſure, but he *chaſtened vs* for our profite, that we might be partakers of his holineſſe.

11 Now no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteouſneſſe, vnto them which are thereby exerciſed.

12 [8] Wherefore lift vp *your* hands which [d] hang downe, and *your* weake knees,

13 And make [e] ſtraight ſteps vnto your feete, leſt that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ [9] Follow peace with all men, and holines, without the which no man ſhall ſee the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no [f] root of bitternes ſpring vp and trouble *you*, leaſt thereby many be defiled.

16 [11] Let there be no fornicatour, or prophane perſon as ✤ Eſau, which for one portion of meate ſold his birthright.

17 * For ye know how that afterward alſo when he would haue inherited the bleſſing, he was reiected: for he found no [g] place to repentance, though he ſought *that bleſſing* with teares.

18 [12] For yee are not come vnto the * mount that might be [h] touched, not vnto burning fire, nor to blackneſſe and darkeneſſe, and tempeſt,

19 Neither vnto the ſound of a trumpet, and the voice of wordes, which they that heard it, excuſed themſelues, ✳ that the word ſhould not be ſpoken to them any more.

20 (For they were not able to abide that which was commaunded, * yea, though a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt through with a dart:

21 And ſo terrible was the [i] ſight which appeared, that Moſes ſaid, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celeſtiall Hieruſalem, and to the companie of innumerable Angels.

23 And to the aſſembly and congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and [k] perfite men,

24 And to Ieſus the Mediatour of the new Teſtament, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.

25 [13] See that ye deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him, ẏ ſpake on earth: much more ſhall we *not eſcape*, if wee turne away from him that *ſpeaketh* from heauen.

26 [14] Whoſe voice then ſhooke the earth, and now hath declared, ſaying, ✣ Yet [l] once more will I ſhake, not the earth onely, but alſo heauen.

27 And this *vvorde*, Yet once more, ſignifieth the remoouing of thoſe things which are ſhaken, as of things which are made *vvith hands*, that the things which are not ſhaken, may remaine.

28 [15] Wherefore ſeeing wee receiue a kingdome, which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with [m] reuerence and [n] feare.

29 For ✣ euen our God *is* a conſuming fire.

CHAP. XIII.

1 Hee giueth good leſſons not onely for manners, 7 but alſo for doctrine.

LEt ✤ [1] brotherly loue continue.

2 ∵ Be not forgetfull to entertaine ſtrangers: for thereby ſome haue * receiued Angels into their houſes vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as [a] if ye were alſo *afflicted* in the bodie.

4 [2] Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuerſation be without couetouſneſſe, and be content with thoſe things that ye haue, for [b] he hath ſaid,

6 ✳ I will not faile thee, neither forſake thee:

7 So that wee may boldly ſay, * The Lord *is* mine helper, neither will I feare what [c] man can doe vnto me.

8 [4] Remember them which haue the ouerſight of you, which haue declared vnto you the worde of God: whoſe faith follow, conſidering what hath beene the end of their conuerſation. [5] Ieſus Chriſt yeſterday, and to day, the ſame alſo *is* for euer.

9 Be not caried about with diuers *and* ſtrange doctrines: [6] for it is a good thing that the heart be ſtabliſhed with grace, *and* not with [d] meats, which haue not profited them that haue beene [e] occupied therein.

10 [7] Wee haue an [f] altar, whereof they haue no authoritie to eate, which [g] ſerue in the Tabernacle.

11 ✣ For the bodies of thoſe beaſts whoſe blood is brought into the holy place by the high Prieſt for ſinne, are burnt without the campe.

12 Therefore euen Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.

13 [8] Let vs goe foorth to him therefore out of the campe, bearing his reproach.

14 ✤ For here haue we no continuing citie: but we ſeeke one to come.

15 [9] Let vs therefore by him offer the ſacrifice of praiſe alwayes to God, that is, the * fruite of the lips, which confeſſe his Name.

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[8] The concluſion, we muſt goe forward couragiouſly and keepe alwayes a right courſe, and (as farre forth as we may) without any ſtaggering or ſtumbling.

[d] The deſcription of a man that is out of heart and cleane diſcouraged.

[e] Keepe a right courſe, and ſo, that you ſhew example of good life for others to follow.

✣ *Rom.* 12, 18.

[9] We muſt liue in peace, and holineſſe with all men.

[10] We muſt ſtudie to edifie one another, both in doctrine and example of life.

[f] That no hereſie, or backeſliding be an offence.

[11] We muſt eſchew fornication, and a prophane mind, that is, ſuch a mind, as giueth not to God his due honour, which wickedneſſe how ſeuerely God will at length puniſh, the horrible example of Eſau teacheth vs.

✤ *Gen.* 25, 33.

* *Gen.* 27, 38.

[g] There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers ſight, he threatned his brother to kill him.

[12] Now he applieth the ſame exhortation, to the Propheticall and kingly office of Chriſt compared with Moſes, after this ſort, If the maieſtie of the Lawe was ſo great, how great thinke you that the glorie of Chriſt and the Goſpel is? And this compariſon he declareth alſo particularly.

✣ *Exod.* 19, 16.

[h] Which might be touched with handes, which was of a groſſe and earthly matter.

✳ *Exod.* 20, 19.

* *Exod.* 19, 12.

[i] The ſhape and forme which he ſaw, which was no counterfeit and forged ſhape, but a true one.

[k] So he calleth them that are taken vp into heauen, although one part of them doeth ſleepe in the earth.

[13] The applying of the former compariſon, If it were not lawfull to contemne his worde which ſpake on the earth, how much leſſe his voice which is from heauen?

[14] He compareth the ſtedfaſt maieſtie of the Goſpel, wherewith the whole world was ſhaken, and euen the verie frame of heauen was as it were aſtoniſhed, with the ſmall and vaniſhing ſound of the gouernance by the Law.

✣ *Agge.* 2, 7.

[l] It appeareth euidently in this that the Prophet ſpeaketh of the calling of the Gentiles, that theſe wordes muſt be referred to the kingdome of Chriſt.

[15] A generall exhortation to liue reuerently and religiouſly vnder the moſt happie ſubiection of ſo mightie a king, who as he bleſſeth his moſt mightily, ſo doeth he moſt ſeuerely reuenge the rebellious. And this is the ſumme of a Chriſtian life, reſpecting the firſt table.

[m] By reuerence is meant that honeſt ſhamefaſtnes which keepeth them in their dueties.

[n] Religious and godly feare.

✣ *Deut.* 4, 24.

✤ *Rom.* 12, 10.

[1] He commeth to the ſecond table, the ſumme whereof is charitie, eſpecially toward ſtrangers, and ſuch as are afflicted.

∵ 1. *Pet.* 4, 9.

* *Gen.* 18, 3. *and* 19, 3.

[a] Be ſo much touched, as if their miſerie were yours.

[2] He commendeth chaſt matrimonie in all ſorts of men, and threatneth vtter deſtruction from God, againſt whoremongers and adulterers.

[3] Couetouſneſſe is condemned, againſt which is ſet a contented mind with that which the Lord hath giuen.

[b] Euen the Lord himſelfe.

✳ *Ioſh.* 1, 5.

* *Pſal.* 118, 6.

[c] He ſetteth man againſt God.

[4] We haue to ſet before vs the examples of valiant Captaines, whome we ought diligently to follow.

[5] He repeateth the ſumme of the doctrine, to wit, the onely ground of all precepts of maners, and that is this: That we ought to quiet and content our ſelues in Chriſt onely: for there was yet neuer any man ſaued without the knowledge of him, neither is at this day ſaued, neither ſhallbe ſaued hereafter.

[6] He toucheth them which mixed an externall worſhip, and eſpecially the difference of meates, with the Goſpel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Chriſt.

[d] By this one kind which concerneth the difference of cleane and vncleane meates, we haue to vnderſtand all the ceremoniall worſhip.

[e] Which obſerued the difference of them ſuperſtitiouſly.

[7] He refuteth their errour by an apt and fit compariſon. They which in times paſt ſerued the Tabernacle, did not eate of the ſacrifices whoſe blood was brought for ſinne into the holy place by the hie Prieſt. Moreouer theſe ſacrifices did repreſent Chriſt our offering. Therefore they cannot be partakers of him which ſerue the Tabernacle, that is, ſuch as ſtand in the ſeruice of the Law: but let not vs be aſhamed to follow him out of Hieruſalem, from whence hee was caſt out and ſuffered: for in this alſo Chriſt, who is the trueth, anſwereth that figure, in that he ſuffered without the gate.

[f] By the Altar, he meaneth the offering.

[g] Whereof they cannot be partakers which ſtubburnly reteine the rites of the Law.

✣ *Leuit.* 4, 11. *and* 6, 30. *and* 16, 17.

[8] Hee goeth on further in this compariſon, and ſheweth that this alſo ſignified vnto vs, that the godly followers of Chriſt muſt as it were goe out of the worlde, bearing his croſſe.

✤ *Mich.* 2, 10.

[9] Now that thoſe corporall ſacrifices are taken away, he teacheth vs that the true ſacrifices of confeſſion remaine, which conſiſt partly in giuing of thankes, and partly in liberalitie, with which ſacrifices indeed God is nowe delighted.

* *Hoſe.* 14, 3.

16 To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.

17 [10] Obey them that haue the ouerſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs, for wee are aſſured that wee haue a good conſcience in all things, deſiring to liue honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that ye ſo doe, that I may bee reſtored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Ieſus, the great ſhepheard of the ſheepe, through the blood of the euerlaſting Couenant,

21 Make you [h] perfect in all good workes, to doe his will, [i] working in you that which is pleaſant in his ſight through Ieſus Chriſt, to whom *bee* praiſe for euer and euer, Amen.

22 I beſeech you alſo, brethren, ſuffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Know that our brother Timotheus is deliuered, with whom (if he come ſhortly) I will ſee you.

24 Salute all them that haue the ouerſight of you, and all the Saintes. They of Italie ſalute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie,
and ſent by Timotheus.

10 We muſt obey the warnings and admonitions of our Miniſters and Elders, which watch for the ſaluation of the ſoules which are committed vnto them.

11 The laſt part of this Epiſtle, wherein he commendeth his miniſtery to the Hebrewes, and wiſheth them continuance and increaſe of graces from the Lord: and excuſeth himſelfe in that he hath vſed but few words to comfort them, hauing ſpent the Epiſtle in diſputing: and ſaluteth certaine brethren familiarly and friendly.

h *Make you fit or meete.*

i *Hence commeth that ſaying of the Fathers, that God crowneth his workes in vs.*

THE [a] GENERAL EPISTLE OF IAMES.

a *That is, written to no one man, citie or countrey, but to all the Iewes generally, being nowe diſperſed.*

CHAP. I.

¶ *He entreateth of patience,* 6 *of faith,* 10 *and of lowlineſſe of minde in rich men.* 13 *That tentations come not of God for our euill,* 17 *becauſe he is the authour of all goodneſſe.* 21 *In what maner the word of life muſt be receiued.*

IAmes a ſeruant of God, and of the Lord Ieſus Chriſt, to the twelue Tribes, which are [b] ſcattered abroad, ſalutation.

2 [1] My brethren, [c] count it exceeding ioy, [2] when yee fall into diuers tentations,

3 ✣ [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 [4] And let patience haue *her* perfect worke, that ye may be perfect and entier, lacking nothing.

5 [5] If any of you lacke [e] wiſedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it ſhallbe giuen him.

6 ✣ But let him aske in faith, and [f] wauer not: [6] for he that wauereth, is like a waue of the ſea, toſt of the winde, and caried away.

7 Neither let that man thinke that he ſhall receiue any thing of the Lord.

8 A double minded man *is* vnſtable in [g] all his wayes.

9 [7] Let the brother of [h] lowe degree reioyce in that he is exalted:

10 [8] Againe, he that is [i] rich, in that hee is made low: [9] for as the floure of the graſſe, ſhall he ✣ vaniſh away.

11 For *as vvhen* the ſunne riſeth with heat, then the graſſe withereth, and his floure falleth away, and the goodly ſhape of it periſheth: euen ſo ſhall the rich man wither away in *all* his [k] wayes.

12 [10] ✣ Bleſſed *is* the man, that endureth [l] tentation: for when he is tryed, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

13 [11] Let no man ſay when hee is [m] tempted, I am tempted of God: [12] for God cannot be tempted with euill, neither tempteth he any man.

14 But euerie man is tempted, when hee is drawen away by his owne concupiſcence, and is entiſed.

15 Then when luſt hath conceiued, it bringeth forth [n] ſinne, and ſinne when it is finiſhed, bringeth forth death.

16 [13] Erre not my deare brethren.

17 Euery good giuing and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, with whome is no variableneſſe, neither [p] ſhadow of turning.

18 [14] Of his owne [q] will begate he vs with the word of trueth, that we ſhould be as the [r] firſt fruits of his creatures.

19 Wherefore my deare brethren, * let euery

b *To all the beleeuing Iewes, of what Tribe ſoeuer they be, and are diſperſed thorow the whole world.*

1 The firſt place or part touching comfort in afflictions, wherein we ought not to be caſt downe and be faint hearted, but rather reioyce and be glad.

c *Seeing their condition was miſerable in that ſcattering abroad, hee doeth well to begin as he doeth.*

2 The firſt argument, becauſe our faith is tried through afflictions: which ought to be moſt pure, for ſo it is behoueable for vs.

✣ *Rom. 5, 3.*

9 An argument taken of the verie nature of the things themſelues, for that they are moſt vaine and vncertaine.

✣ *Eſa. 40, 6. 1. Pet. 2, 24.*

k *Whatſoeuer he either purpoſeth in his mind, or doeth.*

10 The concluſion: Therefore we muſt patiently beare the croſſe: and he addeth a fourth argument, which comprehendeth the ſumme of all the former, to wit, becauſe we come by this way to the crowne of life, but yet of grace according to the promiſe.

✣ *Iob 5, 17.*

l *Affliction whereby the Lord tryeth him.*

11 The third part of this Epiſtle, wherein he deſcendeth from outward tentations,

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3 The ſecond, Becauſe patience, farre paſſing and moſt excellent vertue, is by this means ingendred in vs. 6 The third
d *That wherewith your faith is tryed, to wit, theſe manifolde temptations.*
argument propounded in maner of an exhortation, that true and continuall patience may
be diſcerned from fained and for a time. The croſſe is as it were the inſtrument where-
with God doeth poliſh and fine vs. Therefore the worke and effect of afflictions, is the
perfecting of vs in Chriſt. 5 An anſwere to a priuy obiection: It is eaſily ſayd, but
it is not ſo eaſily done. He anſwereth that we neede in this caſe a farre other maner of
wiſdome, then the wiſdome of man, to iudge theſe things beſt for vs, which are moſt
contrary to the fleſh: but yet we ſhall eaſily obtaine this gift of wiſedome, if we aske
it rightly, that is, with a ſure confidence of God, who is moſt bountifull and liberall.
e *By wiſedome he meaneth the knowledge of that doctrine whereof mention was made*
before, to wit, wherefore we are afflicted of God, and what fruit we haue to reape of af-
fliction. ✣ *Mat. 7, 7. mar. 11. 24. luk. 11, 9. ioh. 14, 13. and 16, 23.* f *Why then what*
neede other Mediatour? 6 A digreſſion or going aſide from his matter, againſt prayers
which are conceiued with a doubting minde, whereas we haue a certaine promiſe of
God, and this is that ſecond part of the Epiſtle. g *In all his thoughts and his deeds.*
7 He returneth to his purpoſe, repeating the propoſition, which is, that we muſt reioyce
in the croſſe, for it doeth not preſſe vs downe, but exalt vs. h *Who is afflicted with*
pouertie, or contempt, or with any kind of calamitie. 8 Before he concludeth, he giueth
a doctrine contrary to the former: to wit, how we ought to vſe proſperitie, which
is plentie of all things: to wit, ſo that no man therefore pleaſe himſelfe, but be ſo
much the more voide of pride. i *Who hath all things at his will.*

that is, from afflictions, whereby God trieth vs, to inwarde, that is, to thoſe luſtes whereby we are ſtirred vp to doe euill. The ſumme is this: Euery man is the author of theſe temptations to himſelfe, and not God: for wee beare about in our boſomes that wicked corruption, which taketh occaſions by what meanes ſoeuer, to ſtirre vp euill motions in vs, whence out at length proceed wicked doing, and in concluſion followeth death the iuſt reward of them. m *When he is prouoked to doe euill.* 12 Here is a reaſon ſhewed, why God cannot bee the authour of euill doing in vs, becauſe hee deſireth not euill. n *By ſinne is meant in this place actuall ſinne.* 13 Another reaſon taken of contraries: God is the authour of all goodneſſe, and ſo, that hee is alwayes like himſelfe: how then can he be thought to be authour of euill? o *From him who is the fountaine and authour of all goodneſſe.* p *Hee goeth on in the metaphore: for the ſunne by his manifold and ſundrie kindes of turning, maketh houres, dayes, moneths, yeeres, light and darkeneſſe.* 14 The fourth part concerning the excellencie & fruite of the worde of God. The ſumme is this: wee muſt heare the worde of God moſt carefully and diligently, ſeeing it is the ſeede, wherewith God of his free fauour and loue hath begotten vs vnto himſelfe, picking vs out of the number of his creatures. And the Apoſtle condemneth two faultes, which doe greatly trouble vs in this matter, to wit, for that we ſo pleaſe our ſelues, that wee had rather ſpeake our ſelues then heare God ſpeaking: yea, wee ſnuffe and are angrie when we are reprehended: againſt which faults, hee ſetteth a peaceable and quiet mind, and ſuch an one as is deſirous of puritie. q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our ſaluation, r As it were an holy kind of offering, taken out of the reſidue of man.

man be ſwift to heare, ſlowe to ſpeake, *and* ſlowe to wrath.

20 For the wrath of man doeth not accompliſh the [f] righteouſneſſe of God.

21 Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, *and* receiue with [t] meekeneſſe the word that is graffed in you, which is able to ſaue your ſoules.

22 ✤ [15] And be yee doers of the word, and not hearers onely, [16] deceiuing your owne ſelues.

23 [17] For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his [u] naturall face in a glaſſe.

24 For when he hath conſidered himſelfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 But who ſo looketh in the perfect lawe of libertie, and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, ſhalbe bleſſed in his [x] deed.

26 [18] If any man among you ſeeme religious, and refraineth not his tongue, but deceiueth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [z] viſit the fatherleſſe, and widowes in their aduerſitie, *and* to keepe himſelfe vnſpotted of the world.

[f] *That which God appointeth.*

[t] *By meekeneſſe, he meaneth modeſtie, and whatſoeuer is contrary to an hautie and proude ſtomacke.*

✤ *Matth. 7, 21. rom. 2, 13.*

[15] Another admonition. Therefore is Gods word heard, that wee may frame our liues according to the preſcript thereof.

[16] He addeth reaſons, and thoſe moſt weighty: firſt, becauſe they that doe otherwiſe, doe very much hurt themſelues.

[17] Secondly, becauſe they loſe the chiefeſt vſe of Gods worde, which correct not by it the faults that they know.

[u] *Hee alludeth to that naturall ſpot, to which is contrary that puritie whereinto we are borne againe, the liuely image whereof we behold in the Law.*

[x] *Behauing himſelfe ſo: for workes doe ſhewe faith.*

[18] The third admonition: The word of God preſcribeth a rule not onely to doe well, but alſo to ſpeake well.

[y] *The fountaine of all brabling, and curſed ſpeaking, and ſawcineſſe, is this, that men know not themſelues.*

[19] The fourth: the true ſeruice of God ſtandeth in charitie toward our neighbours (eſpeciall ſuch as neede others helpe, as the fatherleſſe and widowes) and puritie of life.

[z] *To haue a care of them, and to helpe them as much as we can.*

CHAP. II.

1 Hee ſayth, that to haue reſpect of perſons is not agreeable to Chriſts faith, 14 which to profeſſe in words is not enough, vnleſſe 15 we ſhewe it alſo in deedes of mercie and charitie, 21 after the example of Abraham.

MY [1] brethren, haue not the faith of our [a] glorious Lord Ieſus Chriſt ✤ in reſpect of perſons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in alſo a poore man in vile raiment,

3 And yee haue a reſpect to him that weareth the gay cloathing, and ſay vnto him, Sit thou here in a [b] goodly place, and ſay vnto the poore, Stand thou there, or ſit here vnder my footſtoole,

4 Are ye not partiall in [c] your ſelues, and are become Iudges of euill thoughts?

5 [2] Hearken my beloued brethren, hath not God choſen the [d] poore of this world *that they ſhould be* rich in faith, and heires of the kingdome which he promiſed to them that loue him?

6 But ye haue deſpiſed the poore. [3] Doe not the rich oppreſſe you by tyranny, and doe they not draw you before the iudgement ſeats?

7 Doe not they blaſpheme the worthy Name after which ye be [e] named?

[1] The fifth: Charitie which proceedeth from a true faith, cannot ſtand with the accepting of perſons; which hee prooueth plainely by ſetting foorth their example, who with the reproach or diſdaine of the poore, honour the rich.

[a] *For if we knew what Chriſts glory is, and eſteemed it as we ought to doe, there would not be ſuch reſpect of perſons as there is.*

✤ *Leuit. 9, 15. deut. 1, 17. and 16. 29. prou. 24, 23.*

[b] *In a worſhipfull and honourable place.*

[c] *Haue yee not (which you ought not to doe) by this meanes with your ſelues iudged one man to be preferred before another?*

[2] Hee ſheweth that they are peruerſe and naughtie Iudges, which preferre the rich before the poore, by that that God on the contrary ſide preferreth the poore, whom he hath enriched with true riches, before the rich.

[d] *The needie and wretched, and (if we meaſure it after the opinion of the world) the verieſt abiects of all men.*

[3] Secondly, he prooueth them to be madde men: for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the Church, and blaſpheme Chriſt: for hee ſpeaketh of wicked and prophane rich men, ſuch as the moſt part of them haue bene alwayes, againſt whom hee ſetteth the poore and abiect.

[e] *Word for word, which is called vpon of you.*

8 [4] But if ye fulfill the [f] royall Law according to the Scripture, *which ſaieth*, Thou ſhalt loue thy neighbour as thy ſelfe, ye doe well.

9 But if yee regard the perſons, yee commit ſinne, and are rebuked of the Law, as tranſgreſſours.

10 [5] For whoſoeuer ſhall keepe the whole Law, *and* yet faileth in one *point*, he is guiltie of [g] all.

11 [6] For he that ſaid, Thou ſhalt not commit adulterie, ſayd alſo, Thou ſhalt not kill. Nowe though thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſour of the Law.

12 [7] So ſpeake ye, and ſo doe, as they that ſhall be iudgeth by the Law of libertie.

13 For there ſhall be condemnation mercileſſe to him that ſheweth not [h] mercie, and mercie reioyceth againſt condemnation.

14 [8] What auaileth it my brethren, though a man ſaith he hath faith, when he hath no workes? can that faith ſaue him?

15 [9] For if a brother or a ſiſter be naked and deſtitute of dayly food,

16 And one of you ſay vnto them, Depart in peace: warme your ſelues, and fill your bellies, notwithſtanding ye giue them not thoſe things, which are needfull to the bodie, what helpeth it?

17 Euen ſo the faith, if it haue no workes, is dead in it ſelfe.

18 But [i] ſome man might ſay, Thou haſt the faith; and I haue workes: ſhew me thy faith out of thy workes, and I will ſhewe thee my faith by my workes.

19 [10] Thou beleeueſt that there is one God: thou doeſt well: the deuils alſo beleeue it, and tremble.

20 [11] But wilt thou vnderſtand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father [k] iuſtified through workes, ✤ when he offered Iſaac his ſonne vpon the altar?

22 Seeſt thou not that the faith [l] wrought with his workes? and through the workes was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which ſaieth, ✤ Abraham beleeued God, and it was imputed vnto him for righteouſneſſe: and hee was called the friend of God.

[4] The concluſion: Charitie which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walke in the Kings high way.

[f] *The Law is ſaid to be royall and like the Kings high way, for that it is plaine and without turnings, and that the Law calleth euery one our neighbour, without reſpect, whom we may helpe by any kind of duety.*

[5] A newe argument to prooue the ſame concluſion: They do not loue their neighbours, which neglect ſome, and ambitiouſly honour other: for he doeth not obey God, which cutteth off from the commandements of God that, that is not ſo commodious for him, nay he is rather guiltie generally for the breach of the whole Lawe, although he obſerue the reſidue.

[g] *Not that all ſinnes are equall, but becauſe he that breaketh one title of the Law, offendeth the maieſtie of the Lawe giuer.*

[6] A proofe: becauſe the Lawemaker is alwayes one and the ſelfe ſame, and the body of the Law cannot be diuided.

[7] The concluſion of the whole treatiſe: we are vpon this condition deliuered from the curſe of the Law by the mercie of God, that in likeſort we ſhould maintaine and cheriſh charitie and good will one towardes another, and who ſo doeth not ſo, ſhall not taſte of the grace of God.

[h] *He that is hard and curriſh againſt his neighbour, or elſe helpeth him not, he ſhall find God an hard and rough Iudge to himſelfeward.*

[8] The fifth place which hangeth verie well with the former treatiſe, touching a true and liuely faith. And the propoſition of this place is this: faith which bringeth not foorth workes, is not that faith whereby wee are iuſtified, but an image of faith: or elſe this, they are not iuſtified by faith, which ſhewe not the effects of faith.

[9] The firſt reaſon taken of a ſimilitude: If a man ſay to one that is hungrie, Fill thy bellie, and yet giueth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeueth, and bringeth foorth no workes of his faith, this ſhall not be a true faith, but a certaine dead thing ſet out with the name of faith, whereof no man hath to brag, vnleſſe he will openly incurre reprehenſion, ſeeing that the cauſe is vnderſtood by the effects.

[i] *Nay, thus may euery man beate downe the pride.*

[10] Another reaſon taken of an abſurditie: If ſuch a faith were the true faith whereby wee are iuſtified, the deuils ſhould be iuſtified: for they haue that, but yet notwithſtanding they tremble, and are not iuſtified therefore, neither is that faith a true faith.

[11] The third reaſon from the example of Abraham, who no doubt had a true faith: but hee in offering his ſonne, ſhewed himſelfe to haue that faith which was not void of workes, and therefore he receiued a true teſtimonie when it was ſaid, that faith was imputed to him for righteouſneſſe.

[k] *Was he not by his workes knowen and found to be iuſtified? for he ſpeaketh not here of the cauſes of iuſtification, but by what effects we may know that a man is iuſtified.*

✤ *Geneſ. 22, 10.*

[l] *Was effectuall and fruitfull with good workes.*

[m] *That the faith was declared to be a true faith, and that by workes.*

[n] *Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.*

✤ *Gen. 15, 6. rom. 4, 3. galat. 3, 6.*

24 [12] Ye ſee then how that of workes a man is [o] iuſtified, and not of [p] faith onely.

25 [13] Likewiſe alſo was not ✤ Rahab the harlot iuſtified through workes, when ſhe had receiued the meſſengers, and ſent them out another way?

26 [14] For as the body without the ſpirit is dead, euen ſo the faith without works is dead.

[12] The concluſion: he is onely iuſtified that hath that faith which hath workes following it.

[o] *Is prooued to be iuſt.*

[p] *Of that dead and fruitles faith which you boaſt of.*

[13] A fourth reaſon taken from a like example of Rahab the horlot, who alſo prooued by her workes that ſhe was iuſtified by a true faith. ✤ *Ioſh. 2, 1.* [14] The concluſion repeated againe: faith which bringeth not forth fruits and works, is not faith, but a dead carcaſe.

CHAP. III.

3 *To ſhewe that a Chriſtian man muſt gouerne his tongue with the bridle of faith and charitie,* 6 *hee declareth the commodities and miſchiefes that inſue thereof:* 15 *and how much mans wiſedome* 17 *differeth from heauenly.*

MY [1] brethren, be not many maſters, [2] knowing that wee [a] ſhall receiue the greater condemnation.

2 For in many things wee ‖ ſinne all. [3] If any man ſinne not in word, he is a perfect man, and able to bridle all the body.

3 [4] Beholde, wee put bittes into the horſes mouthes, that they ſhould obey vs, and wee turne about all their bodie.

4 Behold alſo the ſhippes, which though they be ſo great, and are driuen of fierce winds, yet are they turned about with a very ſmall rudder, whitherſoeuer the gouernour liſteth.

5 Euen ſo the tongue is a litle member, and boaſteth of great things: [5] beholde, howe great a thing a litle fire kindleth.

6 And the tongue is fire, *yea*, a [b] worlde of wickedneſſe: ſo is the tongue ſet among our members, that it defileth the whole bodie, and [c] ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 For the whole nature of beaſts, and of birdes, and of creeping things, and things of the ſea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyſon.

9 [6] Therewith bleſſe we God euen the Father, and therewith curſe we men, which are made after the [7] ſimilitude of God.

10 [8] Out of one mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doeth a fountaine ſend foorth at one place ſweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth oliues, either a vine figges? ſo can no fountaine make both ſalt water and ſweete.

13 [9] Who is a wiſe man and endued with knowledge among you? let him ſhew by good conuerſation his works in meekeneſſe of wiſedome.

14 But if yee haue bitter enuying, and ſtrife in your hearts, reioyce not, neither be lyars againſt the trueth.

[1] The ſixt part or place: Let no man vſurpe (as moſt men ambitiouſly doe) authority to iudge and cenſure others righteouſly.

[2] A reaſon: Becauſe they prouoke Gods ſeueritie againſt themſelues, which do ſo curiouſly and rigorouſly condemne others, being themſelues guiltie and faultie.

[a] *Vnleſſe we ſurceaſe from this maſterlike and proud finding fault with others.*

‖ *Or, ſtumble.*

[3] The ſeuenth place, touching the brideling of the tongue, ioyned with the former, ſo that it is manifeſt that there is no man which may not iuſtly be found fault withal, ſeeing it is a rare vertue to bridle the tongue.

[4] He ſheweth by two ſimilitudes the one taken from the bridles of horſes: the other from the rudders of ſhips, how great matters may be brought to paſſe by the good moderation of the tongue.

[5] On the contrary part he ſheweth how great diſcommodities ariſe by the intemperancie of the tongue, throughout the whole world, to the ende that men may ſo much the more diligently giue themſelues to moderate it. [b] *An heape of all miſchiefes.* [c] *It is able to ſet the whole worlde on fire.* [6] Amongſt other faults of the tongue, the Apoſtle chiefly reproueth backbiting and ſpeaking euill of our neighbours, euen in them eſpecially which otherwiſe will ſeeme godly and religious. [7] Hee denieth by two reaſons, that God can be praiſed by that man, that vſeth curſed ſpeaking, or to backbite: firſt becauſe man is the image of God, which whoſoeuer reuerenceth not doth not honour God himſelfe. [8] Secondly becauſe the order of nature which God hath ſet in things, will not ſuffer things that are ſo contrary the one to the other, to ſtande the one with the other. [9] The eight part which hangeth with the former, touching meekeneſſe of minde: againſt which he ſetteth enuie and a contentious minde. And in the beginning he ſtoppeth the mouth of the chiefe fountaine of all theſe miſchiefes, to wit, a falſe perſwaſion of wiſedome, whereas notwithſtanding there is no true wiſedome, but that is heauenly, and frameth our mindes to all kinde of true moderation and ſimplicitie.

15 This wiſedome deſcendeth not from aboue, but *is* earthly, ſenſuall, and deuiliſh.

16 For where enuying and ſtrife *is*, there *is* ſedition, and all maner of euill works.

17 But the wiſedome that *is* from aboue, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of [d] mercie and good fruites, without iudging, and without hypocriſie.

18 [10] And the fruite of righteouſneſſe is ſowen in peace, of them that make peace.

[d] *He ſetteth mercy againſt the fierce and cruell nature of man, and ſheweth that heauenly wiſedome bringeth forth good fruits, for he that is heauenly wiſe, referreth all things to Gods glory, and the profit of his neighbour.*

[10] Becauſe the world perſwadeth it ſelfe that they are miſerable which liue peaceably and ſimply, on the contrary ſide the Apoſtle pronounceth that they ſhall at the length reape the harueſt of peaceable righteouſnes.

CHAP. IV.

1 *Hee reckoneth vp the miſchiefes that proceede of the workes of the fleſh.* 7 *Hee exhorteth to humilitie,* 8 *and to purge the heart* 3 *from pride,* 10 *backbiting,* 14 *and the forgetfulneſſe of our owne infirmitie.*

FRom [1] whence *are* warres and contentions among you? are they not hence, *euen* of your pleaſures, that fight in your members?

2 Ye luſt, and haue not: ye enuie, and deſire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, [2] becauſe ye aske not.

3 Ye aske, and receiue not, becauſe ye aske amiſſe, that yee might lay the ſame on your pleaſures.

4 [3] Ye adulterers and adultereſſes, know yee not that the amitie of the worlde is the enimitie of God? Whoſoeuer therefore will be a friend of the world, maketh himſelfe the enemie of God.

5 [4] Doe ye thinke that the Scripture ſayeth in vaine, The ſpirit that dwelleth in vs, luſteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore ſaith, ✤ God reſiſteth the proude, and giueth grace to the humble.

7 ✤ [5] Submit your ſelues to God: reſiſt the deuill, and he will flee from you.

8 Drawe neere to God, and he will draw neere to you. Cleanſe your hands, ye ſinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and ſorow ye, and weepe: let your laughter be turned into mourning, and *your* ioy into [a] heauineſſe.

10 * Caſt downe your ſelues before the Lord, and he will lift you vp.

11 [7] Speake not euill one of another, brethren. He that ſpeaketh euill of his brother, or hee that condemneth his brother, ſpeaketh euill of the Law, and condemneth the Lawe: and if thou condemneſt the Lawe, thou art not an obſeruer of the Law, but a iudge.

[1] He goeth on forward in the ſame argument, condemning certaine other cauſes of warres and contentions to wit, vnbrideled pleaſures, and immoderate luſtes, by their effects, for ſo much as the Lord doth worthily make them voyd, ſo that they bring nothing els to them in whom they are, but incurable torments.

[2] He reprehendeth them by name, which are not aſhamed to goe about to make God the miniſter and helper of their luſts and pleaſures, in asking things which either are of themſelues vnlawfull, or being lawfull, aske them to wicked purpoſes and vſes.

[3] An other reaſon why ſuch vnbrideled luſtes and pleaſures are vtterly to be condemned, to wit, becauſe that he that giueth himſelfe to the world, diuorceth himſelfe from God, and breaketh the band of that holy and ſpirituall mariage. [4] The taking away of an obiection: Indeede our mindes runne headlong into theſe vices, but wee ought ſo much the more diligently take heede of them: which care and ſtudie ſhall not be in vaine, ſeeing that God reſiſteth the ſtubburne, and giueth that grace to the modeſt and humble that ſurmounteth all thoſe vices. ✤ *Prou. 3, 34. 1. peter 5, 5.* ✤ *Epheſ. 4, 27.* [5] The concluſion: Wee muſt ſet the contrary vertues againſt thoſe vices, and therefore whereas wee obeyed the ſuggeſtions of the deuill, wee muſt ſubmit our mindes to God, and reſiſt the deuill, with a certaine and aſſured hope of victorie: To be ſhort, wee muſt employ our ſelues to come neere vnto God by puritie and ſinceritie of life. [6] Hee goeth on in the ſame compariſon of contraries, and ſetteth againſt thoſe prophane ioyes an earneſt ſorowe of minde, and againſt pride and arrogancie, holy modeſtie. [a] *By this worde the Grecians meant an heauineſſe ioyned with ſhamefaſtneſſe, which is to be ſeene in a caſt downe countenance, and ſetled as it were vpon the ground.* * *1. Pet. 5, 6.* [7] Hee reprehended moſt ſharpely another double miſchiefe of pride the one is in that the proude and arrogant will haue other men to liue according to their will and pleaſure, and therefore they doe moſt arrogantly condemne whatſoeuer pleaſeth them not: which thing cannot bee done without great iniurie to our onely Lawemaker, for by this meanes his Lawes are found fault withall, as not circumſpectly ynough written, and men chalenge that vnto themſelues which properly belongeth to God alone, in that they lay a Law vpon mens conſciences.

12 There is one Lawgiuer, which is able to ſaue, and to deſtroy, ✠ Who art thou that iudgeſt another man?

13 [8] Goe to now, ye that ſay, To day or to morow wee will goe into ſuch a citie, and continue there a yeere, and buy and ſell, and get gaine,

14 (And yet ye cannot tell what *ſhallbe* to morowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vaniſheth away.)

15 For that ye ought to ſay, ✠ If the Lord will, and if we liue, we will doe this or that.

16 But now ye reioyce in your boaſtings: all ſuch reioycing is euill.

17 [9] Therefore to him that knoweth how to do well, and doeth it not, to him it is ſinne.

CHAP. V.

1 He threatneth the rich with Gods ſeuere iudgement, for their pride, 7 that the poore hearing the miſerable ende of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their diſtreſſes.

Goe [1] to nowe, ye rich men: weepe, and howle for your miſeries that ſhall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and ſiluer is cankered, and the ruſt of them ſhallbe a witneſſe againſt you, and ſhall eat your fleſh, as *it vvere* fire. Ye haue heaped vp treaſure for the laſt dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entred into the [a] eares of the Lord of hoaſtes.

5 Yee haue liued in pleaſure on the earth, and in wantonneſſe. Ye haue [b] nouriſhed your hearts, as in a [c] day of ſlaughter.

6 Yee haue condemned, *and* haue killed the iuſt, and he hath not reſiſted you.

7 [2] Bee patient therefore, brethren, vnto the comming of the Lord. [3] Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the former, and the latter raine.

8 Be ye alſo patient therefore, and ſettle your hearts: for the comming of the Lord draweth neere.

9 [4] [d] Grudge not one againſt another, brethren, leaſt yee be condemned: [5] behold, the iudge ſtandeth before the doore.

10 [6] Take, my brethren, the Prophets for an enſample of ſuffering aduerſitie, and of long patience, which haue ſpoken in the name of the Lord.

11 Beholde, we count them bleſſed which endure. Yee haue heard of the patience of Iob, and haue knowen what [e] end the Lord *made*. For the Lord is very pitifull and mercifull.

12 [7] But before all things, my brethren, ✠ ſweare not, neither by heauen, nor by earth, nor by any other oathe: but let [f] your yea, be yea, and *your* nay, nay, leaſt ye fall into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any merry? Let him ſing.

14 [9] Is any ſicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with ✠ [g] oyle in the [h] Name of the Lord.

15 And the prayer of faith ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp: and if he haue committed [i] ſinnes, they ſhallbe forgiuen him.

16 [10] Acknowledge your faultes one to another, and pray one for another, that ye may be healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 ✠ Helias was a man ſubiect to like paſſions as we are, and he prayed earneſtly that it might not raine, and it rained not on the earth for three yeeres and ſixe moneths.

18 And he prayed againe: and the heauen gaue rayne, and the earth brought forth her fruit.

19 [12] Brethren, * If any of you hath erred from the trueth, and ſome man hath [k] conuerted him,

20 Let him know that hee which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.

✠ *Rom.* 14, 4.
8 The other fault is this: that men doe ſo confidently determine vpon theſe and thoſe matters and buſineſſes, as though that euery moment of their life did not depend of God.
✠ 1. *Cor.* 4, 19.
9 The concluſion of all the former treatiſe: The knowledge of the will of God doeth not onely nothing at all profite, vnleſſe the life be anſwerable vnto it, but alſo maketh the ſinnes farre more grieuous.

1 He denounceth vtter deſtruction to the wicked and prophane rich men, and ſuch as are drowned in their riotouſneſſe, mocking at their fooliſh confidence when as there is nothing indeed more vaine then ſuch things.
a *The Lord who is more mightie then ye are, hath heard them.*
b *Yee haue pampered vp your ſelues.*
c *The Hebrewes call a day that is appointed to ſolemne banketting, a day of ſlaughter or feaſting.*
2 He applieth that to the poore, which he ſpake againſt the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.
3 The taking away of an obiection: Although his comming ſeeme to linger, yet at the leaſt we muſt follow the husbandmen, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the leaſt iote of the time that he hath appointed.
4 Hee commendeth Chriſtian patience, ſo that whereas other through impatience vſe to accuſe one another, the faithfull on the contrary ſide complaine not, although they receiue iniurie.
d By grudging, hee meaneth a certaine inward complaining which betokeneth impatience.
5 The concluſion: The Lord is at the doore, who will defend his own, and reuenge his enemies, and therefore we need not to trouble our ſelues.

6 Becauſe moſt men are wont to obiect, that it is good to repell iniuries by what meanes ſoeuer, he ſetteth againſt that, the examples of the Fathers, whoſe patience had a moſt happy end, becauſe God as a moſt bountifull Father, neuer forſaketh his.
e What end the Lord gaue.
7 Becauſe euen the beſt men ſometimes through impatience breake out into oathes ſometime leſſer, ſometimes greater, the Apoſtle warneth vs to deteſt ſuch wickedneſſe, and to accuſtome our tongues to ſimple and true talke.
✠ *Math.* 5, 34.
f That that you haue to ſay or affirme, ſpeake or affirme it ſimply, and without an oathe: and that that you will denie, denie it ſimply and flatly.
8 He ſheweth the beſt remedie againſt all afflictions, to wit, prayers which haue their place both in ſorow and ioy.
9 He ſheweth peculiarly, to what phyſicians eſpecially wee muſt goe, when wee are diſeaſed, to wit, to the prayers of the Elders, which then alſo coulde cure the bodie, (for ſo much as the gift of healing was then in force) and take away the chiefeſt cauſe of ſickneſſes and diſeaſes, by obteining for the ſicke through their prayers and exhortations, remiſſion of ſinnes.
✠ *Marke* 6, 13.
g This was a ſigne of the gift of healing: and nowe ſeeing wee haue the gift no more, the ſigne is no longer neceſſary.
h By calling on the Name of the Lord.
i Hee hath reaſon in making mentions of ſinnes, for diſeaſes are for the moſt part ſent becauſe of ſinnes.
10 Becauſe God pardoneth their ſinnes which confeſſe and acknowledge them, and not theirs which iuſtifie themſelues, therefore the Apoſtle addeth, that wee ought freely to conferre one with another touching thoſe inwarde diſeaſes, that wee may helpe one another with our prayers.
11 Hee commendeth prayers by the effectes that come of them, that all men may vnderſtand that there is nothing more effectuall then they are, ſo that they proceede from a pure minde.
✠ 1. *Kings* 17, 1. *and* 18, 45. *luke* 4, 25.
12 The taking away of an obiection: All reprehenſions are not condemned, ſeeing that on the contrary part there is no thing more acceptable to God, then to call into the way a brother that was wandring out of the way.
* *Matth.* 8, 15.
k Hath called him backe from his way.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee extolleth Gods mercie ſhewed in Chriſt, which wee lay holde on by faith, and poſſeſſe through hope: 10 whereof the Prophets foretolde. 13 Hee exhorteth 15 to renounce the world, 23 and their former life, and ſo wholly yeeld themſelues to God.

PETER an Apoſtle of IESVS CHRIST, to the ſtrangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father vnto [b] ſanctification of the Spirit,

1 Peter purpoſing to ſpeake of the dueties of a Chriſtian life, reaſoneth firſt of the principles and beginning of all Chriſtian actions, riſing farre higher then nature, and carying vs alſo farre aboue the ſame. For he ſheweth that wee which are otherwiſe of nature ſinners, were through the free mercie of God the Father firſt choſen from euerlaſting: then according to that euerlaſting decree were by a certaine ſecond creation made his ſonnes in Chriſt his onely begotten, by whoſe Spirit we are inwardly changed, and by whoſe blood we alſo are reconciled, to the end, that as Chriſt himſelfe roſe againe from the dead, we alſo might be receiued into that ſame heauenly and euerlaſting glory.
a *Or according to the purpoſe of God, who neuer altereth nor changeth the ſame.*
b *That being ſet apart from the reſt of the wicked world, through the working of the holy Ghoſt, they ſhould be conſecrate to God, Epheſ.* 1, 5.

through obedience and ſprinkeling of the blood of Ieſus Chriſt: Grace and peace be multiplied vnto you.

3 Bleſſed *be* God, euen the Father of our Lord Ieſus Chriſt, which according to his aboundant mercie hath begotten vs againe vnto a [c] liuely hope by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reſerued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto ſaluation, which is prepared to be ſhewed in the [d] laſt time.

6 Wherein ye reioyce, though now for a ſeaſon (if neede require) ye are in heauineſſe, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that periſheth (though it be tried with fire) might be found vnto *your* praiſe, and honour and glory at the [e] appearing of Ieſus Chriſt:

8 Whome yee haue not ſeene, and yet loue *him*, in whome nowe, though yee ſee him not, yet doe you beleeue, and reioyce with ioy vnſpeakeable and glorious,

9 Receiuing the ‖ ende of your faith, *euen* the ſaluation of *your* ſoules.

10 [3] Of the which ſaluation the Prophets haue inquired and ſearched, which prophecied of the grace that ſhould come vnto you,

11 Searching when or what time the Spirit which teſtified before of Chriſt which was in them, ſhoulde declare the ſufferings *that ſhould come* vnto Chriſt, and the glory that ſhould follow.

12 Vnto whome it was reuealed, that not vnto themſelues, but vnto vs they ſhoulde miniſter the things, which are ſhewed vnto you by them which haue preached vnto you the Goſpell by the holy Ghoſt [f] ſent downe from heauen, the which things the Angels deſire to beholde.

13 [4] Wherefore [g] girde vp the loynes of your minde: be ſober, [5] and truſt [h] perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Ieſus Chriſt,

14 [8] As obedient children, not faſhioned your ſelues vnto the former luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in ✣ all maner of conuerſation,

16 [9] Becauſe it is written, ✣ Be ye holy, for I am holy.

17 [10] And if yee [i] call him Father, which without * reſpect of perſon iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.

18 [11] Knowing that yee were not redeemed with corruptible things, *as* ſiluer and golde, from your vaine conuerſation, receiued by the traditions of the fathers,

19 ✣ But with the precious blood of Chriſt, as of a Lambe vndefiled, and without ſpot.

20 [12] Which was ✣ ordeined before the [k] foundation of the world, but was declared in the laſt times for your ſakes,

21 Which by his meanes doe beleeue in God that rayſed him from the dead, and gaue him glorie, that your faith and hope might be in God.

22 [13] Hauing purified your ſoules in obeying the trueth through the Spirit, to * loue brotherly without faining, loue one another with a pure heart feruently:

23 Being borne anew, not of mortall ſeede, but of immortall, by the word of God, who liueth and endureth for euer.

24 [14] For all ✣ [l] fleſh *is* as graſſe, and all the glorie of man *is* as the floure of graſſe. The graſſe withereth, and the floure falleth away.

25 [15] But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

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[c] *Euerlaſting hope.*

[2] Nowe hee ſheweth by what way wee come vnto that glory, to wit, through all kinde of afflictions, wherein notwithſtanding faith maketh vs ſo ſecure, that wee are not onely not ouercome with ſorowe, but alſo through the beholding of God himſelfe (who otherwiſe is inuiſible) with the eyes of faith are vnſpeakeably ioyfull: becauſe all ſuch things, as they are but for a time, ſo are they not applied vnto vs to deſtroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obteine ſaluation.

[d] *This is that time which Daniel calleth the time of the ende, when as that great reſtoring of all things ſhallbe, which all creatures looke for. Rom. 8, 19.*

[e] *He ſpeaketh of the ſecond comming of Chriſt.*

‖ *Or, reward.*

[3] He putteth a difference betweene true faith, that is to ſay, that faith which onely hath an eye to the doctrine of the Prophets and Apoſtles, and falſe faith: Afterward hee maketh two degrees of one and the ſelfe ſame faith, according to the maner of the diuers reuelations, when as indeede it is but one onely faith: Thirdly he ſayth, that the preaching of the Apoſtles is the fulfilling or the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels.

[f] He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecoſt, in the Apoſtles, as it were in the firſt fruits of the holy Ghoſt, which this ſame our Peter declareth, Act. 2, 6.

[4] Hee goeth from faith to hope, which is in deede a companion that can not be ſundred from faith: and he vſeth an argument taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very Angels waite for with great deſire.

[g] This is a borrowed ſpeach, taken of a common vſage amongſt them: for by reaſon that they woare long garments, they could not trauaile vnleſſe they girded vp themſelues: and hence it is that Chriſt ſayde, Let your loynes be girded vp.

[5] He ſetteth forth very briefly, what maner of hope ours ought to be, to wit, continuall, vntill we enioy the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free ſaluation) reuealed to vs in the Goſpell, and not that, that men doe raſhly and fondly promiſe to themſelues.

[h] Soundly and ſincerely.

[6] An argument to ſtirre vp our mindes, ſeeing that God doeth not wait till wee ſeeke him, but cauſeth ſo great a benefit to be brought euen vnto vs.

[7] Hee ſetteth out the ende of faith, leaſt any man ſhould promiſe himſelfe, either ſooner or later that full ſaluation, to wit, the latter comming of Chriſt: and therewith all warneth vs, not to meaſure the dignitie of the Goſpell according to the preſent ſtate, ſeeing that that which we are now, is not yet reuealed.

[8] Hee paſſeth from faith and hope, to the fruites of them both, which are vnderſtoode in the name of obedience: And it conſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindneſſe wherein all men are borne: but holineſſe proceedeth from the grace and fauour of GOD, which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one diſpoſition.

✣ *Luke* 1, 75.

[9] Hee ſheweth that ſanctification doeth neceſſarily follow adoption.

✣ *Leuit.* 11, 44 *and* 19, 2. *and* 20, 7.

[10] As before he diſtinguiſhed true faith and hope from falſe, ſo doeth hee now obedience, ſetting the quicke and ſharpe ſight of God, againſt an outward maske, and earneſt reuerence againſt vaine ſeueritie.

[i] If you will be called the ſonnes of that Father.

* *Deut.* 10, 17. *rom.* 2, 11. *gal.* 2, 6.

[11] An exhortation, wherein hee ſetteth foorth the excellencie and greatneſſe of the benefite of God the Father, in ſanctifying vs by the death of his owne Sonne. And hee partly ſetteth the purifyings of the Lawe againſt the thing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions which hee condemneth as vtterly vaine & ſuperſtitious, bee they neuer ſo olde and ancient.

✣ 1. *Cor.* 6, 20. *and* 7, 23. *hebr.* 9, 14. 1. *iohn* 1, 7. *reuel.* 1, 5.

[12] The taking away of an obiection: what was done to the world before that Chriſt was ſent into the worlde? was there no holineſſe before, and was there no Church? The Apoſtle anſwereth, that Chriſt was ordeined and appointed to redeeme and deliuer mankinde, before that mankinde was: much leſſe was there any Church without him before his comming into the fleſh: yet we are happieſt aboue the reſt, to whome Chriſt was exhibited indeede, in this that hee hauing ſuffered and ouercome death for vs, doeth nowe moſt effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie.

✣ *Rom.* 16, 25. *epheſ.* 3, 9. *coloſſ.* 1, 26. 2. *timoth.* 1, 10. *titus* 1, 2.

[k] From euerlaſting.

[13] Hee commendeth the practiſe of obedience, that is, charitie: earneſtly beating into their heads againe, that he ſpeaketh not of any common charitie, and ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God, which purifieth our ſoules through the worde layed holde on by faith, and ingendreth alſo in vs a ſpiritually and euerlaſting life, as God is moſt pure and truely liuing.

* *Chap.* 2, 17. *roman.* 2, 10. *epheſ.* 4, 2.

[14] A reaſon why wee haue neede of this heauenly generation, to wit, becauſe that men, bee their glorie neuer ſo great, are of nature voyde of all true and ſound goodneſſe.

✣ *Eſai.* 40. 6. *iames* 1, 10.

[l] The worde (fleſh) ſheweth the weakeneſſe of our nature, which is chiefly to bee conſidered in the fleſh it ſelfe.

[15] Againe, leaſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle calleth vs backe to the worde of God: teaching vs furthermore, that there is no other worde of the Lord to bee looked for, then this which is preached, in which onely we muſt truſt.

CHAP. II.

He exhorteth the newe borne in faith, to leade their liues anſwerable to the ſame: 6 and leaſt their faith ſhoulde ſtagger, he bringeth in that which was foretolde touching Chriſt. 11 Then hee willeth them to be obedient to Magiſtrates, 21 and that they patiently beare aduerſitie after Chriſtes example.

WHerfore, ✠ [1] laying aſide all maliciouſneſſe, and all guile, and diſſimulation, and enuie, and all euill ſpeaking,

2 [2] As a newe borne babes deſire that ſincere milke of the worde, that yee may growe thereby,

3 [3] Becauſe yee ‖ haue taſted that the Lord *is* bountifull.

4 [4] To whome comming as vnto a liuing ſtone, diſallowed of men, but choſen of God *and* precious,

5 Yee alſo as liuely ſtones, be made a ſpirituall houſe, [5] an holy ☨ Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.

6 [6] Wherefore alſo it is conteyned in the Scripture, * Beholde, I put in Sion a chiefe corner ſtone, elect and precious, and hee that beleeueth therein, ſhall not be aſhamed.

7 [7] Vnto you therefore which beleeue, it is precious: but vnto them which be diſobedient, the ✱ ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a ✱ ſtone to ſtumble at, and a rocke of offence, euen *to them* which ſtumble at the worde, being diſobedient, vnto the which thing they were euen ordained.

9 [8] But yee are a choſen generation, a royall ✠ Prieſthood, an holy nation, a people ſet at libertie, that ye ſhould ſhew foorth the vertues of him that hath called you out of darkneſſe into his marueilous light,

10 ☨ Which in time paſt were not a people, yet *are* now the people of God: which in time paſt were not vnder mercy, but now haue obteined mercie.

11 [9] Dearely beloued, [10] I beſeech you, as ſtrangers and pilgrims, * [11] abſteine from fleſhly luſts [12] which fight againſt the ſoule,

12 [13] ✱ And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, [14] may by *your* good ✱ workes which they ſhall ſee, gloriſie God in the day of [b] viſitation.

13 [15] * Therefore ſubmit your ſelues vnto [c] all manner ordinance of man [16] for the Lords ſake, [17] whether it be vnto the King, as vnto the ſuperiour,

14 Or vnto gouernours, as vnto them that are ſent of him, [18] for the puniſhment of euill doers, and for the praiſe of them that doe well.

15 [19] For ſo is the will of God, that by well doing yee may put to ſilence the ignorance of the fooliſh men.

16 As free, and not as hauing the libertie for a cloake of malicioſneſſe, but as the ſeruants of God.

17 [20] [d] Honour all men: ✠ loue [e] brotherly fellowſhip: feare God: honour the King.

18 ☨ [21] Seruants, be ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the froward.

19. * [22] For this is thanke worthie, if a man

✠ *Rom.* 6,4. *epheſ.* 4,23. *col.* 3,8. *hebr.* 12,1.

1 Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that we flee all ſhewe, both of ſecret and alſo open malice.

2 The ſecond is, that being newly begotten and borne of the new ſeede of the vncorrupt word drawing and ſucking greedily the ſame word as milke, we ſhould more and more as it were growe vp in that ſpirituall life. And he calleth it, Syncere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heede of them which corrupt it. a *As becommeth new men.* 3 He commendeth that ſpirituall nouriſhment for the ſweeteneſſe and profite of it. ‖ *Or, doe taſte.* 4 He goeth on forward in the ſame exhortation, and vſeth another kinde of borowed ſpeech alluding to the Temple. Therefore he ſayeth, that the companie of the faithfull is as it were a certaine holy and ſpirituall building, built of liuely ſtones, the foundation whereof is Chriſt, as a liuely ſtone ſuſteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himſelfe, although this ſo great a treaſure be neglected of men. 5 Going forward in the ſame ſimilitude, he compareth vs nowe to Prieſtes placed to this ende in that ſpirituall temple, that wee ſhould ſerue him with ſpirituall worſhip, that is, with holineſſe and righteouſnes: but as the temple, ſo is the Prieſthood built vpon Chriſt, in whom onely all our ſpirituall offerings are accepted. ☨ *Reuel.* 1,6. 6 He prooueth it by the teſtimonie of the Prophet Eſai. * *Eſai.* 28,16. *rom.* 9,33. 7 By ſetting the moſt bleſſed condition of the beleeuers, and the moſt miſerable of the rebellious one againſt another, hee pricketh forward the beleeuers, and triumpheth ouer the other: and alſo preuenteth an offence which ariſeth hereof, that none doe more reſiſt this doctrine of the Goſpell, then they which are chiefeſt amongſt the people of God, as were at that time that Peter wrote theſe things, the Prieſtes and Elders, and Scribes. Therefore he anſwereth firſt of all that there is no cauſe why any man ſhould be aſtoniſhed at this their ſtubburnneſſe, as though it were a ſtrange matter, ſeeing we haue beene forewarned ſo long before, that it ſhould ſo come to paſſe: and moreouer, that it pleaſed God to create and make certaine to this ſelfe ſame purpoſe, that the Sonne of God might be glorified in their iuſt condemnation. Thirdly, for that the glory of Chriſt is hereby ſet foorth greatly, whereas notwithſtanding Chriſt remayneth the ſure head of his Church, and they that ſtumble at him, caſt downe and ouerthrow themſelues, and not Chriſt. Forthly, although they be created to this ende and purpoſe, yet their fall and decay is not to be attributeth to God, but to their owne obſtinate ſtubburnneſſe which commeth betweene Gods decree, and the execution thereof or their condemnation, and is the true and proper cauſe of their deſtruction. ✠ *Pſal.* 118,21. *matth.* 21,41. *act.* 4,11. ✱ *Iſai.* 8,14. *rom.* 9,33. 8 The contrary member, to wit, he deſcribeth the ſingular excellencie of the elect: and alſo leſt any man ſhould doubt whether hee be choſen or not, the Apoſtle calleth vs backe to the effectuall calling, that is, to the voyce of the Goſpell ſounding both in our eares and mindes by the outward preaching and Sacraments, whereby wee may certeinely vnderſtand that euerlaſting decree of our ſaluation, (which otherwiſe is moſt ſecret and hidden) and that through the onely mercy of God, who freely chuſeth and calleth vs. Therefore this onely remaineth, ſayth he, that by all meanes poſſible wee ſet foorth ſo great goodneſſe of the moſt mightie God.

✠ *Exod.* 19,6.

☨ *Hoſe* 2,23. *rom.* 9,25.

9 He returneth to that generall exhortation.

10 A reaſon why we ought to liue holily, to wit, becauſe we are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is moſt corrupt, but of the heauenly citie, although we be ſtrangers in the world.

* *Rom.* 13,14. *gala.* 5,16.

11 Another argument: The children of God liue not according to the fleſh, that is, according to that corrupt nature, but according to the ſpirit. Therefore fleſhly motions ought not to beare rule in vs.

12 The third argument: for although thoſe luſtes flatter vs, yet they ceaſe not to fight againſt our ſaluation. 13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo wee prouide for our good name and eſtimation, whileſt wee compell them at length to change their mindes, which ſpeake euill of vs. ✱ *Chap.* 3,16. 14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet foorth by that meanes, whileſt by example of our honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit themſelues vnto him. ✱ *Matth.* 5,16. b *When God ſhall alſo haue mercy on them.* 15 That which he ſpake generally, he now expoundeth by partes, deſcribing ſeuerally euery mans duety. And firſt of all he ſpeaketh of obedience which is due both to the Lawes, and alſo to the Magiſtrates both higher and lower. * *Rom.* 13,1. c *By ordinance, is meant the framing and ordering of ciuill gouernment: which hee calleth ordinance of man, not becauſe man inuented it, but becauſe it is proper to men.* 16 The firſt argument: becauſe the Lord is the authour and reuenger of this policie of men, that is, which is ſet amongſt men: and therefore the true ſeruants of the Lord muſt aboue all others be diligent obſeruers of this order. 17 He preuenteth a cauill which is made by ſome, that ſay they will obey Kings and the higher magiſtrates, and yet contemne their miniſters: as though their miniſters were not armed with their authoritie which ſent them. 18 The ſecond argument taken of the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, and vice puniſhed: wherein the quietneſſe and happineſſe of this life conſiſteth. 19 Hee declareth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things leaſt, or not at all conſiſt herein, to wit, to caſt off the bridle of Lawes, (as at that time ſome altogether vnſkilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, wee ſhould make manifeſt to all men, that the Goſpel is not a cloake for ſinne and wickedneſſe, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſeruants of God, and not of ſinne. 20 He diuideth the ciuill life of man, by occaſion of thoſe things which he ſpake into two generall parts: to wit, into thoſe dueties which priuate men owe to priuate men, and eſpecially the faithfull to the faithfull, and into that ſubiection whereby inferiours are bound to their ſuperiours: but ſo, that Kings be not made equall to God, ſeeing that feare is due to God, and honour to Kings. d *Be charitable and duetifull towardes all men.* ✠ *Chap.* 1,22. *rom.* 12,10. e *The aſſemblie and fellowſhip of the brethren, as Zach.* 11,14. ☨ *Epheſ.* 5,6. *coloſſ.* 3,22. 21 He goeth to the duetie of ſeruants towards their maſters, which he deſcribeth with theſe boundes, that ſeruants ſubmit themſelues willingly and not by conſtraint, not onely to the good and courteous, but alſo to the froward and ſharpe maſters. * 2. *Cor.* 7,10. 22 The taking away of an obiection: Indeed the condition of ſeruants is hard, eſpecially if they haue froward maſters: but this their ſubiection ſhall be ſo much the more acceptable to God, if his will preuaile more with ſeruants, thē the maſters iniuries.

for [f] conſcience toward God endure griefe, ſuffering wrongly.

20 For what praiſe is it, if when ye be buffeted for your faults, yee take it patiently? but and if when ye doe well, ye ſuffer *vvrong* and take it patiently, this is acceptable to God.

21 [23] For herevnto ye are called: for Chriſt alſo ſuffered for you, leauing you an [g] example that ye ſhould follow his ſteps,

22 * Who did no ſinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when hee ſuffered, he threatned not, but [24] committed it to him [25] that iudgeth righteouſly.

24 * [26] Who his owne ſelfe bare our ſinnes in his body on the tree, that we being dead to ſinne, ſhould liue in righteouſneſſe: by whoſe ſtripes ye were healed.

25 For ye were as ſheepe going aſtray: but are now returned vnto the Shepheard and Biſhop of your ſoules.

CHAP. III.

1 *That Chriſtian women ſhould not contemne their huſbandes, though they be infidels.* 6 *Hee bringeth in examples of godly Women.* 8 *Generall exhortations,* 14 *patiently to beare perſecutions,* 15 *and boldly to yeeld a reaſon of their faith.* 18 *Chriſtes example.*

Likewiſe * [1] let the wiues be ſubiect to their husbands, [2] that euen they which obey not the word, may without the word be won by the conuerſation of the wiues.

2 While they behold your pure conuerſation which is with feare:

3 * [3] Whoſe apparelling let it not bee that outward, with broidered haire, and gold put about, or in putting on of apparell:

4 But let it bee the [a] hidden man of the heart, *vvhich conſiſteth* in the incorruption of a meeke and quiet ſpirit, which is [b] before God a thing much ſet by.

5 [4] For euen after this manner in time paſt did the holy women, which truſted in God, tire themſelues, and were ſubiect to their husbands.

6 As Sara obeyed Abraham, and * called him Sir: whoſe daughters ye are, while ye doe well, [5] not being afraid of any terrour.

7 * [6] Likewiſe ye husbands, [c] dwell with them as men of [d] knowledge, [7] giuing [e] honour vnto the woman, as vnto the weakes [f] veſſell, [8] euen as they which are heires together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] Finally, be ye all of one mind: one ſuffer with another: loue as brethren: *be* pittifull, *be* courteous.

9 * [11] Not rendring euill for euill, neither rebuke for rebuke: but contrariwiſe bleſſe, [12] knowing that ye are therevnto called, that ye ſhould be heires of bleſſing.

10 * [13] For if any man long after life, and to [h] ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile.

11 * Let him eſchew euill and doe good: let him ſeeke peace and follow after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their prayers: and the [i] face of the Lord *is* againſt them that do euill.

13 [14] And who is it that will harme you, if ye follow that which is good?

14 * Notwithſtanding bleſſed *are ye*, if ye ſuffer for righteouſneſſe ſake. [15] Yea, * feare not their [k] feare, neither be troubled.

15 But [l] ſanctifie the Lord God in your hearts, [16] and be ready alwayes to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you, with meekeneſſe and reuerence.

16 Hauing a good conſcience, that when they ſpeake euill of you as of euill doers, they may be aſhamed which ſlander your good conuerſation in Chriſt.

17 [17] For *it is* better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.

18 * [18] For Chriſt alſo hath once ſuffered for ſinnes, [19] the iuſt for the vniuſt, [20] that he might

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f *Becauſe he maketh a conſcience of it to offered God, by whoſe good will and appointment, he knoweth this burden is layd vpon him.*

23 He mitigateth the grieuouſneſſe of ſeruitude, while he ſheweth plainely that Chriſt died alſo for ſeruants, that they ſhould beare ſo much the more patiently this inequality betwixt men which are of one ſelfeſame nature, moreouer ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they cannot but ſeeme too delicate, which ſhew themſelues more grieued in bearing of iniuries, then Chriſt himſelfe who was moſt iuſt, and moſt ſharpely of all afflicted, and yet was moſt patient. g *A borrowed kinde of ſpeech taken of painters and ſchoolmaſters.* * *Eſai.53,9. 1.Iohn 3,5.* 24 He ſheweth them a remedie againſt iniuries, to wit, that they commend their cauſe to God, by the enſample of Chriſt. 25 Hee ſeemeth now to turne his ſpeech to maſters, which haue alſo themſelues a maſter and iudge in heauen: who will iuſtly reuenge the iniuries that are done to ſeruants without any reſpect of perſons. * *Eſai.53,5. mat.8,17.* 16 He calleth the ſeruants backe from the conſideration of the iniuries which they are conſtrained to beare, to thinke vpon the greatneſſe, and the end of the benefite receiued of Chriſt.

* *Coloſſ.3,18. epheſ.5,22.*

1 In the third place he ſetteth forth the wiues duetie to their husbands, commanding them to be obedient.

2 He ſpeaketh namely of them which had huſbands that were not Chriſtians, which ought ſo much the more be ſubiect to their husbands, that by their honeſt and chaſte conuerſation they may giue them to the Lord.

* 1.Tim.2.9.

3 He condemneth the riot and exceſſe of women and ſetteth foorth their true apparelling ſuch as is precious before God: to wit, the inward and incorruptible which conſiſteth in a meeke and quiet ſpirit. a Who hath his ſeate faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the body. b Precious indeed, and ſo taken of God. 4 An argument taken of the example of women, and eſpecially of Sara who was the mother of all beleeuers. * Gen.18,12. 5 Becauſe women are of nature fearefull, hee giueth them to vnderſtand, that he requireth of them that ſubiection, which is not wrung out of them either by force or feare. * 1.Cor 7,3. 6 He teacheth husbands alſo their dueties, to wit, that the more vnderſtanding and wiſedome they haue, the more wiſely and circumſpectly they behaue themſelues. c Doe all the dueties of wedlocke. d The more wiſedoome the husband hath, the more circumſpectly hee muſt behaue himſelfe in bearing thoſe commodities, which through the womans weakeneſſe oft times cauſe trouble both to the husband and the wife. 7 The ſecond argument, becauſe the wife notwithſtanding that ſhe is weaker by nature then the man, is an excellent inſtrument of the man made to farre moſt excellent vſes: whereupon it followeth that ſhe is not therefore to be neglected becauſe ſhe is weake, but on the contrarie part ſhee ought to be ſo much the more caried for. e Hauing an honeſt care of her.

f *The woman is called a veſſell after the manner of the Hebrewes, becauſe the husband vſeth her as his fellow and helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is the chiefeſt (that is to ſay, in the benefit of eternall life) which otherwiſe are vnequall as touching the gouernance and conuerſation at home, and therefore they are not to be deſpiſed although they be weake.

g *Of that gracious and free benefite whereby we haue euerlaſting life giuen vs.*

9 The fourth argument All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers and the whole ſeruice of God wherevnto both the husband and the wife are equally called.

10 He returneth to common exhortations and commendeth concord and whatſoeuer things pertaine to the maintenance of peace and mutuall loue. * *Prouerb.17,13. and 20,21. mat.5,39. rom.12,17. 1.theſ 5,15* 11 We muſt not onely not recompence iniurie for iniurie, but we muſt alſo recompence them with benefits 12 An argument taken of compariſon: Seeing that wee our ſelues are called of God whom we offend ſo often, to ſo great a benefite (ſo farre is hee from reuenging the iniuries which we doe vnto him) ſhall we rather make our ſelues vnworthy of ſo great bountifulneſſe, then forgiue one anothers faults? And from this verſe to the end of the chapter, there is a digreſſion or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. * *Pſal.34.13.* 13 A ſecret obiection. But this our patience ſhall be nothing els but a fleſhing and hardening of the wicked in their wickedneſſe, to make them to ſet vpon vs more boldly, and to deſtroy vs. (Nay ſaith the Apoſtle by the words of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to the happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly, the Lord maketh all things, and will in his time deliuer the godly, which cry vnto him, and will deſtroy the wicked. h *Leade a bleſſed and happy life.* * *Eſai.1,16.* i *This word (Face) after the maner of the Hebrewes, is taken for (anger.)* 14 The ſecond argument: when the wicked are prouoked, they are more wayward: therefore they muſt rather be ouercome with good turnes: And if they cannot be gotten by that meanes alſo, yet notwithſtanding wee ſhall be bleſſed, if we ſuffer for righteouſneſſe ſake. * *Matth.5,10.* 15 A moſt certaine counſell in afflictions, be they neuer ſo terrible, to be of a conſtant minde, and to ſtand faſt. But how ſhall we attaine vnto it? If we ſanctifie God in our minds and hearts, that is to ſay, if we reſt vpon him, as one that is Almighty, that loueth mankinde, that is good and true indeede. * Eſai.8,12,13. k *Be not diſmayed as they are.* l *Giue him all praiſe and glory, and hang onely on him.* 16 Hee will haue vs when we are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying, or renouncing the trueth, or with like violence, or any ſuch meanes: but rather to giue an account of our faith boldly, and yet with a meeke ſpirit, and full to godly reuerence, that the enemies may not haue any thing iuſtly to obiect, but may rather be aſhamed of themſelues. 17 A reaſon which ſtandeth vpon two generall rules of Chriſtianitie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully then rightfully: the other is this, becauſe we are ſo afflicted, not by happe, but by the will of our God. * Rom.5,6. heb.9,15. 18 A proofe of either of the rules, by the example of Chriſt himſelfe our chiefe paterne who was afflicted, not for his owne ſins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the iuſt ſuffered for vs that are vniuſt, and ſhall it grieue vs that are vniuſt to ſuffer for the iuſtes cauſe? 20 Another argument being partly taken of things coupled together, to wit, beauſe Chriſt bringeth vs to his Father that ſame way that he went himſelfe, and partly from the cauſe efficient: to wit, becauſe Chriſt is not onely ſet before vs for an example to follow, but alſo hee holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father.

bring vs to God, 21 and was put to death concerning the m fleſh, but was quickened by the ſpirit.

19 22. By ‖ the which he alſo went, and preached vnto the ‖ ſpirits that *are* in priſon.

20 Which were in time paſſed diſobedient, when n once the long ſuffering of God aboade in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight o ſoules were ſaued in the water.

21 23 Whereof the baptiſme *that* now *is*, anſwering that figure, (*vvhich is* not a putting away of the filth of the fleſh, but a confident demaunding with a good conſcience maketh to p God) ſaueth vs alſo 24 by the reſurrection of Ieſus Chriſt.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are ſubiect.

21 Another argument taken of the happy end of theſe afflictions, wherein alſo Chriſt goeth before vs both in example and vertues, as one who ſuffered moſt grieuous torments euen vnto death, although but in one part onely of him, to wit, in the fleſh or mans nature, but yet became conquerour by the vertue of his diuinity. *m As touching his manhood, for his body was dead, and his ſoule felt the ſorrowes of death.* 22 A ſecret obiection: Chriſt indeed might do this, but what is that to vs? yet (ſaith the Apoſtle) for Chriſt hath ſhewed foorth this vertue in all ages both to the preſeruation of the godly, were they neuer ſo few and miſerable, and to reuenge the rebellion of his enemies, as it appeareth by the hiſtorie of the flood: for Chriſt is he which in thoſe dayes (when God through his patience appointed a time of repentance to the world) was preſent not in corporall preſence, but by his diuine vertue, preaching repentance euen by the mouth of Noe himſelfe who then prepared the Arke, to thoſe diſobedient ſpirits which are now in priſon waiting for the full recompenſe of their rebellion, and ſaued thoſe fewe (that is, eight onely perſons) in the water. ‖ *By the vertue of which Spirit, that is to ſay of the diuinity: therefore this word, Spirit, cannot in this place be taken for the ſoule, vnleſſe we will ſay, that Chriſt was raiſed vp againe, and quickened by the vertue of his ſoule.* ‖ *He calleth them ſpirits, in reſpect of his time, not in reſpect of the time that they were in the fleſh.* n *This word (once) ſheweth that there was a furthermoſt day appointed; and if that were once paſt, there ſhould be no more.* * *Gen.6,14. mat.24.33. luke 17,26.* o *Men.* 23 A proportionall applying of the former example to the times which followed the comming of Chriſt: for that preſeruation of Noe in the waters was a figure of our Baptiſme, not as though that materiall water of Baptiſme ſaueth vs, as thoſe waters which bare vp the Arke ſaued Noe, but becauſe Chriſt with his inward vertue, which the outward Baptiſme ſhadoweth, preſerueth vs being waſhed, ſo that wee may call vpon God with a good conſcience. p *The conſcience being ſanctified may freely call vpon God.* 24 That ſelfe ſame vertue, whereby Chriſt roſe againe, and now being caried into heauen, hath receiued all power, doeth at this day defend and preſerue vs.

CHAP. IV.

1 He bringeth in Chriſts example, and applieth it, 6 to the mortifying of the fleſh, eſpecially commending Charity: 12 And ſo intreateth of patience. 19 That it is neceſſary that correction begin at the Church.

Foraſmuch 1 then as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame mind, *vvhich is*, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne,

2 That he henceforward ſhould liue (as much time as a remaineth in the fleſh) not after the luſts of men, but after the will of God.

3 * 2 For it is ſufficient for vs that we haue ſpent the time paſt of the life, after the luſt b of the Gentiles walking in wantonnes, luſts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 3 Wherein it ſeemeth to them c ſtrange, that ye run not with them vnto the ſame exceſſe of riot: *therefore* ſpeake they euill *of you*.

5 Which ſhall giue account to him, that is ready to iudge quicke and dead.

6 4 For vnto this purpoſe was the Goſpell preached alſo vnto the dead, that they might be condemned according to men in the fleſh, but might liue according to God in the ſpirit.

7 5 Now the end of all things is at hand. Bee yee therefore ſober, and watching in prayer.

8 6 But aboue all things haue feruent loue among you: * for loue ſhall couer the multitude of ſinnes.

9 7 Be ye * harberous one to another, without grudging.

10 8 * Let euery man as he hath receiued the gift, miniſter the ſame one to another, 9 as good diſpoſers of the manifold grace of God.

11 10 If any man ſpeake, *let him ſpeake* as the words of God. If any man miniſter, *let him doe it* as of the ability which God miniſtreth, that God in all things may bee glorified through Ieſus Chriſt, to whom is praiſe and dominion for euer, and euer, Amen.

12 11 Dearely beloued, thinke it not d ſtrange 12 concerning the fiery triall, which is among you to prooue you as though ſome ſtrange thing were come vnto you.

13 13 But reioyce, inaſmuch as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare, ye may be glad and reioyce.

14 * 14 If ye be railed vpon for the Name of Chriſt, bleſſed *are yee*: for the e ſpirit of glorie and of God reſteth vpon you: *vvhich* on their part is euill ſpoken of, but on your part is glorified.

15 15 But let none of you ſuffer as a murtherer, or *as* a thiefe, or an euill doer, or as a buſiebody in other mens matters.

16 But if *any man ſuffer* as a Chriſtian, let him not be aſhamed: but let him glorifie God in this behalfe.

17 16 For the time *is come* that iudgement muſt begin at the houſe of God. 17 If it firſt *begin* at vs, what ſhall the end be of them which obey not the Goſpel of God?

18 * And if the righteous ſcarcely bee ſaued,

1 Hauing ended his digreſſion and ſliding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death, and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay: to leaue off from our wickedneſſe and viciouſneſſe: and to riſe againe to God, that is to ſay, to be renued, by the vertue of the holy Ghoſt, that we may lead the reſt of our life which remaineth, after the will of God. a *So much of this preſent life as remaineth yet to be paſſed ouer.* * *Epheſ.4,22.* 2 By putting vs in minde of the diſhoneſty of our former life led in the filth of ſinne, he calleth vs to earneſt repentance. b *Wickedly and licentiouſly after the maner of the Gentiles.* 3 That wee be not mooued with the enemies peruerſe and ſlanderous iudgements of vs, wee haue to ſet againſt them that laſt iudgement of God which remaineth for them, for none, whether they bee then found liuing, or were dead before, ſhall eſcape it. c *They thinke it a new and ſtrange matter.* 4 A digreſſion becauſe hee made mention of the laſt generall iudgement. And he preuenteth an obiection, that ſeeing Chriſt came very lately, they may ſeeme to be excuſable which died before. But this the Apoſtle denieth, for (ſaith he) this ſelfe ſame Goſpell was preached vnto them alſo: (for he ſpeaketh vnto the Iewes) and that to the ſame end that I now preach it vnto you, to wit, that the fleſh being aboliſhed and put away, (that is to ſay, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelues to be gouerned by the vertue of the Spirit of God.

5 He returneth to his purpoſe, vſing an argument taken from the circumſtance of the time, becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray with true ſobriety of minde. 6 Hee commendeth charity of one toward another, becauſe it doeth as it were bury a multitude of ſinnes, and therefore preſerueth and maintaineth peace and concord: for they that loue one another, doe eaſily forgiue one another their offence. * Prou.10,12. 7 Of all the duties of charity, he commendeth one, namely, which was at that time moſt neceſſary, to wit, hoſpitality, which he will haue to be voluntary and moſt curteous and bountifull. * Rom.12,13. hebr.13,2. 8 He ſheweth the vſe of charity, to wit, that euery man beſtow that gift which he hath receiued to the profite of his neighbour. * Rom.12.6. phil.2,14. 9 A reaſon, becauſe that what gift ſoeuer wee haue, we haue receiued it of God vpon this condition, to be his diſpoſers and ſtewards. 10 He reckoneth vp two kindes of theſe gifts as chiefe, to wit, the office of teaching in the Church, and the other Eccleſiaſticall functions, wherein two things ſpecially are to be obſerued, to wit, that the pure word of God bee taught, and whatſoeuer is done, be referred to the glorie of God the Father, in Chriſt, as to the proper marke. 11 Becauſe the croſſe is ioyned with the ſincere profeſſion of Religion, the Apoſtle fitly repeateth that which hee touched before, warning vs not to bee troubled at perſecutions and afflictions, as a newe and ſtrange thing. d *As though ſome new thing had befallen you, which you neuer thought of before.* 12 The firſt reaſon: Becauſe the Lord meaneth not to conſume vs with this fire (as it were) but to purge vs of our droſſe, and make vs perfite. 13 Another reaſon: Becauſe the afflictions of the godly and wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory. * Matth.10. 14 Secondly, becauſe that although the infidels thinke farre otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo railed vpon, are honoured of God with the true ſpirituall glory, and their adoption ſealed in them by the Spirit of God. e *By Spirit hee meaneth the gifts of the Spirit.* 15 The third difference: for the godly are not afflicted for their euill doings, but for righteouſneſſe ſake as Chriſtians: whereby it commeth to paſſe that the croſſe, ſeeing it is a teſtimonie vnto them of faith and righteouſneſſe, miniſtreth vnto them not an occaſion of ſorrow, but of vnſpeakeable ioy: now the Apoſtle propoundeth the third difference vnder the forme of an exhortation. 16 The third reaſon becauſe the Lord of all the world being eſpecially carefull for them of his houſhold, doeth therefore chaſtiſe them firſt of all, yet ſo that hee keepeth a meaſure in his greateſt ſeueritie: And as he hath alwayes vſed to doe heretofore, ſo doth he now ſpecially when as he exhibited himſelfe in perſon to his Church. 17 Leaſt the godly ſhould be offended and ſtumble at that vaine ſhadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good caſe, and the godly in euill, the Apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his owne, but nurtureth them vnder the croſſe, will at length in his time handle the rebellious and wicked farre otherwiſe, whom hee hath appointed to vtter deſtruction. * Pro.2,31.

where ſhall the vngodly and the ſinner appeare?

19 [18] Wherefore let them that ſuffer according to the will of God, commit their ſoules *to him* in well doing, as vnto a faithfull Creator.

18 The concluſion. Seeing the godly are not afflicted by chance, but by the will of God, they ought not to deſpaire, but goe forward, notwithſtanding in the way of holineſſe and well doing, commending themſelues to God their faithfull Creatour, that is to ſay, their Father.

CHAP. V.

1 Hee warneth the Elders not to vſurpe authoritie ouer the Church, 5 willing the yonger ſort to be willing to be taught, and to be modeſt, 8 to be ſober and watchfull to reſiſt the cruell aduerſarie.

The [1] Elders which are among you, [2] I beſeech which am alſo an Elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhalbe reuealed,

2 [3] [a] Feed the [4] flocke of God, [5] which dependeth vpon you, [6] caring for it not by conſtraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though yee were Lords ouer *Gods* [b] heritage, but that yee may be enſamples to the flocke.

4 [7] And when that chiefe Shepheard ſhall appeare, ye ſhall receiue an incorruptible crowne of glory.

5 [8] Likewiſe yee yonger ſubmit your ſelues vnto the Elders, and ſubmit your ſelues euery man one to another: * decke your ſelues inwardly in lowlineſſe of minde: [9] for * God reſiſtetht he proud, and giueth grace to the humble.

6 Humble * your ſelues therefore [10] vnder the mighty hand of God, that hee may exalt you in due time.

7 * Caſt all your care on him: for hee careth for you.

8 [11] Be ſober, and watch: for * your aduerſary the deuill as a roaring lyon walketh about, ſeeking whom he may deuoure:

9 Whom reſiſt ſtedfaſt in the faith, [12] knowing that the ſame afflictions are accompliſhed in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternall glory by Chriſt Ieſus, after that ye haue ſuffered a little, make you perfite, confirme, ſtrengthen, and ſtabliſh *you*.

11 To him *be* glory and dominion for euer and euer, Amen.

12 [14] By Siluanus a faithfull brother vnto you, as I ſuppoſe, haue I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein ye ſtand.

13 [15] *The Church* that is at [d] Babylon elected together with you, ſaluteth you, and Marcus my ſonne.

14 Greete yee one another with the * kiſſe of loue. Peace *be* with you all which are in Chriſt Ieſus, Amen.

1 He deſcribeth pecularly the office of the Elders, that is to ſay, of them that haue the care of the Church.

2 He vſeth a preface touching the circumſtance of his owne perſon: to wit, that he as their companion, communeth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition, but that which he himſelfe hath ſuſteined before them, and doeth ſtill take the ſame paines, and alſo hath one ſelfe ſame hope together with them. 9 The firſt rule: Hee that is a ſhepherd, let him feed the flocke. *a He ſaith not, Offer for the quicke and dead, and ſing patched ſhreds in a ſtrange tongue, but (Feed.)* 4 The ſecond: Let the ſhepherd conſider, that the flocke is not his, but Gods. 5 The third: Let not the ſhepherds inuade other mens flocks, but let them feed that which God hath committed vnto them. 6 Let the ſhepherds gouerne the Church with the word and example of godly and vnblameable life, not by conſtraint but willingly, not for filthie lucre, but of a reedy minde, not as Lords ouer Gods portion and heritage, but as his miniſters. *b Which is the Chriſtian people.* 7 That the ſhepherds minds be not overcome either with the wickedneſſe of men, of their crueltie, he warneth them to caſt their eyes continually vpon that chiefe Shepherd, and the crowne which is layd vp for them in heauen. 8 Hee commendeth many peculiar Chriſtian vertues, and eſpecially modeſtie: which admonition all of vs ſtand in need of, but eſpecially the yonger ſort, by reaſon of the vntowardneſſe and pride of that age.

* *Rom.12,10.*

9 Becauſe pride ſeemeth to many, to be the way vnto the glory of this life, the Apoſtle witneſſeth on the contrary ſide, that ignominie and ſhame is the reward of pride, and glory the reward of modeſtie.

* *Iames 4,6.*

* *Iames 4,10.*

10 Becauſe thoſe proud and loftie ſpirits threaten the modeſt and humble, the Apoſtle warneth vs to ſet the power of God againſt the vanitie of proud men, and to hang wholly vpon his prouidence.

* *Pſal.55,23. matth.6,25. luke 12,22.*

11 The crueltie of Satan, who ſeeketh by all meanes to deuoure vs, is ouercome by watchfulneſſe and faith.

* *Luke 22,31.* 12 The perſecutions which Satan ſtirreth vp, are neither new nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we muſt ſuffer that patiently wherein we haue ſuch and ſo many fellowes of our conflicts and combates. *c Amongſt your brethren which are diſperſed throughout the world.* 13 Hee ſealeth vp as it were with a ſeale, the former exhortation with a ſolemne prayer, againe willing them to aske increaſe of ſtrength at his hands of whom they had the beginning, and hope to haue the accompliſhment, to wit, of God the Father in Ieſus Chriſt in whom wee are ſure of the glory of eternall life. 14 Continuance and perſeuerance in the doctrine of the Apoſtles, is the onely ground and foundation of Chriſtian ſtrength: Now the ſumme of the Apoſtles doctrine, is ſaluation freely giuen of God. 15 Familiar ſalutations. *d In that famous citie of Aſſyria, where Peter the Apoſtle of the circumciſion then was.* * *Rom.16,16. 1.cor.16,20. 2.cor.13,11.*

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

3 Hauing ſpoken of the bountifulneſſe of God, 5 and of the vertues of faith. 6 He exhorteth them to holineſſe of life. 12 And that his counſell may be the more effectuall. 14 He ſheweth that his death is at hand, 16 and that himſelfe did ſee the power of Chriſt, which he opened vnto them.

Simon [1] Peter a ſeruant & an Apoſtle of Ieſus Chriſt, to you which haue obteined like precious faith with vs by the [a] righteouſneſſe of our God and Sauiour Ieſus Chriſt.

2 Grace and peace be multiplied to you, [2] through the acknowledging of God, and of Ieſus Chriſt our Lord,

3 [3] According as his [b] diuine power hath giuen vnto vs all things that *perteine* vnto [c] life and godlineſſe, through the [d] acknowledging of him that hath called vs vnto glory and vertue.

4 [4] Whereby moſt great and precious promiſes are giuen vnto vs, that by them yee ſhould be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through [g] luſt.

5 [5] Therefore giue euen all diligence thereunto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlineſſe:

1 A ſalutation wherein he giueth them to vnderſtand that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelfe ſame faith which is grounded vpon the righteouſneſſe of Ieſus Chriſt our God and Sauiour.

a In that that God ſtanding to his promiſes, ſhewed himſelfe faithfull, and therefore iuſt vnto vs. 2 Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſſe iſſueth and ſhewed. 3 Chriſt ſetteth foorth himſelfe to vs plainely in the Goſpel, and that by his onely power and giueth vs all things which are requiſite both eternall life, wherein hee hath appointed to glorifie vs, and alſo to godlineſſe, in that he doeth furniſh vs with true vertue. *b He ſpeaketh of Chriſt, whom hee maketh God, and the onely Sauiour.* *c Vnto ſaluation.* *d This is the ſumme of true Religion, to be led by Chriſt to the Father, as it were by the hand.*

4 An explication of the former ſentence, declaring the cauſes of ſo great benefits, to wit, God and his free promiſe, from whence all theſe benefits proceed, I ſay, theſe moſt excellent benefits, whereby we are deliuered from the corruption of the world, (that is, from the wicked luſtes which wee carie about vs) and are made, after a ſort, like vnto God himſelfe. *e By the diuine nature, hee meaneth not the ſubſtance of the Godhead, but the partaking of theſe qualities whereby the image of God is reſtored in vs.* *f In men.* *g For luſt is the ſeate of corruption, and hath his ſeate euen in our very bowels and inmoſt parts.* 5 Hauing layd the foundation (that is, hauing declared the cauſes of our ſaluation and eſpecially of our ſanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vſe of this grace. And he beginneth with faith without which nothing can pleaſe God, and hee warneth vs to haue it full fraught with vertue (that is to ſay) with good and godly maners, being ioyned with the knowledge of Gods will, without which there is neither faith neither any true vertue. *h Supply alſo, and ſupport or ayde.* 6 He reckoneth vp certaine other principall vertues, whereof ſome pertaine to the firſt Table of the Law, others to the laſt.

7 And with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, loue.

8 [7] For if theſe things be among you, and abound, they will make you that ye neither ſhallbe idle, nor vnfruitfull in the acknowledging of our Lord Ieſus Chriſt:

9 For he that hath not theſe things is blinde, and [i] cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.

10 [8] Wherefore, brethren, giue rather diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall neuer fall.

11 For by this meanes an entring ſhallbe miniſtred vnto you abundantly into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

12 [9] Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be ſtabliſhed in the preſent trueth.

13 For I thinke it meet as long as I am in this [k] tabernacle, to ſtirre you vp by putting you in remembrance.

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath * ſhewed me.

15 * I will endeuour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 * [10] For wee followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his maieſtie:

17 For he receiued of God the Father honour and glory, when there came ſuch a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce wee heard when it came from heauen being with him in the holy mount.

19 [11] We haue alſo a moſt ſure word of the Prophets, [12] to the which ye doe well that yee take heed, as vnto a light that ſhineth in a darke place, vntill the [l] day dawne, and the [m] day-ſtarre ariſe in your hearts.

20 * [13] So that ye firſt know this, that no prophecie of the [n] Scripture is of any [o] priuate interpretation:

21 For the prophecie came not in old time by the will of man: but [p] holy men of God ſpake as they were [q] mooued by the holy Ghoſt.

[7] As thoſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is foſtered, and groweth by bringing forth ſuch fruits, inſomuch that he that is vnfruitfull did either neuer know the true light, or hath forgotten the gift of ſanctification which hee hath receiued.

[i] *He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heauenly things.*

[8] The concluſion: Therefore ſeeing our calling and election is approued by thoſe fruits, and is confirmed in vs, and moreouer ſeeing this is the onely way to the euerlaſting kingdome of Chriſt, it remaineth that we caſt our minds wholly that way.

[9] An amplifying of the concluſion ioyned with a modeſt excuſe, wherein he declareth his loue towards them, and fortelleth them of his death, which is at hand.

[k] *In this body.*

* *Iohn 21,18.*

* *1.Cor.1,17. and 2,1.*

[10] Another amplification taken both of the great certaintie and alſo excellencie of this doctrine, as whereof our Lord Ieſus Chriſt the Sonne of God is authour, whoſe glory the Apoſtle himſelfe both ſaw and heared. * *Matt.17,5.*

[11] The trueth of the Goſpel is hereby, alſo manifeſt, in that it agreeth wholly with the fortellings of the Prophets.

[12] The doctrine of the Apoſtles doeth not ſhut out the doctrine of the Prophets, for they confirme each other by each others teſtimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightneſſe of the Goſpell beganne to ſhine.

[l] *A more full and open knowledge then was vnder the ſhadowes of the Law.*

[m] *That clearer doctrine of the Goſpel.* * *2.Tim.3,16.*

[13] The Prophets are to be read, but ſo, that wee aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is alſo the interpreter of them.

[n] *He ioyneth the Scripture and prophecie together to diſtinguiſh true prophecies from falſe.*

[o] *For all interpretation commeth from God.*

[p] *The godly interpreters and meſſengers.*

[q] *Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſoothſayers and foretellers of things to come.*

CHAP. II.

1 *Hee foretelleth them of falſe teachers,* 13 *whoſe wicked ſleights and deſtruction hee declareth.* 12 *Hee compareth them to bruite beaſtes,* 17 *and to welles without water,* 20 *becauſe they ſeeke to withdrawe men from God to their olde filthineſſe.*

BUt [1] there were falſe prophets alſo among the [a] people, euen as there ſhallbe falſe teachers among you: which priuily ſhall bring in damnable hereſies, euen denying the Lord that hath bought them, and bring vpon themſelues ſwift damnation.

2 [2] And many ſhall follow their deſtructions, by whom the way of trueth ſhall bee euill ſpoken of.

3 [3] And through couetouſnes ſhall they with fained words make [b] merchandiſe of you, [4] whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbreth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into [c] hell, and deliuered them into [d] chaines of darkeneſſe, to bee kept vnto damnation:

5 Neither hath ſpared the [e] old world, but ſaued * Noe the eight *perſon* a [f] preacher of righteouſneſſe, and brought in the Flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and ouerthrew them, and made them an enſample vnto them that after ſhould liue vngodly,

7 And deliuered iuſt Lot vexed with the vncleanly conuerſation of the wicked:

8 (For hee being righteous, and dwelling among them, in [g] ſeeing and hearing, [h] vexed his righteous ſoule from day to day with their vnlawfull deeds.)

9 The Lord [i] knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement vnder puniſhment:

10 [5] And chiefly them that walke after the fleſh, in the luſt of vncleanneſſe, and deſpiſe gouernment, *vvhich are* bold, and ſtand in their owne conceit, and feare not to ſpeake euill of them that are in [k] dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement againſt them before the Lord.

12 [6] But theſe as naturall bruit beaſts, led with ſenſualitie, and [l] made to be taken, and deſtroyed, ſpeake euill of thoſe things which they know not, and ſhall periſh through their owne [m] corruption.

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure dayly to liue deliciouſly. ‖ Spots *they are* and blots, delighting themſelues in their deceiuings, [n] in feaſting with you.

[1] As in times paſt there were two kinds op Prophets; the one true, the other falſe, ſo Peter foretelleth them that there ſhallbe ſome true and ſome falſe teachers in the Church, inſomuch that Chriſt himſelfe ſhalbe denied of ſome, which notwithſtanding ſhall call him redeemer.

[a] *Vnder the Law, while the ſtate and policie of the Iewes was yet ſtanding.*

[2] There ſhall not onely be hereſies, but alſo many followers of them.

[3] Couetouſneſſe for the moſt part is a companion of hereſie, and maketh merchandiſe euen of ſoules.

[b] *They will abuſe you, and ſell you as they ſell cattell in a Faire.*

[4] A comfort for the godly: God who caſt the Angels that fell away from him headlong into the darkeneſſe of hell, at length to be iudged, and who deſtroyed the olde world with the flood, and preſerued Noe the eight perſon, and who burned Sodome, and ſaued Lot, will deliuer his elect from theſe errors, and will vtterly deſtroy thoſe vnrighteous.

* *Iob 4,18. iude 6.*

[c] *So the Grecians called the deepe dungeon vnder the earth, which ſhould be appointed to torment the ſoules of the wicked in.*

[d] *Bound them with darkeneſſe as it were with chaines: and by darkeneſſe, he meaneth that moſt miſerable ſtate of life, that is full of horrour.*

[e] *Which was before the Flood: not that God made a new world, but becauſe the world ſeemed new.* * *Geneſ.7,1.*

[f] *For he ceaſed not for the ſpace of an hundreth and twentie yeeres to warne the wicked both by word and deed, what wrath of God hanged ouer their heads.* * *Gen.19,13,14.*

[g] *Which way ſoeuer hee looked and turned his eares.*

[h] *Hee had a troubled ſoule, and being vehemently grieued, liued a painfull life.*

[i] *Hath bene long practiſed in ſauing and deliuering the righteous.*

[5] He goeth to another ſort of corrupt men, which notwithſtanding are within the boſome of the Church, which are wickedly giuen, and doe ſeditiouſly ſpeake euill of the authoritie of Magiſtrates, (which the Angels themſelues that miniſter before God, doe not diſpraiſe) A true and liuely deſcription of the Romiſh Clergie (as they call it.)

[k] *Princes and great men, be they neuer ſo high in authority.*

[6] A liuely painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelues to deſtruction, while they giue themſelues to fill their bellies: For there is no greater ignorance then is in theſe men, although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelues as beaſtes, with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly.

[l] *Made to this end, to be a pray to others: ſo doe theſe men willingly caſt themſelues into Satan ſnares.*

[m] *Their owne wicked manners ſhall bring them to deſtruction.*

‖ *Or, little rockes.*

[n] *When as by being amongſt the Chriſtians in the holy bankets which the Church keepeth, they would ſeeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.*

14 [7] Hauing eyes full of adulterie, and that cannot ceaſe to ſinne, beguiling vnſtable ſoules, they haue hearts exerciſed with couetouſneſſe, *they are* the children of curſe:

15 Which forſaking the right way, haue gone aſtray following the way of * Balaam *the ſonne* of Boſor, which loued the wages of vnrighteouſnes.

16 But he was rebuked for his iniquity: *for* the dumbe beaſt ſpeaking with mans voyce forbade the fooliſhneſſe of the Prophet.

17 * [8] Theſe are [o] welles without water, *and* cloudes carried about with a tempeſt, to whom the [p] blacke darkeneſſe is reſerued for euer.

18 For in ſpeaking [q] ſwelling words of vanity, they [r] beguile with wantonneſſe through the luſts of the fleſh them that were [ſ] cleane eſcaped from them which are wrapped in errour,

19 Promiſing vnto them liberty, and are themſelues the * ſeruants of corruption: for of whomſoeuer a man is ouercome, euen vnto the ſame is he in bondage.

20 [9] * For if they, after they haue eſcaped from the filthineſſe of the world, through the acknowledging of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein, and ouercome, the latter end is worſe with them then the beginning.

21 For it had bene better for them not to haue acknowledged the way of righteouſneſſe, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the ſow that was waſhed, to the wallowing in the mire.

[7] Hee condemneth thoſe men, as ſhewing euen in their behauiour and countenance an vnmeaſurable luſt, as making merchandiſe of the ſoules of light perſons, as men exerciſed in all the craftes of couetouſneſſe, to be ſhort, as men that ſell themſelues for money to curſe the Sonnes of God after Balaami example, whom the dumbe beaſt reprooued.

* *Num. 22, 23.*

* *Iude 12.*

[8] Another note whereby they may be well knowne what manner of men they are, becauſe they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a ſhew of ſome great goodneſſe: but they ſhall not eſcape vnpuniſhed for it, becauſe vnder pretence of falſe liberty, they draw men into moſt miſerable ſlauery of ſinne.

[o] *Which boaſt of knowledge, and haue nothing in them.*

[p] *Moſt groſſe darkeneſſe.*

[q] *They deceiue men with vaine and ſwelling words.*

[r] *They take them as fiſhes are taken with the hooke.*

[ſ] *Vnfainedly and indeed cleane departed from Idolatrie.*

* *Iohn 8,34. rom. 6,20.*

[9] It were better neuer to haue knowne the way of righteouſneſſe, then to turne backe from it to the olde filthineſſe: and men that doe ſo are compared to dogs and ſwine.

* *Mat. 12,45. hebr. 6,4.*

* *Prou. 16,11.*

CHAP. III.

1 Hee ſheweth that he writeth the ſame things againe. 2 Becauſe they muſt often be ſtirred vp, 4 becauſe dangers hang ouer their heads through certaine mockers. 8 Therefore hee warneth the godly that they doe not after the iudgement of the fleſh, 12 appoint the day of the Lord, 14 but that they thinke it alwayes at hand, 15 in which doctrine hee ſheweth that Paul agreeth with him.

THis [1] ſecond Epiſtle I now write vnto you, beloued, wherewith I ſtirre vp, and warne your pure mindes,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and alſo the commandement of vs the Apoſtles of our Lord and Sauiour.

3 * [2] This firſt vnderſtand, that there ſhall come in the laſt dayes, [a] mockers, which will walke after their luſts,

4 [3] And ſay, Where is the promiſe of his comming? for ſince the Fathers died, all things continue alike from the beginning of the creation.

5 [4] For this they willingly know not, that the heauens were of olde, and the [b] earth that was of the water, and by the water, by the word of God.

6 [5] Wherefore the world that then was, periſhed, ouerflowed with the [c] water.

7 [6] But the heauens and earth, which are now, are kept by the ſame word in ſtore, and reſerued vnto fire againſt the day of condemnation, and of the deſtruction of vngodly men.

8 [7] Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thouſand yeeres, and a thouſand yeeres as one day.

9 [8] The Lord of that promiſe is not ſlacke (as ſome men count ſlackeneſſe) [9] but is patient toward vs, and * would haue no man to periſh, but would all men to come to repentance.

10 [10] But the day * of the Lord will come as a thiefe in the night, in the which the heauens ſhall paſſe away with a [d] noiſe, and the elements ſhall melt with heat, and the earth with the workes that are therein ſhall be burnt vp.

11 [11] Seeing therefore that all theſe things muſt be diſſolued, what manner perſons ought ye to be in holy conuerſation and godlineſſe,

12 Looking for, and [e] haſting vnto the comming of that day of God, by the which the heauens being on fire, ſhall be diſſolued, and the elements ſhall mealt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promiſe, [f] wherein dwelleth righteouſneſſe.

14 Wherefore, beloued, ſeeing that yee looke for ſuch things, be diligent that yee may bee found of him in [g] peace, without ſpot and blameleſſe.

15 * And ſuppoſe that the long ſuffering of our Lord is ſaluation, [12] euen as our beloued brother Paul according to the wiſedome giuen vnto him wrote vnto you.

16 As one that in all *his* Epiſtles ſpeaketh of theſe things: [13] among the [‖] which, ſome things are hard to be vnderſtood, which they that are vnlearned and vnſtable, wreſt, as they *doe* alſo other Scriptures vnto their owne deſtruction.

17 Ye therefore beloued, ſeeing ye know theſe things before, beware, leaſt yee be alſo plucked away with the errour of the wicked, and fall from your owne ſtedfaſtneſſe.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt: to him *be* glorie both now and for euermore. Amen.

[1] The remedy againſt thoſe wicked enemies both of true doctrine and holineſſe, is to be ſought for by the continuall meditation of the writings of the Prophets and Apoſtles.

* *1.Tim. 4,1. 2.timoth. 3,1. iude 18.*

[2] He voucheth the ſecond comming of Chriſt againſt the Epicures by name.

[a] *Monſtrous men, who will ſeeme wiſe by their contempt of God, and wicked baldneſſe.*

[3] The reaſon which theſe mockers pretend becauſe the courſe of nature is all one as it was from the beginning: therefore the world is from euerlaſting, and ſhallbe for euer.

[8] He ſetteth againſt them the creation of heauen and earth by the word of God, which theſe men are willingly ignorant of.

[b] *Which appeared when the waters were gathered together into one place.*

[5] Secondly, hee ſetteth againſt them the vniuerſall flood which was the deſtruction, as it were of the whole world.

[c] *For the waters returning into their former place this world, that is to ſay, this beauty of the earth which we ſee, and all liuing creatures which liue vpon the earth periſhed.*

[6] Thirdly, he pronounceth that it ſhall not be harder for God to burne heauen and earth with fire in that day which is appointed for the deſtruction of the wicked, (which thing he will alſo doe) then it was for him in times paſt to make them with his only word and afterward to ouerwhelme them with water.

[7] The taking away of an obiection: in that he ſeemeth to deferre this iudgement a long ſeaſon, in reſpect of vs it is true, but not before God with whom there is no time either long or ſhort.

* *Pſalm 90,4.*

[8] The Lord will ſurely come, becauſe he hath promiſed: and that neither ſooner nor later then he hath promiſed.

[9] A reaſon why the latter day commeth not out of hand, becauſe God doeth patiently waite till the elect be brought to repentance, that none of them may periſh.

* *Ezek. 8,32. and 33,11. 1.tim. 2,4.*

[10] A very ſhort deſcription of the leaſt diſtinction of the world, but in ſuch ſort as nothing could be ſpoken more grauely, *Math 24 44. 1.Theſſal. 5,2. reuel. 3,3. and 16,15.*

[d] *With the violence as it were of a hiſſing ſtorme.*

[11] An exhortation to purity of life, ſetting before vs that horrible iudgement of God both to bridle our wantonneſſe, and alſo to comfort vs, ſo that we be found watching and ready to meet him at his comming.

[e] *Hee requireth patience of vs, yet ſuch patience as is not ſlothfull.*

* *Eſai. 65,17. and 66,22. reuelation 21,1.*

[f] *In which heauens.*

[g] *That you may trie to your profite, how gentle and peaceable hee is.*

* *Rom. 2,4.*

[12] Pauls Epiſtles are allowed by the expreſſe teſtimonie of Peter.

[13] There be certaine of theſe things obſcure and darke, whereof the vnlearned take occaſion to ouerthrow ſome men that ſtand not faſt, wreſting the teſtimonies of the Scripture to their owne deſtruction. But this is the remedy againſt ſuch deceit, to labour that wee may dayly more and more grow vp and increaſe in the knowledge of Chriſt.

[‖] *That is to ſay, among the which things: for he diſputeth not here whether Pauls Epiſtles be plaine or darke, but ſaith, that amongſt thoſe things which Paul hath written of his Epiſtles, and Peter himſelfe in theſe two of his owne, there are ſome things which cannot be eaſily vnderſtood, and therefore are of ſome drawne to their owne deſtruction: and this he ſaith to make vs more attentiue and diligent, and not remooue vs from the reading of holy things, for to what ende ſhould they haue written vaine ſpeculations?*

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 Hee teſtifieth that he bringeth the eternall word, wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, if groaning vnder the burden of their ſinnes, they learne to flee vnto his mercy.

THat [1] which was from the beginning, which we haue [a] heard, which we haue ſeene with theſe our eyes, which we haue looked vpon, and theſe hands of ours haue handled of that [b] word of life.

2 (For that life was made manifeſt, and wee haue ſeene it, and beare witneſſe, and [c] ſhew vnto you that eternall life, which was with the Father, and was made manifeſt vnto vs.)

3 That *I ſay*, which we haue ſeene and heard declare we vnto you, [2] that yee may alſo haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father and with his Sonne Ieſus Chriſt.

4 And theſe things write I vnto you, that your ioy may be full.

5 [3] This then is the meſſage, which we haue heard of him, and declare vnto you, that God * is light, and in him is no darkeneſſe.

6 If wee ſay that wee haue fellowſhip with him, and walke in darkeneſſe, we lie, and doe not truely.

7 But if we walke in the [d] light as he is in the light, we haue fellowſhip one with another, [4] and the * blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.

8 [5] * If we ſay that we haue no ſinne, we [e] deceiue our ſelues, and [f] trueth is not in vs.

9 [6] If we acknowledge our ſinnes, he is [g] faithfull and iuſt, to [h] forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.

10 [7] If wee ſay, wee haue not ſinned, wee make him [i] a liar, and his [k] word is not in vs.

1 He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one and not two: and him both God from euerlaſting (for he was with the Father from the beginning, and is that eternall life) and alſo made true man, whom Iohn himſelfe and his companions, both heard and behelde, and handled.

a I heard him ſpeake, I ſaw him me ſelfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others alſo that were with mee.

b That ſame euerlaſting word, by whom all things are made, and in whom onely there is life.

c Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as haue thought of it, if it had not beene thus ſhewed.

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2 The vſe of this doctrine is this, that all of vs being coupled and ioyned together with Chriſt by faith, might become the Sonnes of God, in which thing onely conſiſteth all happineſſe. 3 Now he entreth into a queſtion, whereby we may vnderſtand that wee are ioyned together with Chriſt, to wit, if wee be gouerned by his light, which is perceiued by the ordering of our life. And thus he reaſoneth, God is in himſelfe moſt pure light, therefore hee agreeth with them, which are lightſome, but with them which are darkeſome he hath no fellowſhip. * *Iohn 8,12.* d *God is ſayd to be light of his owne nature, and to be in light, that is to ſay, in that euerlaſting infinite bleſſedneſſe: and wee are ſayd to walke in light, in that the beames of that light doe ſhine vnto vs in the world.* 4 A digreſſion or going from the matter hee is in hand with to the remiſſion of ſinnes: for this our ſanctification which walke in the light, is a teſtimony of our ioyning and knitting together, with Chriſt: but becauſe this our light is very darke, wee muſt needes obtaine another benefit in Chriſt, to wit, that our ſinnes may be forgiuen vs being ſprinkled with his blood: and this in concluſion is the proppe and ſtay of our ſaluation. * *Heb. 9.28. 1.peter 1.19. reuel.1.5.* 5 There is none but needeth this benefit, becauſe there is none that is not a ſinner. * *1.Kings 8,46. 2.chron.6,36. prou.20.9.* e *This place doeth fully refute that perfectneſſe, and workes of ſupererogation which the Papiſts dreame of.* f *So then Iohn ſpeaketh not thus for modeſties ſake, as ſome ſay, but becauſe it is ſo indeede.* 6 Therefore the beginning of ſaluation is to acknowledge our wickednes, and to require pardon of him who freely forgiueth all ſinnes, becauſe he hath promiſed ſo to doe, and he is faithfull and iuſt. g *So then our ſaluation hangeth vpon the free promiſe of God, who becauſe he is faithfull and iuſt, will performe that which he hath promiſed.* h *Where are then our merits? for this is our true felicity.* 7 A rehearſall of the former ſentence: wherein he condemned all of ſinne without exception, inſomuch that if any man perſwade himſelfe otherwiſe, he doeth as much as in him lieth, make the word of God himſelfe vaine and to no purpoſe, yea he maketh God a lyar, for to what end either in times paſt needed ſacrifices or now Chriſt and the Goſpel, if wee be not ſinners? i *They doe not onely deceiue themſelues, but alſo are blaſphemous againſt God.* k *His doctrine ſhall haue no place in vs, that is, in our hearts.*

CHAP. II.

1 Hee declareth that Chriſt is our mediatour and aduocate, 3 and ſheweth that the knowledge of God conſiſteth in holines of life, 12 which appertaineth to all ſorts, 14 that depend on Chriſt alone: 15 Then hauing exhorteth them to contemne the world, 18 hee giueth warning that Antichriſts be auoided, 24 and that the knowne trueth be ſtood vnto.

MY [1] little children, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, wee haue an [a] Aduocate with the Father, Ieſus Chriſt, the Iuſt.

2 And he is the [b] reconciliation for our ſinnes: and not for ours onely, but alſo for *the ſinnes* of the [c] whole world.

3 [2] And hereby we are ſure that we [d] knowe him, [e] if we keepe his commandements.

4 [3] Hee that ſaith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 [4] But he that keepeth his word, in him is the [f] loue of God perfect indeede: hereby wee know that we are in [g] him.

6 [5] He that ſaith he remaineth in him, ought euen ſo to walke as he hath walked.

7 [6] Brethren, I write no new commandement vnto you, but an old commandement, which yee haue had from the beginning: this old commandement is that word, which ye haue heard from the beginning.

8 [7] Againe, a new commandement I write vnto you, that [h] which is true in him: and alſo in you: for the darkenes is paſt, and that true light now ſhineth.

9 [8] Hee that ſaith that he is in that light, and hateth his brother, is in darkenes, vntill this time.

10 * He that loueth his brother, abideth in that light, and there is no occaſion of euill in him.

11 But he that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe, and knoweth not whither hee goeth, becauſe that darkeneſſe hath blindeth his eyes.

12 [9] Little children, [i] I write vnto you, becauſe your ſinnes are forgiuen you for his [k] Names ſake.

1 It followeth not hereof that wee muſt giue our wicked nature the bridle, or ſinne ſo much the more freely, becauſe our ſinnes are cleanſed away by the blood of Chriſt, but wee muſt rather ſo much the more diligently reſiſt ſin. And yet we muſt not deſpaire becauſe of our weakneſſe, for we haue an Aduocate and a purger, Chriſt Ieſus the iuſt, and therefore acceptable vnto his father.

a In that he nameth Chriſt he ſhutteth forth all other.

b Reconciliation and interceſſion goe together, to giue vs to vnderſtand that he is both aduocate and hie Prieſt.

c For men of all ſorts, of all ages and all places, ſo that this benefit belongeth not to the Iewes onely, of whom he ſpeaketh, as appeareth verſ. 7. but alſo to other nations.

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2 He returneth to the teſtimony of our coniunction with God, to wit, to ſanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements whereby it followeth that holines doeth not conſiſt in thoſe things which men haue deuiſed, neither in a vaine profeſſion of the Goſpel. d *This muſt be vnderſtood of ſuch a knowledge, as hath faith with it, and not of a common knowledge.* e *For the tree is knowne by the fruit.* 3 Holineſſe, that is a life ordered according to the preſcript of Gods commandements how weake ſoeuer they be, is of neceſſity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandements, loueth God indeed. He that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandements, is in him. f *Wherewith we loue God.* g *Hee meaneth our coniunction with Chriſt.* 5 Hee that it one with Chriſt, muſt needes liue his life, that is, muſt walke in his ſteps. 6 The Apoſtle going about to expound the commandement of charity one toward another, telleth firſt, that when he vrgeth holineſſe bringeth no new trade of life (as they vſe to doe which deuiſe traditions, one after another) but putteth them in minde of the ſame Law which God gaue in the beginning, to wit, by Moſes, at that time that God began to giue Lawes to his people. 7 Hee addeth that the doctrine indeed is old, but it is now after a ſort new both in reſpect of Chriſt, and alſo of vs: in whom he through the Goſpel, engraueth his Law effectually, not in tables of ſtone, but in our mindes. h *Which thing (to wit, that the doctrine is new of which I write vnto you) is true in him and in you.* 8 Now he commeth to the ſecond Table, that is to charitie one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the ſonne of God, which hateth his brother: and ſuch an one wandreth miſerably in darkeneſſe, brag he of neuer ſo great knowledge of God, for that wittingly and willingly he caſteth himſelfe headlong into hell. * Chap. 3,14. 9 Hee returneth againe from ſanctification to remiſſion of ſins, becauſe that free reconciliation in Chriſt is the ground of our ſaluation, whereupon afterwards ſanctification muſt be built as vpon a foundation. i *Therefore I write vnto you, becauſe you are of their number whom God hath reconciled to himſelfe.* k *For his owne ſake: And in that he nameth Chriſt he ſhutteth out all others, whether they be in heauen or earth.*

13 10 I write

13 [10] I write vnto you fathers, becauſe ye haue knowen him that is from the beginning. [11] I write vnto you, yong men, becauſe ye haue ouercome that wicked one. [12] I write vnto you, little children, becauſe ye haue knowen the Father.

14 [13] I haue written vnto you fathers, becauſe ye haue knowen him that is from the beginning. I haue written vnto you, young men, becauſe yee are ſtrong, and the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this [l] world, neither the things that are in this world. If any man loue this world, the [m] loue of the Father is not in him.

16 For all that is in this world, (*as* the luſt of the fleſh, the luſt of the eyes, and the pride of life) is not of the Father, but is of this world.

17 [15] And this world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God abideth euer.

18 [16] [n] Little children, [17] it is the laſt time, [18] and as ye haue heard that Antichriſt ſhall come, euen now there are many Antichriſts: whereby we know that it is the laſt time.

19 [19] They went out from vs, but they were not of vs: for if they had bene of vs, [o] they ſhould haue continued with vs. [20] But *this commeth to paſſe*, that it might appeare, that they are not all of vs.

20 [21] But yee haue an [p] oyntment from that [q] Holy one, and know all things.

21 [22] I haue not written vnto you, becauſe ye know not the trueth: but becauſe ye know it, and that no lie is of the trueth.

22 [23] Who is a liar, but he that denieth that Ieſus is [r] that Chriſt? the ſame is that Antichriſt that denieth the Father and the Sonne.

23 [ſ] Whoſoeuer denieth the Sonne, the ſame hath not the Father.

24 [24] Let therefore abide in you that ſame which ye haue heard from the beginning. If that which ye haue heard from the beginning, ſhall remaine in you, ye ſhall alſo continue in the Sonne, and in the Father.

25 And this is the promiſe that hee hath promiſed vs, *euen* that eternall life.

26 [25] Theſe things haue I written vnto you, concerning them that deceiue you.

27 But that [t] anointing which ye receiued of him, dwelleth in you: and ye [u] neede not that any man teach you: but as the ſame [x] anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye ſhall abide in him.

28 [26] And now, little children, abide in him, that when he ſhall appeare, we way be bold, and not be aſhamed before him, at his comming.

29 [27] If ye know that he is righteous, know ye that he which doth righteouſly, is borne of him.

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10 He ſheweth that this doctrine agreeth to all ages, and firſt of all ſpeaking to old men, he ſheweth that Chriſt and his doctrine are paſſing ancient, and therefore they be delighted with old things, nothing ought to be more acceptable vnto them.

11 He aduertiſeth yong men, if they be deſirous to ſhew their ſtrength that they haue a moſt glorious combate ſet heere before them, to wit, Satan the worſt enemies, who muſt be ouercome: willing them to be as ſure of the victory as if they had already gotten it.

12 Finally, hee ſheweth to children, that that true Father, from whom they haue to looke for all good things, is ſet foorth vnto them in the Goſpel.

13 He addeth afterward in like order, as many exhortations, as if he ſhould ſay, Remember your fathers: as I wrote euen now, that the euerlaſting Sonne of God is reuealed to vs. Remember ye yong men, that that ſtrength whereby I ſayd that you put Satan to flight, is giuen you by the word of God, which dwelleth in you.

14 The world which is full of wicked deſires, luſts or pleaſures, and pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very neceſſary for greene and flouriſhing youth.

[l] *Hee ſpeaketh of the world, as it agreeeth not with the will of God, for otherwiſe God is ſaid to loue the world with an infinit loue, Iohn 3,16. that is to ſay, thoſe whom he choſe out of the world.*

[m] *Wherewith the Father is loued.*

15 Hee ſheweth how much better it is to obey the Fathers will, then the luſts of the world, by both their natures and vnlike euent.

16 Now he turneth himſelfe to litle children, which notwithſtanding are well inſtructed in the ſumme of religion, and willeth them by diuerſe reaſons to ſhake off ſlouthfulneſſe, which is too too familiar with that age.

[n] *Hee vſeth this word (little) not becauſe he ſpeaketh to children, but to allure them the more by vſing ſuch ſweet words.*

17 Firſt, becauſe the laſt time is at hande, ſo that the matter ſuffereth no delay.

18 Secondly becauſe Antichriſts, that is, ſuch as fall from God, are already come, euen as they heard that they ſhould come. And it was very requiſite to warne that vnheedy and wareleſſe age of that danger.

19 A digreſſion againſt certaine offences and ſtumbling blocks, whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foule falling backe of certaine, firſt he maketh plaine vnto them: that although ſuch as fall from God and his religion, had place in the Church, yet they were neuer of the Church, becauſe the Church is the company of the elect which cannot periſh, and therefore cannot fall from Chriſt.

[o] *So then the elect can neuer fall from grace.*

20 Secondly, he ſheweth that theſe things fall out to the profite of the Church, that hypocrites may be plainely knowen.

21 Thirdly, he comforteth them to make them ſtand faſt, inſomuch as they are anointed of the holy Ghoſt with the true knowledge of ſaluation.

[p] *The grace of the holy Ghoſt, and this is a borowed kinde of ſpeech taken from the ointings vſed in the Law.*

[q] *From Chriſt who is peculiarly called holy.*

22 The taking away of an obiection. He wrote not theſe things as to men which are ignorant in religion, but rather as to them which doe well know the trueth, yet ſo farre foorth that they are able to diſcerne trueth from falſhood.

23 Hee ſheweth now plainely the falſe doctrine of the Antichriſts, to wit, that either they fight againſt the perſon of Chriſt, or his office or both together, and at once. And they that doe ſo do in vaine boaſt and brag of God, for that in denying the Son the Father alſo is denied.

[r] *Is the true Meſſias.*

[ſ] *They then are deceiued themſelues, and alſo doe deceiue others, which ſay that the Turkes and other infidels worſhip the ſame God that we doe.*

24 The whole preaching of the Prophets and Apoſtles is contrary to that doctrine: Therefore it is vtterly to be caſt away and this wholly to be holden and kept, which leadeth vs to ſeeke eternall life in the free promiſe, that is to ſay, in Chriſt alone, who is giuen vs of the Father.

25 The ſame Spirit which endueth the elect with the knowledge of the trueth, and ſanctifieth them, giueth them therewithall the gift of perſeuerance, to continue to the end.

[t] *The Spirit which you haue receiued of Chriſt, and which hath led you into all trueth.*

[u] *You are not ignorant of theſe things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe know.*

[x] *He commendeth both the doctrine which they had embraced, and alſo highly praiſeth their faith and the diligence of ſuch as taught them, yet ſo, that hee taketh nothing from the honour due to the holy Ghoſt.*

26 The concluſion both of the whole exhortation, and alſo of the former treatiſe.

27 A paſſing ouer to the treatiſe following, which tendeth to the ſame purpoſe, but yet is more ample, and handleth the ſame matter after another order: for before hee taught vs to goe vp from the effects to the cauſe, and in this that followeth, he goeth downe from the cauſes to the effects. And this in the ſumme of this argument: God is the fountaine of all righteouſneſſe: and therefore they that giue themſelues to righteouſneſſe, are knowen to be borne of him, becauſe they reſemble God the Father.

CHAP. III.

1 Setting downe the ineſtimable glory of this that we are Gods ſonnes, 7 he ſheweth that newneſſe of life muſt be teſtifieth by good workes, whereof charitie is a manifeſt token. 19 Of faith, 22 and praying vnto God.

BEhold, [1] [a] what loue the Father hath giuen to vs, that we ſhould be [b] called the ſonnes of God: [2] For this cauſe this world knoweth you not, becauſe it knoweth not him.

2 [3] Dearely beloued, now are we the ſonnes of God, but yet it is not made manifeſt what wee ſhall be: and we know that when hee ſhalbe made manifeſt: we ſhall be [c] like him: for wee ſhall ſee him [d] as he is.

3 [4] And euery man that hath this hope in him purgeth himſelfe, euen [e] as he is pure.

4 [5] Whoſoeuer [f] committeth ſinne, tranſgreſſeth alſo the Law: for [g] ſinne is the tranſgreſſion of the Law.

5 [6] And ye know that he was made manifeſt, that he might * take away our ſinnes, and in him is no ſinne.

6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer [h] ſinneth, hath not ſeene him, neither hath knowen him.

7 [7] Litle children, let no man deceiue you, hee that doeth righteouſneſſe, is righteous, as hee is righteous.

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1 He beginneth to declare this agreement betweene the Father and the Sonne at the higheſt cauſe, to wit, at that free loue of God towards vs wherewith he ſo loueth vs, that he alſo adopteth vs to be his children.

[a] *What a gift of how great loue.*

[b] *That we ſhould be the ſonnes of God, and ſo that all the world may perceiue we are ſo.*

2 Before he declareth this adoption, he ſaith two things: the one, that this ſo great a dignity is not to be eſteemed, according to the iudgement of the fleſh, becauſe it is vnknowen to the world, for the world knoweth not God the Father himſelfe.

3 The other: This dignity is not fully made manifeſt to our ſelues, much leſſe to ſtrangers, but we are ſure of the accompliſhment of it, inſomuch that wee ſhall be like to the Sonne of God himſelfe, and ſhall enioy his ſight indeed, ſuch as hee is now: but yet notwithſtanding this is deferred vntill his next comming.

[c] *Like, but not equall.*

[d] *For now we ſee as in a glaſſe, 1. Cor. 13 12.*

4 Now he deſcribeth this adoption, (the glory whereof as yet conſiſteth in hope) by the effect, to wit, becauſe that whoſoeuer is made the Sonne of God, endeuoureth to reſemble the Father in puritie.

[e] *This word ſignifieth a likeneſſe, but not in equality.*

5 The rule of this puritie can from no whence els be taken but from the Law of God, the tranſgreſſion whereof is that which is called ſinne.

[f] *Giueth not himſelfe to pureneſſe.*

[g] *A ſhort definition of ſinne.*

6 An argument taken from the materiall cauſe of our ſaluation: Chriſt in himſelfe is moſt pure, and he came to take away our ſinnes, by ſanctifying vs with the holy Ghoſt. Therefore, whoſoeuer is truely partaker of Chriſt doeth not giue himſelfe to ſinne: and ſo contrariwiſe he that giueth himſelfe to ſinne knoweth not Chriſt.

* *Iſa. 53,6,9,21. 2. pet. 2,22,24.*

[h] *Hee is ſaid to ſinne, that giueth not himſelfe to pureneſſe, and in him ſinne reigneth, but ſinne is ſayd to dwell in the faithfull, and not to reigne in them.*

7 An other argument of things coupled together: Hee that liueth iuſtly, is iuſt, and reſembleth Chriſt that is iuſt, and by that is knowen to be the ſonne of God.

8 [8] He that *committeth ſinne, is of the [i] deuill: for the deuill [k] ſinneth from the [l] beginning: for this purpoſe was made manifeſt that Sonne of God, that hee might looſe the workes of the deuill.

9 Whoſoeuer is borne of God ſinneth not: for his [m] ſeede remaineth in him, neither can hee ſinne, becauſe he is borne of God.

10 [9] In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſneſſe, is not of God, [10] neither hee that loueth not his brother.

11 [11] For this is the meſſage that yee heard from the beginning, that * we ſhould loue one another.

12 [12] Not as *[n] Cain *vvhich* was of that wicked one, and ſlew his brother: [13] and wherefore ſlew he him? becauſe his owne workes were euill, and his brothers good.

13 Marueile not my brethren, though this world hate you.

14 [14] Wee know that we are tranſlated from death vnto life, becauſe we loue the brethren: * he that loueth not *his* brother, abideth in death.

15 [15] Whoſoeuer hateth his brother, is a manſlayer: and ye know that no manſlayer hath eternall life abiding in him.

16 * [16] Hereby haue we perceiued loue, that he laide downe his life for vs: therefore we ought alſo to lay downe *our* liues for the brethren.

17 * [17] And whoſoeuer hath this [p] worlds good, and ſeeth his brother haue need, and [q] ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

18 [18] My litle children, let vs not loue in word, neither in tongue *onely*, but indeed and in trueth.

19 [19] For thereby we know that we are of the trueth, [20] and ſhall before him aſſure our hearts.

20 For [r] if our hearts condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Belooued, if our heart condemne vs not, then haue we boldneſſe toward God.

22 *[22] And whatſoeuer we aske, wee receiue of him, becauſe wee keepe his commandements, and doe thoſe things which are pleaſing in his ſight.

23 *This is then his commandement, that we beleeue in the Name of his ſonne Ieſus Chriſt, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, *euen* by that [ſ] Spirit which hee hath giuen vs.

8 An argument taken of contraries: the deuill is the authour of ſinne, and therefore he is of the deuill, or is ruled by the inſpiration of the deuill that ſerue ſinne: and if he be the deuils ſonne, then is hee not Gods ſonne: for the deuill and God are ſo contrary the one to the other, that euen the Sonne of God was ſent to deſtroy the works of the deuill. Therefore on the contrary ſide, whoſoeuer reſiſteth ſinne, is the Sonne of God, being borne againe of his ſpirit as of new ſeed, inſomuch that of neceſſity hee is now deliuered from the ſlauerie of ſinne.

* *Iohn 8, 44.*

i *Reſembleth the deuill, as the childe doeth the father, and is gouerne by his ſpirit.*

k *He ſaith not, ſinned, but ſinneth, for he did nothing els but ſinne.*

l *From the very beginning of the world.*

m *The holy Ghoſt is ſo called of the effect he worketh, becauſe by his vertue and mighty working, as it were by ſeed, we are made new men.*

9 The concluſion, by a wicked life they are knowen which are gouerned by the ſpirit of the Deuill, and by a pure life, which are Gods children. 10 Hee beginneth to commend charity towards the brethren, as another marke of the Sonnes of God. 11 The firſt reaſon, taken of the authority of God, which giueth the commandement. * *Iohn 13,34. and 15,12.* 12 An amplification, taken of the contrary example of Cain, which ſlew his brother. * *Gen. 4,8.* n *Hee bringeth foorth a very fit and very old example, wherein we may behold both the nature of the ſonnes of God, and of the ſonnes of the deuill, and what ſtate and condition remaineth for vs in this world: and what ſhall be the end of both at length.* 13 A ſhort digreſſion: Let vs not maruaile that wee are hated of the world for doing our duety, for ſuch was the condition of Abel who was a iuſt perſon: and who would not rather be like him then Cain? 14 The ſecond reaſon: Becauſe charity is a teſtimony that wee are tranſlated from death to life: and therefore hatred towards the brethren is a teſtimony of death, and whoſoeuer nouriſhed it, doeth as it were foſter death in his boſome. o *Loue is a token that wee are tranſlated from death to life, foraſmuch as by the effects the cauſe is knowen.* * *Chap. 2,10. leuit. 9,17.* 15 A confirmation: Whoſoeuer is a murtherer, is in eternall death, who ſo hateth his brother, is a murtherer, therefore he is in death. And thereupon followeth the contrary. Hee that loueth his brother, hath paſſed to life, for indeed we are borne dead. *Iohn 15, 13. ephes. 5, 2.* 16 Now hee ſheweth how farre Chriſtian charity extendeth, euen ſo farre, that according to the example of Chriſt, euery man forget himſelfe, to prouide for and helpe his brethren. * *Luk. 3,11.* 17 Hee reaſoneth by compariſon: For if wee are bound euen to giue our life for our neighbours, how much more are wee bound to helpe our brothers neceſſity with our goods and ſubſtance? p *Wherewith this life is ſuſteined.* q *Openeth not his heart to him, nor helpeth him willingly and cherefully.* 18 Chriſtian charitie ſtandeth not in wordes, but in deede, and proceedeth from a ſincere affection. 19 Hee commendeth charitie by a triple effect: for firſt of all, by it wee know that wee are indeed the ſonnes of God, as he ſheweth before. 20 Thereof it commeth that wee haue a quiet conſcience, as on the contrary ſide he that thinketh that he hath God for a iudge, becauſe he is guieltie to himſelfe, either hee is neuer or els very rare quiet: for God hath a farre quicker ſight then wee, and iudgeth more ſeuerely. r *If an euill conſcience conuinceth vs, much more ought the iudgements of God contemne vs, who knoweth our hearts better then we our ſelues doe.* 21 A third effect alſo riſeth out of the former, that in theſe miſeries wee are ſure to be heard, becauſe we are the ſonnes of God, as we vnderſtand by the grace of ſanctification which is proper to the elect.

* *Matth.21,22. Iohn 15,7. and 16. 25. chap. 5, 14.*

22 The concluſion: That faith in Chriſt, and loue one towards another, are things ioyned together, and therefore the outward teſtimonies of ſanctification muſt and do anſwer that inward teſtimony of the Spirit giuen vnto vs.

* *Iohn 6,23. and 17,3.* * *Iohn 13,34. and 15,10.* ſ *Hee meaneth the Spirit of ſanctification whereby we are borne anew, and liue vnto God.*

CHAP. IV.

1 *Hauing ſpoken ſomewhat touching the trying of ſpirits:* 4 *For ſome ſpeake after the world,* 5 *and ſome after God.* 7 *He returneth to charitie,* 11, 19 *and by the example of God he exhorteth to brotherly loue.*

DEarely [1] beloued, beleeue not euery [a] ſpirit, but trie the ſpirits whether they are of God: for many falſe Prophets are gone out into the world.

2 [2] Hereby ſhall yee know the Spirit of God, [b] Euery ſpirit that confeſſeth that [c] Ieſus Chriſt is come into the [d] fleſh is of God.

3 And euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the *Spirit* of Antichriſt, of whom yee haue heard, how that he ſhould come, and now already he is in this world.

4 [3] Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then he that is in this world.

5 [4] They are of this world, therefore ſpake they of this world, and this worlde heareth them.

6 [5] We are of God, * hee that knoweth God, heareth vs: he that is not of God heareth vs not. Hereby know we the [e] Spirit of trueth, and the ſpirit of error.

7 [6] Beloued, let vs loue one another: [7] for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God, [8] for God is [f] loue.

1 Taking occaſion by the name of the Spirit, leaſt loue and charity ſhould be ſeparated from the worſhip of God, which chiefly dependeth of his true knowledge, he returneth to that which he ſpake in the ſecond Chapter touching the taking heed of Antichriſts. And he will haue vs heere to take heed of two things, the one is, that ſeeing there be many falſe prophets, we doe not lightly giue credit to euery man: the other is, that becauſe many men teach falſe things, we ſhould not therefore beleeue any. We muſt then obſerue a meane, that we may be able to diſcerne the Spirit of God, which are altogether to be followed from impure ſpirits which are to be eſchewed. a *This is ſpoken by the figure Metonymie, and it is as if hee had ſayd, Beleeue not euery one that ſayeth that hee hath a gift of the holy Ghoſt to doe the office of a Prophet.* 2 Hee giueth a certaine and perpetuall rule to knowe the doctrine of Antichriſt by, to wit, if either the diuine or humane nature of Chriſt, or the true vniting of them together be denied: or if the leaſt iote that may be, be derogate from his office who is our onely King, Prophet, and euerlaſting high Prieſt. b *Hee ſpeaketh ſimply of the doctrine, and not of the perſon.* c *The true Meſſias.* d *Is true man.* 3 Hee comforteth the elect with a moſt ſure hope of victory: but yet ſo, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reaſon: why the world receiueth theſe teachers more willingly then the true: to wit, becauſe they breathe out nothing but that which is worldly: which is another note alſo to know the doctrine of Antichriſt by. 5 Hee teſtifieth vnto them that his doctrine and the doctrine of his fellowes, is the aſſured word of God, which of neceſſitie we haue boldly to ſet againſt all the mouths of the whole world, and thereby diſcerne the trueth from falſhood. ✣ *Iohn 8,47.* e *True Prophets againſt whom are ſet falſe Prophets, that is, ſuch as erre themſelues, and lead other into errour.* 6 Hee returneth to the commending of brotherly loue and charitie. 7 The firſt reaſon: Becauſe it is a very diuine thing: and therefore very meet for the ſonnes of God: ſo that whoſoeuer is voyde of it, cannot be ſayde to know God aright. 8 A confirmation: For it is the nature of God to loue men, whereof wee haue a moſt manifeſt proofe aboue all other: in that that of his onely free and infinite good will towards vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his euerlaſting glory. f *In that hee called God, Loue hee ſayth more then if hee had ſayd that hee loueth vs infinitely.*

9 *

9 * Herein was that loue of God made manifeſt amongſt vs, becauſe God ſent that his onely begotten Sonne into this world, that wee might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and ſent his Sonne *to be* a reconciliation for our ſinnes.

11 [9] Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 * [10] No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby know we, that we dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.

14 [11] And we haue ſeene, and do teſtifie, that the Father ſent the Son *to be* the Sauiour of the world.

15 Whoſoeuer [h] confeſſeth that Ieſus is the Son of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God hath in vs. [12] God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 [13] Herein is that loue perfect in vs, that we ſhould haue boldneſſe in the day of iudgement: for [i] as he is, euen ſo are we in this world.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe: and he that feareth, is not perfect in loue.

19 [14] We loue him, becauſe he loued vs firſt.

20 [15] If any man ſay, I loue God, and hate his brother, he is a lyar: [16] for how can hee that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene?

21 * [17] And this commandement haue wee of him, that hee that loueth God, ſhould loue his brother alſo.

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* *Iohn 3,16.*

9 Another reaſon by compariſon: if God ſo loued vs, ſhall not we his children loue one another.

* *Iohn 1,18. 1.tim. 6,16.*

10 A third reaſon: Becauſe God is inuiſible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderſtood, yea, and to be not out of vs, but ioyned with vs, and in vs, in whom he is ſo effectually working.

g *Is ſurely in vs, in deed and in trueth.*

11 He vnderlayeth this charitie with another foundation, to wit, faith in Ieſus, which ioyneth vs indeede with him, euen as charitie witneſſeth that we are ioyned with him. Furthermore he teſtifieth of Chriſt, as who had ſeene him with his eyes.

h *With ſuch a confeſſion as commeth from true faith and is accompanied with loue, ſo that there be an agreement of all things.*

12 A fourth reaſon: God is the fountaine and welſpring of charitie, yea, charitie it ſelfe: therefore whoſoeuer abideth in it, hath God with him.

13 Againe (as a little before) he commendeth loue, for that ſeeing that by our agreement with God in this thing, we haue a certaine teſtimonie of our adoption, it commeth thereby to paſſe, that without feare we looke for that latter day of iudgement, ſo that trembling and that torment of conſcience is caſt out by this loue.

i *This ſignifieth all likeneſſe, not equalitie.*

k *If we vnderſtand by loue, that we are in God, and God in vs, that wee are ſonnes, and that we know God, and that euerlaſting life is in vs: he concludeth aright that wee may well gather peace and quietneſſe thereby.*

14 Leſt any man ſhould thinke that that peace of conſcience proceedeth from our loue as from the cauſe, he goeth backe to the fountaine, to wit, to the free loue, wherewith God loueth vs although we deſerued and doe deſerue his wrath. And hereof ſpringeth another double charity, which both are tokens and witneſſes of that firſt, to wit, that, wherewith we loue God who loued vs firſt, and then for his ſake our neighbours alſo.

15 As he ſhewed that the loue of our neighbour cannot be ſeparate from the loue wherewith God loueth vs, becauſe this laſt engendreth the other: ſo he denieth that the other kinde of loue wherewith we loue God, can be ſeparate from the loue of our neighbour: whereof it followeth, that they lye impudently which ſay they worſhip God, and yet regard not their neighbour.

16 The firſt reaſon taken of compariſon, why we cannot hate our neighbour and loue God, to wit, becauſe that hee that cannot loue his brother, whom he ſeeth, how can hee loue God whom he ſeeth not?

* *Iohn 13, 34. and 15, 12.*

17 A ſecond reaſon, why God cannot be hated and our neighbour loued, becauſe the ſelfe ſame Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 *Hee ſheweth that brotherly loue and faith are things inſeparable:* 10 *And that there is no faith towards God, but by beleeuing in Chriſt:* 14 *Hence proceedeth calling vpon God with aſſurance:* 16 *and alſo that our prayers be auaileable for our brethren.*

WHoſoeuer [1] beleeueth that Ieſus is that [a] Chriſt, is borne of God: and euery one that loueth him, which begate, loueth [b] him alſo which is begotten of him.

2 [2] In this we know that we loue the children of God, when we loue God, and keepe his [c] commandements.

3 [3] For this is the loue of God, that we keepe his commandements: [4] and his * commaundements are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this world: [6] and this is that victory that [e] hath ouercome this world *euen* our [f] faith.

5 * [7] Who is it that ouercommeth this world, but hee which beleeueth that Ieſus is that Sonne of God?

6 [8] This is that Ieſus Chriſt that came by water and blood: [9] not by water onely, but by water and blood: and it is that [g] Spirit that beareth witneſſe: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the [h] Worde, and the holy Ghoſt: and theſe three are [i] one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and theſe three agree in one.

9 [10] If we receiue the witneſſe of men, the witneſſe of God is greater: for [k] this is the witneſſe of God, which he teſtified of his Sonne.

10 * [11] Hee that beleeueth in that Sonne of God, hath the witneſſe in himſelfe: he that beleeueth not God, hath made him a lyar, becauſe hee beleeued not the record, that God witneſſed of that his Sonne.

11 [12] And this is that record, *to vvit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 [13] Theſe things haue I written vnto you,

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1 He goeth on forward in the ſame argument, ſhewing how both thoſe loues come into vs from the loue wherewith God loueth vs, to wit, by Ieſus our Mediatour laid hold on by faith, in whom we are made the children of God, and doe loue the Father of whom we are ſo begotten and alſo our brethren which are begotten with vs.

a *Is the true Meſſias.*

b *By one he meaneth all the faithfull.*

2 The loue of our neighbour doeth ſo hang vpon the loue wherewith wee loue God, that this laſt muſt needes goe before the firſt, whereof it followeth, that that is not to be called loue when men agree together to doe euill, neither that, when as in louing our neighbours, wee reſpect not Gods commandements.

c *There is no loue where there is no true doctrine.*

3 The reaſon: for to loue God is to keepe his commandements, which being ſo, and ſeeing that both the loues are commanded of one and the ſelfe ſame lawmaker (as he taught before) it followeth alſo that we doe not loue our neighbour, when we breake Gods commandements.

4 Becauſe experience teacheth vs that there is no abilitie in our fleſh, neither yet will to performe Gods commandements, therefore leaſt the Apoſtle ſhould ſeeme, by ſo often putting them in minde of the keeping of the commandements of God, to require things that are impoſſible, he pronounceth that the commandements of God are not in ſuch ſort grieuous or burdenſome, that we can be oppreſſed with the burden of them.

* *Math. 11,30.*

d *To them that are regenerate, that is to ſay, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curſe of the Lawe.*

5 A reaſon: Becauſe by regeneration wee haue gotten ſtrength to ouercome the worlde, that is to ſay, whatſoeuer ſtriueth againſt the commaundements of God.

6 He declareth what that ſtrength is, to wit, Faith.

e *Hee vſeth the time that is paſt to giue vs to vnderſtanding, that although wee be in the battell, yet vndoubtly wee ſhall be conquerours, and are moſt certaine of the victorie.*

f *Which is the inſtrumentall cauſe, and as a meane and hand whereby wee lay hold on him who indeed doeth performe this, that is, hath and doeth ouercome the world, Euen Chriſt Ieſus.*

* *1.Cor 15,57.*

7 Moreouer hee declareth two things, the one what true faith is, to wit, that which reſteth vpon Ieſus Chriſt the Sonne of God alone: whereupon followeth the other, to wit, that this ſtrength is not proper to faith, but by faith as an inſtrument is drawen from Ieſus Chriſt the Sonne of God.

8 Hee prooueth the excellencie of Chriſt, in whom onely all things are giuen vs by ſixe witneſſes, three heauenly, and three earthly, which wholly and fully agree together. The heauenly witneſſes are: the Father who ſent the Sonne, the worde it ſelfe which became fleſh, and the holy Ghoſt. The earthly witneſſes are, water, (that is, our ſanctification) blood, (that is our iuſtification) the Spirit, (that is, acknowledge of God the Father in Chriſt by faith through the teſtimonie of the holy Ghoſt.)

9 Hee warneth vs not to ſeparate water from blood, (that is, ſanctification from iuſtification, or righteouſneſſe begunne, from righteouſneſſe imputed) for wee ſtand not vpon ſanctification but ſo farre foorth as it is a witneſſe of Chriſtes righteouſneſſe imputed vnto vs: and although this imputation of Chriſtes righteouſneſſe be neuer ſeparated from ſanctification, yet it is onely the matter of our ſaluation.

g *Our ſpirit, which is the third witneſſe, teſtifieth that the holy Ghoſt is trueth: that is to ſay, that that is true which he telleth vs, to wit, that wee are the ſonnes of God.*

h *Looke Iohn 3,14.*

i *Agree in one.*

10 Hee ſheweth by an Argument of compariſon, of what great weight the heauenly teſtimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himſelfe and the holy Ghoſt.

k *I conclude this aright: for that teſtimonie which I ſaid is giuen in heauen, commeth from God, who ſo ſetteth foorth his Sonne.*

* *Iohn 3,16.*

11 Hee prooueth the ſureneſſe of the earthly witneſſes by euery mans conſcience, hauing that teſtimonie in it ſelfe, which conſcience hee ſaith cannot be deceiued, becauſe it conſenteth the heauenly teſtimonie, which the Father giueth of the Sonne: For otherwiſe the Father muſt needes be a lyar, if the conſcience, which accordeth and aſſenteth to the Father ſhould lye.

12 Now at length hee ſheweth what this teſtimonie is, that is confirmed with ſo many witneſſes: to wit, that life or euerlaſting felicitie, is the meere, and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, ſo that without him life is no where to be found.

13 The concluſion of the Epiſtle wherein hee ſheweth firſt of all, that euen they which already beleeue, doe ſtand in deede of this doctrine, to the ende that they may growe more and more in faith, that is to ſay, to the ende that they may be dayly more and more certified of their ſaluation in Chriſt through faith.

that beleeue in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 [14] And this is that aſſurance that we haue in him, * that if we aſke any thing according to his will, he heareth vs.

15 And if we know that he heareth vs, whatſoeuer we aſke, we know that wee haue the petitions, that we haue deſired of him.

16 [15] If any man ſee his brother ſinne a ſinne that is not vnto death, let him [l] aſke, and he ſhall giue him life for them that ſinne not vnto death. * There is a ſinne vnto death, I ſay not that thou ſhouldeſt pray for it.

17 [16] All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.

18 [17] We know that whoſoeuer is born of God, ſinneth not: but he that is begotten of God keepeth himſelfe, and that wicketh one toucheth him not.

19 [18] Wee know that we are of God, and this whole world lieth in wickedneſſe.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, *that is*, in that his Sonne Ieſus Chriſt, the ſame is that very [m] God, and that eternall life.

21 [19] Little children, keepe your ſelues from idoles, Amen.

[14] Becauſe we do not yet in effect obtain that which we hope for, the Apoſtle ioyneth inuocation or prayer with faith, which he will haue to proceed from faith, and moreouer to be conceiued in ſuch ſort, that nothing be aſked but that which is agreeable to the will of God: and ſuch prayers cannot be vaine. *Chap.3,22.*

[15] We haue to make prayers not only for our ſelues, but alſo for our brethren which doe ſinne, that their ſinnes be not vnto them, to death: and yet hee excepteth that ſinne, which is neuer forgiuen, or the ſinne againſt the holy Ghoſt, that is to ſay, an vniuerſall and wilfull falling away from the knowen trueth of the Goſpel.

[l] *This is as much as if he ſaid, Let him deſire the Lord to forgiue him, and hee will forgiue him being ſo deſired.*

* *Matth.12,31. marke 3,29.*

[16] The taking away of an obiection: Indeed all iniquitie is comprehended vnder the name of ſin, but yet we muſt not deſpaire therefore, becauſe euery ſin is not deadly, and without hope of remedie.

[17] A reaſon why not all, nay rather why no ſin is mortall to ſome: to wit, becauſe they be borne of God, that is to ſay, made the ſonnes of God in Chriſt, and being indued with his Spirit, they doe not ſerue ſin, neither are deadly wounded of Satan.

[18] Euery man muſt particularly apply to himſelfe the generall promiſes, that we may certainely perſwade our ſelues, that whereas all the world is by nature loſt, we are freely made the ſons of God, by the ſending of Ieſus Chriſt his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euerlaſting life.

* *Luke 24,45.*

[m] *The diuinitie of Chriſt is moſt plainely prooued by this place.*

[19] He expreſſeth a plaine precept of taking heed of idoles: which he ſetteth againſt the onely true God, that with this ſeale as it were he might ſeale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 *This Epiſtle is written to a woman of great renowme,* 4 *who brought vp her children in the feare of God:* 6 *he exhorteth her to continue in Chriſtian charitie,* 7 *that ſhee accompanie not with Antichriſts,* 10 *but auoid them.*

THE ELDER to the [a] elect [b] Ladie, and her children, [1] whom I loue in the trueth: and not I onely, but alſo all that haue knowen the trueth,

2 For the trueths ſake which dwelleth in vs, and ſhall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Ieſus Chriſt the Sonne of the Father, with [c] trueth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] trueth, as we haue receiued a commandement of the Father.

5 And now beſeech I thee, Lady, (not as writing a new commandement vnto thee, but the ſame which we had from the beginning) that we * loue one another.

6 And this is that loue that we ſhould walke after his commandements. This commandement is, that as ye haue heard from the beginning, yee ſhould walke in it.

7 [3] For many deceiuers are entred into this world, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiuer and an Antichriſt.

8 [4] [e] Looke to your ſelues, that we loſe not the things, which we haue done, but that we may receiue a full reward.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 [5] If there come any vnto you, and bring not this doctrine, * receiue him not to houſe, neither bid him God ſpeed.

11 For he that biddeth him God ſpeed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not *vvrite* with paper and ynke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine elect ſiſter greete thee, Amen.

[a] *This is no proper name, but to be taken as the word ſoundeth, that is to ſay to the worthy and noble Lady.*

[b] *Excellent and honourable Dame.*

[1] The bond of Chriſtian coniunction or linking together, is the true and conſtant profeſſion of the trueth.

[c] With true knowledge, which hath alwayes loue ioyned with it, and following it.

[2] This true profeſſion conſiſteth both in loue one toward another which the Lord hath commanded, and alſo eſpecially in wholeſome and ſound doctrine, which alſo is deliuered vnto vs: for the commandement of God is a ſound and ſure foundation both of the rule of maners and of doctrine, and theſe cannot be ſeparated the one from the other.

[d] According as the trueth directeth them.

* *Iohn 15,12.*

[3] Antichriſts fighting againſt the perſon and office of Chriſt, were already crept into the Church in the time of the Apoſtles.

[4] He that maketh ſhipwracke of doctrine, loſeth all.

[e] Beware and take good head.

[5] We ought to haue nothing to doe with them that defend peruerſe doctrine.

* *Rom. 16,17.*

THE THIRD EPISTLE OF IOHN.

1 *Hee commendeth Gaius for hoſpitalitie.* 9 *and reprehendeth Diotrephes for vaine glory:* 10 *hee exhorteth Gaius to continue in well doing:* 12 *and in the ende commendeth Demetrius.*

THE [1] Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wiſh chiefly that thou proſperedſt and faredſt well as thy ſoule proſpereth.

3 For I reioyceth greatly when the brethren came and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I haue no greater ioy then [a] theſe, *that is*, to heare that my ſonnes walke in veritie.

5 Beloued, thou doeſt [b] faithfully, whatſoeuer thou doeſt to the brethren, and to ſtrangers,

6 Which bare witneſſe of thy loue before the Churches, Whom if thou [c] bringeſt on their iourney as it beſeemeth according to God, thou ſhalt doe well,

7 Becauſe that for his Names ſake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue ſuch, that we might be [d] helpers to the trueth.

9 [2] I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, pratling againſt vs with malicious words, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not [e] ſeene God.

[1] An example of a Chriſtian gratulation.

[a] Then theſe ioyes.

[b] As becommeth a beleeuer and a Chriſtian.

[c] He commendeth to Gaius either thoſe ſelfe ſame men whom he had entertained before, returning now againe to him about the affaires of the Church, or els ſome other which had like buſineſſe.

[d] That wee our ſelues may helpe ſomewhat to the preaching of the trueth.

[2] Ambition and couetouſneſſe, two peſtilent plagues (eſpecially in them which haue any Eccleſiaſticall function) are condemned in Diotrephes perſon.

[e] Hath not knowen God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and wee our ſelues beare record, and ye know that our record is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee:

14 For I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeake mouth to mouth. Peace *be* with thee. The friends ſalute thee. Greete thy friends by name.

THE GENERALL EPISTLE OF IVDE.

3 Hee warneth the godly to take heede of ſuch men, 4 that make the grace of God a cloake for their wantonneſſe: 5 and that they ſhall not eſcape vnpuniſhed, for the contempt of that grace, 6, 7 hee prooueth by three examples: 14 and alleageth the prophecie of Enoch: 20 Finally hee ſheweth the godly a meane to ouerthrow all the ſnares of thoſe deceiuers.

IVde a ſeruant of Ieſus Chriſt, and [a] brother of Iames, to them which are called and ſanctified [b] of God the Father, and [c] reſerued to Ieſus Chriſt:

2 Mercy vnto you, and peace and loue be multiplied.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common ſaluation, it was needfull for me to write vnto you, to exhort you, that ye ſhould earneſtly [e] contend for *the maintenance* of the faith, which was [f] once giuen vnto the Saints.

4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men *they are*, which turne the grace of our God into wantonneſſe, and * denie God the onely Lord, and our Lord Ieſus Chriſt.

5 [4] I will therefore put you in remembrance, foraſmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, * deſtroyed them afterward which beleeued not.

6 [5] The * Angels alſo which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the great day.

7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, [g] committed fornication, and followed [h] ſtrange fleſh, are ſet forth for an example, and ſuffer the vengeance of eternall fire.

8 Likewiſe notwithſtanding theſe [i] ſleepers alſo defile the fleſh, [6] and deſpiſe [k] gouernment, and ſpeake euill of them that are in authoritie.

9 [7] Yet Michael the Archangel, when hee ſtroue againſt the deuill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee.

10 [8] But theſe ſpeake euill of thoſe things, which they know not: and whatſoeuer things they know naturally as beaſts, which are without reaſon, in thoſe things they corrupt themſelues.

11 [9] Woe *be* vnto them: for they haue followed the way * of Cain, and are caſt away by the deceit * of Balaams wages, and periſh in the gainesaying * of Core.

12 [10] Theſe are rockes in your [l] feaſtes of charity, when they feaſt with you, without [m] all feare, feeding themſelues: * cloudes *they are* without water, caried about of windes, corrupt trees *and* without fruit, twiſe dead, *and* plucked vp by the rootes.

13 *They are* the raging waues of the ſea, foming out their owne ſhames: *they are* wandring ſtarres, to whom is reſerued the [n] blackeneſſe of dearkeneſſe for euer.

14 And Enoch alſo the ſeuenth from Adam, prophecied of ſuch, ſaying, * Beholde, the Lord [o] commeth with thouſands of his Saints,

15 To giue iudgement againſt all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruel ſpeakings, which wicked ſinners haue ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their owne luſtes: * whoſe mouthes ſpeake proud things, hauing mens perſons in admiration, becauſe of aduantage.

17 [11] But, yee beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt:

18 How that they tolde you that there ſhould be mockers * in the laſt time, which ſhould walke after their owne vngodly luſts.

19 [12] Theſe are they that ſeparate themſelues from other, naturall, hauing not the Spirit.

20 But, yee beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt.

21 And keepe your ſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt, vnto eternall life.

22 [13] And haue compaſſion of ſome, in putting difference:

23 And other ſaue with [p] feare, pulling them out of the fire, and hate euen that [q] garment which is ſpotted by the fleſh.

24 [14] Now vnto him that is able to keepe you that yee fall not, and to preſent you faultleſſe before the preſence of his glory with ioy,

25 *That is*, to God onely wiſe, our Sauiour *be* glory, and maieſtie, and dominion, and power, both now and for euer, Amen.

[a] *This is put to make a difference betweene him and Iudas Iſcariot.*

[b] *By God the Father.*

[c] *Set apart by the euerlaſting counſell of God, to be deliuered to Chriſt to be kept.*

[1] The end and marke whereat he ſhooteth in this Epiſtle, is, that he confirmeth the godly againſt certaine wicked men, both in wholeſome doctrine and good maners.

[d] *Of theſe things that pertaine to the ſaluation of all of vs.*

[e] *That ye ſhould defend the faith by all the might you can, both by true doctrine and good example of life.*

[f] *Which was once ſo giuen, that it may neuer be changed.*

[2] It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.

[3] Hee condemneth this firſt in them, that they take a pretence or occaſion to waxe wanton, by the grace of God: which cannot be, but the chiefe empire of Chriſt muſt be abrogated, in that ſuch men giue vp themſelues to Satan: as at this time the ſect of the Anabaptiſts doeth, which they call Libertines. * 2 *Pet.* 2,1. [4] Hee ſetteth foorth the horrible puniſhment of them which haue abuſeth the grace of God to follow their owne luſtes. * *Numb.* 14, 37. [5] The fall of the Angels was moſt ſincerely puniſhed, how much more then will the Lord puniſh wicked and faithleſſe men? * 2. *Pet.* 2,4. * *Gen.* 19, 24. [g] *Following the ſteps of Sodome and Gomorrhe.* [h] *Thus he couertly ſetteth foorth their horrible and monſtrous luſtes.* [i] *Which are ſo blockiſh and voide of reaſon as if all their ſenſes and wits were in a moſt dead ſleepe.* [6] Another moſt pernitious doctrine of theirs, in that they take away the authority of Magiſtrates, and ſpeake euill of them, as at this day the Anabaptiſts doe. [k] *It is a greater matter to deſpiſe gouernment, then the gouernors, that is to ſay, the matter it ſelfe, then the perſons.* [7] An argument of compariſon, Michael one of the chiefeſt Angels, was content to deliuer Satan, although as moſt curſed enemie, to the iudgement of God to be puniſhed: and theſe peruerſe men are not aſhamed to ſpeake euill of the powers which are ordeined of God. [8] The concluſion. Theſe men are in a double fault, to wit, both for their raſh follie in condemning ſome, and for their impudent and ſhameleſſe contempt of that knowledge, which when they had gotten, yet notwithſtanding they liued as bruite beaſts, ſeruing their bellies.

[9] He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cains ſhameleſſe malice, Balaams filthy couetouſneſſe, and to be ſhort, Cores ſeditious and ambitious head.

* *Gen.* 4,8.

* *Numb.* 22, 21. 2. *pet.* 2, 15.

* *Numb.* 16, 1.

[10] Hee rebuketh moſt ſharply with many other notes and markes, both their diſhoneſtie or filthineſſe, and their ſawcineſſe, but eſpecially their vaine brauery of words, and moſt vaine pride, ioyning herewithall a moſt graue and heauie threatning out of a moſt ancient prophecie of Enoch touching the iudgement to come.

[l] *The feaſts of charitie were certaine bankets, which the brethren that were members of the Church, kept all together, as Tertullian ſetteth them forth in his Apolog. Chap. 3, 9.*

[m] *Impudently, without all reuerence either to God or man.*

* 2. *Pet.* 2, 17.

[n] *Moſt groſſe darkeneſſe.*

* *Reuel.* 1, 7.

[o] *The preſent time for the time to come.*

* *Pſal.* 17, 10.

[11] The riſing vp of ſuch monſters was ſpoken of before; that wee ſhould not be troubled at the newneſſe of the matter. * 1. *Tim.* 4,1. 2. *tim.* 3,1. 2. *pet.* 3, 3. [12] It is the property of Antichriſtes to ſeparate themſelues from the godly, becauſe they are not gouerned by the Spirit of God: and contrariwiſe it is the propertie of Chriſtians to edifie one another through godly prayers both in faith and alſo in loue vntill the mercy of Chriſt appeare to their full ſaluation. [13] Among them which wander and goe aſtray, the godly haue to vſe this choice, that they handle ſome of them gently, and that other ſome being euen in the very flame, they endeuour to ſaue with ſeuere and ſharpe inſtruction of the preſent danger: yet ſo, that they doe in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew euen the leaſt contagion that may be. [p] *By fearing them, and holding them backe with godly ſeueritie.* [q] *An amplification taken from the forbidden things of the Law which did defile.* [14] He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can giue vs that conſtancie which he requireth of vs.

THE ORDER OF TIME, wherevnto the Contents of this booke are to be referred.

The yeere of Chriſt.

1. &c. THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her ſelfe, whilſt Chriſt was yet vpon the earth.

34. The dragon perſecuted Chriſt aſcending into heauen, hee fighteth and is throwen down: and after perſecuteth the Church of the Iewes.

67. The Church of the Iewes is receiued into the wilderneſſe, for three yeeres and an halfe.

70. When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiſeth vp the beaſt with ſeuen heads, and the beaſt with two heads, which make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Paſſion of Chriſt, chap. 13. and 11.

97. The ſeuen Churches are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, and are forewarned of the perſecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and ſignes prouoketh the world, and ſealeth the godly, chap. 6. and 7.

He ſheweth foorth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073. The dragon is let looſe after 1000 yeeres, and Gregory the vij. being Pope, rageth againſt Henrie the third then Emperour, chap. 20.

1217. The Dragon vexeth the world 150 yeeres, vnto Gregory the ix. who writ the Decretals, and moſt cruelly perſecuted the Emperour Frederick the ſecond.

The dragon by both the beaſts perſecuteth the Church, and putteth the godly to death, chap. 9.

1295. The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the author of the ſixt booke of the Decretals: hee excommunicated Philip the French King.

1300. Boniface celebrated the Iubile.

1301. About this time was a great earthquake, which ouerthrew many houſes in Rome.

1305. Prophecie ceaſeth for three yeeres and an halfe, vntill Benedict the ſecond ſucceeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beaſts oppugne Prophecie, chap. 13.

Chriſt defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with ſingular iudgements, chap. 16.

Chriſt giueth his Church victorie ouer the harlot, chap. 17. and 18. Ouer the two beaſts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Chriſt Ieſus, chap. 21. and 22.

THE REVELATION OF SAINT IOHN THE APOSTLE AND Euangeliſt with the Annotations of

Francis Iunius.

CHAP. I.

2 He declareth what kind of doctrine is here handled, 8 euen his that is the beginning and ending. 12 Then the myſtery of the ſeuen Candleſtickes and ſtarres, 20 is expounded.

THe [1] [a] Reuelation of [b] Ieſus Chriſt, which God gaue vnto him, to ſhewe vnto his ſeruants things which muſt ſhortly be done: which hee ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

2 Who bare * record of the word of God, and of the teſtimonie of Ieſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is he* that readeth, and they that heare the words of this prophecie, and keepe thoſe things which are written therein: for the time is at hand.

4 [2] Iohn to the ſeuen Churches which are in Aſia, Grace *be* with you, and peace [3] from him, [c] Which * is, and Which was, and Which is to come, and from [4] the [d] ſeuen Spirits which are before his Throne,

5 And from Ieſus Chriſt [5] which is that * faithfull witneſſe, *and* * that firſt begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his * blood,

6 And made vs * Kings and Prieſts vnto God euen his Father, to him, *I ſay*, *be* glory, and dominion for euermore, Amen.

7 Behold, he commeth with * clouds, and euery [e] eye ſhall ſee him: yea, euen they which pearced him thorow: and all kindreds of the earth ſhall waile before him. Euen ſo, Amen.

8 [6] I * am [f] Alpha and Omega, the beginning and ÿ ending, ſaith the Lord, Which is, and Which was, and Which is to come, *euen* the Almighty.

9 [7] I Iohn euen your brother and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the [g] Ile called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was *rauiſhed* in [h] ſpirit on the [i] Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that firſt and that laſt: and that which thou ſeeſt write in a booke, and ſend it vnto the ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 [8] Then I turned backe to [k] ſee the voyce that ſpake with me: [9] and when I was turned, I ſawe ſeuen golden candleſtickes,

13 And in the mids of the ſeuen candleſtickes, one like vnto the ſonne of man, cloathed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haires *vvere* white as white wool, *&* as ſnow, & his eyes *vvere* as a flame of fire,

15 And his feet like vnto fine braſſe burning as in a fornace: and his voyce as the ſound of many waters.

16 And he had in his right hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſword, and his face *ſhone* as the ſonne ſhineth in his ſtrength.

17 [10] And when I ſawe him, I fell at his feete as dead: [11] then he laide his right hand vpon me, ſaying vnto me, Feare not: [12] I am that * firſt

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[1] This Chapter hath two principall parts, the title or inſcription, which ſtandeth in ſtead of an exordium: and a narration going before the whole prophecie of this booke: The inſcription is double, generall and particular. The generall conteineth the kind of prophecie, the authour, and, matter, inſtruments, and maner of communicating the ſame, in the firſt verſe: the moſt religious faithfulneſſe of the Apoſtle as a publike withneſſe, verſe 2. And the vſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time, verſe the third.

[a] An opening of a ſecret and hid thing.

[b] Which the Sonne opened to vs out of his Fathers boſome by Angels. [2] This is the particuliar or ſingular inſcription where in ſaluation is written vnto certaine Churches by name, which repreſent the Church Catholike: and the certainty and the trueth of the ſame is declared, from the Authour thereof, vnto the eight verſe. [3] That is, from God the Father, eternall, immortall, immutable: whoſe vnchangeableneſſe S. Iohn declareth by a forme of ſpeach which is vndeclined. For there is no incongruitie in this place, where, of neceſſitie the words muſt be attempered vnto the myſteries, and not the myſteries corrupted or impaired by the word. [c] By theſe three times, Is, Was and ſhall be, is ſignified this word Iehouah, which is the proper name of God. * *Exod.* 3, 14. [4] That is, from the holy Ghoſt which proceedeth from the Father and the Sonne. This Spirit is one in perſon according to his ſubſiſtencie: but in communication of his vertue, and in demonſtration of his diuine workes in thoſe ſeuen Churches, doeth ſo perfectly manifeſt himſelfe, as if there were ſo many Spirits, euery one perfectly working in his owne Church, wherefore after Chap. 5, 6. they are called the ſeuen hornes and ſeuen eyes of the Lambe, as much to ſay, as his moſt abſolute power and wiſedome: and Chap. 3, 1. Chriſt is ſaid to haue there ſeuen Spirits of God, and Chap. 4. 5. it is ſaid, that ſeuen lampes doe burne before his throne, which alſo are thoſe ſeuen Spirits of God That this place ought to be ſo vnderſtood, it is thus prooued. For firſt grace and peace is asked by prayer of this Spirit, which is a diuine worke, and in action incommunicable, in reſpect of the moſt high Deitie. Secondly, he is placed betweene the Father and the Sonne, as ſet in the ſame degree of dignitie and operation with them. Beſides he is before the throne, as of the ſame ſubſtance with the Father and the Son: as the ſeuen eyes and ſeuen hornes of the Lambe. Moreouer, theſe ſpirits are neuer ſayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and looſed the ſeuen ſeales thereof when none could be found amongſt all creatures by whom the booke might be opened Chap. 5. Of theſe things long agoe, Maſter Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth, a long proceſſe of ſpeach to be vſed concerning Chriſt. [d] Theſe are the ſeuen ſpirits, which are, afterward, Chap. 5. verſe 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpon God. [5] A moſt ample and graue commendation of Chriſt, firſt from his offices the Prieſthood and kingdomes, ſecondly from his benefits, as his loue toward vs, and waſhing vs with his blood, in this verſe, and communication of his kingdome and Prieſthood with vs: thirdly from his eternall glory and power, which alwayes is to be celebrated of vs verſe 6. Finally from the accompliſhment of all things once to be effected by him, at his ſecond comming. what time hee ſhall openly deſtroy the wicked, and ſhall comfort the godly in the trueth, verſe 7. * *Pſal.* 89, 38. * 1. *Cor.* 15, 21. *coloſſ.* 1. 18. * *Heb.* 9, 14. 1. *pet.* 1, 29. 1. *Iohn* 1, 9. * 1. *Pet.* 2, 5. * *Eſai.* 3, 14. *matth.* 24, 30. *iude* 14 [e] All men.

[6] A confirmation of the ſaluation aforegoing, taken from the words of God himſelfe: in which he auoucheth his operation in euery ſingular creature, the immutable eternitie that is in himſelfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne eſſence, that Trinitie of perſons, which was before ſpoken of.

* *Chap.* 21, 6. *and* 22, 13.

[f] I am he before whom there is nothing, yea, by whom euery thing that is made, was made and ſhall remaine though all they ſhould periſh

[7] The narration opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangeliſt in this ſingular Reuelation, and to procure faith, and credit vnto this prophecie. This is the ſecond part of this Chapter conſiſting of a propoſition and an expoſition. The propoſition ſheweth, firſt who was called vnto this Reuelation, in what place, & how occupied, verſe 9. Then at what time and by what meanes, namely, by the ſpirit and the word, and that on the Lords day, which day euer ſince the reſurrection of Chriſt, was conſecrated for Chriſtians vnto the religion of the Sabbath: that is to ſay, to be a day of reſt, verſe 10. Thirdly, who is the authour that calleth him, and what is the ſum of his calling. [g] Patmos is one of the yles of Sporas whither Iohn was baniſhed as ſome write. [h] This is that holy rauiſhment expreſſed, wherwith the Prophets were rauiſhed, and being as it were carried out of the world were conuerſant with God, and ſo Ezekiel ſaith often that hee was carried from place to place of the Lords Spirit and that the Spirit of the Lord fell vpon him. [i] Hee calleth it the Lords day, which Paul calleth the firſt day of the weeke, 1. Cor. 16, 2 [8] The expoſition, declaring the third and laſt point of the propoſition (for the other points are euident of themſelues) wherein is ſpoken firſt of the authour of his calling vnto the 17. verſe. Secondly of the calling it ſelfe vnto the end of the Chap. And firſt of all the occaſion is noted in this verſe, in that S Iohn turned himſelfe towards the viſion: after is ſet downe the diſcription of the authour in the verſes following. 13, 14, 15, 16. [k] To ſee him whoſe voyce I had heard. [9] The deſcription of the Authour, which is Chriſt: by the candleſticks that ſtandeth about him, that is the Churches that ſtand before him, and depend vpon his direction, in this verſe: by his properties, that hee is one furniſhed with wiſdome and dexteritie to the atchieuing of great things, verſe 13. and ancient grauitie and moſt excellent ſight of the eye, verſe 14. with ſtrength inuincible and with a mightie word, verſe 15. By his operations, that he ruleth the miniſtery of his ſeruants in the Church, giueth the effect thereunto by the ſword of his word, and enlightening all things with his countenance, doeth moſt mightily prouide for euery one by his diuine prouidence, verſe 16. [10] A religious feare that goeth before the calling of the Saints, and their full confirmation to take vpon them the vocation of God.

[11] A diuine confirmation is this calling partly by ſigne and partly by word of power.

[12] A moſt elegant deſcription of this calling conteined in three things, which are neceſſary vnto a iuſt vocation: firſt the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verſe, for that hee is eternall and omnipotent, verſe 18. Secondly, the ſum of this propheticall calling, and reuelation, verſe 19. Laſtly a declaration of thoſe perſons vnto whom this prophecie is by the commandement of God directed in the deſcription thereof, verſe 20. * *Eſai.* 41, 4.

and that laſt.

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 [13] Write theſe things which thou haſt ſeene, and the things which are, and the things which ſhall come hereafter.

20 [14] The myſtery of the ſeuen ſtarres which thou ſaweſt in my right hand, and the ſeuen golden candleſtickes *is this*, The ſeuen ſtarres are the [l] Angels of the ſeuen Churches: and the ſeuen candleſtickes which thou ſaweſt, are the ſeuen Churches.

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[13] The ſumme of this prophecie, that the Apoſtle muſt write whatſoeuer he ſhould ſee, adding nothing, nor taking away any thing, as verſe 2. Hereof there are two parts: one is a narration of thoſe things which are, that is, which then were at that time contained in the ſecond and third Chapters, the other part is of thoſe things which were to come, contained in the reſt of this booke.

[14] That is, the things which was myſticall, ſignified by the particulars of the viſion before going.

[l] *By the Angels he meaneth the Miniſters of the Church.*

CHAP. II.

1 *Iohn is commanded to write thoſe things which the Lord knew neceſſarie to the Churches of Epheſus.* 8 *Of the Smyrnians,* 12 *of Pergamus,* 18 *and of Thyatira, as that they keepe theſe things which they receiued of the Apoſtles.*

1 [1] VNto the Angel of the Church of Epheſus write, [2] Theſe things ſaith he that holdeth the ſeuen ſtarres in his right hand, and walketh in the mids of the ſeuen golden candleſticks.

2 [3] I know thy workes, and thy labour, and thy patience, and how thou canſt not beare with them which are euill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them lyars.

3 And thou waſt burdened, and haſt patience, and for my Names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue *ſomewhat* [a] againſt thee, becauſe thou haſt left thy firſt loue.

5 Remember therefore from whence thou art fallen, and repent and doe the firſt workes: or elſe I will come againſt thee ſhortly, and will remooue thy candleſticke out of his place, except thou amend.

6 But this thou haſt that thou hateſt the workes of the Nicolaitanes, which I alſo hate.

7 [4] Let him that hath an eare heare what the Spirit ſaith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in [5] the middes of the [b] Paradiſe of God.

8 ¶ [6] And vnto the Angel of the Church of the [c] Smyrnians write, Theſe things ſaith hee that is firſt and laſt, which was dead and is aliue.

9 [7] I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blaſphemie of them, which ſay they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of thoſe things, which thou ſhalt ſuffer: behold, it ſhall come to paſſe, that the deuill ſhall caſt ſome of you into priſon, that yee may be tried, and ye ſhall haue [8] tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 [9] Let him that hath an eare heare what the Spirit ſaith vnto the Churches. He that ouercommeth ſhall not be hurt [10] of the ſecond death.

12 [11] And to the Angel of the Church, which is at [d] Pergamus write, Thus ſaith he which hath that ſharpe ſword with two edges.

13 [12] I know thy workes, and where thou dwelleſt, *euen* where Satans throne is, and thou keepeſt my Name, and haſt not denied my faith, euen in [e] thoſe dayes when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.

14 But I haue a fewe things againſt thee, becauſe thou haſt there them that maintaine the doctrine of * Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould [f] eate of things ſacrificed vnto idoles, and commit fornication.

15 Euen ſo haſt thou them that maintaine the doctrine of the [13] Nicolaitanes, which thing I hate.

16 Repent thy ſelfe, or elſe I will come vnto thee ſhortly, and will fight againſt thee with the ſword of my mouth.

17 [14] Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches. To him that ouercommeth, will I giue to eate [15] of the [g] Manna that is hid, and will giue him a [h] [16] white ſtone, and in the ſtone a new [17] name written, which no man knoweth, ſauing he that receiueth it.

18 ¶ And vnto [18] the Angel of the Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine braſſe.

19 I know [19] thy workes and thy loue, and [i] ſeruice & faith, and thy patience, and thy workes, and that *they are* moe at the laſt, then at the firſt.

20 Notwithſtanding, I haue a few things againſt thee, that thou ſuffereſt the woman Iezabel which calleth herſelfe a propheteſſe, to teach and to deceiue my ſeruants, to make them commit [k] fornication and to eat meate ſacrificed vnto idoles.

21 And I gaue her ſpace to repent of her fornication, and ſhe repented not.

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[1] The former part of this booke is compriſed in a narration of thoſe things which then were as S. Iohn taught vs, chap. 1. 19. it belongeth wholly to inſtructiõ and in theſe 2. next Chapters, conteineth ſeuen places according to the number and condition of thoſe Churches which were named before, Chap. 1, 11. figured verſe 12. and diſtributed moſt aptly into their Paſtors and flockes verſe 20. which verſe of that Chap. is as it were a paſſage vnto the firſt part. Euery one of the ſeuen places hath three principall members, an Exordium taken from the perſon of the Authour: a Propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is euill: and inſtruction conteining either an exhortation alone, or withall a diſſwaſion oppoſite vnto it, and a concluſion ſtirring vnto attention by diuine promiſes. And this firſt place is vnto the Paſtours of the Church of Epheſus.

[2] The exordium wherein are conteined the ſpeciall praiſes of Chriſt Ieſus the Authour of this prophecie, out of the 16 and 13. verſe of the firſt Chapter.

[3] The propoſition, firſt condemning the Paſtour of this Church verſe 2, 3. then reproouing him, verſe 4. after informing him and withall threatning that hee will tranſlate the Church to another place, verſe 5. This commination or threat Chriſt mitigateth by a kind of correction, calling to minde the particular vertue and pietie of the Church, which God neuer leaueth without recompenſe verſe 6. Concerning the Nicolaitans ſee after vpon the 11 verſe.

[y] *To deale with thee for.*

[4] The concluſion, containing a commaundement of attention and a promiſe of euerlaſting life, ſhadowed out in a figure of which Geneſ. 2, 9.

[5] That is, in Paradiſe after the maner of the Hebrew phraſe.

[b] *Thus Chriſt ſpeaketh as the Mediator.*

[6] The ſecond place is vnto the Paſtours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verſes of the firſt Chap.

[c] *Smyrna was one of the cities of Ionia in Aſia.*

[7] The propoſition of praiſe is in this verſe and of exhortation ioyned with promiſe, is in the next verſe.

[8] That is, often yeeres. For ſo commonly both in this booke and in Daniel, yeeres are ſignified by the name of dayes: that God thereby might declare, that the ſpace of time is appointed by him, and the ſame very ſhort. Now becauſe Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iuſtine and Ireneus doe witneſſe, it is altogether neceſſarie that this ſhould be referred vnto that perſecution which was done by the authoritie of the Emperour Traian, who began to make hauocke of the Chriſtian Church in the tenth yeere of his reigne, as the Hiſtoriographers doe write: and his bloody perſecution continued vntill Adrian the Emperour had ſucceded in his place: the ſpace of which time is preciſely tenne yeeres, which are here mentioned.

[9] The concluſions as verſe 7.

[10] See Chap. 20, 6.

[11] The third place is vnto the Paſtors of Pergamus. The Exordium is taken out of the 16. verſe of the firſt Chapter.

[d] *Pergamus was the name of a famous citie in old time in Aſia, where the Kings of the Attalians were alwayes reſident.*

[12] The propoſition of praiſe is in this verſe, of reprehenſion in the two following, and of exhortation ioyned with a conditionall threate, verſe 16. Now this Antipas was the Angel or miniſter of the Church of Pergamus, as Aretas writeth.

[e] *The faith of them of Pergamus is ſo much the more highly commended becauſe they remained conſtant euen in the very heat of perſecution.*

* *Num. 24, 14. and 25, 1.*

[f] *That which is here ſpoken of things offered to idoles, is meant of the ſame kinde which Paul ſpeaketh of, 1. Cor. 10, 13.*

[13] Which follow the footſteps of Balaam, and ſuch as are abandoned vnto all filthineſſe, as he ſhewed in the verſe a foregoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the fixt verſe bee vnderſtood. For this matter eſpecially Ireneus muſt be conſulted withall.

[14] The concluſion, ſtanding of exhortation as before, and of promiſe.

[g] *Hee alludeth to that ſermon which wee reade of Iohn 6. and to the place we finde Pſalmes 105, 40.*

[h] *Aretas writeth, that ſuch a ſtone was wont to be giuen to wreſtlers at games, or elſe that ſuch ſtones did in olde time witneſſe the quiting of a man.*

[15] The bread of life, inuiſible, ſpirituall, and heauenly, which is kept ſecretly with God, from before all eternitie.

[16] Which is a ſigne and witneſſe of forgiueneſſe and remiſſion of ſinnes, of righteouſneſſe and true holineſſe, and of puritie vncorrupted, after that the old man is killed.

[17] A ſigne and teſtimonie of newneſſe of life in righteouſneſſe and true holineſſe, by putting on the new man, whom none doeth inwardly know, ſaue the ſpirit of man which is in himſelfe, the praiſe whereof is not of man, but of God Rom. 2, 28.

[18] The fourth place is vnto the Paſtours of Thyatira. The exordium is taken out of the 14 and 15. verſes of the firſt Chapter.

[19] The propoſition of prayſe is in this verſe: of reprehenſion, for that they tolerated with them, the doctrine of vngodlineſſe and vnrighteouſneſſe, is verſe 20. the authours whereof though they were called backe of God, yet repented not verſe 21. whereunto is added a moſt heauie threatning, verſe 22 and 23. of a conditionall promiſe, and of exhortation to hold faſt the trueth, is in the two verſes following.

[i] *So hee calleth thoſe offices of charity which are done to the Saints.*

[k] *By Fornication, is ofttimes in the Scripture idolatrie meant.*

22 Behold, I will caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches ſhall know that I am he which * ſearch the reines and hearts: and I will giue vnto euery one of you according vnto your works.

24 And vnto you I ſay, the reſt of them of Thyatira, As many as haue not this learning, neither haue knowen the [l] deepeneſſe of Satan (as they ſpeake) I will [m] put vpon you none other burden,

25 But that which ye haue already, holde faſt till I come.

26 [20] For he that ouercommeth and keepeth my words vnto the end, to him will I giue [21] power ouer nations.

27 * And he ſhall rule them with a rod of yron: *and* as the veſſels of a potter, ſhall they be broken:

28 Euen as I receiued of my Father, ſo will I giue him [22] the morning Starre.

29 Let him that hath an eare, heare what the Spirit ſaith to the Churches.

* *1. Sam. 16, 7. pſal. 7, 10. iere. 11. 20. and 17, 10.*

[l] *He pointeth out the bragging of certaine men, which boaſted of their deepe, that is, plentifull and common knowledge, which notwithſtanding is deuiliſh.*

[m] *I will ſpeake no worſe thing againſt you, being content to haue ſhewed you what I require to be in you.*

[20] The concluſion, wherein Chriſt aſſureth vnto his ſeruants the communion of his Kingdome and glory, in this verſe and the next following, and commandeth an holy attention in the laſt verſe.

[21] That is, I will make him a King by communion with me, and my fellow heire, as it is promiſed, Mat. 19, 28. and 25, 34. Rom. 8, 17. and 1 Cor. 6, 3. Epheſ. 2, 6. and 1. Tim. 2, 12. Apoc. 3, 21. and 4. 4.

* *Pſal. 2, 9.*

[22] The brightneſſe of greateſt glory and honour neerer approaching vnto the light of Chriſt, who is the Sonne of righteouſneſſe, and our head, Math. 4.

CHAP. III.

1 *The fift Epiſtle ſent to the Paſtors of the Church of Sardis,* 7 *of Philadelphia,* 14 *And of the Laodiceans,* 16 *that they be not luke warme,* 20 *but endeuour to further Gods glory.*

[1] And write vnto the Angel of the Church which is at [a] Sardis, Theſe things ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtars, [2] I know thy works: for thou haſt a [b] name that thou liueſt, but thou art dead.

2 Be weake, and ſtrengthen the things which remaine, that are [c] readie to die: for I haue not found thy worke perfit before God.

3 Remember therefore, how thou haſt receiued and heard, and hold faſt and repent. * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come vpon thee.

4 *Notwithſtanding* thou haſt a few names yet in Sardis, [3] which haue not defiled their garments: and they ſhall walke with me in [4] white: for they are [d] worthy.

5 He [5] that ouercommeth, ſhall be cloathed in white aray, and I will not put out his Name out of the * booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ [6] And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſaith hee that is Holy, and True, which hath the [e] key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

8 [7] I know thy workes: behold I haue ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.

9 Behold, I will make them [f] of the Synagogue of Satan, which call themſelues Iewes, and are not, but doe lie: behold, *I ſay*, I will make them that they ſhall come [8] and worſhip before thy feet, and ſhall know that I haue loued thee.

10 Becauſe thou haſt [g] kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Behold, I come ſhortly: hold that which thou haſt, that no man take thy crowne.

12 [9] Him that ouercommeth, will I make a pillar in the Temple of my God, and he ſhall goe no more out: [10] and I will write vpon him the Name of my God, and the name of the city of my God, *which is* the new Ieruſalem, which commeth downe out of heauen from my God, and *I will write vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches.

14 [11] And vnto the Angel of the Church of the Laodiceans write, Theſe things ſaith [h] Amen, the faithfull and true witnes, that [i] beginning of the creatures of God.

15 [12] I know thy works, that thou art neither cold not hote: I would thou wereſt cold or hot.

16 Therefore becauſe thou art luke warme, and neither cold nor hote, it will come to paſſe, that I ſhall ſpew thee out of my mouth.

17 For thou ſayeſt, I am rich, and increaſed with goods, and haue need of nothing, and knoweſt not how thou art wretched and miſerable, [13] and poore, and blind, and naked.

18 I counſell thee to buy of me gold tryed by the fire, that thou mayeſt be made rich: and white raiment, that thou mayſt be cloathed, and that thy filthy nakedneſſe doe not appeare: and anoint thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, * I rebuke and chaſten: be [k] zealous therefore and amend.

20 Behold, I ſtand at the doore, and knocke, [14] If any man heare my voyce, and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 [15] To him that ouercommeth, will I graunt to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches.

[1] The fift place is vnto the Paſtors of Sardis. The exordium is taken out of the 4. and 16. verſes of the 1 Chap.

[a] *Sardis is the name of a moſt flouriſhing and famous Citie, where the Kings of Lydia kept their courts.*

[2] The propoſition of reproofe is in this verſe: of exhortation ioyned with a threatning in the two verſes that follow, and of qualification by way of correction vnto the comfort of the good which yet remained there, verſe 4.

[b] *Thou art ſaid to liue, but art dead in deede.*

[c] *Other things, whoſe ſtate is ſuch, that they are now going, and vnleſſe they be confirmed, will periſh forthwith.*

* *Chap. 16, 15. 1. theſ. 5, 2. 2 pet. 3, 10.*

[3] That is, who haue with all religion guarded themſelues from ſinne and contagion, euen from the very ſhew of euill, as S. Iude exhorteth, verſe 23.

[4] Pure from all ſpot and ſhining with glory. So it is to be vnderſtood alwayes hereafter as in the next verſe.

[5] The concluſion ſtanding vpon a promiſe and a commandement as before.

[d] *They are meet and fit, to wit, becauſe they are iuſtified in Chriſt, as they haue truely ſhewed it: for he is righteous that worketh righteouſneſſe: but ſo, as the tree bringeth forth the fruit. Looke Rom. 8, 13.*

* *Chap. 20, 12. and 21, 27. phil. 5, 3.*

[6] The ſixt place is vnto the Paſtors of Philadelphia. The exordium is taken out of the 18. verſe of the 1. chapter.

[e] *All power of rule in commaunding and forbidding, deliuering and puniſhing. And the houſe of Dauid is the Church, and the continuall promiſe of Dauids Kingdome belongeth to Chriſt.*

[7] The propoſition of praiſe is in this verſe, of promiſes, to bring home againe them that wander, verſe 9. and to preſerue the godly, verſe 10. and of exhortation, verſe 11.

[f] *I will bring them to that caſe.*

[8] That is, fall downe and worſhip either thee ciuily, or Chriſt religiouſly at thy feete (and thus I had rather take it) whether here in the Church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verely ſhall fulfill his word.

[g] *Becauſe thou haſt bene patient and conſtant, as I would my ſeruants ſhould be.*

[9] The concluſion, which conteineth a promiſe and a commandement.

[10] That is, the new man ſhallbe turned after his Father, Mother, and head Chriſt.

[11] The ſeuenth place is vnto the Paſtors of the Church of Laodicea. The exordium is taken out of the 15. verſe of the 1. chapter.

[h] *Amen ſoundeth as much in the Hebrew tongue, as Truely, or Trueth it ſelfe.*

[i] *Of whom all things that are made, haue their beginning.*

[12] The propoſition of reproofe is in this verſe, wherevnto is adioyned a threatning, verſe 15 with a confirmation declaring the ſame, verſe 17. and of exhortation vnto faith and repentance, verſe 18, 19. wherevnto is added a conditionall promiſe verſe 20.

[13] The ſpirituall miſery of men is metaphorically expreſſed in three points: vnto which are matched as correſpondent thoſe remedies which are offered, verſe 18.

* *Prou. 3, 12. hebr. 12, 5.*

[k] *Zeale is ſet againſt them which are neither hote nor cold.*

[14] This muſt be taken after the maner of an allegory, as Iohn 14, 23.

[15] The concluſion, conſiſting of a promiſe, as chap. 2, verſe 26. and of an exhortation. Hitherto hath bin the firſt part of the booke of the Apocalypſe.

CHAP. IIII.

1 *Another viſion conteining the glory of Gods Maieſty:* 8 *which is magnified of the foure beaſts,* 10 *and the foure and twenty Elders.*

After [1] this I looked, and behold, a doore was open in heauen, and the firſt voyce which I

[1] Hereafter followeth the ſecond part of this booke, altogether propheticall, foretelling thoſe things which were to come, as was ſaid before, Chap. 1, 19. This is diuided into two hiſtories: one common vnto the whole world, vnto the 9. Chapter: and another ſingular of the Church of God, thence vnto the 22 chapter. And theſe hiſtories are ſaid to be deſcribed in ſeuerall bookes, chap. 5, 1. and 10, 2. Now this verſe is as it were a paſſage from the former part vnto this ſecond: where it is ſaid, that the heauen was opened, that is, that heauenly things were vnlocked, and that a voice as of a trumpet ſounded in heauen to ſtirre vp the Apoſtle, and call him to the vnderſtanding of things to come. The firſt hiſtory hath two parts: one of the cauſes of things done, and of this whole Reuelation, in that and the next chapter. Another of the actes done, in the next 4 chapters. The principall cauſes according to the diſtinction of perſons in the vnitie of the diuine eſſence, and according to the oeconomie or diſpenſation thereof, are two. One the beginning, which none can approach vnto, that is, God the Father, of whom is ſpoken in this chapter. The other, the Sonne, who is the meane cauſe, eaſie to be approached vnto vs in reſpect that he is God and man in one perſon: of whom Chap. 5.

heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, and I will ſhew thee things which muſt be done hereafter.

2 And [2] immediatly I was *rauiſhed* [a] in the ſpirit, [3] and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 [4] And he that ſate, was to looke vpon, like vnto a Iaſper ſtone, and a ſardine, and there *vvas* a rainebow round about the throne, in ſight like to an emeraud.

4 [5] And round about the throne *vvere* foure and twentie ſeats, and vpon the ſeats I ſaw foure and twentie Elders ſitting, cloathed in white rayment, and had on their heads crownes of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings and voices, and there were ſeuen lampes of fire burning before the throne, which are the ſeuen ſpirits of God.

6 [7] And before the throne there *vvas* a Sea of glaſſe like vnto chryſtall: and in the midſt of the throne, and round about the throne *vvere* foure beaſtes, full of eyes before and behinde.

7 And the firſt beaſt *vvas* like a lyon, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt *vvas* like a flying Eagle,

8 And the [b] foure beaſts had each one of them ſixe wings about him, and they were full of eyes within, and they ceaſed not [8] day nor night, ſaying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when thoſe beaſtes [c] gaue glory, and honour and thanks to him that ſate on the throne, which liueth for euer and euer,

10 [9] The foure and twentie Elders fell downe before him that ſate on the throne, and worſhipped him that liueth for euermore, and caſt their crownes before the throne, ſaying,

11 [10] Thou art * worthy, O Lord, [11] to receiue glory, and honour, and power: for thou haſt created all things, and for thy wils ſake they are, and haue beene created.

2 The maner of reuelation, as before, 1,10.

a Looke Chap.1,12.

3 A deſcription of God the Father, and of his glorie in the heauens, framed vnto the maner of men, by his office, nature, company, attending, effect, inſtruments and euents that follow afterwards. In this verſe, hee is preſented in office a iudge, as Abraham ſayd, Gen. 18. which is declared by his throne, as an enſigne of iudgement, and his ſitting therevpon.

4 By his nature, in that he is the Father, moſt glorious in his owne perſon, and with his glory ouerſhining all other things.

5 By the company attending about him in that, as that moſt high Iudge, he is accompanied with the moſt honourable attendance of Prophets and Apoſtles, both of the old and new Church, whom Chriſt hath made to be Prieſts and Kings, Chap.1,6. and 5,10.

6 By effects, in that moſt mightily he ſpeaketh all things by his voice and word, as Pſal. 29,3. and with the light of his ſpirit and prouidence peruſeth and paſſeth through all.

7 By inſtruments vſed, in that he both hath a moſt readie treaſurie, & as it were a workehouſe excellently furniſhed with all things, vnto the executing of his will, which things flow from his commandement, as is repeated, chap.15,2. And hath alſo the Angels moſt ready adminiſters of his counſels and pleaſure vnto all parts of the world, continually watching (in this verſe) working by reaſon otherwiſe then the inſtruments without life laſt mentioned, couragious as lions, mightie as buls, wiſe as men, ſwift as eagles, verſe 7. moſt apt vnto all purpoſes, as furniſhed with wings on euery part, moſt piercing of ſight, and finally pure and perfect Spirits, alwayes in continuall motion, verſe 8.

b Euery beaſt had ſixe wings.

8 By euents, in that for all the cauſes before mentioned. God is glorified both of Angels, as holy. Iudge, omnipotent, eternall and immutable, verſ. 8. and alſo after their example hee is glorified of holy men (verſ. 9.) in ſigne and in ſpeach, verſe 10,11.

c *God is ſayd to haue glory, honour, kingdome, and ſuch like giuen vnto him, when we godly and reuerently ſet forth that which is properly and onely his.*

9 Three ſignes of diuine honour giuen vnto God, proſtration or falling downe, adoration and caſting their crownes before God, in which the godly, though made kings by Chriſt, doe willingly emptie themſelues of all glory, mooued with a religious reſpect of the maieſty of God.

10 The ſumme of their ſpeach: that all glory muſt be giuen vnto God: the reaſon, becauſe hee is the eternall beginning of all things, from whoſe only will they haue their being and are gouerned: and finally in all reſpects are that which they are.

* *Chap. 5,12.*

11 That is, that thou ſhouldeſt challenge the ſame to thy ſelf alone. But as for vs, we are vnworthy, that euen by thy goodnes we ſhould be made partakers of this glory. And hitherto hath bin handled the principall cauſe vnapproachable, which is God.

CHAP. V.

1 The booke ſealed with ſeuen ſeales, 3 which none could open. 6 That Lambe of God, 9 is thought worthy to open, 12 euen by the conſent of all the company of heauen.

[1] AND I ſaw in the [2] right hand of him that ſate vpon the throne, [3] a booke written within, and on the backſide ſealed with ſeuen ſeales.

2 And I ſaw a ſtrong Angel which preached with a loude voyce, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 [3] And no man in heauen nor in earth, neither vnder the earth, was able to open the book, neither to looke thereon.

4 Then I wept much, becauſe no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 [5] And one of the Elders ſaid vnto me, Weepe not: behold, that * [6] Lion which is of the tribe of Iuda, that roote of Dauid, hath obtained to open the booke, and to looſe the ſeuen ſeales thereof.

6 Then I beheld, and loe, [7] in the mids of the throne, and of the foure beaſts, and in the mids of the Elders ſtood a Lambe, as though he had bene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the world.

7 [8] And he came, and tooke the booke out of the right hand of him that ſate vpon the throne.

8 [9] And when hee hath taken the booke, the foure beaſts, and the foure and twenty Elders fell downe before the Lambe, hauing euery one [10] harpes and golden vials full of odours, which are the [a] prayers of the Saints.

9 And they ſung a [b] new [11] ſong, ſaying, [12] Thou art worthy to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation.

10 And haſt made vs vnto our God * Kings, and Prieſts, and we ſhall reigne on the earth.

11 [13] Then I beheld, and I heard the voice of many Angels round about the throne, and *about* the beaſts and the Elders, [14] & there *vvere* * [c] ten thouſand times ten thouſand, and thouſand thouſands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to [d] receiue power, and ri-

1 A paſſing vnto the ſecond principall cauſe, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father manifeſted in the fleſh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearſall of the occaſions that did occurre in the firſt foure verſes. Another, the hiſtory of the Reuelation of Chriſt, thence vnto the end of the chapter.

2 That is, in the very right hand of God.

3 Here are ſhewed the occaſions for which this principall cauſe, and this Reuelation was alſo neceſſary: the ſame are three, the firſt a preſent viſion of the booke of the counſels of God, concerning the gouernment of this whole worlde, which booke is ſayd to be layd vp with the Father as it were in his hand: but ſhut and vnknowen vnto all creatures, in this verſe. The ſecond is a religious deſire of the Angels of God to vnderſtand the myſteries of this booke, verſe 2. whereof ſee 1.Pet.1,12. The third is a lamentation of Saint Iohn and all the godly, mooued by the ſame deſire, verſe 4. when they ſawe that it was a thing vnpoſſible for any creature to effect: which is declared in the third verſe.

4 Thus neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is ſufficient to the denying of the whole. For of the creatures one ſort is in heauen aboue the earth: another in the earth: and another vnder the earth in the ſea, as is after declared, verſe 13.

5 The ſecond part of this chapter, in which is ſet downe the Reuelation of the Sonne, as before was ſaid. This part conteineth firſt an hiſtory of the maner how God prepared S.Iohn to vnderſtand this Reuelation in this verſe. Secondly, the Reuelation of the Sonne himſelfe vnto the 7 verſe. Thirdly, the accidents of this Reuelation, in the reſt of the chapter. The maner how, is here deſcribed in two ſorts, one from without him, by ſpeech in this verſe. Another within, by opening the eyes of S. Iohn (which before were held) that he might ſee, in the verſe following.

* *Gen.49,6.*

6 That is, the moſt mighty and moſt approoued Prince: according to the vſe of the Hebrew ſpeach.

7 The ſumme of this Reuelation: Chriſt the mediator taketh and openeth the booke, verſe 6, 7. Therefore in his Reuelation is deſcribed the perſon of Chriſt, in this verſe. His fact, in the next verſe. The perſon is thus deſcribed, Chriſt, the mediatour betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, ſtanding as ſlaine, and making interceſſion for vs by the vertue and merit of his euerlaſting ſacrifice, is armed with the Spirit of God, in his own perſon, that is, with the power and wiſdom of God eſſentially vnto the gouernment of this whole world.

8 The fact of Chriſt the Mediator, that he commeth vnto the throne of the Father, of which chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is firſt expreſſed, chap. 6,1 &c.

9 Now follow in the ende the accidents of the Reuelation laſt ſpoken of that all the holy Angels, and men did ſing vnto him: both the chiefe, verſe 9, 10. and common order of Angels, verſe 11, 12. and of all things created, verſe 13. the princes of both ſorts agreeing there vnto, verſe 14.

10 The ſymbols or ſignes of praiſe, ſweet in fauour, and acceptable vnto God. See chap. 8,3.

a *Looke chap.9,3.*

b *No common ſong.*

11 That is compoſed according to the preſent matter: the Lambe hauing receiued the booke, as it were with his feete, and opened it with his hornes, as is ſaid in the Canticles.

12 The ſong of the Nobles or Princes ſtanding by the throne, conſiſting of a publication of the praiſe of Chriſt, and a confirmation of the ſame from his benefits, both which we haue receiued of himſelfe (as are the ſuffering of his death, our redemption vpon the croſſe by his blood in this verſe: and our communion with him in Kingdome and Prieſthood, which long ago he hath granted vnto vs with himſelfe) and which we hereafter hope to obtaine, as our kingdome to come in Chriſt, in the verſe following.

* *Chap. 1,6. 1.pet. 2,9.*

13 The conſent of the common order of Angels, anſwering in melody vnto their Princes that ſtood by the throne.

14 A number finite, but almoſt infinite for one infinite in deede, as Dan.7.10.

* *Daniel 7,10.*

c By this is meant a great number.

d To haue all prayſe giuen to him, as to the mightieſt and wiſeſt, &c.

ches, and wiſdome, and ſtrength, and honour, and glory, and praiſe.

13 [15] And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I ſaying, Praiſe, and honour, and glory, and power *be* vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 [16] And the foure beaſts ſaid, Amen, and the foure and twenty Elders fell downe and worſhipped him that liueth for euermore.

CHAP. VI.

1 *The Lambe openeth the firſt ſeale of the booke.* 3 *The ſecond,* 5 *the third,* 7 *the fourth,* 9 *the fifth,* 12 *and the ſixth, and then ariſe murders, famine, peſtilence, outcries of Saints, earthquakes, and diuers ſtrange ſights in heauen.*

1 AFter I beheld when the Lambe had opened one of the ſeales, and I heard one of the foure beaſtes ſay, as *it vvere* the noiſe of thunder, Come and ſee.

2 Therefore [2] I beheld, and loe, there *vvas* a white horſe, and he that ſate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And [3] when he had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe, *that vvas* red, and power was giuen to him that ſate thereon to take peace from the earth, and that they ſhould kill one another, and there was giuen vnto him a great ſword.

5 [4] And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. Then I beheld, and loe, a blacke horſe, and hee that ſate on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beaſts ſay, A [a] meaſure of wheate for a penny, and three meaſures of barley for a penny, [5] and oyle, and wine hurt thou not.

7 [6] And when he had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, and behold, a pale horſe, and his name that ſate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with beaſts of the earth.

9 [7] And when hee had opened the fifth ſeale, I ſaw vnder the altar the ſoules of them that were killed for the word of God, and for the teſtimony which they maintained.

10 And they cried with a loud voyce, ſaying, How long, Lord, which art holy and true! doeſt not thou iudge and auenge our blood on them, that dwell on the earth?

11 And long [8] white robes were giuen vnto euery one, and it was ſaid vnto them, that they ſhould reſt for a little ſeaſon vntill their fellow ſeruants, and their brethren that ſhould be killed euen as they were, were [b] fulfilled.

12 [9] And I beheld when hee had opened the ſixt ſeale, and loe, there was a great earthquake, and the Sunne was as blacke as [c] ſackcloth of haire, and the Moone was like blood.

13 And the ſtarres of heauen fell vnto the earth, as a figge-tree caſteth her greene figges, when it is ſhaken of a mighty winde.

14 And heauen departed away, as a ſcroule, when it is rolled, and euery mountaine and yle were mooued out of their places.

15 [10] And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themſelues in dennes, and among the rockes of the mountaines,

16 And ſaid to the mountaines and rockes, [11] * Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can ſtand?

[15] The conſent of all the common multitude of the creatures.

[16] A confirmation of the praiſe before going, from the conteſtation of the Nobles, expreſſed in word and ſignes, as once or twiſe before this.

[1] This is the ſecond part of this firſt hiſtory (which I ſaid was common and of the whole world) of the workes of God in the gouernement of all things. Of this part there are generally 3. members, the foreſignifying, the caution, and the execution of all the euils which God powreth out vpon this world, which hath moſt hardly deſerued of him. The foreſignifying is ſet downe in this chap. the caution for preſeruing the Church, is in the next chap. and the execution is deſcribed chap. 8,9. In euery part of the foreſignifying, there are three branches: the ſeuerall and expreſſe calling of S. Iohn, to prepare himſelfe to take knowledge of the things that were to bee ſhewed vnto him in the opening of the ſeales: the ſigne and the word expounding the ſigne: And albeit the expreſſe calling of S Iohn, be vſed only in foure of the ſignes, yet the ſame is alſo to be vnderſtood in the reſt that follow. The authour of the foreſignifyings is the Lambe, as that word of the Father made the Mediatour, opening the ſeales of the booke. The inſtruments are the Angels in moſt of the viſions, who expound the ſigne and the words thereof. Now this firſt verſe containeth an expreſſe calling of S. Iohn, to marke the opinion of the firſt ſeale.

[2] The firſt ſigne ioyned with declaration, is that God for the ſins, and horrible rebellion of the world, will inuade the ſame: and firſt of all will as a farre off, with his darts of peſtilence moſt ſuddenly, mightily, and gloriouſly, beate downe the ſame as iudge, and triumph ouer it as conquerour.

[3] The ſecond ſigne ioyned with wordes of declaration (after the expreſſe calling of S. Iohn as before) is that God being prouoked vnto wrath by the obſtinacy and hard hartednes of the world not repenting for the former plague, as ſetting vpon the ſame hand, will kindle the fire of debate amongſt men, and will deſtroy the inhabitants of this world, one by the ſword of another.

[4] The third ſigne with declaration, is, that God will deſtroy the world with famine, withdrawing all prouiſion: which is by the figure Synecdoche comprehended in wheate, barley, wine, and oyle.

[a] *Hereby is ſignified what great ſcarcity of corne there was, for the word here vſed is a kind of meaſure of dry things, which is in quantity but the eight part of a buſhel, which was an ordinary portion to bee giuen to ſeruants for their ſtint of meat for one day.*

[5] I had rather diſtinguiſh and reade the wordes thus, *and the wine and the oyle thou ſhalt not deale vniuſtly.* In this ſence likewiſe the wine and the oyle ſhall be ſold a very little for a penny. Thou ſhalt not deale vniuſtly, namely, when thou ſhalt meaſure out a very little for a great price: ſo is the place euident: otherwiſe that is moſt true, which the wiſe man ſaith, that who ſo with-holdeth the corne ſhall bee curſed of the people, Prou. 11,26.

[6] The fourth ſigne ioyned with wordes of declaration, is, that God will addict the fourth part of the world indifferently, vnto death and hell, or the graue by all thoſe meanes at once, by which before ſeuerally and in order hee had recalled their mindes vnto amendment. Vnto theſe are alſo addeth the wilde and cruell beaſtes of the earth, out of Leuiticus 26,22. Thus doeth God according to his wiſedome diſpenſe the treaſures of his power, iuſtly toward all, mercifully toward the good, and with patience or long ſufferance towards his enemies.

[7] The fifth ſigne is that the holy martyrs which are vnder the altar, whereby they are ſanctified, that is, receiued into the truſt and tuition of Chriſt (into whoſe hands they are committed) ſhall cry out for the iuſtice of God, in an holy zeale to aduance his kingdome and not of any priuate perturbation of the mind, in this and the next verſe, and that God will, in deed, ſigne and word comfort them, verſ. 11.

[8] As before 3,4.

[b] *Vntill their number be fulfilled.*

[9] The ſixt ſigne, the narration whereof hath two parts, the ſigne, and the euent. The ſigne is, that the earth, heauen, and the thing that are in them for horrour of the ſinnes of the world vpon thoſe moſt heauie foretellings of God, and complaints of the Saints ſhall be ſhaken moſt vehemently, trembling in horrible maner, and looſing their light in this verſe: falling from on high, verſe 13. with drawing themſelues and flying away for the greatneſſe of the trouble, verſe 14. So holily doe all creatures depend vpon the will of God, and content themſelues in his glory.

[c] *So they called in old time thoſe wouen workes that were of haire.*

[10] The euent of the ſigne afore going: that there is no man that ſhall not be aſtoniſhed at that generall commotion, flie away for feare and hide himſelfe in this verſe, and wiſh vnto himſelfe moſt bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was aſtoniſhed. Now this perplexity is not of the godly, but of the wicked, whoſe portion is in this life, as the Pſalmiſt ſpeaketh, Pſal 17,14 Not that ſorrow which is according vnto God, which worketh repentance vnto ſaluation, whereof a man ſhall neuer repent him, but that worldly ſorrow that bringeth death, 2. Corin. 7,9. as their wiſhings doe declare: for this hiſtory is of the whole world, ſeuered from the hiſtory of the Church, as I haue ſhewed before, chap. 4,1.

[11] Theſe are words of ſuch as deſpaire of their eſcape: of which deſpaire there are two arguments, the preſence of God and of the Lambe prouoked to wrath againſt the world in this verſe, and the conſcience of their owne weakneſſe, whereby men feele that they are no way able to ſtand in the day of the wrath of God, verſe 17. as it is ſaid, Eſai. 14,27.

* Eſa. 2,19. hoſ. 10,8, luke 23,30.

CHAP. VII.

1 *The Angels comming to hurt the earth,* 3 *are ſtayed vntill the elect of the Lord,* 5 *of all tribes were ſealed.* 13 *Such as ſuffered perſecution for Chriſts ſake,* 16 *haue great felicitie,* 17 *and ioy.*

ANd [1] after that, I ſaw foure Angels ſtand on the [a] foure corners of the earth, holding the foure windes of the earth, that the windes ſhould

[1] The 2. member of this part, is a preuenting of danger as wee diſtinguiſhed the ſame before, Chap. 6,1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Iſraelites of old, Exod. 8 13. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloqution and bringing in for this whole Chap. by occaſion of the prediction and argument of the ſixt ſeale. For firſt that euill is preuented in the elect vnto the 9. verſ. Then thanks are giuen by the elect for that cauſe, verſ. 10,11,12. Laſtly, the accompliſhment of the thing is ſet forth vnto the end of the chap. The firſt verſ. is a tranſition ſpeaking of the Angels which keepe theſe inferiour parts from all euill, vntill God do command. For (as it is excellently figured by Ezech. 11 12.) their faces and their wings are reached vpwards, continually waiting vpon and beholding the countenance of God for their direction: and euery of them goeth into that part that is right before his face, whitherſoeuer the Spirit ſhall goe, they goe, they ſtep not out of the way, that is, they depart not ſo much as a foot bredth from the path commanded them of God.

[a] *On the foure quarters or coaſts of the earth.*

not blow on the earth, neither on the ſea, [2] neither on any tree.

2 [3] And I ſaw [4] another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there *vvere* ſealed [5] an hundreth and foure and fourtie thouſand of all the tribes of the children of Iſrael.

5 Out of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. [6] Of the tribe of [b] Leui were ſealed twelue thouſand. Of the tribe of Iſſacher were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of [c] Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After theſe things I beheld, and loe, a great multitude, [7] which no man could number, of all nations, and kinreds, & people, and tongues [8] ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 [9] And they cried with a loud voice, ſaying, Saluation *commeth* of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood round about the throne, and *about* the Elders, and the foure beaſts, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen, Praiſe and glory, and wiſedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 [10] And one of the Elders ſpake, ſaying vnto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſaid vnto him, Lord, thou knoweſt. And he ſaid vnto me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him [d] day and night in his Temple, and he that ſitteth on the throne will dwell [e] among them.

16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither any heate.

17 For the Lambe, which is in the mids of the throne, ſhall gouerne them, and ſhall leade them vnto the liuely fountaines of waters, and * God ſhall wipe away all teare from their eyes.

CHAP. VIII.

1 After the opening of the ſeuenth ſeale, 3 the Saints prayers are offered vp with odours. 6 The ſeuen Angels come foorth with trumpets. 7 The foure firſt blow, and fire falleth on the earth, 8 the ſea is turned into blood, 10, 11 the waters waxe bitter. 12 and the ſtarres are darkened.

[1] AND when hee had opened the ſeuenth ſeale, there was ſilence in heauen about halfe an houre.

2 [2] And I ſaw the ſeuen Angels, which [a] ſtood before God, and to them were giuen ſeuen trumpets.

3 [3] Then another Angel came and ſtood before the Altar, hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the ſmooke of the odours with the prayers of the Saints, [b] went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with fire of the Altar, and caſt it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake

6 [4] Then the ſeuen Angels, which had the ſeuen trumpets, prepared themſelues to blow the trumpets.

7 [5] So the firſt Angel blew the trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.

8 [6] And the ſecond Angell blew the trumpet,

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[2] That is, neither into the ayre, into which the tops of trees are aduanced.

[3] Now God prouideth againſt the danger of his elect by commaundement, verſe 2. and 3. and by ſigne or figure, both for thoſe of the nation of the Iewes, thence vnto the 8. verſe, and alſo of the Gentiles, verſe 9.

[4] Not onely another, or differing in number from the common Angels of God, but alſo in eſſence, office, and operation excelling all Angels: that is, Chriſt Ieſus the eternall Angel or word of God, and mediatour of the couenant. So hereafter chapter 8,3. and 10,1,5.

[5] That is, of the Iewes a number certaine in it ſelfe before God, and ſuch as may be numbred of vs: for which cauſe alſo the ſame is here ſet downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it ſelfe certaine with God, but of vs not poſſibly to bee numbred, as God, Gen. 15,5. and often elſe where, and Eſay figured moſt excellently, Chap. 19. and 60. This therefore is ſpoken with reſpect, when a certaine number is put for one vncertaine. Conferre this with verſe 6.

[b] *He skipped Dan, and reckoneth Leui.*

[c] *Of Ephraim, who was Ioſephs other ſonne, and had the birthright giuen him, where of he is called Ioſeph.*

[6] Here the tribe of Leui is reckoned vp in common with the reſt, becauſe all the Iſraelites were equally made Prieſtes with them in Chriſt by his Prieſthood, chap. 1,6. and 5,10. and Rom. 12,1. and 1. Pet. 2.9. The name of Dan is not mentioned becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people vnto the part of the Gentiles, which euill many ages before Iaakob foreſaw, Gen. 49,18. for which cauſe alſo there is no mention made of this tribe in the firſt booke of the Chronicles. [7] See before vpon the 4. verſe. [8] As Prieſts, Kings, and glorious conquerers by martyrdome: which things are noted by their proper ſignes in this verſe. [9] The praiſe of God celebrated firſt by the holy men, in this verſe, then by the heauenly Angels in the two verſes following. [10] A paſſage ouer vnto the expounding of the viſion, of which the Angell enquireth of S. Iohn to ſtir him vp withall, in this verſe and Iohn in the forme of ſpeech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and alſo in moſt modeſt manners requeſteth the expounding of the viſion. [11] The expoſition of the viſion, wherein the Angel telleth firſt the actes of the Saints, that is, their ſufferings and worke of faith in Chriſt Ieſus, in this verſe. Secondly their glory, both preſent, which conſiſteth in two things, that they miniſter vnto God, and that God protecteth them verſe 15. and to come, in their perfect deliuerance from all annoiances verſe 16. and in participation of all good things which euen the memory of former euils ſhall neuer be able to diminiſh, verſe 17. The cauſe efficient, and which containeth all theſe things is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Chriſt Ieſus.

[d] *He alludeth to the Leuites, which ſerued day and night, for elſe there is no night in heauen.*

[e] *Or, vpon them, whereby is meant Gods defence and protectiõ, as it were towards them, who are as ſafe, as men in the Lords tents.*

* *Eſai. 49.10.*

* *Eſai. 25,8. chap. 11,4.*

[1] He returneth to the hiſtory of the ſeales of the book, which the Lambe openeth. The ſeuenth ſeale is the next foreſignification, and a preciſe commaundement of the execution of the moſt heauy iudgements of God vpon this wicked world: which foreſignification being vnderſtood by the ſeale, all things in heauen are ſilent, and in horror thorow admiration vntill commandement of execution be ſeuerally giuen of God vnto the miniſters of his wrath. So he paſſeth vnto the third member of which I ſpake before in Chapt 6. ver. 1. which is of the execution of thoſe euils wherewith God moſt iuſtly determined to afflict the world.

[2] Now followeth the third branch of the common hiſtory, as euen now I ſaid: which is the execution of the iudgements of God vpon the world. This is firſt generally prepared vnto the 6. verſe, then by ſeuerall parts expoundeth according to the order of thoſe that adminiſtred the ſame vnto the end of the Chap. following. Vnto the preparation of this execution are declared theſe things: firſt, who were the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the Prince of Angels giuing order for this execution, thence vnto the 5. verſe, and of his adminiſters in the 6. verſe. The adminiſters of the execution are ſaid to be ſeuen Angels: their inſtruments, trumpets, whereby they ſhould as it were ſound the alarme at the commaundement of God. They are propounded ſeuen in number, becauſe it pleaſed God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in ſlow order, and as with an vnwilling minde to exerciſe his iudgements vpon his creatures, ſo long called vpon both by word and ſignes if happily they had learned to repent. [a] *Which appeare before him as his miniſters.* [3] This is that great Emperour, the Lord Ieſus Chriſt our King and Sauiour: who both maketh interceſſion to God the Father for the Saints, filling the heauenly Sanctuary with moſt ſweete odour, and offering vp their prayers, as the Calues and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as euery one of them (ſo powerfull is that ſweet ſauour of Chriſt, and the efficacy of his ſacrifice) are held in reconcilement with God and themſelues made moſt acceptable vnto him, verſe 4. And then alſo out of his treaſury, and from the ſame ſanctuary powreth forth vpon the world the fire of his wrath, adding alſo diuine tokens thereunto: and by that meanes (as of old the Herаulds of Rome were wont to doe) he proclaimeth warre againſt the rebellious world. [b] *Our prayers are nothing worth, vnleſſe that true and ſweete ſauour of that onely oblation be eſpecially and before all things with them, that is to ſay, vnleſſe wee being firſt of all iuſtified through faith in his Sonne, be acceptable vnto him.* [4] This is the worke of the adminiſters. The Angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as Heraulds) do effectuall call forth the inſtruments of the wrath of God, through his power. Hitherto haue bene things generall. Now followeth the narration of things particular, which the Angels ſix in number wrought in their order ſet out in the 19 verſe of the next chap. and is concluded with the declaration of the euent which followed vpon theſe things done in the world, and in the 10. and 11. chap. [5] The firſt execution at the ſound of the firſt Angel vpon the earth, that is, the inhabitants of the earth (by Metonymie) and vpon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9. verſe doth not obſcurely declare. [6] The ſecond execution, vpon the ſea in this verſe and all thinges that are therein in the next verſe,

and as *it vvere* a great mountaine, burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 Aud the third part of the creatures, which were in the ſea, and had life, died, and the third part of ſhips were deſtroyed.

10 [7] Then the third Angel blew the trumpet, and there fell a great ſtarre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtar is called [8] wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, becauſe they were made bitter.

12 [9] And the fourth Angel blew the trumpet, and the third part of the ſunne was ſmitten, and the third part of the moone, and the third part of the ſtarres, ſo that the third part of them was darkened: and the day *vvas ſmitten*, that the third part of it could not ſhine, and likewiſe the night.

13 [10] And I beheld, and heard one Angel flying thorow the middes of heauen, ſaying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, becauſe of the ſounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

[7] The third execution vpon the floods and fountaines, that is, vpon all freſh waters, in this verſe: the effect whereof is, that many are deſtroyed with the bitterneſſe of waters, in the verſe following. [8] This is ſpoken by Metaphor, of the name of a moſt bitter herbe, and commonly knowen, vnleſſe perhaps a man following thoſe that note the deriuation of words had rather expound it adiectiuely, for that which by reaſon or bitternes cannot be drunke, or which maketh the liquour into which is powred more bitter then that any man can drinke the ſame. [9] The fourth execution vpon theſe lightſome bodies of heauen, which miniſter vnto this inferiour world. [10] A lamentable prediction or foretelling of thoſe parts of the diuine execution which are yet behind: which alſo is a paſſage vnto the argument of the next Chapter. Of all theſe things in a manner Chriſt himſelfe expreſly foretold in the 12. Chapter of S. Luke, Verſe 24 &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 *The firſt Angel bloweth his trumpet,* 3 *and ſpoiling locuſts come out.* 13 *The ſixt Angel bloweth,* 26 *and bringeth foorth horſemen,* 20 *to deſtroy mankind.*

AND the [1] fift Angel blew the trumpet, and I ſaw a [2] ſtarre fall from heauen vnto the earth, [3] and to him was giuen the key of the [a] bottomleſſe pit.

2 [4] And he opened the bottomleſſe pit, and there aroſe the ſmoake of the pit, the ſmoake of a great fornace, and the ſunne, and the ayre were darkened by the ſmoake of the pit.

3 [5] And there came out of the ſmoake Locuſts vpon the earth, and vnto them was giuen power, as the ſcorpions of the earth haue power.

4 [6] And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe men which haue not the ſeale of God in their foreheads.

5 And to them was commaunded that they ſhould not kill them, but that they ſhould bee vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a ſcorpion, when he hath ſtung a man.

6 * Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flie from them.

7 [7] And the forme of the locuſts *vvas* like vnto horſes prepared vnto the battell, and on their heads *vvere as it vvere* crownes, like vnto gold, and their faces *vvere* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the ſound of their wings *vvas* like the ſound of charets when many horſes runne vnto battell.

10 And they had tailes like vnto ſorpions, and there were ſtings in their tailes, and their power was to hurt men fiue moneths.

11 [8] And they haue a king ouer them, which is the Angel of the bottomleſſe pit, whoſe name in Hebrew *is* Abaddon, and in Greeke hee is named Apollyon, *that is, deſtroying.*

12 [9] One woe is paſt, *and* behold, yet two woes come after this.

[1] The fift execution vpon the wicked men inhabiting the earth (as a little before the Angel ſaid) wrought by the infernall powers, is declared in this place vnto the eleuenth verſe. And after the ſixt execution thence vnto the nineteenth verſe. And laſtly is ſhewed the common euent that followed the former execution in the world, in the two laſt verſes. [2] That is, that the Angel of God glittering with glory, as a ſtarre fell downe from heauen. Whether thou take him for Chriſt, who hath the keyes of hell of himſelfe, and by Princely authority, Chap. 1. verſe 18. or whether for ſome inferiour Angel, who hath the ſame key permitted vnto him, and occupieth it miniſterially, or by office of his miniſtery, here, and Chap. 21. ſo the word *falling*, is taken, Gen. 14. 10. and 24. 64. and Heb. 6, 6. [3] The key was giuen to his ſtarre. For thoſe powers of wickedneſſe are thruſt downe into hell, and bound with chaines of darkeneſſe: and are there kept vnto damnation, vnleſſe God for a time doe let them looke, 2. Pet. 2, 4. Iude 6, and of this booke, Chap. 20, 20. the hiſtorie of which chapter hath agreement of time with this preſent chapter. [a] *By the bottomleſſe pit, hee meaneth the deepeſt darkeneſſe of hell.* [4] Vnto this is added, the ſmoake of the helliſh and infernall ſpirits, all darke, and darkening all things in heauen and in earth. The ſpirituall darkeneſſes are the cauſes of all diſorder and confuſion. For the deuill at a time certaine (whereof verſe the fift) ſent theſe darkeneſſes into his kingdome, that he might at once and with one impreſſion ouerthrow all things, and peruert if it were poſſible the elect themſelues. By this darkeneſſe all ſpirituall light, both actiue as of the Sunne, and paſſiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelues. [5] A deſcription of the malignant ſpirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locuſtes, in quickeneſſe, ſubtilitie, hurtfulneſſe, number, and ſuch like in this verſe. From their power, for that they are as the ſcorpions of the earth, of a ſecret force to doe hurt. For our battell is not here with fleſh and blood, but with powers, &c. Epheſ. 6, 12. This place of the power of the Deuils generally noted in this verſe, is particularly declared afterwards in the three next verſes.

[6] Here that power of the deuils is particularly deſcribed according to their actions and effects of the ſame. Their actions are ſaid to be bounded by the counſell of God: both becauſe they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) whom Chriſt ſhall not haue ſeeled, in this verſe: and alſo becauſe they neither had all power not at all times, no not ouer thoſe that are their owne, but limited in maner and time, by the preſcript of God, verſe 5. So their power to afflict the godly, is none, & for the wicked is limited in act and in effect by the will of God: for the maner was preſcribed vnto them that they ſhould not ſlay, but torment the wretched world. The time is for fiue moneths or for an hundred and fiftie dayes, that is, for ſo many yeeres in which the deuils haue indeed mightily peruerted all things in the world: and yet without that publike and vnpuniſhed licence of killing, which afterward they vſurped when the ſixt Angel had blowen his trumpet, as ſhalbe ſaid vpon the 13, verſe. Now this ſpace is to be accounted from the end of that thouſand yeeres mentioned, Chap. 20, 3. and that is from the Popedome of that Gregory the ſeuenth, a moſt monſtrous Necromancer, who before was called Hildebrandus Senenſis: for this man being made altogether of impiety and wickedneſſe, as a ſlave of the deuill, whom he ſerued, was the moſt wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all maner of trecherie to ſet vp and put downe empires and kingdome as liked himſelfe: and doubted not to ſet Rodolph the Swedon ouer the Empire in ſtead of Henry before named, ſending vnto him a Crowne with this verſe annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho:* that is, The Rocke to Peter gave the crowne, and Peter Rodolph doth renowne. Finally, he ſo finely beſtirred himſelfe in his affaires, as he miſerably ſet all Chriſtendome on fire, and conueyed ouer vnto his ſucceſſours the burning brand of the ſame: who enraged with like ambition, neuer ceaſed to nouriſh that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole Kingdomes ſet together by the eares amongſt themſelues by moſt expert cutthroats, came to ruine, whiles they miſerably wounded one another. This terme of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or *Hugolinus Anagnienſis* (as he was before called) who cauſed to be compiled by one Raimond his chapleine and confeſſour, the body of Decretals, and by ſufferance of the Kings and Princes to be publiſhed in the Chriſtian world, and eſtabliſhed for a law. For by this ſleight at length the Popes arrogated vnto themſelues licence to kill whom they would, whiles other were vnwares: and without feare eſtabliſhed a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expreſly forbidden, and had hindered vntill this time. The effects of the bloody actions are declared vpon the ſixt verſe: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together vnto death, and preferre the ſame before life, by reaſon of the grieuouſneſſe of the miſeries that oppreſſed them. * Chap. 6, 16. Eſai. 2, 19. Hoſe. 10, 8. [7] The forme of theſe helliſh ſpirits and adminiſters, is ſhadowed out by ſignes and viſible figures in this ſort: that they are very expert and ſwift: that whereſoeuer they are in the world, the kingdome of theirs: that they manage all their affaires with cunning and skill, in this verſe, that making ſhew of mildneſſe and tender affection to draw on men withall, they moſt impudently rage in all miſchiefe: that they are moſt mighty to doe hurt, Verſ. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and facted authoritie of priuiledge, that they fill all things with horror, Verſ. 9, that they are fraudulent: that they are venimous and extremely noiſome, though their power bee limited, Verſe 10. All which things are properly in the infernall powers, and communicated by them vnto their miniſters and vaſſals. [8] The order of the powers of maliciouſnes: that they are ſubiect to one infernall King, whom thou mayeſt call in Engliſh. The Deſtroyer: who driueth the whole world both Iewes and Gentiles into the deſtruction that belongeth vnto himſelfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure often vſed in the holy Scripture: which albeit it may otherwiſe be turned of the Germanes (as the ſenſe of compound words is commonly abiguous) yet in very deed it ſignifieth as much as if thou ſhouldeſt call him the firebrand, that is, he that ſetteth on fire thoſe that be faithfull vnto him. [9] A paſſage vnto the next point, and the hyſtorie of the time following.

13 ¶ [10] Then the ſixt Angel blew the trumpet, [11] and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the ſixth Angel, which had the trumpet, [12] Looſe the foure Angels, which are bound in the great riuer Euphrates.

15 [13] And the foure Angels were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeere to ſlay the third part of men.

16 And the number of horſemen of warre were twenty thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſaw the horſes in a viſion, and them that ſate on them, hauing fierie habergions, and of Iacynth, and of brimſtone, and the heads of the horſes were as the heads of lyons, and out of their mouthes went foorth fire, and ſmoake, and brimſtone.

18 Of theſe three was the third part of men killed, *that is*, of the fire, and of the ſmoke, and of the brimſtone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: [14] for their tailes were like vnto ſerpents, and had heads wherewith they hurt.

20 [15] And the remnant of the men which were not killed by theſe plagues, repented not of the workes of their hands that they ſhould not worſhip deuils, and * idoles of gold, and of ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.

21 Alſo they repented not of their murther, and of their ſorcerie, neither of their fornication, nor of their theft.

[10] The ſixt execution done vpon the world by the tyrannicall powers thereof working in the foure parts of the earth, that is in moſt cruell maner executing their tyrannous dominion through the whole world, and killing the miſerable people without puniſhment, which before was not lawfull for them to doe in that ſort, as I ſhewed vpon the fourth verſ. This narration hath two parts: a commandement from God, in the 14. verſ. and execution of the commandement, in the verſe following.

[11] The commandement giuen by Chriſt himſelfe, who is gouernour ouer all.

[b] *Hee alludeth to the altar of incenſe, which ſtood in the Court which the Prieſts were in, ouer againſt the Arke of the Couenant, hauing a vaile betwixt them.*

[12] As if he ſhould haue ſaid, Theſe hitherto haue bene ſo bound by the power of God, that they could not freely run vpon all men as themſelues luſted, but were ſtayed and reſtrained at that great flood of Euphrates, that is, in their ſpirituall Babylon (for this is a Periphraſis of the ſpirituall Babylon, by the limits of the ſpirituall Babylon long ſince ouerthrowen) that they might not commit thoſe horrible ſlaughters which they long breathed after. Now goe to: let looſe thoſe foure Angels, that is, adminiſters of the wrath of God, in that number that is conuenient to the ſlaughtering of the foure quarters of the world: ſtirre them vp and giue them the bridle, that ruſhing of that Babylon of theirs, which is the ſeate of the wicked ones, they may flie vpon all the world, therein to rage, and moſt licentiouſly to exerciſe their tyrannie, as God hath ordeined. This was done when Gregorie the ninth by publike authoritie eſtabliſhed for law his owne Decretals, by which he might freely lay traines for the life of ſimple men. For who is it that ſeeth not that the lawes Decretall moſt of them are as ſnares to catch ſoules withall? Since that time (O good God!) how great ſlaughters haue there beene? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame.

[13] The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the thiefe of that crew which are moſt prompt vnto all aſſayes, in this verſe: as their multitudes, both moſt copious, of which a number certaine is named for a number infinitie, Verſe 16. and in themſelues by all meanes fully furniſhed to hide and to hurt, Verſe 17. as beeing armed with fire, ſmoake and brimſtone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the ſtrength of Lyons to hurt withall, from which (as out of their mouth) the fierie, ſmoakie, and ſtinking darts of the Pope are ſhot out, Verſe 18. The other point is, that theſe butchers haue effected the commandement of God by fraud and violence, in the two verſes following.

[14] That is, they harmefull euery way: on what part ſoeuer thou put thine hand vnto them or they touch thee, they doe hurt. So the former are called Scorpions, Verſe 3.

[15] Now remaineth the euent (as I ſaid vpon the firſt verſe) which followed of ſo many and ſo grieuous iudgements in the moſt wicked world: namely an impenitent obſtination of the vngodly in their impietie and vnrighteouſneſſe, though they feele themſelues moſt vehemently preſſed with the hand of God: for their obſtinate vngodlineſſe is ſhewed in this verſe: and their vnrighteouſneſſe in the verſe following. Hitherto hath bene the generall hiſtorie of things to bee done vniuerſall in the whole world: which becauſe it doeth not ſo much belong to the Church of Chriſt, is therefore not ſo expreſly diſtinguiſhed by certainty of time and other circumſtances, but is wouen, as they ſay with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeuenth Angel is paſſed ouer in this place, then for that the ſame more properly apperteineth vnto the hiſtorie of the Church. But this is more diligently ſet out according to the time thereof, Chap. 11. and 16. as ſhall appeare vpon thoſe places.

* *Pſal.115,4. and 135,15.*

CHAP. X.

Another Angel appeareth cloathed with a cloude, 2 holding a booke open. 3 and crieth out. 8 A voyce from heauen commandeth Iohn to take the booke. 10 He eateth it.

AND [1] I ſawe [2] another mightie Angel come downe from heauen, cloathed with a cloud, and the rainebowe vpon his head, and his face was as the ſunne, and his feete as pillars of fire.

2 And hee had in his hand a [3] little booke open, and hee put his right feet vpon the ſea, and *his* left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, ſeuen thunders vttered their voyces.

4 [4] And when the ſeuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, ſaying vnto mee, [a] Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.

5 And the Angel which I ſawe ſtand vpon the ſea, and vpon the earth, [b] lift vp his hand to heauen,

6 And ſware by him that liueth for enermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things that therein are, [5] that [c] time ſhould be no more.

7 But in the dayes of the [6] voyce of the ſeuenth Angel, when he ſhall begin to blow the trumpet, euen the myſterie of God ſhall be finiſhed, as he hath declared to his ſeruants the Prophets.

8 [7] And the voyce which I heard from heauen, ſpake vnto mee againe, and ſaid, Goe, and take the little booke which is open in the hand of the Angel, which ſtandeth vpon the ſea, and vpon the earth.

9 So I went vnto the Angel, and ſayd to him, Giue mee the little booke. And he ſaid vnto mee, Take it, and eat it vp, and it ſhall make thy belly bitter, but it ſhall bee in thy mouth as ſweet at hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter.

11 [8] And he ſaid vnto mee, Thou muſt propheſie againe among the people and nations, and tongues, and to many Kings.

[1] Now Saint Iohn paſſeth vnto the other Propheticall hiſtorie, which is of the Church of God, as I ſhewed that this booke ſhould be diſtinguiſhed, Chap.4.1. This ſtorie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a tranſition from the common hiſtorie of the world vnto that which is particular of the Church. There are in this tranſition or paſſage, two preparatiues as it were, vnto this Church ſtorie compriſed in this whole Chapter. One is the authoritie of Chriſt reuealing his myſteries, and calling his ſeruants vnto the ſeuenth verſe. The other is Saints Iohn his calling, proper vnto this place, and prepared from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by theſe things. Firſt, by the appearing from heauen in this habite and countenance, ſtrong, ready, glorious, ſurueying all things by his prouidence and gouerning them by his omnipotence, verſe the firſt. Secondly, that he brought not by chance, but out of a booke, this open Reuelation, ſet foorth vnto the eye, to ſignifie the ſame vnto the ſea, and land, as Lord ouer all, Verſe the ſecond. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets doe) but crying out with a lowd voyce vnto them which ſleepe, and with a lyoniſh and terrible noyſe rouſed vp the ſecure: the very thunders themſelues giuing teſtimony thereunto, Verſe the third. Laſtly, for that hee confirmed all by an oath, Verſe 5.6.7.

[2] Chriſt Ieſus, ſee the ſeuenth Chapter and the ſecond verſe.

[3] Namely, a ſpecially booke of the affaires of Gods Church. For the booke that conteineth things belonging the whole world, is ſaid to bee kept with the Creatour, the fifth Chapter and the firſt verſe, but the booke of the Church, with the Redeemer: and out of this booke is taken the reſt of the hiſtorie of this Apocalypſe.

[4] A godly care is laudable, but muſt bee ioyned with knowledge. Therefore nothing is to bee taken in hand, but by calling: which muſt bee expected and waiting for of the godly.

[a] *Keepe them cloſe.*

[b] *This was a geſture vſed of one that ſweareth, which men doe now a dayes vſe.*

[5] Neither time it ſelfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

[c] *There ſhall neuer bee any more time.*

[6] Whereof Chap.11,15. and 16,17.

[7] The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiuing of the prophecie following which is inioyned him, firſt by ſigne in three verſes, then in plaine words in the laſt verſe. Vnto the ſetting forth of the ſigne belong theſe things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecie in this verſe: for theſe motions and deſires God doeth inſpire: that demaunding the booke, hee is charged to take it in a figuratiue maner, the vſe whereof alſo is expounded, verſe the ninth, (as in the ſecond Chapter of Ezekiel and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that Saint Iohn at the commandement of Chriſt tooke the booke, and found by experience that the ſame as proceeding from Chriſt was moſt ſweet, but in that it forttelleth the afflictions of the Church it was moſt bitter vnto his ſpirit.

[8] A ſimple and plaine declaration of the ſigne before going, witneſſing the diuine calling of S. Iohn, and laying vpon him the neceſſitie thereof.

CHAP.

CHAP. XI.

1 *The temple is commanded to be meaſured.* 3 *The Lord ſtirred vp two witneſſes,* 7 *whom the beaſt murthereth,* 9 *and no man burieth them.* 11 *God raiſeth them to life,* 12 *and calleth them vp to heauen.* 13 *the wicked are terrified,* 15 *by the trumpet of the ſeuenth Angel the reſurrection,* 18 *and iudgement is deſcribed.*

1 THen was giuen me a reede like vnto a rod, and the Angel ſtood by, ſaying, Riſe and [2] meete the Temple of God, and the Altar, and them that worſhip therein.

2 [3] But the [a] Court which is without the Temple [b] caſt out, and meete it not: for it is giuen vnto the [4] Gentiles, and the holy citie ſhall they tread vnder foote, [5] two and fourtie Moneths.

3 But [6] I will giue power vnto my two witneſſes,&c and ſhal [7] prophecie a thouſand two hundreth and threeſcore dayes cloathed in ſackcloath.

4 Theſe [8] are two oliue trees, and two candleſtickes, ſtanding before the God of the earth.

5 [9] And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus muſt hee be killed.

6 Theſe haue power to ſhut heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into blood, and to ſmite the earth with all maner plagues, as often as they will.

7 [10] And when they haue [c] finiſhed their teſtimony, [11] the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall [12] ouercome them, and kill them,

8 And their corpſes ſhall lie in the [13] ſtreets of the great citie, which [d] ſpiritually is called Sodom and Egypt, [14] where our Lord alſo was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles, ſhall ſee their corpſes [15] three dayes and an halfe, and ſhall not ſuffer their carckeiſes to be put in graues.

10 And they that dwell vpon the earth, [16] ſhall reioyce ouer them and be glad, and ſhall ſend gifts one to another, for theſe two Phrophets [17] vexed them that dwelt on the earth.

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1 The authoritie of the intended reuelation being declared, together with the neceſſity of that calling, which was particularly impoſed vpon Saint Iohn: hereafter followeth the hiſtorie of the eſtate of Chriſt his Church both conflicting or warfaring, and ouercomming in Chriſt For both the true Church of Chriſt is ſaid to fight againſt that which is falſly ſo called ouer the which Antichriſt ruleth. Chriſt Ieſus ouerthrowing Antichriſt by yͤ ſpirit of his mouth: and Chriſt is ſaid to ouercome moſt glorioſly vntill he ſhall ſlay the Antichriſt by the appearance of his comming, as the Apoſtle excellently teacheth, 2. Theſſ. 2, 8 So this hiſtorie hath two parts. One of the ſtate of the Church conflicting with temptations, vnto the 16. Chapter. The other of the ſtate of the ſame Church obtaining victory, thence vnto the 20. Chapter. The firſt part hath two members moſt conueniently diſtributed into their times, whereof the firſt containeth an hiſtorie of the Chriſtian Church for 1260 yeeres, what time the Goſpell of Chriſt was as it were taken vp from amongſt men into heauen: the ſecond containeth an hiſtorie of the ſame Church vnto the victorie perfected. And theſe two members are briefly, though diſtinctly propounded in this Chapter, but are both of them more at large diſcourſed after in due order. For wee vnderſtand the ſtate of the Church conflicting out of Chapters 12 and 13 and of the ſame growing out of afflictions out of the 14, 15, & 16 Chapters. Neither did Saint Iohn at vnawares ioyne together the hyſtorie of theſe two times in this Chapter, becauſe here is ſpoken of prophecie, which all confeſſe to bee one iuſt annd innumerable in the Church, and which Chriſt commanded to be continuall. The hyſtory of the former time reacheth vnto the 14. verſe: the latter is ſet downe in the reſt of this Chapter. In the former are ſhewed theſe things: the calling of the ſeruants of God in 4. verſes: the conflicts which the faithfull muſt vndergoe in their calling, for Chriſt and his Church, thence vnto the 10 verſe, and their reſurrection and receiuing vp into heauen vnto the 14 verſe. In the calling of the ſeruants of God are mentioned two things: the begetting and ſetting of the Church in two verſes, and the education thereof in two verſes. The begitting of the Church is here commended vnto S. Iohn by ſigne and by ſpeech: the ſigne is a meaſuring rod, and the ſpeech a commandement to meaſure the Temple of God, that is, to reduce the ſame vnto a new forme: becauſe the Gentiles are already entred into the Temple of Ieruſalem, and ſhall ſhortly defile and ouerthrow the ſame vtterly. a Either that of Ieruſalem which was a figure of the Church of Chriſt, or that heauenly Example, whereof verſe 19 but the firſt liketh me better and the things following doe all agree thereunto. The ſenſe therefore is, Thou ſeeſt all things in Gods houſe almoſt from the paſſion of Chriſt to be diſordered: and that not onely the citie of Hieruſalem but alſo the court of the Temple is trampled vnder foot of the nations, and of prophane men whether Iewes or ſtrangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a ſmall company of good men which truely worſhip God, doe now remaine, whom God doeth ſanctifie and confirme by his preſence. Meaſure therefore this, euen this true Church, or rather the true type of the true Church omitting the reſt and ſo deſcribe all things from me that the true Church of Chriſt may be as it were a very litle center, and the Church of Antichriſt as the circle of the center, euery way in length and breadth compaſſing about the ſame, that by way of prophecy thou mayeſt ſo declare openly, that the ſtate of the Temple of God and the faithfull which worſhip him, that is, of the Church is much more ſtraight then the Church of Antichriſt 3 As if he ſhould ſay, it belongeth nothing vnto thee to iudge thoſe which are without, 1. Cor 5. 12. which be innumerable: looke vnto thoſe of the houſhold onely, or vnto the houſe of the liuing God. *a Hee ſpeaketh of the outward court, which was called the peoples court, becauſe all men might come into that. b That is counted to be caſt out, which in meaſuring is refuſed as prophane.* 4 To prophane perſons wicked & vnbeleeuers, aduerſaries vnto the Church. 5 Or a thouſand two hundred and threeſcore dayes as is ſayd in the next verſe: that is a thouſand two hundred and threeſcore yeeres, a day for a yeere as often in Ezechiel & Daniel, which thing I noted before 2. 10. The beginning of theſe thouſand two hundred and threeſcore yeeres, we account from the paſſion of Chriſt, whereby (the partition wall being broken downe) wee were made of two one, Epheſ. 2, 14. I ſay one flocke vnder one Shepheard, Iohn 10, 16 and the end of theſe yeeres preciſely falleth into the Popedome of Boniface the eight who a little before the end of yͤ yeere of Chriſt a thouſand two hundreth ninety foure, entred the Popedome of Rome, in the feaſt of S. Lucie (as *Bergomenſis* ſaith) hauing put in priſon his predeceſſor *Coeleſtinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cauſe, that well ſaid of him *Intrauit vt vulpes, regnauit vt leo, mortuus eſt vt canis.* That is, he entred like a foxe, raigned like a lion, and died like a dogge. For if from a thouſand two hundred ninetie foure yeeres thou ſhalt take the age of Chriſt which he liued on the earth, thou ſhalt finde there remaineth, 1260. yeeres, which are mentioned in this place and many others. 6 I had rather tranſlate it *illud* then *illam*, the Temple then the citie: for God ſaith, I will giue that Temple, and commit it vnto my two witneſſes: that is vnto the Miniſters of the word, who are few indeede, weake and contemptible: but yet two. that is, of ſuch a number as one of them may helpe another, and one confirme the teſtimony of another vnto all men, that from the mouth of two or three witneſſes euery word may be made good amongſt men, 2. Cor. 13, 1.

7 They ſhall exerciſe their office enioyned by me by the ſpace of thoſe thouſand two hundred & ſixtie yeeres, in the middeſt of afflictions though neuer ſo lamentable which is figuratiuely ſhewed by the mourning garment.

8 That is, the ordinary and perpetuall inſtruments of ſpirituall grace, peace and light in my Church, which God by his onely power preſerued in this Temple. See Zacharie 4. 3.

9 The power and efficacie of the holy miniſterie, and which is truely Euangelicall, is declared both in earth & in heauen, protecting the adminiſters thereof, and deſtroying the enemies in this verſe, vertue indeed diuine moſt mightily ſhewing it ſelfe forth in heauen, earth and the ſea, verſ. 6. as it deſcribed. 2. Corint. 10. 4. according to the promiſe of Chriſt, Mark. 16, 17 And this is the ſecond place (as I ſaid before) of the combats which the ſeruants of God muſt needes vndergoe in the executing of their calling, and of the things that follow the ſame combats. In the combats or conflicts are theſe things: to ouercome, in theſe two verſes: to be ouercome and killed, verſe 7. After the ſlaughter follow theſe things, that the carkeiſes of the godly are laid abroad, verſ. 8 being vnburied, are made a matter of ſcorne, together of curſing and bitter execrations, verſ 9 and that therefore gratulations are publikely and priuately made verſ. 10 10 That is, when they haue ſpent theſe thouſand two hundred and ſixty yeares, mentioned verſe 2. and 3. in publiſhing their teſtimonie according to their office. *c When they haue done their meſſage.* 11 Of which after, chap. 13. &c. That beaſt is the Roman Empire, made long a goe of ciuill, Eccleſiaſticall: the chiefe heade whereof was then Boniface the eight, as I ſaid before: who lifted vp himſelfe in ſo great arrogancy (ſaith the authour of *Faſciculus temporum*) that he called himſelfe Lord of the whole world, as well in tēporall cauſes as in ſpirituall: There is an extant of that matter, written by the ſame Boniface moſt arrogantly, ſhall I ſay, or moſt wickedly, ca. *vnam ſanctam, extra de maioritate & obedientia*, and in the ſixt of the Decretals (which is from the ſame authour) many things are found of the ſame argument. 12 Hee ſhall perſecute moſt cruelly the holy men, and put them to death, and ſhall wound and pierce through with curſings both their names and writings. And that this was done to very many godly men by Boniface & others, the hiſtories do declare, eſpecially ſince the time that the odious and condemned name amongſt the multitude firſt of the brethren Waldenſes or Lugdunenſes, then alſo of the Fratricels, was pretended, that good men might with more approbation be maſſacred. 13 That is, openly at Rome: where at that time was a moſt great concurſe of people, the yeere of Iubile being then firſt ordained by Boniface vnto the ſame ende, in the yeere of Chriſt a thouſand three hundred, example whereof is read chap. 1. *Extra de pænitentiis & remiſſionibus* So by one act he committed double iniurie againſt Chriſt, both aboliſhing his trueth by the reſtoring of the type of Iubile, and triumphing ouer his members by moſt wicked ſuperſtitions. O religious heart! Now that wee ſhould vnderſtand the things of Rome, Saint Iohn himſelfe is the authour, both after in the ſeuenteenth Chapter almoſt throughout. and alſo in the circumſcription now next following, when he ſaith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is ſpiritually termed Sodome and Egypt: that ſpiritually (for that muſt here againe be repeated from before) Chriſt was there crucified. For the two firſt appellations ſignifie ſpirituall wickedneſſe: the latter ſignifieth the ſhew and pretence of good, that is, of Chriſtian & ſound religion. Sodome ſignifieth moſt licentious impiety and iniuſtice: Egypt moſt cruell perſecution of the people of God: and Ieruſalem ſignifieth the moſt confident glorying of that citie, as it were in true religion, being yet full of falſehood and vngodlineſſe. Now who is ignorant that theſe things doe rather, and more agree vnto Rome then vnto any other cities? The commendations of the Citie of Rome for many yeeres paſt are publikely notorious, which are not for me to gather. This onely I will ſay that he long ſince did very well ſee what Rome is, who taking his leaue thereof, vſed theſe verſes.

Roma vale, vidi, ſatis eſt vidiſſe: reuertar
Quum leno, meretrix, ſcurra cinædus ero.
Now farewell Rome, I haue thee ſeene: It was inough to ſee:
I will returne when as I meane, baud, harlot, knaue to be.

d After a moſt ſecret kinde of meaning and vnderſtanding. 14 Namely in his members, as alſo he ſaid vnto Saul, Acts 9, 5. 15 That is, for three yeeres and a halfe for ſo many yeeres Boniface liued after his Iubile, as Bergomenſi witneſſeth, 16 So much the more ſhall they by this occaſion exerciſe iolity of their Iubile. 17 The Goſpell of Chriſt, in the affliction of the world, and the miniſtery thereof, the ſauour of death vnto death to thoſe that periſh, 2. Cor. 2, 16.

11 [18] But after [19] three dayes & an halfe, [20] the ſpirit of life *comming* from God, ſhall enter into them, and they [21] ſhall ſtand vp vpon their feete: and great feare ſhall come vpon them which ſaw them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, [22] Come vp hither: And they ſhall aſcend vp to heauen in a cloude, [23] and their enemies ſhall ſee them.

13 [24] And the ſame houre ſhall there be a great earthquake, and the tenth part of the citie ſhall fall, and in the earthquake ſhall be ſlaine in number ſeuen thouſand: & the remnant were ſore feared, [25] and [e] gaue glory to God of heauen.

14 [26] The ſecond woe is paſt, *and* behold, the third woe will come anon.

15 [27] And the ſeuenth Angel blew the trumpet, and there were great voyces in heauen, ſaying, [28] The kingdomes of the world are our Lords, and his Chriſts, and he ſhall reigne for euermore.

16 [29] Then the foure and twenty Elders, which ſate before God on their ſeates, fell vpon their faces and worſhipped God.

17 Saying, We giue thee thanks, Lord God Almighty, Which art, and which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.

18 [30] And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, & to thy Saints, & to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was [31] opened in heauen, and there was ſeene in the Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth trauelling with child, 4 whoſe childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and caſteth him out, 13 and the more he is caſt downe and vanquiſhed, the more fiercely he exerciſed his ſubtilties.

AND [1] there appeared a great wonder in heauen: [2] A woman cloathed with the Sun, and the Moone was vnder her feet, and vpon her head a crowne of twelue Starres.

2 And [3] ſhe was with childe, and cried trauelling in birth, & was pained ready to be deliuered.

3 And there appeared another wonder in heauen: [4] for behold, a great red dragon hauing [5] ſeuen heads, and ten [6] hornes, and ſeuen crowns vpon his heads:

4 [7] And his taile drewe the third part of the ſtarres of heauen, and caſt them to the earth. And the dragon [8] ſtood before the woman, which was ready to be deliuered, [9] to deuoure her child, when ſhe had brought it foorth.

5 [10] So ſhe brought forth a man [11] child, which ſhould rule all nations with a rod of yron: and that her child was taken vp vnto God & to his throne.

6 [12] And the woman fled into the wildernes, where ſhe hath a place prepared of God, that [13] they ſhould feed her there a thouſand, two

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[18] The third place as I noted before, is of the riſing againe of the Prophets from the dead, and their carying vp into heauen. For their reſurrection is ſhewed in this verſe: their calling and lifting vp into heauen. In the verſe following.

[19] That is, what time God ſhall deſtroy that wicked Boniface.

[20] That is, the Prophets of God ſhall in a ſort riſe againe, not the ſame in perſon (as they ſay) but in ſpirit, that is in the power and efficacie of their miniſtery, which S. Iohn expreſſed before verſ. 5 and 6. And ſo the prophecie that is ſpoken of Elias, is interpreted by the Angel to be vnderſtood of Iohn the Baptiſt, Luke 1,17. For the ſame Boniface himſelfe, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth & exhibiteth) deuoured and died miſerably in priſon, by the endeauour of Sarra Columenſis, and Nogaretus a french knight, whom Philip the faire King of France ſent into Italy but with a ſmall power.

[21] That is, the moſt greeuous heat of afflictions and perſecution ſhall ſtay for a while, for yͤ great amaze that ſhal ariſe vpon that ſuddẽ and vnlooked for iudgement of God.

[22] They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which alſo lieth hiddẽ here in the earth, to exerciſe their calling ſecretly: as of whom this wretched world was vnworthy, Heb. 11,38. For the Church of the wicked is by compariſon called the earth or the world: and the Church of the godly heauen. So in ancient time amongſt the godly *Iſraelites*: ſo amongſt the Iewes in the dayes of Manaſſes and other Kings, when the earth refuſed the heſtes of heauen, we read that they lay hidden as heauen in the earth.

[23] Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, Pſal. 83,4) but they that went on forward in his worke.

[24] Bergomenſis ſaith, in the yeere of our Lord 1301, this yeere a blaſing ſtarre foretelling great calamity to come, appeared in heauẽ, in which yere vpon the feaſt of S. Andrew, ſo great an earthquake aroſe, as neuer before: which alſo continuing, by times, for many dayes, ouerthrew many ſtately houſes. This ſaith he of the yeere next following the Iubile: which S. Iohn ſo many ages before, expreſſed word for word.

[25] They were indeed broken with preſent aſtoniſhment of mind, but did not earneſtly repent as they ought to haue done.

e Glorified God by confeſſing his name.

[26] Hee paſſeth vnto the ſecond hiſtorie: which is the ſecond part of this Chapter S Iohn calleth theſe the ſecond and third woe, hauing reſpect vnto Cha. 9,12.

[27] Of whoſe ſounding the trumpet Chriſt expreſly foretold. Chap. 10,7 and this the ſecond part of this Chapter, containing a general hiſtorie of the Chriſtian Church, from the time of Boniface 8. vnto the conſummation of the victorie declared by voyce from heauen. In this hiſtory there are three branches: a preparation by the ſound of yͤ Angels trumpet: a narration by the voyces of heauenly Angels and Elders: and a confirmation by ſigne.

[28] The narration hath two parts: an acclamation of the heauenly creatures, in this verſe, and both an adoration by all yͤ Elders verſ. 16. & alſo a moſt ample thankeſgiuing, ver. 17,13. The ſenſe of the acclamation is. Now the Lord is entred on his kingdome, & hath reſtored his Church, in which moſt mightily recouered from the profanation of the Gentiles, he may glorifie himſelfe. Namely, that which the Lord ordained when firſt he ordained his Church, that the faith of the Saints doth now behold as accompliſhed.

[29] As before. 7,11. This giuing of thankes is altogether of the ſame conſent with the words going before.

[30] A ſpeach of the Hebrew language, as much to ſay, as, Gentiles being angrie thine inflamed wrath came vpon them and ſhewed it ſelfe from heauen, occaſioned by their anger and furie.

[31] This is the confirmation of the next prophecie before going by ſignes exhibited in heauen, and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and teſtifying the glorious preſence of God, and the lightnings: others apprehended by eare and ſuch dull ſenſes which beare witneſſe in heauen and in earth to the truth of the iudgements of God.

[1] Hitherto hath beene the generall prophecy comprehended in 2. parts, as I ſhewed vpon Cha. 11. Now ſhall be declared the firſt part of this prophecy, in this & the next cha. and the latter part in the 14, 15. and 16. chap. Vnto the firſt part, which is of the conflicting or militant Church belong 2 things. The beginning and the progreſſe of the ſame in conflicts & Chriſtian combats. Of which two, the beginning or vpſpring of the Church is deſcribed in this Chap. and the progreſſe thereof in the Chap. following. The beginning of the Chriſtian Church, we define to be from the firſt moment of her conception of Chriſt, vntill that time wherein this Church was as it were weined and taken away from the breſt or milke of her Mother: which is the time when the Church of the Iewes with their citie & Temple was ouerthrowne by the iudgemẽt of God. So we haue in this chapter the ſtory of 60 yeeres & vpwards. The parts of this chap. are three. The firſt is, the hiſtorie of the conception & bearing in womb, in 4. verſes. The ſecond, an hiſtory of the birth from the 5. verſe vnto the 12. The third is, of the woman that had brought foorth, vnto the end of the chap. And theſe ſeuerall parts haue euery one their conflicts. Therefore in that firſt part are two things contained, one, the conception & bearing in womb, in two verſes: and another of the lying in wait of the Dragon againſt that ſhould be brought forth, in the next 2 verſes. In the firſt point are theſe things, the deſcriptiõ of the mother, verſe 1. and the dolors of childbirth, verſe 2 all ſhewed vnto Iohn from heauen.

[2] A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the ſtate of the holy Church Catholike) did in it ſelfe ſhine about with glory giuen of God, trod vnder feet mutability and changeableneſſe, and poſſeſſed the kingdome of heauen as the heire thereof.

[3] For this is that barren woman that brought not forth, of which Eſa. 45,1, and Gal 4,27 ſhee cried out for good cauſe, and was tormented at that time, when in the iudgement of all ſhe ſeemed neere vnto death, and in meanes ready to giue vp the ghoſt by reaſon of her weakeneſſe and pouerty.

[4] That is the deuill or Satan (as is declared verſe 9,) mighty, angry, and full of wrath.

[5] Thereby to withſtand thoſe ſeuen Churches ſpoken of, that is the Catholike Church, and that with kingly furniture and tyrannicall magnificence: ſignified by the crowns ſet vpon his heads. & if the ſame with our controuerſie belonged vnto him by the proper right: as alſo hee boaſted vnto Chriſt, Matth 4,9. See after, vpon chap. 13,1.

[6] More then are the hornes of the Lambe, or then the Churches are: ſo well furniſhed doth the tyrant brag himſelfe to be, vnto all maner of miſchiefe.

[7] After the deſcription of Satan followeth this action, that is, his battell offered vnto yͤ Church partly to that which is viſible wherein the wheat is mingled with the chaffe, & the good fiſh with that which is euill: a good part thereof, though in appearance it ſhined as the Starres ſhine in heauen, he is ſaid to thruſt down out of heauen & to peruert: for if it were poſſible he would peruert euen the elect, Matth. 24,24 and partly to the elect members of the holy Catholike Church in the ſecond part of this verſe. Many therefore of the members of this viſible Church (ſaith S Iohn) he ouerthrow and triumphed vpon them.

[8] He withſtood that elect Church of the Iewes which was now ready to bring foorth the Chriſtian Church, and watched for that ſhe ſhould bring foorth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought foorth as wee haue noted at large vpon Cant 7.6.

[9] Chriſt miſticall (as they call him) that is the whole Church, conſiſting of the perſon of Chriſt as the head, and of the body vnited thereunto by the Spirit, ſo is the name of Chriſt taken, 1. Cor 12,12.

[10] The 2 hiſtory of the Church deliuered of child: in which firſt the conſideration of the child borne, and of the Mother is deſcribed in 2 verſes: ſecondly the battell of the Dragon againſt the yong child, and the victory obtained againſt him 3 verſes following: laſt of all is ſung a ſong of victory, vnto the 12 verſe. Now S Iohn in conſideration of the child borne, noteth two things: for he deſcribeth him, and his ſtation or place in this verſe.

[11] That is, Chriſt the head of the Church (the beginning, root and foundation whereof is the ſame Chriſt) endowed with kingly power, and taken vp into heauen out of the iawes of Satan (who as a ſerpent did bite him vpon the croſſe) that ſitting vpon the celeſtial throne he might raigne ouer all.

[12] The Church of Chriſt which was of the Iewes, after his aſſumption into heauen, hid it ſelfe in the world as in a wildernes, truſting in the only defence of God, as witneſſeth S. Luke in the Acts of the Apoſtles.

[13] Namely the Apoſtles, and ſeruants of God ordained to feed with the word of life, the Church collected both of the Iewes and Gentiles, vnles that any man will take the word *alerent* impersonally after the vſe of the Hebrewes inſteed, of *aleretur*, but I like the firſt better. For hee hath reſpect vnto thoſe two Prophets of whom chap. 11,3. as for the meaning of the 1260. dayes, looke the ſame place.

hundreth and threeſcore dayes.

7 And there was a battell in heauen, [14] Michael and his Angels, fought againſt the dragon, and the dragon fought and his angels.

8 [15] But they preuailed not, neither was their a place found any more in heauen.

9 And the great dragon that olde ſerpent, called the deuill and Satan, was caſt out, which deceiueth all the world: hee was *euen* caſt into the earth, and his angels were caſt out with him.

10 Then I heard a loude voyce in heauen, ſaying, [16] Now is ſaluation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that worde of their teſtimonie, and they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a ſhort time.

13 And when [17] the dragon ſaw that he was caſt vnto the earth, hee perſecuted the woman which had brought foorth the man *child*.

14 [18] But to the woman were giuen two wings of a great Eagle, that ſhee might flie into the wildernes, into her [c] place where ſhe is nouriſhed for a [19] time, and times, and halfe a time, from the preſence of the ſerpent.

15 [20] And the ſerpent caſt out of his mouth water after the woman, like a flood, that hee might cauſe her to bee caried away of the flood.

16 [21] But the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

14 Chriſt is the Prince of Angels, and head of the Church, who beareth that yron rod verſe the fift. See the notes vpon Daniel, Chap.12.1. In this verſe a deſcription of the battell and of the victoty in the two verſes following. The Pſalmiſt had reſpect vnto this battell, Pſal.68,9. and Paul Epheſians 4, 1. and Coloſſians 2,15. 15 The deſcription of the victory, by denying of the thing in this verſe, and by affirming the contrary in the next verſe. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Chriſt himſelfe and his elected members ſtanding ſtill by the throne of God. *a They were caſt out, ſo that they were neuer ſeene any more in heauen.* 16 The ſong of victory or triumph containing firſt, a propoſition of the glory of God and of Chriſt ſhewed in that victory: ſecondly, it conteineth a reaſon of the ſame propoſition taken from the effects, as that the enemie is ouercome in battell in this verſe, and that the godly are made conquerours (and more then conquerours Rom. 8,37.) verſe 11. Thirdly, a concluſion wherein is an exhortation vnto the Angels, and the *Saints*, and unto the world, a prophecie of great miſerie, and of deſtruction procured by the deuill againſt mankind, leaſt himſelfe ſhould ſhortly be miſerable alone, verſe 11. *b He is ſaid in the Hebrew tongue, to loue his life that eſteemeth nothing more precious then his life: and on the other ſide, he is ſaid not to loue his life, who doubteth not to hazard it, whereſoeuer neede requireth.* 17 The third part: an hiſtory of the woman deliuered, conſiſting of two members, the ſecond battell of Satan againſt the Chriſtian Church of the Iewiſh nation, in foure verſes: and the battell intended againſt the ſeed thereof, that is, againſt the Church of the Gentiles, which is called holy, by reaſon of the Goſpel of Chriſt in the two laſt verſes. 18 That is, being ſtrengthened with diuine power: and taught by oracle, ſhe fled ſwiftly from the aſſault of the deuill, and from the common deſtruction of Ieruſalem, and went into a ſolitary Citie beyond Iorden called Pella, as Euſebius telleth in the fift Chapter of the third booke of his Eccleſiaſticall hiſtorie, which place God had commanded her by Reuelation. *c Into that place were God had appointed her.* 19 That is, for three yeeres and a halfe: ſo the ſame ſpeech is taken, Dan.7,15. This ſpace of time is reckoned in maner from that laſt and moſt grieuous rebellion of the Iewes, vnto the deſtruction of the citie and Temple, for their deſtruction or falling away, began in the twelfe yeere of Nero, before the beginning whereof, many foreſignes and predictious were ſhewed from heauen, as Ioſephus writteth, lib. 7. chap. 12. and Hegeſippus lib. 5. cap. 44. amongſt which this is very memorable, that in the feaſt of Pentecoſt, not only a great ſound and noiſe was heard in the Temple, but alſo a great voyce was heard of many out of the Sanctuary which cried out unto all, Let us depart hence. Now three yeeres and a halfe after this defection was begun of yͤ Iewes, and thoſe wonders happened, the Citie was taken by force, the Temple ouerthrowen, and the place forſaken of God: and this compaſſe of time Saint Iohn noted in this place. 20 That is, he enflamed the Romanes and nations, that they perſecuting the Iewiſh people with cruell armes might by the ſame occaſion inuade the Church of Chriſt, now departed from Ieruſalem and out of *Iudea*. For it is an uſuall thing in Scripture that the raging tumults of the nations, ſhould be compared unto waters. 21 That is, there was offered in their place other Iewes, unto the Romanes and nations raging againſt that people: and it came to paſſe thereby that the Church of God was ſaued whole from that violence, that moſt raging flood of perſecution which the Dragon vomited out being altogether ſpent in the deſtruction of thoſe other Iewes.

17 [22] Then the dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which keepe the commandements of God, and haue the teſtimonie of Ieſus Chriſt.

18 [23] And I ſtood on the ſea ſand.

22 Being ſet on fire by this meanes, he began to be more madde, and becauſe hee perceiued that his purpoſe againſt the Chriſtian Church of the Iewiſh remnant was come to nought, hee reſolued to fall vpon her ſeed, that is, the Church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid vpon the 13 verſ. in which the purpoſe of Satan is ſhewed, verſe 17. and his attempt verſe 18. 23 That is, a moſt mighty tempeſt, that he ruſhed vpon the whole world (whoſe prince hee is) to raiſe the floods and prouoke the nations, that they might with their furious bellowes toſſe up and downe, driue here and there, and finally deſtroy the Church of Chriſt with the holy members of the ſame. But the prouidence of God reſiſted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The reſt of the ſtory of the Dragon is excellently proſecuted by the Apoſtle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeuouring to doe miſchiefe, was by God caſt into priſon.

CHAP. XIII.

1 The beaſt with many heads is deſcribed 12 which draweth the moſt part of the world to idolatrie. 13 The other beaſt riſing out of the earth, 15 giueth power vnto him.

AND I [1] ſaw a beaſt riſe [a] out of the ſea, hauing ſeuen heads, and [3] ten hornes, and vpon his hornes *were* ten crownes, and [4] vpon his head [5] the name of blaſphemie.

2 And the beaſt which I ſaw was

1 The Apoſtle hauing declared the ſpringing vp of the Chriſtian Church and the ſtate of the Church from which ours taketh her beginning, doeth now paſſe vnto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former Chapter. And this hiſtorie of the progreſſe of the Church, and the battels thereof, is ſet downe in this Chapter, but diſtinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verſe. Another of the body Eccleſiaſticall or propheticall, thence vnto the ende of the chapter. In the former part are ſhewed theſe things: Firſt the ſtate of that Empire, in foure verſes: then the actes thereof in three verſes: after the effect, which is exceeding great glory, verſe 8. And laſt of all is commended the vſe: and the inſtruction of the godly againſt the euils that ſhall come from the ſame, verſe 9, 10. The hiſtorie of the ſtate containeth a moſt ample deſcription of the beaſt, firſt entire, verſe 1, 2. and then reſtored after hurt, verſe 3, 4. a On the ſand whereof ſtood the deuill practiſing new tempeſts againſt the Church, in the verſe next before going: what time the Empire of Rome was endangered by domeſticall diſſentions, and was mightily tolled, hauing euer and anone new heads, and new Emperours. See in the ſeuenteenth chapter and the eight verſe. 3 Hauing the ſame inſtruments of power, prouidence, and moſt expert gouernment which the Dragon is ſaid to haue had in the 12 chapter and in the verſe 3. 4 We read in the twelfth chapter & third verſe, that the Dragon had ſeuen crownes ſet vpon ſeuen heads: becauſe the theefe auoucheth himſelfe to be proper Lord and Prince of the world: but this beaſt is ſaid to haue ten crowns ſet vpon ſeuerall, not heads, but hornes: becauſe the beaſt is beholden for all vnto the Dragon, verſe 2. and doth not otherwiſe raigne them by law of ſubiection giuen by him, namely that he employ his hornes againſt the Church of God. The ſpeech is taken from the ancient cuſtome and forme of dealing in ſuch caſe: by which they that were abſolute kings did weare the diademe vpon their heads: but their vaſſals and ſuch as raigned by grace from them, wore the ſame vpon their hoods: for ſo they might commodiouſly lay downe their diademes when they came into the preſence of their Soueraignes: as alſo their Elders are ſaid, when they adored God which ſate vpon the throne, to haue caſt downe their crownes before him, chap 4 verſe 10. 4 Contrary to that which God of old commanded ſhould be written in yͤ head peece of the hie Prieſt, that is, *Sanctitas Iehoua*, Holineſſe vnto the Lord. The name of blaſphemie impoſed by the Dragon, is (as I thinke) that which S Paul ſayeth in the 2 chapter of his 2. Epiſtle to the Theſſalonians, the 4. verſe. *He ſitteth as God, and boaſteth himſelfe to be God.* For this name of blaſphemie both the Romane Emperors did then challenge vnto themſelues, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with ful mouth profeſſe the ſame of themſelues, when they chalenged vnto themſelues ſoueraignitie in holie things: of which kind of ſayings the ſixt booke of the Decretals, the Clementines and the Extrauagants, are very full. For theſe men were not content with that which Anglicus wrote in his *Poetria* (the beginning whereof is, *Papa ſtupor mundi*. The Pope is the wonder of the world. *Nec Deus es, nec homo, ſed neuter es inter vtrumque*. Thou art not God, ne art thou man, but neuter mixt of both: as the gloſſe witneſſeth vpon the ſixt booke: but they were bold to take vnto themſelues the very name of God, and to accept it giuen of other: according as almoſt an hundred and twentie yeere ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he ſhould enter at, hauing written vpon it this blaſphemous verſe,

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis eſſe deus.

By oracle of thine owne voice the world thou gouernſt all,
And worthily a god on earth, men thinke, and doe thee call.

Theſe and ſixe hundred the like who can impute vnto that modeſtie whereby good men of old would haue themſelues called the ſeruants of the ſeruants of God, verilie either this is a name of blaſphemie, or there is none at all.

[6] like a leopard, and his feete like a beare, and his mouth as the mouth of a Lyon: [7] and the dragon gaue him his power and his throne, and great authoritie.

3 [8] And I ſaw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beaſt.

4 And they worſhipped the dragon which gaue power vnto the beaſt, and they worſhipped the beaſt, ſaying, Who is like vnto the beaſt! who is able to warre with him!

5 [9] And there was giuen vnto him a mouth, that ſpake great things & blaſphemies, and power was giuen vnto him, [10] to doe two and fourtie moneths.

6 And hee opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name, [11] and his tabernacle, [12] and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, ſhall worſhip him, [13] whoſe names are not written in the booke of life of that Lambe, which was ſlaine from the beginning of the world.

9 [14] If any man haue an eare let him heare.

10 If any leade into captiuity, hee ſhall goe into captiuitie: * if any kill with a ſword, he muſt be killed by a ſword: here is the patience and the faith of the Saints.

11 [15] And I behelde, another beaſt comming out of the earth, [16] which had two hornes like the Lambe, but he ſpake like the dragon.

12 [17] And he did all that the firſt beaſt could doe before him, and he cauſed the earth and them which dwell therein, [18] to worſhip the firſt beaſt whoſe deadly wound was healed.

13 [19] And hee did great wonders, ſo that hee made fire to come downe from heauen on the earth, in the ſight of men.

14 And deceiued them that dwell on the earth by the ſignes which were permitted to him to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the [20] image of the [21] beaſt, which had the wound of a ſword, and did liue.

15 [22] And it was permitted to him to giue a ſpirit vnto the image of the beaſt, ſo that the

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5 Swift as the Leopard, eaſily claſping all things, as the beare doth with his foote, and tearing and deuouring all things with the mouth as doth the Lion, That is, hee left the ſame vnto the beaſt to vſe, when he perceiued that himſelfe could not eſcape, but muſt needes be taken by the hand of the Angel, and caſt into the bottomleſſe pit Chapter 20. yet did not he abandon the ſame vtterly from himſelfe, but that hee might vſe it as long as he could. 8 This is the other place that pertaineth to the deſcription of the beaſt of Rome: that beſides that naturall dignitie and amplitude of the Roman Empire, which was ſhadowed in the two former verſes, there was added this alſo as miraculous, that one head was wounded as it were vnto death, and was healed againe, as from heauen, in the ſight of all men. This head was Nero the Emperour, in whome the race of the Ceſars fell from the imperiall dignitie, and the gouernement of the Common weale was tranſlated vnto others: in whoſe handes the Empire was ſo cured and recouered vnto health, as he ſeemed vnto all ſo much the more deepely rooted and grounded faſt, then euer before. And hence followed thoſe effects, which are next ſpoken of: Firſt an admiration of certaine power, as it were ſacred and diuine ſuſtaining the Empire and gouerning it: Secondly the obedience and ſubmiſſion of the whole earth in this verſe: Thirdly, the adoration of the Dragon, & moſt wicked worſhipping of Deuils, confirmed by the Romane Emperours: Laſtly, the adoration of the beaſt himſelfe, which grew into ſo great eſtimation, as that both the name and worſhip of a God was giuen vnto him verſe the fourth. Now there were two cauſes which brought in the mindes of men this religion: the ſhew of excellentie, which bringeth with it reuerence: and the ſhew of power inuincible, which bringeth feare. Who is like (ſay they) vnto the beaſt? Who ſhall be able to fight with him? 9 The ſecond member containing an hiſtorie of the actes of the beaſt, as I ſaid verſe 1. The hiſtorie of them is concluded in two points, the beginning and the maner of them. The beginning is the gift of the Dragon, who put and inſpired into the beaſt both his impiety againſt God and his immanitie and iniuſtice againſt all men, eſpecially againſt the godly and thoſe that were of the houſhold of faith, verſe the fift. The maner of the actes or actions done, is of two ſortes, both impious in minde, and blaſphemous in ſpeech againſt God, his Church and the godly, verſe ſixt, and alſo moſt cruell and iniurious in deedes, euen ſuch as were done of moſt raging enemies, & of moſt inſolent and proud conquerours verſe the ſeuenth. 10 Namely his actions and maner of dealing. As concerning thoſe two and fourtie moneths, I haue ſpoken of them before in the twelfth Chapter and ſecond verſe. 11 That is the holy Church, the true houſe of the liuing God. 12 That is, the godly in ſeuerall who hid themſelues from his crueltie. For this bloody beaſt ſurcharged thoſe holy ſoules moſt falſely with innumerable accuſations for the Name of Chriſt, as wee reade in Iuſtine Martyr, Tertullian, Arnobius, Minutius, Euſebius, Auguſtine, and other: which example the later times followed moſt diligently in deſtroying the flocke of Chriſt and wee in our owne memorie haue found by experience to our incredible griefe. Concerning heauen. See the eleuenth Chapter, and the twelfth verſe. 13 That is, ſuch as are not from euerlaſting elect in Chriſt Ieſus For this is that Lambe ſlaine, of which Chapter the fift verſe the ſix. Theſe wordes I doe with Aretas diſtinguiſh in this maner: *Whoſe names are not written euen from the laying of the foundation of the world, in the booke of life of the Lambe ſlaine.* And this diſtinction is confirmed by a like place hereafter, chap. 17.8. 14 The concluſion of this ſpeech of the firſt beaſt, conſiſting of two parts. An exhortation to attentiue audience in this verſe: and a foretelling, which partly containeth threatnings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall waite for that glorious comming of our Lord and Sauiour Chriſt, verſe the tenth. * *Gene.* 9.6. *Matt.* 26. 52.

15 The ſecond member of the viſion, concerning the eccleſiaſticall dominion, which in Rome ſucceeded that which was politicke, and is in the power of the corporation of falſe Prophets, and of the forgers of falſe doctrine. Wherefore the ſame body or corporation is called of S. Iohn by the name of falſe prophet, cap 6. ver. 13 and 19. ver. 20. The forme of this beaſt is firſt deſcribed in this verſe, then his actes, in the verſes following, and the whole ſpeech is concluded in the laſt verſe. This beaſt is by his breed a Sonne of the earth (as they ſay) obſcurely borne, and by little and little creeping vp out of his abiect eſtate. 16 That is, in ſhew hee ſembled the Lambe (for what is more mild or more humble then to be the ſeruant of the ſeruants of God) but in deede hee played the part of the Dragon, and of the Wolfe, Matth. 7.15. For euen Satan changeth himſelfe into an Angel of light, 2. Corinth. 11. 14. and what ſhould his honeſt diſciples and ſeruants doe? 17 The hiſtorie of the actes of this beaſt, containeth in ſumme three things, hypocryſie, the witneſſe of miracles, and tyrannie: of which the firſt is noted in this verſe, the ſecond in the 3 verſes following: the third in the ſixteenth and ſeuenteenth verſes. His hypocriſie is moſt full of leaſing, whereby he abuſeth both the former beaſt & the whole world: in that albeit he hath by his cunning, as it were by lime made of the former beaſt a moſt miſerable σκέλετον or anatomie, vſurped all his authoritie vnto himſelfe and moſt impudently exerciſeth the ſame in the ſight and viewe of him: yet hee carrieth himſelfe ſo, as if hee honoured him with moſt high honour, and did in very trueth cauſe him to bee honoured of all men. 18 For vnto this beaſt of Rome, which of ciuill Empire is made an Eccleſiaſticall hierarchie, are giuen diuine honours, and diuine authoritie ſo farre as hee is beleeued to be aboue the Scriptures, which the gloſſe vpon the Decretals declareth by this diuiliſh verſe,

Articulos ſoluit, ſynodumque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is ſpoken of the Papall power. So the beaſt is by birth, foundation, ſeate, and finally ſubſtance, one: onely the Pope hath altered the forme and maner thereof being himſelfe the head both of that tyrannicall Empire, and alſo of the falſe Prophets, for the Empire hath he taken vnto himſelfe, and thereunto hath added this cunning deuiſe. Now theſe words, *whoſe deadly wound was cured* are put here for diſtinctions ſake, as alſo ſometimes afterwards: that euen at that time the godly readers of this prophecie might by this ſigne be brought to ſee the things as preſent: as if it were ſaid, that they might adore this very Empire that now is, whoſe head we haue ſeene in our owne memory to haue bene cut off, and to bee cured againe. 19. The ſecond point of the things done by the beaſt, is the credite of great wonders or miracles, appertaining to the ſtrength of this impiety: of which ſignes ſome were giuen from aboue, as it is ſaid, that fire was ſent downe from heauen by falſe ſorcerie, in this verſe. Others were ſhewed here below in the ſight of the beaſt to eſtabliſh idolatrie, and deceiue ſoules, which part S. Iohn ſetteth forth beginning (as they ſay) at that which is laſt, in this maner: Firſt the effect is declared in theſe words, *He deceiueth the inhabitants of the earth*, Secondly the commō maner of working in two ſorts, one of miracles. *For the ſignes that were giuen him to doe in the preſence of the beaſts*: the othee of the words added to the ſignes, and teaching the idolatrie confirmed by thoſe ſignes, *Saying vnto the inhabitants of the earth, that they ſhould make an image vnto the beaſts which &c.* Thirdly, a ſpeciall maner is declared: *That is giuen vnto him to put life into the image of the beaſt*: and that ſuch a kind of quickening, that the ſame both ſpeaketh by anſwer vnto thoſe that aſke counſell of it, and alſo pronounceth death againſt all thoſe that doe not obey nor worſhip it: all which things oftentimes by falſe miracles through the procurement and inſpiration of the Deuil, haue bin effected & wrought in images The hiſtories of the Papiſts are full of examples of ſuch miracles, the moſt of them fained, many alſo done by the deuill in images: as of old in the ſerpent Gen. 3.1 By which examples is confirmed, not the authoritie of the beaſt, but the trueth of God, and of theſe prophecies 20 That is, images by *enallage* or change of the number: for the worſhip of them euer ſince the ſecond Councill of Nice, hath bene ordained in the Church by publike credite, & authoritie contrary vnto the Law of God 21 In the Greeke the word is of the Datiue caſe, as much to ſay, as vnto the worſhip, honour and obeying of the beaſt: for by this maintenance of images this Pſeudopropheticall beaſt doth mightily profite the beaſt of Rome, of whom long agoe hee receiued them. Wherefore the ſame is hereafter very fitly called the image of the beaſt, for that images haue their beginning from the beaſt, and haue their forme or maner from the will of the beaſt, and haue their end and vſe fixed in the profit and commoditie of the beaſt: 22 And of this miracle of the images of the beaſt (that is, which the beaſt hath ordained to eſtabliſh idolatry) which miraculouſly ſpeake and giue iudgement, or rather marueilouſly, by the fraud of the falſe prophets, the Papiſts books are full fraughted. *a To giue life as Iannes and Iambres imitated the wonders that Moſes wrought.*

image of the beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.

16 [23] And he made all, both ſmall and great, rich and poore, free and bond, to receiue [24] a [b] marke in their right hande or in their foreheads.

17 And that no man might [25] buy or ſell, ſaue he that had the [26] marke or the name of the beaſt, or the number of his name.

18 [27] Here is wiſdome. Let him that hath wit, count the number of the beaſt: for it is the [28] number of a man, and his number is ſixe hundreth threeſcore and ſixe.

23 The third place, is a moſt wicked and moſt inſolent tyranny as was ſayd before, vſurped ouer the perſons of men in this verſe and ouer their goods and actions, in the next verſe For he is ſaid, both to bring vpon all perſons a tyrannous ſeruitude, that as bondſlaues they might ſerue the beaſt: and alſo to exerciſe ouer all their goods and actions a pedler like abuſe of indulgences and diſpenſations (as they terme them) amongſt their friends, and againſt other to vſe moſt violent interdictions, and to ſhoot out curſings, euen in naturall and ciuill, priuate and publike contracts, wherein all good faith ought to haue place. 24 That is, their Chriſme, by which in the Sacrament (as they call it) of Confirmation, they make ſeruile vnto themſelues, the perſons and doings of men, ſigning them in their forehead and hands: and as for the ſigne left by Chriſt (of which Chapter 7.3.) and the holy Sacrament of Baptiſme they make as voyd. For whom Chriſt hath ioyned vnto himſelfe by Baptiſme, this beaſt maketh challenge vnto them by her greaſie Chriſme, which hee doubteth not to preferre before Baptiſme, both in authoritie and in efficacie. *b The marke of the name of the beaſt.* 25 That is, haue any traſfique or entercourſe with men, but they onely which haue this annointing and conſecration of Clearkely tonſure, as they call it. Read Gratian *de Conſecratione, diſtinct. 5. c. omnes, cap. Spiritus, &c* of the matters. 26 Here the falſe Prophets doe require three things, which are ſet downe in the order of their greatneſſe, a character a name and the number of the name. The meaning is, that man that hath not firſt their annoynting and clericall tonſure or ſhauing: ſecondly holy orders, by reſeruing whereof is communicated the ſame of the beaſt: or finally hath not attained that high degree of Pontificall knowledge, and of the Law, (as they call it) Canonicall, and hath not as it were made vp in account and caſt the number of the myſteries thereof: for in theſe things conſiſteth the number of that name of the beaſt. And this is excellently ſet forth in the next verſe. 27 That is in this number of the beaſt conſiſteth that Popiſh wiſedome, which vnto them ſeemeth the greateſt of all others. In theſe words S. Iohn expoundeth that ſaying which went before of the number of the beaſt, what it hath aboue his marke or accogniſance and his name. Theſe things, ſayth S. Iohn, the marke and name of the beaſt, doe eaſily happen vnto any man: but to haue the number of the beaſt, is wiſedome: that is, onely the wiſe and ſuch as haue vnderſtanding, can come by that number for they muſt be moſt illuminate doctours that attaine thereunto, as the wordes following doe declare. 28 How great and of what denomination this number of the beaſt is, by the which the beaſt accounted his wiſedome, S. Iohn declareth theſe wordes. Doeſt thou demaund how great it is? it is ſo great, that it occupieth the whole man: he is alway learning, and neuer commeth to the knowledge thereof: he muſt be a man indeed that doeth attaine vnto it. Askeſt thou of what denomination it is? verily it ſtandeth of ſixe throughout, & perfectly ariſeth of all the parts thereof in their ſeuerall denominations (as they terme them) it ſtandeth of ſixe by vnities, tennes, hundreds, &c. ſo as there is no one part in the learning & order Pōtifical, which is not either referred vnto the head, and as it were the top thereof, or conteined in the ſame: ſo fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beaſt Boniface the eight doeth commend by the number of ſixe thoſe Decretals which hee perfected, in the proeme of the ſixt booke. *Which booke* (ſayeth hee) *being to be added vnto fiue other bookes of the ſame volume of Decretals, wee thought good to name Sextum the ſixt: that the ſame volume by addition thereof conteining a ſenarie, or the number of ſixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect diſcipline of behauiour.* Here therefore is the number of the beaſt, who powreth from himſelfe all his parts & bringeth them all backe againe vnto himſelfe by his diſcipline in moſt wiſe and cunning maner. If any man deſire more of this, let him reade the gloſſe vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duety, with the good fauour of all & without the offence of any, to propound mine opinion in this point. And for this cauſe eſpecially, for that it ſeemed vnto mee neither profitable, nor like to be true, that the number of the beaſt, or of the name of the beaſt ſhould be taken as the common ſort of interpreters doe take it For this number of the beaſt teacheth, giueth out, impriueth, as a publike marke of ſuch as be his, and eſteemeth that marke aboue all others as the marke of thoſe whom hee loueth beſt. Now thoſe other expoſitions ſeeme rather to be farre remoued from his propertie and condition of that number: whether you reſpect the name *Latinus* or *Titan*, or another. For theſe the beaſt doeth not teach, nor giue foorth nor imprint, but moſt diligently forbiddeth to be taught, and audaciouſly denieth: hee approueth not theſe, but reproueth them: and hateth them that thinke ſo of this number, with an hatred, greater then that of *Vatinius*.

CHAP. XIIII.

1 The Lambe ſtandeth on mount Sion: 4 with his chaſte worſhippers 6 One Angel preacheth the Goſpel 8 Another foretelleth the fall of Babylon: 9 the third warneth that the beaſt be auoyded. 13 A voyce from heauen pronounceth them happy who die in the Lord. 15 The Lords ſickle thruſt into the harueſt, 18 and into the vintage.

THen I looked, and loe, a Lambe [1] ſtood on mount Sion, and with him [2] an hundreth fourtie and foure thouſand, hauing his Fathers [3] Name written in their foreheads.

2 And I heard a voyce from heauen as the ſound of many waters, and as the ſound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they ſung as *it were* a new ſong before the throne, and before the foure beaſts, and the Elders: and no man could learne that ſong, but the hundreth, fourtie and foure thouſand, which were bought from the earth.

4 Theſe are they which are not defiled with women: for they are virgins: theſe follow the Lambe whitherſoeuer he goeth: theſe are bought frō men, being the firſt fruits vnto God, and vnto the Lamb.

5 And in their mouthes was found no guile: for they are without ſpot before yͤ throne of God.

6 ¶ [4] Then I ſaw [5] another Angel fly in yͤ mids of heauen, hauing an euerlaſting Goſpel to preach vnto them that dwell on the earth, and to euery nation and kinred, and tongue, and people,

7 [6] * Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worſhip him that made * heauen and earth, and the ſea and the fountaines of waters.

8 And there followed another Angel, ſaying, * Babylon that great citie is fallen, it is fallen: for ſhe made all nations to drinke of the wine of the [a] wrath of her fornication.

9 ¶ And the third Angel followed them, ſaying with a loud voyce, [7] If any man worſhip the

1 The hiſtory of the Church of Chriſt being finiſhed for more then a thouſand and three hundreth yeeres, at which time Boniface the eight liued as before hath bene ſaid, there remaineth the reſt of the hiſtorie of the conflicting or militant Church, from thence vnto the time of the laſt victorie in three chapters. For firſt of all, as the foundation of the whole hiſtory, is deſcribed the ſtanding of the lambe with his armie and retinue in fiue verſes, after his worthy acts which he hath done, and yet doth in moſt mightie maner, whileſt hee ouerthroweth Antichriſt which the ſpirit of his mouth, in the reſt of this chapter, and in the two following. Vnto the deſcription of the Lambe, are propounded three things his ſituation, place & attendance: for the reſt are expounded in the former viſions, eſpecially vpon the fiſt chapter. 2 As ready girt to doe his office (as Acts 7.56.) in the midſt of the Church which a fore time mount Sion did prefigure. 3 As before 7.2. This retinue of the Lambe is deſcribed firſt by diuine marke (as before 7.2.) in this verſe. Then by diuine occupation, in that all and euery one in his retinue moſt vehemently and ſweetly. (verſe 2.) doe glorifie the Lambe with a ſpecial ſong before God and his elect Angels. Which ſong fleſh and blood cannot heare, nor vnderſtand, verſe 3. Laſtly by their deeds done before, and their ſanctification in that they were virgins, pure from ſpirituall and bodily fornication that is, from impiety and vnrighteouſnes, that they followed the Lambe as a guide vnto all goodnes, & cleaued vnto him that they are holy vnto him as of grace redeemed by him: that in truth & in ſimplicity of Chriſt, they haue exerciſed all theſe things, ſanctimony of life, the direction of the Lambe, a thankefull remembrance of the redemption by him: finally (to conclude in a word) that they are blameles before the Lord, verſe 4.5. 4 The other part (as I ſaid on the firſt verſe) is of the acts of the Lambe, the maner whereof is deliuered in two ſorts, of his ſpeech, and of his facts. His ſpeeches are ſet foorth vnto the 13. verſe of this chapter, and his facts vnto the 16. chapter. In the ſpeech of the Lambe, which is the word of the Goſpel, are taught in this place, theſe things: The ſeruice of the godly conſiſting inwardly of reuerence towardes God, and outwardly of the glorifying of him: the viſible ſigne of which is adoration, verſe 7. The ouerthrowing of wicked Babylon, verſe 8. and the fall of euery one of the vngodly which worſhip the beaſt, verſe 9, 10, 11. Finally, the ſtate of the holy ſeruants of God both preſent verſe 11. and to come, moſt bleſſed, according to the promiſe of God verſe 15. 5 This Angel is a type or figure of the good and faithfull ſeruants of God, whom God eſpecially from that time of Boniface the eight, hath raiſed vp to the publiſhing of the Goſpel of Chriſt, both by preaching and by writing. So God firſt, neere vnto the time of the ſame Boniface, vſed Peter Caſſidorus an Italian after, Arnold *de villa noua* a Frenchman, then Ockan Dante, Petrach, after that *Iohannes de rupe caſa*, a Franciſcane: after again. Iohn Wicklife an Engliſhman, and ſo continually one or another vnto the reſtoring of the truth and enlarging of his Church. 6 That is, Babylon is deſtroyed by the ſentence and iudgement of God: the execution whereof S Iohn deſcribed cap 18. And this voyce of the miniſters of Chriſt hath continued ſince the time that Babylon (which is Rome) hath by deliberate counſell and manifeſt malice oppugned the light of the Goſpel offered from God * *Pſal. 14.5.6.* * *Acts 14.15.* * *Iſa. 21. 9. Iere. 51. 8. chap 18 2.* *a Other fornication, whereby God was prouoked to wrath.* 7 That is, ſhall not worſhip God alone, but ſhall transferre his diuine honour vnto this beaſt, whether he doth it with his heart or counterfeiting in ſhew. For he (ſaith Chriſt) that denieth me before men, him wil I denie before my Father, and his Angels. Matt. 10 32. And this is that voyce of the holy miniſtery, which at this time is very much vſed of the holy and faithfull ſeruants of God. For hauing now ſufficiently found out the publique obſtinacy of Babylon they labour not any longer to thunder out againſt the ſame but to ſaue ſome particular members by terror (as S. Iude ſpeaketh) and to plucke them out of the publique flame, or els by a vehement commiſeration of their eſtate to lead them away, they ſet before them eternall death, into which they ruſh vnwares, vnleſſe in good time they returne vnto God, but the godly which are of their owne flocke, they exhort vnto patience obedience, and faith in the Lord Ieſus, and charge them to giue light by their good example, of good life vnto others.

beaſt and his image, and receiue his marke in his forehead, or on his hand.

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lambe.

11 And the ſmoke of their torment ſhall aſcend euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt and his name.

12 [8] Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Ieſus.

13 Then I heard a voice from heauen, ſaying vnto mee, Write, The dead which die [b] in the Lord, are fully bleſſed. Euen ſo ſaith the Spirite: for they reſt from their labours, and their [c] works follow them.

14 ¶ [9] And I locked, and behold, [10] a white cloud, and vpon the cloud one ſitting like vnto the Sonne of man, [11] hauing on his head a golden crowne, and in his hand a [12] ſharpe ſickle.

15 [13] And another Angel came out of the Temple, crying with a loud voyce to him that ſate on the cloude, * Thruſt in thy ſickle and reape, for the time is come to reape: for the * harueſt of the earth is ripe.

16 And hee that ſate on the cloude, thruſt in his ſickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heauen, hauing alſo a ſharpe ſickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the ſharpe ſickle, and ſayd, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vines of the vineyard of the earth, and caſt them into that great winepreſſe of the wrath of God.

20 And the winepreſſe was troden without the citie, [15] and blood came out of the winepreſſe vnto the horſe bridles, by the ſpace of a thouſand and ſixe hundreth furlongs.

[8] The patience, ſanctification, and iuſtification by faith: the conſequence whereof are reſt, felicitie, and glory eternall, in the heauenly fellowſhip of God and his Angels.

[9] The ſecond part of this Chapter, as I ſayde verſe 1. Of the acts and doings of Chriſt in ouerthrowing of Antichriſt and his Church by the Spirit of his diuine mouth: ſeeing that hauing beene called back by worde both publikely and priuately vnto his duety, and admoniſhed of his moſt certaine ruine: he yet ceaſeth not to maintaine and protect his owne adherents, that they may doe him ſeruice: and to afflict the godly with moſt barbarous perſecutions. Of thoſe things which Chriſt doeth, there are two kindes: one common or generall in the reſt of this chapter, another particular againſt that ſauage and rebellious beaſt and his worſhippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres ſpread abroad through the whole earth, and filling all things with blood, and that without reſpect of any perſon. This is figured or ſhadowed out in two types, of the harueſt and vintage. Since the time that the light of the Goſpell began to ſhine out, and ſince prophecie or preaching by the grace of God was raiſed vp againe, how horrible warres haue beene kindled in the world? how much humane fleſh hath beene throwen to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflowen for theſe hundred yeeres almoſt? all hiſtories doe cry out, and this our age (if euer before) is now in horrour, by reaſon of the rage of the ſickle which Antichriſt calleth for. In this place is the firſt type, that is of the harueſt. [10] Declaring his fierceneſſe by his colour, like vnto that which is in the white or milke circkle of heauen. *[b] That is for the Lord. [c] By workes, is meant the reward which followeth good workes.* [11] As one that ſhall reigne from God, and occupie place of Chriſt in this miſerable execution. [12] That is a moſt fit and commodious inſtrument of Execution, deſtroyed all by hewing and thruſting through, for who may ſtand againſt God? * *Ioel.* 3, 13. * *Matth.* 13, 39. [13] Chriſt giueth a commandement in this verſe. And the Angel executeth in the next verſe. [14] The other type (as I ſayde verſe 14.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in ſeeking out euery thing, then is the harueſt labour. This is therefore a more grieuous iudgement, both becauſe it ſucceedeth the other, and becauſe it is vnderſtood to be executed with great diligence. [15] That is, it ouerflowed very deepe, and very farre and wide: the ſpeach is hyperbolicall or exceſſiue, to ſignifie the greatneſſe of the ſlaughter. And theſe be thoſe pleaſant fruites forſooth, of the contempt of Chriſt, and deſiring of Antichriſt rather then him, which the miſerable, mad, and blinde world doeth at this time reape.

C H A P. XV.

1 The ſeuen Angels hauing the ſeuen laſt plagues. 3 They that conquered the beaſt praiſe God. 6 To the ſeuen Angels, 7 ſeuen vials full of Gods wrath are deliuered.

AND [1] I ſawe another ſigne in heauen, great and marueilous, ſeuen [2] Angels hauing the ſeuen laſt plagues: for by them is fulfilled the wrath of God.

2 [3] And I ſaw [4] as *it were* a glaſſie ſea, mingled with fire, and [5] them that had gotten victorie of the beaſt, and of his image, and of his marke, and of the number of his name, [6] ſtand at the glaſſie ſea, hauing the harpes of God,

3 And they ſung [7] the ſong of Moſes the [a] ſeruant of God, and the ſong of the Lambe, ſaying, [8] Great and marueilous *are* thy works, Lord God Almightie: iuſt and true *are* thy * [b] wayes, King of Saints.

4 * Who ſhall not feare thee, O Lord, and glorifie thy name! for thou onely *art* holy, and all nations ſhall come and worſhip before thee: for thy iudgements are made manifeſt.

5 [9] And after that, I locked, and behold, the Temple of the tabernacle of Teſtimony was open in heauen.

6 And the ſeuen Angels came out of the Temple, which had the [10] ſeuen plagues, cloathed in [11] pure and bright linen, and hauing their breaſts [12] girded with golden girdles.

7 And therefore [13] foure beaſts gaue vnto the ſeuen Angels ſeuen golden vials full of the wrath of God which liued for euermore.

8 And the temple was full of the ſmoke of the glory of God and of his power, and [14] no man was able to enter into the Temple, till the ſeuen plagues of the ſeuen Angels were fulfilled.

[1] This is that other place of the acts of Chriſt, as I noted before, 14. 14. Now therefore is ſhewed a ſingular worke of the iudgement of God belonging to the ouerthrow of Antichriſt and his forces of which diuine worke the preparation is deſcribed in this Chapter and the execution in the next. The preparation is firſt ſet downe generally and in type in this verſe: and is after particularly ſet foorth in the reſt of the Chapter.

[2] Of which Chap. 8, 9 in powring forth in the plagues of the world: for euen theſe plagues doe for the moſt part agree with thoſe.

[3] There are two parts of the narration: one the confeſſion of the Saints glorifying God, when they ſaw that preparation of the iudgements of God, vnto the 4. verſe: another the vocation, inſtruction, and confirmation of thoſe inſtruments which God hath ordained for the execution of his iudgements in 4. other verſes. [4] This part of the viſion alludeth vnto the ſea or large veſſel of braſſe in which the Prieſts waſhed themſelves in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called verſe 5.) is ſaid to haue bene a ſea of glaſſe, moſt lightſome and cleare, vnto the commodity of choiſe mixt with fire, that is, as containing the treaſury of the iudgements of God, which he bringeth foorth and diſpenſeth according to his owne pleaſure: for out of the former, the Prieſts were cleanſed of old and out of this the vngodly are deſtroyed now chap. 4, 6. [5] That it the Godly martyrs of Chriſt, who ſhall not giue place euen in miracles vnto that beaſt of theſe ſee before Chap. 13, 17, and 14, 9, 10. [6] Glorified God, from the particular obſeruation of the weapons and inſtruments of Gods wrath, flooting in the ſea of glaſſe [7] That ſong of triumph which is Exo. 15, 2. *[a] So is Moſes called for honours ſake, as it is ſet forth, Deut.* 34, 10. [8] This ſong hath two parts, one a confeſſion, but particular in this verſe, and generall, in the beginning of the next verſe: another, a narration of cauſes belonging to the confeſſion, whereof one kind is eternall in it ſelfe, and moſt preſent vnto the godly in that God is both holy, and alone God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chap. 11, 2.) were to be brought vnto the ſame ſtate of happineſſe by the magnificentie of the iudgement of God, in the next verſe. * *Pſal.* 145. 17. *[b] Thy doings.* * *Ier.* 10, 7. [9] The ſecond part of the narration (as was not verſe 2.) wherein firſt the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heauen, as Chap. 11, 19. namely that all thoſe things are diuine and of God, that procede from thence, in this verſe. *Secondly*, the adminiſters or executers, come forth out of the Temple, verſe 6. Thirdly, they are furniſhed with inſtruments of the iudgements of God, and weapons fit for the manner of the ſame iudgements, verſe 7. Finally they are confirmed by teſtimony of the viſible glory of God, in the laſt verſe. A like teſtimony whereunto was exhibited of old in the Law, Exod. 40, 34. [10] That is, commandements to inflict thoſe ſeuen plagues. Here is the figure called *Metonymia.* [11] Which was in old time a ſigne of the kingly or princely dignity. [12] That is, girding was a ſigne of diligence, and the girdle of gold was a ſigne of ſincerity and truſtines in taking in charge the commandements of God. [13] Of theſe before, Chap. 4, 7. [14] None of thoſe ſeuen Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

C H A P. XVI.

2 And 17 the Angels powre out the ſeuen vials of Gods wrath giuen vnto them, and ſo diuers plagues ariſe in the world. 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

AND [1] I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Goe your wayes, and powre out the *ſeuen* vials of the wrath of God vpon the earth.

2 [2] And the firſt went and powred out his viall vpon the earth: and there fell a noyſome & a grieuous ſore vpon yͤ men which had the [3] marke of the beaſt, & vpon them which worſhipped his image.

3 [4] And the ſecond Angel powred out his viall vpon the ſea, and it [a] became as the blood of a dead man: and euery liuing thing died in the ſea.

4 [5] And the third Angel powred out his viall vpon the riuers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lord, thou art iuſt, which art, and which waſt: and Holy, becauſe thou haſt iudged theſe things.

6 For they ſhed the blood of the Saints, and Prophets, & therfore haſt thou giuen them blood to drinke: for they are worthy.

7 [6] And I heard another out of the Sanctuary ſay, Euen ſo, Lord God almighty, true and righteous are thy iudgements.

8 [7] And the fourth Angel powred out his viall on the ſunne, and it was giuen to him to torment men with heate of fire,

9 And men boyled in great heat, and blaſphemed the Name of God, which hath power ouer theſe plagues, and they repented not to giue him glory.

10 [8] And the fifth Angel powred out his viall vpon yͤ throne of the beaſt, & the kingdom waxed darke, and they gnawed their tongues for ſorow.

11 And blaſphemed the God of heauen for their paines, and for their ſores, and repented not of their workes.

12 [9] And the ſixt Angel powred out his viall vpon the great riuer [10] Euphrates, & the [11] water thereof dryed vp, [12] that the way of the Kings of the Eaſt ſhould be prepared.

13 And I ſawe [13] three vncleane ſpirits [14] like frogs come out of the mouth of that [15] dragon, and out of the mouth of that [16] beaſt, and out of the mouth of that [17] falſe prophet.

14 For they are the ſpirits of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 [18] (* Behold I come as a thief. Bleſſed *is* he that watcheth, and keepeth his garments, leaſt he walke naked, and men ſee his filthineſſe)

16 [19] And they gathered them together into a place called in Hebrew, [20] Armagedon.

17 [21] And the ſeuenth Angel powred out his viall into the [22] aire: and there came a loud voyce out of the Temple of heauen from [23] the throne, ſaying, [24] It is done.

18 [25] And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mighty an earthquake.

19 [26] And the great citie was diuided into three parts: and the cities of the nations [27] fell: and that great [28] Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fierceneſſe of his wrath.

20 And euery yle fled away, and the mountaines [29] were not [b] found.

21 [30] And there fell a great haile, like [c] talents out of heauen vpon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

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[1] In the former Chapter was ſet downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this diſcourſe of the execution, is a generall commandement, in this verſe, then a particular recitall in order of the execution done by euery of the ſeuen Angels, in the reſt of the chapter. This ſpeciall execution againſt Antichriſt and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, chap. 8. and 9. & belongeth (if my coniecture faile me not) vnto the ſame time. Yet here in they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickedneſſe of the world, the other generally againſt the whole world being wicked. And therefore theſe iudgements are figured more grieuous then thoſe.

[2] The hiſtory of the firſt Angel, whoſe plague vpon the earth, is deſcribed almoſt in the ſame words with that ſixt plague of the Egyptians, Exo. 9, 9. But it doeth ſignifie a ſpirituall vlcer, and that torture or butchery of conſcience ſeared with an hote yron, which accuſeth the vngodly within and both by truth of the word (the light whereof God hath now ſo long ſhewed forth) & by bitternes ſtirreth vp & forceth out the ſword of Gods wrath.

[3] See chap. 13, 6.

[4] The hiſtory of the ſecond Angel who troubleth and moleſteth the ſeas, that hee may ſtirre vp the conſcience of men ſleeping in their wickednes. See Cha. 8, 8.

[a] *It was turned into rotten and filthy blood, ſuch as is in dead bodies.*

[5] The hiſtory of the third Angel ſtriking the riuers, in this verſe who proclaiming the iuſtice of God, commendeth the ſame by a moſt graue compariſon of the ſinnes of men with the puniſhment of God: which is common to this place & that which went before. Wherfore alſo this praiſing is attributed to the Angel of the waters, a name common to the ſecond and third Angels according as both of them are ſaid to be againſt the waters, all be it, the one of the ſea the other of the riuers, in two verſes.

[6] A confirmation of the praiſe before going, out of the ſanctuary of God, whether immediatly by Chriſt, or by ſome of his Angels, for Chriſt alſo is called another Angel, Chap. 7, 2. 3, 8, & 12, 1.

[7] The hiſtory of the fourth Angel, who throweth the plague vpon the heauen & vpon the Sun, of which Luk. 21, 26. the effects whereof are noted two. The one peculiar, that it ſhall ſcorch men with heat, in this verſe. The other proceeding accidentally from the former, that their furie ſhall ſo much the more be enraged againſt God in the next verſe, when yet (O wonderful mercy & patience of God) al other creatures are firſt ſtriken oftẽ & grieuouſly by the hand of God before mankind by whom he is prouoked: as the things before going to declare.

[8] The ſtory of the firſt Angel, who ſtriketh the kingdome of yͤ beaſt with two plagues abroad with darkenes, within with byles & dolours moſt grieuous, throughout his whole kingdome, that thereby he might wound the conſcience of the wicked, and puniſh that moſt peruerſe obſtinacy of the idolaters, whereof aroſe perturbation, and thence a furious indignation and deſperate madnes, raging againſt God and hurtfull vnto it ſelfe.

[9] The ſtory of the ſixt Angel, diuided into his act, & the euent thereof. The act is, that the Angel did caſt out of his mouth the plague of a moſt glowing heat, wherewith euẽ the greateſt floods, & which moſt were wont to ſwell & ouerflow (as Euphrates) were dried vp by the counſell of God in this verſe. The euent is, that the meere madnes wherewith the wicked are enraged, that they may ſcorne the iudgements of God, & abuſe them furiouſly to ſerue their owne turne, & to yͤ executing of their owne wicked outrage.

[10] The bound of the ſpirituall Babylon, and to the fortreſſes of the ſame, cha. 9, 14.

[11] So the Church of the vngodly & kingdome of the beaſt is ſaid to be left naked, all the defences whereof, in which they put their truſt being taken away from it.

[12] That is, that euen they which dwell furtheſt off, may with more commodity make haſte vnto that ſacrifice which the Lord hath appointed.

[13] That is, euery of them bent their whole force, and conſpired that by wonders, word and worke, they might bring into the ſame deſtruction all Kings, Princes and Potentates of the world, curſedly bewitched of them by their ſpirits, and teachers of the vanity and impurity of the beaſt that committed fornication with the kings of the earth. And this is a right deſcription of our times.

[14] Croking with all importunity, and continually day and night prouoking and calling foorth to armes, as the trumpets, and furies of warres: as is declared in the next verſe.

[15] That is, the deuil, as chap. 11, 3.

[16] Whereof chap. 13, 1.

[17] That is, of that other beaſt, of which, chap. 13, 11. for ſo he is called alſo chap. 19, 20. and 20, 10.

[18] A parentheſis for admonition in which God warneth his holy ſeruants who reſt in the expectation of Chriſt, alwayes to addreſſe their minds vnto his comming, and to looke vnto themſelves, that they be not ſhamefully made naked and circumuented of theſe vncleane ſpirits, and ſo they be miſerable vnprepared at the comming of their Lord, Mat. 24, 16, & 15, 13. *Cha.* 33. *mat* 24, 44. *luk.* 12, 39.

[19] Namely yͤ Angel, who holily according to the commaundement of God was to do ſacrifice: notwithſtanding that thoſe impure ſpirits do the ſame wickedly as ſeruants not vnto God, but vnto that beaſt that hath ſeuen heads.

[20] That is (to ſay nothing of other expoſitions) the mountaine it ſelfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city & territory in the tribe of Manaſſes, bordering vpon Iſſacar & Aſſer, & was made famous by that lamentable ouerthrow of king Ioſias, whereof 2. Keg 22 30. & 2. Cor. 37, 22. & Zach. 12, 11. In this mountaine countrey God ſaith by figure & type, that the kings of the peoples which ſerue the beaſt ſhal meet together: becauſe the Gentiles did alwayes caſt that lamentable ouerthrow in the teeth of the Church of the Iewes vnto their great reproach: and therfore were perſwaded that that place ſhould be moſt fortunate vnto them (as they ſpeake) and vnfortunate vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the vngodly ſhall by himſelfe be taken away, in the ſelfe ſame places where the nations perſwaded themſelues, they ſhould mightily exſult & triumph againſt God & his Church.

[21] The ſtory of the ſeuenth Angel vnto the end of the chapter, in which firſt is ſhewed by figure and ſpeach, the argument of this plague, in this verſe: and then is declared the execution thereof in the verſes following.

[22] From whence he might moue the heauen aboue and the earth beneath.

[23] That is, from him that ſitteth on the throne, by the figure called *Metonymia*.

[24] That is, Babylon is vndone, as is ſhewed ver. 16 & in the Chapters following. For the firſt onſet (as I might ſay) of this denunciation, is deſcribed in this Chapter: and the laſt containing a perfect victory is deſcribed in thoſe that follow.

[25] Now is declared the execution (as is ſaid in ver. 27.) & the things that ſhall laſt come to paſſe in heauen and in earth, before the ouerthrow of the Beaſt of Babylon: both generally, verſ. 18. and particularly in the curſed citie, and ſuch as haue any familiaritie therewith, in the 3. laſt verſes.

[26] That ſeat or ſtanding place of Antichriſt.

[27] Of all ſuch as cleaue vnto Antichriſt, and fight againſt Chriſt.

[28] That harlot, of whom in the Chapter next following. Now this phraſe, *to come into remembrance* is after the common vſe of the Hebrew ſpeech, but borrowed from men, attributed vnto God.

* *Iere.* 25, 15.

[29] That is, were ſeene no more, or were no more extant. A borrowed Hebraiſme.

[b] *Appeared not, which the Hebrews vtter after this ſort, were not. Re*[illegible] *5, 24.*

[30] The maner of the particular execution, moſt euidently teſtifying the wrath of God by the originall & greatneſſe thereof: the euent whereof is the ſame with that which is Chap. 9, 12. and that which hath bene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to ſay, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verſe 9. and 11.

[c] *As it were about the weight of a talent was threeſcore pound, that is ſixe hundred groates, whereby is ſignified a maruelous and ſtrange kind of waight.*

CHAP. XVII.

1 That great whore is deſcribed, 2 with whom the Kings of the earth committed fornication, 6 She is drunken with the blood of Saints. 7 The myſterie of the woman, and the beaſt that caried her, expounded, 21 Their deſtruction, 24 The Lambs victory.

THen [1] there came one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come: I will ſhew [2] thee the [a] damnation of the great whore that ſitteth vpon many waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 [3] So he caried me away into the wildernes in the Spirit, and I ſaw a woman ſit vpon a [b] ſcarlet coloured beaſt, full of names of blaſphemie, which had ſeuen heads, and ten hornes.

4 And [4] the woman was arrayed [5] in purple and ſcarlet, and gilded with gold, and precious ſtones, and pearles, [6] and had a cup of gold in her hand full of abomination, and filthineſſe of her fornication.

5 [7] And in her forehead *was* a name written, A myſtery, [8] that great Babylon that mother of whoredomes, and abominations of the earth.

6 [9] And I ſaw the woman drunken with the blood of Saints, and with the blood of the Martyrs of IESVS: & when I ſaw her, [10] I wondered with great maruell.

7 [11] Then the Angel ſayd vnto me, Wherfore marueileſt thou? I will ſhew thee the myſtery of that woman, and of that beaſt that beareth her, which hath ſeuen heads and ten hornes.

8 [12] The beaſt that thou haſt ſeene, [13] was and is not, and [14] ſhall aſcend out of the bottomleſſe pit, and ſhall goe into perditiō, and they that dwell on the earth ſhall wonder (whoſe names are not written in the booke of life from the foundation of the world) [15] when they behold the beaſt that was, and is not, and yet is.

9 [16] Here *is* the minde that hath wiſedome, The [c] ſeuen heads [17] are ſeuen mountaines, whereon the woman ſitteth: [18] they are alſo ſeuen Kings.

10 [19] Fiue are fallen, [20] and one is, [21] and another is not yet come: and when he commeth, he muſt continue a ſhort ſpace.

11 [22] And the beaſt that was, and is not, is euen [23] the eight, and is [24] one of the ſeuen, and [25] all goe into deſtruction.

12 [26] And the ten hornes which thou ſaweſt,

[1] The ſtate of the Church militant being declared, now followeth the ſtate of the Church ouercomming and getting victorie, as I ſhewed before in the beginning of the 10. chapter. The ſtate is ſet forth in 4. chapters As in the place before going I noted, that in that hiſtorie the order of time was not alwayes exactly obſerued, ſo the ſame is to be vnderſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeuerall ſtories of the perſons is ſeuerally obſerued in the time thereof. For firſt is deliuered the ſtory of Babylon deſtroyed, in this and the next chap. (for this Babylon out of all doubt ſhall periſh before the 2 beaſts and the Dragon) Secondly is deliuered the deſtruction of both the two beaſts, chap. 19. And laſtly of the Dragon, chap. 20. in yͤ ſtory of the ſpirituall Babylon are diſtinctly ſet forth the ſtate thereof in this chap. & the ouerthrow done from God, cha. 18. In this verſe & that which followeth is a tranſition or paſſage vnto the firſt argument, conſiſting of a particular calling of the Prophet (as often heretofore) and a generall propoſition. [2] That is the damnable harlot, by a figure called *hyppallage*. For S. Iohn as yet had not ſeene her. Although another interpretation may be borne, yet I like this better. [a] *The ſentence that is pronounced againſt this harlot.* [3] Henceforth is propounded the type of Babylon, and the ſtate thereof in 4. verſes. After a declaration of the type, in the reſt of this chap. in the type are deſcribed two things, the beaſt (of whom chap. 13.) in the 3. verſe, & the woman that ſitteth vpon the beaſt, verſe 4, 5, 6. The beaſt in proceſſe of time hath gotten ſomewhat more then was expreſſed in yͤ former viſion First in that it is not read before that he was apparelled in ſcarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy: the other carried the name of blaſphemy only in his head. So God did teach that this beaſt is much increaſed in impiety and in iuſtice, and doth in this laſt age, triumph in both theſe more inſolently and proudly then euer before. [b] *A ſkarlet colour, that is, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour.* [4] That harlot, the ſpirituall Babylon, which is Rome. She is deſcribed by her attire, profeſſion & deeds. [5] In attire moſt glorious, triumphant, moſt rich, and moſt gorgious. [6] In profeſſion, the nouriſher of all, in this verſe, and teaching her myſteries vnto all, verſ. 5 ſetting forth all things moſt magnificently: but indeed moſt pernicious beſotting miſerable men with her cup, & bringing vpon them a deadly giddines [7] Deceiuing with the title of religion, and publike inſcription of myſtery: which the beaſt in times paſt did not beare. [8] An expoſition: in which S Iohn declareth what maner of woman this is. [9] In maner of deeds: She is red with blood, and ſheddeth it moſt licentiouſly, and therefore is coloured with the blood of the Saints, as on the contrary part. Chriſt is ſet forth imbrued with the blood of his enemies, Eſa. 3, 1 [10] A paſſage vnto the ſecond part of this chapter, by occaſion giuen of S. Iohn, as yͤ words of the Angel do ſhew, in the next verſe. [11] The ſecond part or place, as I ſaid verſ. 1. The enarration of the viſion, promiſed in this verſe, and deliuered in the verſe following. Now there is deliuered firſt an enarration of the beaſt, and his ſtory, vnto the 14. verſe. After, of the harlot, vnto the end of the chap. [12] The ſtory of the beaſt hath a triple deſcription of him. The firſt is a diſtinction of this beaſt from al that euer hath bene at any time: which diſtinction is contained in this verſe: The ſecond is a delineation or painting out of the beaſt by things preſent, by which he might euen at that time be knowen of the godly, & this delineation is according to his heads, verſ. 9. 10, 11 The third is an hiſtoricall foretelling of things to come, and to be done by him: and theſe are aſcribed vnto his hornes, verſ. 12, 13, 14 This beaſt is that Empire of Rome, of which I ſpake chap. 13, 11. according to the mutations and changes whereof which then had already happened, the holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The Apoſtle diſtinguiſheth this beaſt from all others in theſe words. *The beaſt which thou ſaweſt, was and is not.* For ſo I expound the words of the Apoſtle for euidency ſake, as I will further declare in the notes following. [13] The meaning is, that beaſt which thou ſaweſt before (chap. 13, 1.) and which yet thou haſt now ſeene, was, (I ſay was) euen from Iulius Ceſar in reſpect of beginning, riſing vp, ſtation, glory, dominion, maner and ſtock, from the houſe of Iulius: and yet is not now the ſame, if thou looke vnto the houſe and ſtocke for the dominion of this family was tranſlated vnto another, after the death of Nero from yͤ other vnto a third, from a third vnto a fourth, & ſo forth was varied & altered by innumerable chāges Finally, the Empire is one, as it were one beaſt: but exceedingly varied by kinreds, families & perſons. It was therefore (ſaith S. Iohn) in the kinred or houſe of Iulius: and now it is not in that kinred, but tranſlated vnto another [14] As if hee ſhould ſay, Alſo the ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, cha. 13, 1. (that is, ſhallbe a new ſtock from amongſt the nations without difference, and ſhall in the ſame ſtate goe vnto deſtruction or ruine, and periſh: and ſo ſhall ſucceſſiuely new Princes or Emperours come and goe, ariſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations, as no man can but marueile that this beaſt was able to ſtand and hold out, in ſo many mutations. Verily no Empire that euer was toſſed with ſo many changes, and as it were with ſo many tempeſts of the ſea, euer continued ſo long. [15] That is as many as haue not learned the prouidence of God, according to the faith of the Saints, ſhall maruel at theſe grieuous & often changes when they ſhall conſider, yͤ ſelfe ſame beaſt, which is the Romane Empire, to haue bin, not to be, and to be and ſtill moleſted with perpetuall mutation, and yet in the ſame to ſtand and continue. This in mine opinion is the moſt ſimple expoſition of this place, confirmed by the euent of the things themſelues. Although the laſt change alſo, by which the Empire, that before was ciuill became Eccleſiaſticall, is not obſcurely ſignified in theſe words: of which two, the firſt exerciſed cruelty vpon the bodies of the ſaints: the other alſo vpon their ſoules: the firſt by humane order and policie, the other vnder the colour of the law of God, and of Religion, raged and imbrued it ſelfe with the blood of the godly. [16] An exhortation preparing vnto audience, by the ſame argument, with that of Chriſt: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a minde, &c.* So the Angel paſſeth fully vnto the ſecond place of this deſcription. [c] *Very children know what that ſeuen hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth.* And compaſſeth ſeuen towres in one wall: *that citie it is, which when Iohn wrote theſe things had rule ouer the kings of the earth: It was and is not, and yet it remaineth this day, but it is declining to deſtruction.* [17] This is the painting out of the beaſt by things preſent (as I ſaid before) wherby S Iohn endeuoured to deſcribe the ſame, that he might both be knowen of the godly in that age, and be further obſerued and marked of poſteritie afterwards. This delineation hath one type, that is, his heads. but a double deſcription or application of the type: one permanent from the nature of it ſelfe, the other changeable, by the working of men, The deſcription permanent, is by the ſeuen hils, in this verſe, the other that fleeteth, is from the ſeuen kings verſe 10, 11. And here it is worthy to be obſerued, that one type hath ſometimes two or more applications, as ſeemeth good vnto the holy Ghoſt to expreſſe either one thing by diuers types, or diuers things by one type. So I noted before, of the ſeuen ſpirits chap 1, 4. Now this woman that ſitteth vpon ſeuen hils, is the citie of Rome, called in times paſt of the Grecians ἑπτάλοφος. i. of ſeuen tops or creaſts, and of Varro *ſepticeps*, i. of her ſeuen heads (as here) of ſeuen heads, and of others *ſepticollis*. i. ſtanding vpon ſeuen hils [18] The beginning of theſe Kings or Emperours is almoſt the ſame with the beginning of the Church of Chriſt, which I ſhewed before chap. 11, 1. Namely from the yeere 35. after the paſſion of Chriſt, what time the Temple and Church of the Iewes was ouerthrowen. In which yeere it came to paſſe by the prouidence of God that that ſaying *The beaſt was and is not*, was fulfilled before that the deſtruction of the Iewes immediately following came to paſſe. That was the yeere from the building of the city of Rome 109 from which yeere S. Iohn both numbred the Emperors which hitherto hath bene, when he wrote theſe things, & foretelleth of two other next to come: and that with this purpoſe, that when this particular prediction of foretelling of things to come, ſhould take effect the trueth of all other predictions in the Church, might be the more confirmed. Which ſigne God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap. 28, 8. [19] Whoſe names are theſe the firſt *Seruius Sulpitius Galba*, who was the ſeuenth Emperor of the people of Rome, the ſecond *Marcus Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flauius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſonne of his owne name. [20] *Flauius Domician* ſonne of the firſt *Veſpaſian*. For in the latter end of his dayes S Iohn wrote theſe things, as witneſſeth Ireneus *Lib 5. aduerſus hereſies.* [21] Nerua. The Empire being now tranſlated from the family of *Flauius*. This man reigned onely one yeere, foure moneths, and nine dayes, as the hiſtory writers doe tell. [22] This is ſpoken by the figure ſynecdoche, as much to ſay as that head of the beaſt which was & is not, becauſe it is cut off, & Nerua in ſo ſhort time extinguiſhed How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the 3. verſe of the 13 chap. [23] Nerua Traianus, who himſelf in diuers reſpects is called here the ſeuenth and eight. [24] Though in number and order of ſucceſſion hee be the eight, yet he is reckoned together with one of theſe heads, becauſe Nerua and he were one head. For this man obtained authoritie together with Nerua, and was Conſul with him, when Nerua left his life. [25] Namely to moleſt with perſecutions the Churches of Chriſt, as the hiſtories doe accord, & I haue briefly noted chap. 1. 10. [26] The third place of this deſcription as I ſaid verſe 8. is a propheticall prediction of things to come which the beaſt ſhould doe, as in the words following S Iohn doeth not obſcurely ſignifie, ſaying, *which haue not yet receiued the kingdome &c.* For there is an Antitheſis or oppoſition, betweene theſe kings, and thoſe that went before. And firſt the perſons are deſcribed, in this verſe, then their deeds in the two verſes following.

are [27] ten kings, which yet haue not receiued a kingdome, but ſhall receiue power, as Kings [28] at one houre with the beaſt.

13 [29] Theſe haue one minde, and ſhall giue their power and authoritie vnto the beaſt.

14 Theſe ſhall fight with the [30] Lambe, and the Lambe ſhall ouercome them: * for he is Lord of Lords, and King of Kings: and they that are on his ſide, called, and choſen, and faithfull.

15 [31] And he ſayd vnto me, The waters which thou ſaweſt, where the whore ſitteth, [32] are people, and multitudes, and nations, and tongues.

16 And the ten [33] hornes which thou ſaweſt vpon the beaſt, are they that ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eate her fleſh, and burne her with fire.

17 [34] For God hath put in their hearts to fulfill his will, and to doe with one conſent for to giue their kingdome vnto the beaſt, vntill the words of God be fulfilled.

18 And that woman which thou ſaweſt, is that [35] great citie which reigned ouer the kings of the earth.

27 That is, ariſing with their kingdomes out of the Romane beaſt: at ſuch time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with the ſecond beaſt whom we called before a falſe prophet, which beaſt, aſcending out of the earth got vnto himſelfe all the authoritie and power of the firſt beaſt, and exerciſeth the ſame before his face, as was ſayd Chapter 4, 11.

12 For when the politicall Empire of the Weſt began to bow downewards, there both aroſe thoſe ten kings, and the ſecond beaſt tooke the oppertunitie offered to vſurpe vnto himſelfe all the power of the former beaſt. Theſe kings loug ago, many haue numbred and deſcribed to be ten and a great part of the euents plainely teſtifieth the ſame in this our age. 29 That is, by conſent and agreement, that they may conſpire with the beaſt, and depend vpon his becke. Their ſtorie is diuided into three parts, counſels, actes, and euents. The counſellers ſome of them conſiſt in communicating of iudgements and affections: and ſome in communicating of power, which they are ſaid to haue giuen vnto this beaſt in this verſe. 30 With Chriſt and his Church, as the reaſon following doeth declare, and here are mentioned the factes and the euents which followed for Chriſt his ſake, and for the grace of God the Father towards thoſe that are called, elected, and are his faithfull ones in Chriſt. * *Chap. 19, 16. 1. tim. 6, 15.* 31 This is the other member of the enarration as I ſaid verſe 7. belonging vnto the harlot, ſhewed in the viſion verſe 3. In this hiſtorie of the harlot, theſe 3. things are diſtinctly propounded, what is her magnificence in this verſe, what is her fall, and by whom it ſhall happen vnto her, in the two verſes following: and laſtly, who that harlot is, in the laſt verſe. This place which by order of nature ſhould haue bene the firſt, is therefore made the laſt, becauſe it was more fit to bee ioyned with the next Chap. 32 That is, as vnconſtant and variable as are the waters. Vpon this foundation ſitteth this harlot as Queene, a vaine perſon vpon that which is vaine. 33 The ten Kings as verſe 12. The accompliſhment of this fact and euent, is dayly increaſed in this our age by the ſingular prouidence and moſt mighty gouernment of God. Wherefore the facts are propounded in this verſe, and the cauſe of them in the verſes following. 34 A reaſon rendred from the chiefe efficient cauſe, which is the prouidence of God, by which alone S. Iohn by inuerſion of order affirmeth to haue come to paſſe, both that the Kings ſhould execute vpon the harlot, that which pleaſed God, and which hee declared in the verſe next before going: and alſo that by one conſent and counſell, they ſhould giue their kingdome vnto the beaſt &c. verſe 13, 14. For as theſe being blinded haue before depended vpon the becke of the beaſt that lifteth vp the harlot, ſo it is ſaid that afterward it ſhall come to paſſe, that they ſhall turne backe, and ſhall fall away from her when their hearts ſhall bee turned into better ſtate by the grace and mercy of God. 35 That is, Rome that greate Citie, or onely Citie (as Iuſtinian calleth it) the King and head whereof was then the Emperour, but now the Pope, ſince that the condition of the beaſt was changed.

CHAP. XVIII.

2 *The horrible deſtruction of Babylon ſet out.* 11, 16, 18 *The merchants of the earth, who were enriched with the pompe and luxurious neſſe of it, weepe and wayle:* 20 *but all the elect reioyce for that iuſt vengeance of God.*

1 AND after theſe things, I ſaw *another* [2] Angel come down from heauen, hauing great power, ſo that the earth was lightened with his glory,

2 And hee cryed out mightily with a loude voyce, [3] ſaying, * It is fallen, it is fallen, Babylon that great *city*, and is become the habitation of deuils, and the hold of all foule ſpirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleaſures.

4 [4] And I heard an other voice from heauen ſay, [5] Go out of her, my people, that ye be not partakers of her ſinnes, & that ye receiue not of her plagues:

5 For her ſinnes are [a] come vp into heauen, and God hath remembred her iniquities.

6 [7] Reward her, euen as ſhee hath rewarded you, and giue her double according to her works: *and* in the cup that ſhe hath filled to you, fill her the double.

7 In as much as ſhe glorified her ſelf, and liued in pleaſure, ſo much giue ye to her torment and ſorow: for ſhe ſaith [b] in her heart, I ſit being a queen, and am [c] no widow, and ſhall [d] ſee no mourning.

8 Therefore ſhall her plagues come at [e] one day, death, and ſorow, and famine, and ſhe ſhall be burnt with fire: for that God which condemneth her, is a ſtrong Lord,

9 And the [8] kings of the earth ſhall bewaile her, and lament for her, which haue committed fornication, and liued in pleaſure with her, when they ſhall ſee that ſmoke of that her burning,

10 And ſhall ſtand afarre off for feare of her torment, ſaying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 [9] And the merchants of the earth ſhall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of gold, and ſiluer, and of precious ſtone, and of pearles, and of fine linnen, and of purple, and of ſilke, and of ſkarlet, and of all maner of Thynewood, and of all veſſels of yuorie, and of all veſſels of moſt precious wood, and of braſſe, and of yron, and of marble,

13 And of cinamon, and odours, and oyntments, and frankincenſe, and wine, and oyle, and fine floure, and wheate, and beaſts, and ſheepe, and horſes, and charets, and ſeruants, and ſoules of men.

14 ([10] And the [f] apples that thy ſoule luſted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou ſhalt finde them no more.)

15 The merchants of theſe things which were waxed rich, ſhall ſtand a farre off from her, for feare of her torment, weeping and wayling.

1 The ſecond place (as I ſayd before 17, 1.) of the hiſtory of Babylon, is of the wofull fall and ruine of that whore of Babylon. This hiſtoricall prediction concerning her, is three fold. The firſt, a plaine and ſimple foretelling of her ruine in three verſes, the ſecond a figuratiue prediction by the circumſtances, thence vnto the 20. verſe. The third, a confirmation of the ſame by ſigne or wonder, vnto the end of the Chapter. 2 Either Chriſt the eternall word of God the Father (as often elſewhere) or a created Angel, and one deputed vnto this ſeruice: but throughly furniſhed with greatneſſe of power, and with light of glory, as the enſigne of power. 3 The prediction or foreſhewing of her ruine, conteining both the fall of Babylon, in this verſe, and the cauſe thereof vttered by way of allegory concerning her ſpirituall and carnall wickedneſſe, that is, her moſt great impietie and iniuſtice in the next verſe: her fall is firſt ſimply declared of the Angel: and then the greatneſſe thereof is ſhewed heere by the euents, when hee ſayth it ſhall bee the ſeate and habitation of deuils, of wilde beaſtes and of curſed foules, as of old Eſay. 13, 21. and often elſwhere. * *Chap. 14, 8. eſay. 21, 9. iere. 51, 8.*

4 The ſecond prediction, which is of the circumſtances of the ruine of Babylon: of theſe there are two kinds: one going before it: as that before hand the godly are deliuered vnto the ninth verſe: the other following vpon her ruine, namely the lamentation of the wicked and reioycing of the godly, vnto the twentieth verſe.

5 Two circumſtances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chapter 12. to haue bene done in time paſt, before the deſtruction of Ieruſalem: this charge is giuen here, and in the next verſe. The other is, that euery one of them occupy themſelues in their owne place, in executing the iudgement of God, as it was commanded the Leuites of old, Exod. 32, 27. and that they ſanctifie their hands vnto the Lord, verſe 6, 7, 8.

6 Of his commandement there are two cauſes to auoid the contagion of ſinne, and to ſhun the participation of thoſe puniſhments that belong thereunto.

a *He vſeth a word which ſignifieth the following of ſins one after another, and riſing one another in ſuch ſort, that they grew at length to ſuch an heape that they came vp euen to heauen.*

7 The prouocation of the godly, and the commandement of executing the iudgements of God, ſtand vpon three cauſes which are here expreſſed: the vniuſt wickednes of the whore of Babylon, in this verſe her curſed pride oppoſing it ſelfe againſt God, which is the fountaine of all euill actions, verſ. 7. and her moſt iuſt damnation by the ſentence of God, verſ. 8. b *With her ſelfſelfe,* c *I am full of people and mightie.* d *I ſhall taſte of none.* e *Shortly and at one inſtant.* 8 The circumſtances following the fall of Babylon, or the conſequents thereof (as I diſtinguiſhed them, verſ. 4.) are two. Namely the lamentation of the wicked vnto the 19. verſe: and the reioycing of the godly, verſe 20. This moſt ſorrowfull lamentation, according to the perſons of them that lament, hath three members, the firſt whereof is the mourning of the kings and mightie men of the earth, in two verſes. The ſecond is, the lamentation of the merchants that traffike by land thence vnto the 16. verſ. The third is the wailing of thoſe that merchandiſe by ſea, verſ. 16, 17, 18. In euery of theſe the cauſe and maner of their mourning is deſcribed in order, according to the condition of thoſe ẏ mourne with obſeruation of that which beſt agreeth vnto them. 9 The lamentation of thoſe that trade by land, as I diſtinguiſhed immediatly before. 10 An apoſtrophe or turning of the ſpeach by imitation, vſed for more vehemencie, as if thoſe merchants, after the manner of mourners ſhould in paſſionate ſpeech ſpeake vnto Babylon, though now vtterly fallen and ouerthrowen. So Eſai. 12, 9. and in many other places. f *By this is meant that ſeaſon which is next before the fall of the leafe, at what ſeaſon fruits ripen, and the word ſignifieth ſuch fruits as are longed for.*

16 And ſaying, Alas, alas, that great citie, that was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious ſtones, and pearles.

17 [11] For in one houre ſo great riches are come to deſolation. And euery ſhipmaſter, and all the people that occupie ſhips and ſhipman, and whoſoeuer traffike on the ſea, ſhall ſtand a farre off.

18 And cry, when they ſee that ſmoke of that her burning, ſaying, What *city vvas* like vnto this great city?

19 And they ſhall caſt duſt on their heads, and cry, weeping, and wayling, and ſay, Alas, alas that great citie, wherein were made rich all that had ſhips on the ſea by her coſtlines: for in one houre ſhe is made deſolate.

20 [12] O heauen, reioyce of her, and ye holy Apoſtles and Prophets; for God hath puniſhed her, to be reuenged on her for your ſakes.

21 [13] Then a mighty Angel tooke vp a ſtone, like a great milſtone, * and caſt it into the ſea, ſaying, With ſuch violence ſhall that great city Babylon be caſt and ſhall be found no more.

22 [14] And the voyce of harpers, and muſicians and of pipers, and trumpetters ſhall bee hard no more in thee, and no craftſman, of whoſoeuer craft *he bee*, ſhallbe found any more in thee: and the ſound of a milſtone ſhallbe heard no more in thee.

23 And the light of a candle ſhall ſhine no more in thee; and the voice of the bridegrome and of the bride ſhallbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the [15] blood of the Prophets [16] and of the Saints, and of all that were ſlaine vpon the earth.

[11] The manner of mourning vſed by them that trade by ſea.

[12] The other conſequent vnto the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth, as was noted, verſe 9.

[13] The third prediction, as I ſaid verſe 1. ſtanding of a ſigne, and the interpretation thereof: the interpretation thereof is in 2 ſorts, firſt by a ſimple propounding of the thing it ſelfe, in this verſe, and then by declaration of the euents in the verſes following.

* *Iere. 51, 63.*

[14] The euents are two, the one of them oppoſite vnto the other for amplification ſake. There ſhall be, ſaith he, in Babylon no mirth nor ioy at all, in this and the next verſe, but all heauy and lamentable things from the bloody ſlaughters of the righteous and the vengeance of God comming vpon it for the ſame.

[15] That is, ſhed by bloodly maſſacres, and calling for vengeance.

[16] That is, prooued and found out, as if God had appointed a iuſt enquirie, concerning the impietie, vnnaturalneſſe and vniuſtice of thoſe men.

CHAP. XIX.

1 *The heauenly company praiſe God for auenging the blood of his ſeruants on the whore.* 9 *They are written bleſſed, that are called to the Lambes ſupper.* 10 *The Angell will not bee worſhipped.* 11 *That mighty King of Kings appeareth from heauen.* 19 *The battell,* 20 *wherein the beaſt is taken,* 21 *and caſt into the burning lake.*

AND [1] after theſe things I heard a great voyce of a great multitude in heauen, ſaying, [a] [2] Hallelu-iah, ſaluation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his ſeruants *ſhed* by her hand.

3 And againe they ſaid, [3] Halleluiah: and that her ſmoke roſe vp for euermore.

4 And the foure and twenty Elders, and the foure beaſt fell downe, and worſhipped God that ſate on the throne, ſaying, Amen, Hallelu-iah.

5 [4] Then a voyce came out of the [5] throne, ſaying, Praiſe our God, all ye his ſeruants, and yee that feare him, both ſmall and great.

6 And I heard [6] like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of ſtrong thundrings, ſaying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made [7] her ſelfe ready.

8 And to her was granted, that ſhee ſhould be arayed with [8] pure fine linnen and ſhining, for the fine [9] linnen is the [b] righteouſneſſe of Saints.

9 [10] Then he ſaid vnto me, Write, * Bleſſed *are* they which are called vnto the Lambs ſupper. And he ſaid vnto me, Theſe words of God are true.

10 [11] And I fell before his feet, * to worſhip him, but he ſaid vnto me, See thou do it not: I am thy fellow ſeruant, and one of thy brethren, which haue the [c] teſtimony of Ieſus, Worſhip God: for the teſtimony of [d] Ieſus is the Spirit of propheſie.

11 [12] And I ſaw [13] heauen open, and behold a white horſe, and he that ſate vpon him was called faithfull and true, and he iudgeth and fighteth righteouſly.

12 And his eyes *vvere* as a flame of fire, and on his head *vvere* many crownes: and hee had a name written, that no man knew but himſelfe.

13 And hee was cloathed with a garment dipt in blood, and his name was called, THE WORD OF GOD,

14 [14] And the hoaſtes which were in heauen, followed him vpon white horſes, cloathed with fine linnen white and pure.

15 [15] And out of his mouth went out a ſharpe ſword, that with it he ſhould ſmite the heathen: for he ſhall * rule them with a rod of yron, for he it is that treadeth the wine preſſe of the fiercenes and wrath of Almighty God.

16 [16] And he hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 [17] And I ſaw an Angel ſtand in the [18] ſunne who cryed with a loud voyce, ſaying, to all the foules that did flie by [19] the mids of heauen, come,

[1] This chapter hath in ſumme two parts, one tranſitory or of paſſage vnto the things that follow vnto the 10. verſe, another hiſtoricall of the victorie of Chriſt gotten againſt both the beaſtes vnto the end of the chapter, which I ſayd was the ſecond hiſtorie of this argument, chap. 17, 1. The tranſition hath two places, one of praiſing God for the ouerthrow done vnto Babylon in 4. verſes, and another likewiſe of praiſe, and Propheticall, for the comming of Chriſt vnto his kingdome, and his moſt royall marriage with his Church, thence vnto the tenth verſe. The former praiſe hath three branches, diſtinguiſhed after the ancient maner of thoſe that ſing: προσφώνησις, that is, an inuitation or prouokement in two verſes, ἀντιφωνία, a reſponſe or anſwere in the third verſe, and συνῳδία, a cloſe or ioyning together in harmonie: all which I thought good of purpoſe to diſtinguiſhed in this place, leſt any man ſhould with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childiſh and idle repetition of ſpeech.

[a] *Praiſe the Lord.*

[2] The propoſition of praiſe with exhortation in this verſe, and the cauſe thereof, in the next verſe.

[3] The ſong of the Antiphonie or reſponſe, containing an amplification of the praiſe of God, from the perpetuall and moſt certaine teſtimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

[4] The ſecond place of praiſe as I ſaid verſe 1. which firſt is commanded from God in this verſe: and then is in moſt ample maner pronounced of the creatures, both becauſe they ſee that kingdom of Chriſt to come, which moſt they deſire, verſe 6. alſo becauſe they ſee that the Church is called forth to be brought home: into the houſe of her husband by holy mariage vnto the fellowſhip of his kingdom, verſe 7, 8. Wherefore S. Iohn is commaunded to write in a booke the Epiphonema, or acclamation ioyned with a diuine teſtimony verſe 9.

[5] Out of the Temple from God, as 11, 19.

[6] Without the Temple in heauen.

[7] Namely vnto that holy mariage both her ſelfe in perſon in this verſe and alſo furniſhed of her ſpouſe with marriage gifts princely and diuine is adorned and prepared in the next verſe.

[8] As an enſigne of Kingly and prieſtly dignitie: which dignitie Chriſt beſtoweth vpon vs, Chap. 1, 6.

[9] This is a gift giuen by the husband for marriage ſake and a moſt choice ornament, which Chriſt beſtoweth vpon vs, as vpon his ſpouſe.

[b] *Good workes which are liuely teſtimonies of faith.*

* *Math. 22, 2.*

[10] Namely the Angel, as appeareth by the next verſe.

[11] The particular hiſtorie of this verſe is brought in by occaſion, and as it were beſides the purpoſe, that Saint Iohn might make a publike example of his owne infirmitie, and of the modeſt ſanctimonie of the Angel, who hath renounced for himſelfe the diuine honours, and recalled all the ſeruants of God, vnto the worſhip of him alone: as alſo 22, 8.

* *Chap. 22, 8.*

[c] *Which are commanded to beare witneſſe of Ieſus.*

[d] *For Ieſus is the marke that all the propheſies ſhote at.*

[12] The ſecond place of this Chapter (as I ſaide verſe 1.) is of the victory gotten by Chriſt againſt both the beaſtes: in which firſt Chriſt is deſcribed as one ready to fight, vnto the 16. verſe then is ſhewed the battell to bee begun, thence vnto the 18. verſe: laſtly is ſet foorth the victorie vnto the end of the Chapter. In this place doe ſhine moſt excellent properties of Chriſt as our heauenly Iudge and reuenger, according to his perſon, companie, effects, and names.

[13] Properties belonging to his perſon, that hee is heauenly, iudge, faithfull, true, iuſt, in this verſe, ſearching out all things ruling ouer all, to bee ſearched out of none, verſe 12. the trumpet, and the very eſſentiall worde of God, verſe 13.

[14] The company or retinue of Chriſt, holy, innumerable, heauenly, iudiciall, royall and pure.

[15] The effects of Chriſt prepared vnto battell, that with his mouth hee ſtriketh the Gentiles, ruleth and deſtroyeth.

* *Pſalme 2, 9.*

[16] The name agreeing vnto Chriſt according to the former properties, expreſſed after the manner of the Hebrewes.

* *Chap. 17, 14. 1. tim. 6, 15.*

[17] The ſecond member as I ſayde verſe 11. A reprochfull calling forth of his enemies vnto battell: in which not themſelues (for why ſhould they be called foorth of the king of the world, or prouoked being his ſubiects? for that were not comely) but in their hearing, the birds of the ayre are called to eate their carkaſſes.

[18] That is openly, and in ſight of all, as Numb. 25, 4. and 2. Sam. 12, 11.

[19] That is, through this inferiour heauen, and which is nerer vnto vs: an Hebrew phraſe.

and gather your ſelues together vnto the ſupper of the great God,

18 That yee may eate the fleſh of kings, and the fleſh of high captaines, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all free men, and bond men, and of ſmall and great.

19 [20] And I ſaw the beaſt, and the kings of the earth, and their hoaſts gathered together to make battell againſt him that ſate on the horſe, and againſt his armie.

20 But the beaſt [21] was taken, and with him [22] that falſe Prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſts marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire burning with brimſtone.

21 And the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the fowles were filled full with their fleſh.

[20] The 3. member (as was ſayde verſe 11.) of the victory obteined by Chriſt. Vnto this apperteineth two things: his bucking with the beaſt and his forces in this verſe: and the euent moſt magnificent, deſcribed after the maner of men, in the verſes following. All theſe things are plaine.

[21] Namely, that beaſt with ſeuen heads, of which before, Chapter 13, 1. and 17, 3.

[22] That is, that beaſt with two heads, of which 13, 11. Looke more, Chap. 16, 14.

CHAP. XX.

1 *The Angel* 2 *bindeth Satan for a thouſand yeeres.* 8 *Being looſed, hee ſtirreth vp Gog and Magog, that is, priuie and open enemies againſt the Saints,* 11 *but the vengeance of the Lord cutting off their inſolencie.* 12 *The bookes are opened, by which the dead are iudged.*

And [1] I ſaw an Angel come downe from heauen, hauing the key [2] of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the dragon that old ſerpent, which is the deuill and Satan, and he bound him [3] a thouſand yeeres:

3 And caſt him into the bottomles pit, and he ſhut him vp, and ſealed *the doore* vpon him, that hee ſhould deceiue the people [4] no more till the thouſand yeeres were fulfilled: for after that he muſt bee looſed for [5] a little ſeaſon.

4 [6] And I ſaw [a] [7] ſeates: and they ſate vpon them, and iudgement was giuen vnto them, and *I ſavv* the ſoules of them that were [8] beheaded for the witneſſe of Ieſus, and for the word of God, and which [9] did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads or on their hands; and they liued, and reigned with Chriſt a thouſand yeere.

5 [10] But the reſt of the dead men [11] ſhall not liue againe, vntill the thouſand yeeres be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is he, that hath part in the firſt reſurrection: *for* on ſuch the [12] ſecond death hath no power: but they ſhall be the Prieſtes of God and of Chriſt, [13] and ſhall reigne with him a thouſand yeere.

7 [14] And when the [15] thouſand yeeres are expired, Satan ſhall be looſed out of his priſon,

8 [16] And ſhall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* * Gog and Magog, to gather them together to battell, whoſe number *is* as the ſand of the Sea.

9 And they went vp into the [b] plaine of the earth, and they compaſſed the tents of the Saints about, and the beloued citie: but [17] fire came down from God out of heauen, and deuoured them.

10 [18] And the deuill that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt and that falſe prophet *are*, and ſhall bee tormented euen day and night for euermore.

11 [19] And I ſaw a great [20] white throne, and one that ſate on it, [21] from whoſe face fled away both the earth and heauen, and their place was no more found.

12 And I ſaw the dead, both great and ſmall ſtand before [22] God: and the [23] bookes were opened, and * another booke was opened, which is *the booke* [24] of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their workes.

13 [25] And the ſea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 [26] And death, and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

[1] Now followeth the 3. place of the propheticall hiſtorie, which is of the victory whereby Chriſt ouercame the dragon, as I noted Chap. 7, 1. This place muſt neceſſarily bee ioyned with the ende of the 12. chapter and be applied vnto the iuſt vnderſtanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10. verſe, the other of the reſurrection and laſt iudgement vnto the end of the chapter. The hiſtory of the dragon is double: Firſt of the firſt victory after which he was bound by Chriſt vnto the 6. verſe. The ſecond is of the laſt victory, whereby he was throwen downe into euerlaſting puniſhment, thence vnto the 10. verſe. This firſt hiſtory happened in the firſt time of the Chriſtian Church, when the dragon throwen downe from heauen by Chriſt, went about to moleſt the new birth of the Church in the earth Chap. 12, 17, 18. For which cauſe I gaue warning, that this ſtory of the Dragon muſt bee anexed vnto that place. [2] That is of hell, whiter God threw downe the Angels which had ſinned, and bound them in chaines of darkeneſſe to bee kept vnto damnation, 2. Pet. 2. 4. Iude 6. [3] The firſt whereof (continuing this hiſtory with the end of the 12. chapter) is the 36. yeere from the paſſion of Chriſt, when the Church of the Iewes being ouerthrowen, Satan aſſayled to inuade the Chriſtian Church gathered of the Gentiles, and to deſtroy part of her ſeed, Chap 12, 17. The thouſandth yeere falleth preciſely vpon the times of that wicked Hildebrand, who was called Gregorie the ſeuenth a moſt damnable Necromancer and ſorcerer, whome Satan vſed as an inſtrument when he was looſed out of bonds, thenceforth to annoy the Saints of God with moſt cruell perſecutions, and the whole world with diſſentions, and moſt bloody warres: as Benno the Cardinall reporteth at large. And this is the firſt victory gotten ouer the dragon in the earth. [4] Namely, with that publike and violent deceit which he attempted before, Chap. 12. and which after a thouſand yeeres (a lacke for woe) hee moſt mightily procured in the Chriſtian worlde. [5] Which being once expired, the ſecond battell and victory ſhall be, of which verſe 7, 8. [6] A deſcription of the common ſtate of the Church of Chriſt in earth in that ſpace of a thouſand yeeres, for which the diuell was in bonds: in which firſt the authoritie, life, and common honour of the godly, is declared, verſe 4. Secondly, newnes of life is preached vnto others by the Goſpel, after that ſpace, verſ 5 Finally, he concludeth with promiſes, verſ 6. [a] *For iudgement was committed to them, as to the members ioyned to the head, not yͤ Chriſts office was giuen ouer them.* [7] This was a type of the authoritie of the good and faithfull ſeruants of God in the Church, taken from the maner of men. [8] Of the Martyrs, which ſuffered in thoſe firſt times. [9] Of the Martyrs which ſuffered after that both the beaſts were now riſen vp, Chap. 13. for theſe three things are expounded.

[10] Whoſoeuer ſhall lie dead in ſin, and not know the trueth of God.

[11] They ſhall not be renewed with that newneſſe of the life by the enlightning of the Goſpell of the glory of Chriſt. For this is the firſt reſurrection, by which the ſoules of the godly doe riſe from their death. In the ſecond reſurrection their bodies ſhall riſe againe.

[12] That whereby both body and ſoule, that is, the whole man is addicted and deliuered vnto eternall death. So chapter 2, 11.

[13] A returne vnto the intended hiſtory, by reſuming the words which are in the end of the fourth verſe.

[14] The ſecond hiſtory, of the latter victorie of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the worke, ouerthrow and eternall puniſhment of Sathan.

[15] Of which I ſpake verſe 2. Then therefore ſhall be giuen vnto him liberty to rage againſt the Church, and to moleſt the Saints for the ſinnes of men: vnto whom the faithfull ſhall haue aſſociated themſelues more then was meete, taſting with them of their impuritie of doctrine and life. [16] The worke or acte of Satan (which is the firſt member as I diſtinguiſhed in the verſe before going) to deceiue the whole world, euen vnto the vttermoſt nations thereof: to arme them againſt the people of God, in this verſe, and to beſiege and oppreſſe the Church, with his whole ſtrength, in the verſe following. * *Ezech.* 39. 2. [b] *As if he ſaid in ſo much that the whole face of the earth, how great ſoeuer it is was filled.* [17] The wrath of God, conſuming the aduerſaries, and ouerthrowing all their enterpriſes, Heb. 10, 27. And this is the ſecond member mentioned verſe 7. the ouerthrow of Satan. [18] The third member, eternall deſtruction againſt thoſe that are ouercome: as I noted in the ſame place. [19] The ſecond part of this Chapter, in which is deſcribed the iudge, in this verſe, and the laſt iudgement in the verſe following. [20] That is, a tribunall ſeate moſt Princelike and glorious: for ſo doeth the Greeke word alſo ſignifie. [21] That is, Chriſt, before whom when he commeth vnto iudgement, heauen and earth ſhall periſh for the greatneſſe of his maieſtie, 2. Peter 3, 7, 10. &c. [22] That is, Chriſt the iudge, 2. Cor. 5, 10. [22] As it were, our books of reckoning or accompts: that is, the teſtimonie of our conſcience, and of our works, which by no meanes can be auoyded. This is ſpoken after the manner of men. * *Chap. 3, 5. and 21, 27. phil. 4, 3.* [24] The booke of the eternall decree of God, in which God the Father hath elected in Chriſt according to the good pleaſure of his will, thoſe that ſhallbe heires of life. This alſo is ſpoken according to the maner of men. [25] This is a preuention or an anſwere to an obiection: for happly ſome man will ſay, but they are dead, whom the ſea, death and the graue hath conſumed, how ſhall they appeare before the iudge? S. Iohn anſwereth by reſurrection from death, whereunto all things (howſoeuer repugnant) ſhall miniſter and ſerue at the commandement of God, as Dan. 12. [26] The laſt enemie which is death ſhallbe aboliſhed by Chriſt (that he may no more make any attempt againſt vs) 1. Cor. 15, 16. and death ſhall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verſe.

CHAP. XXI.

1 *He deſcribeth new Hieruſalem deſcending from heauen,* 6 *The bride the Lambes wife,* 12 *and the glorious building of the citie,* 19 *garniſhed with precious ſtones,* 22 *whoſe Temple the Lambe is.*

AND [1] I ſaw * a new heauen, and a new earth: for the * firſt heauen, and the firſt earth were paſſed away, and there was no more ſea.

2 [2] And I Iohn ſaw the holy citie new Hieruſalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 [3] And I heard a great voyce out of heauen, ſaying, Beholde, the Tabernacle of God *is* with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhallbe their God with them.

4 * And God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there be any more paine: for the firſt things are paſſed.

5 [4] And he that ſate vpon the throne, ſaid, * Behold, I make all things new, and he ſaid vnto me, Write: for theſe things are faithfull and true.

6 And he ſayd vnto mee, * [5] It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirſt, of the well of the water of life freely.

7 He that ouercommeth, ſhall inherit all things, and I will be his God, and he ſhallbe my Sonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all liars ſhall haue their [a] part in the lake which burneth with fire and brimſtone, which is the ſecond death.

9 [6] And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with me, ſaying, Come: I will ſhew thee the bride the Lambs wife.

10 And hee caried mee away in the ſpirit to a great and [7] an high mountaine, and he ſhewed me [8] that great city, that holy Ieruſalem, deſcending out of heauen from God,

11 Hauing the glory of God, and her ſhining was like vnto a ſtone moſt precious, as a iaſper ſtone cleare as chryſtall,

12 [9] And had a great wall and high, and had [10] twelue gates, and at the gates [11] twelue Angels, and the names written which are the twelue tribes of the children of Iſrael:

13 On the Eaſt part *there vvere* three gates, *and* on the North ſide three gates, on the South ſide three gates, *and* on the Weſt ſide three gates.

14 And the wall of the citie had [12] twelue foundations, and in them the names of the Lambes twelue Apoſtles.

15 [13] And he that walked with me, had a golden reed, to meaſure the citie withall, and the gates thereof, and the wall thereof.

16 [14] And the citie lay [b] foureſquare, and the length is as large as the bredth of it, and he meaſured the citie with the reed, twelue thouſand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he meaſured the wall thereof an hundred fourty and foure cubits, by the meaſure of man, that is, of the [c] Angel.

18 [15] And the building of the wall of it was of iaſper: and the citie was pure golde, like vnto cleare glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all maner of precious ſtones: the firſt foundation *vvas* iaſper: the ſecond of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20 The fift of a Sardonix: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chryſophraſus: the eleuenth of a Iacynth: the twelfth an Amethyſt.

21 And the twelue gates *vvere* twelue pearles, and euery gate *is* of one pearle, and the [d] ſtreet of the citie *is* pure gold, as ſhining glaſſe.

22 And I ſaw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 * [16] And their citie hath no neede of the Sunne, neither of the Moone to ſhine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are ſaued, ſhall walke in the light of it, and the kings of the earth ſhall bring their glory and honour vnto it.

25 * And the gates of it ſhall not be ſhut by day: for there ſhall be no night there.

26 And the glory and honour of the Gentiles ſhall be brought vnto it.

27 And there ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies: but they which are written in the Lambs * booke of life.

[1] Now followeth the ſecond part of the hiſtory propheticall (as I ſaid Cha. 1. and 12, 1.) of the future eſtate of the Church in heauen after the laſt iudgement, vnto the fift verſe of the next chapter, in this are two things briefly declared. The ſtation, ſeate or place thereof, verſe 1. Then her ſtate and condition in the verſes following. Before the ſtate of the Church deſcribed, is ſet downe the ſtate of the whole world, that there ſhallbe a new heauen, and a new earth, as Eſay. 65,17. and 66,22. and 2. Pet. 3,13. and this is the ſeat or place of the Church, in which righteouſnes ſhall dwell.

* Eſay. 65,17. and 66,22.

* 2. Pet. 3,13.

[2] The ſtate of this glorious Church is firſt deſcribed generally, vnto the 8. verſe and then ſpecially and by parts, in the verſes following. The generall deſcription conſiſteth in a viſion ſhewed a farre off, verſ. 2. and in ſpeach ſpoken from heauen. In the generall theſe things are common that the Church is holy, new, the workmanſhip of God, heauenly, moſt glorious, the ſpouſe of Chriſt, and partaker of this glorie in this verſe.

[3] The Church is deſcribed by ſpeach firſt of an Angel, in two verſes, then of God himſelfe, in 4. verſes. The Angels ſpeach deſcribeth the glory of the Church by the moſt familiar cohabitation of God therewith, by communication of all maner good things according to the couenant, in this verſe: and by remoouing or putting far away of all euill things in the verſe following.

* *Chap. 7,17. eſa. 15,8.*

[4] In the ſpeach of God himſelfe deſcribing the Church, is firſt a certaine exordium, or entrance, verſe 5. Then followeth a magnificent deſcription of the Church, by the preſent and future good things of the ſame, in 3. verſes following. In the exordium God challengeth to himſelfe the reſtoring of all the creatures, of which verſe 1. and witneſſeth the calling of S. Iohn vnto the writing of theſe things, in this verſe.

* *Eſa. 43,19. 2. Cor. 5,17.*

* *Chap. 1,8. and 21,13.*

[5] The deſcription of the Church is of three ſorts, by aboliſhing of olde things: by the being of preſent things in God, that is of things eternall and by the communication of all good things with the godly, verſe 6. If ſo bee they ſhall ſtriue manfully, verſe 7. But the reprobate are excluded from thence, verſe 8.

[a] *Their lot, and inheritance as it were.*

[6] A tranſition vnto the particular deſcribing of the heauenly Church by the expreſſe calling of Saint Iohn in this verſe, and his rapting vp by the Spirit, in confirmation of the trueth of God in the verſe following.

[7] Hee meaneth the place and ſtately ſeate of the Church, ſhadowed out in a mountaine.

[8] A type of that Church which is one, ample, or Catholike, holy celeſtiall, built of God, in this verſe: and glorious in the verſe following. This type propounded generally, is after particularly declared, verſe 12. &c.

[9] A particular deſcription (as I noted, verſe 2.) of the celeſtiall Church. Firſt, by the eſſentiall parts of the ſame, vnder the ſimilitude of a citie to verſe 12. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the eſſentiall parts are noted the matter and the forme in the whole worke: of theſe the ſuperficies and foundation of the wall are entire parts (as they vſe to bee called) which parts are firſt deſcribed in figure, vnto the 14 verſe and afterward more exactly.

[10] According to the number of the tribes, of which chap 7. For here the outward part is attributed vnto the old Teſtament, and the foundation of the new Teſtament.

[11] Hee meaneth the Prophets, who are the meſſengers of God, and watchmen of the Church.

[12] That is, foundation ſtones, according to the number of the gates, as is ſhewed verſe 19.

[13] A tranſition vnto a more exquiſite deſcription of the parts of the Church, by finding out the meaſure of the ſame by the Angel that meaſured them.

[14] The meaſure and forme moſt equall in 2. verſes.

[b] *A foureſquared figure hath equall ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteady, and of continuance, and perfect.*

[c] *He addeth this, becauſe the Angel had the ſhape of a man.*

[15] The matter moſt precious and glittering which the preſence of God maketh moſt glorious.

[d] *By ſtreete, he meaneth the broadeſt place of the citie.*

* *Eſa. 10,19.*

[16] The ſecond forme of particular deſcription (as I ſaid verſe 12) from forraine and outward accidents: which are theſe, Light from God himſelfe, in this verſe, glory from men, verſe 24. perfect ſecuritie from all harme, verſe 25. Finally ſuch trueth and incorruption of glory (verſe 26.) as can beare and abide with it, nothing that is inglorious, verſe the laſt.

* *Eſa. 60,3.* * *Eſa. 60,11.* * *Chap. 2,3. & 20,12. phil. 4,3.*

CHAP. XXII.

1 The riuer of water of life is ſhewed, 2 and the tree of liue: 6, 7 Then followeth the concluſion of this propheſie, 8 where Iohn declareth, that the things herein contained are moſt true. 13 And now the third time repeateth theſe wordes, All things come from him, who is the beginning and the end.

AND [1] hee ſhewed me a pure riuer of water of life, cleare as chryſtal, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the ſtreete of it, and of either ſide of the riuer was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree *ſerued* to heale the nations with.

3 And there ſhall be no more curſe, but the throne of God and of the Lambe ſhallbe in it, and his ſeruants ſhall ſerue him.

[1] Here is abſolued and finiſhed the deſcription of the celeſtiall Church (as I ſhewed before chap 21, 12.) by the effects in 5. verſes, and then this booke is concluded in the reſt of the chapter. The effects proceeding from God, who dwelleth in the Church, are theſe: the euerlaſting grace of God in this verſe, the eternall liuing of the godly, as chap. 2, 7. the eternall fruits which the godly bring foorth vnto God, themſelues and others, verſe 2. freedome and immunity from all euill, God himſelfe taking pleaſure in his ſeruants, and they likewiſe in their God, verſe 3. The beholding and ſight of God, and ſealing of the faithfull from all eternity, verſe 4. the light of God, and an euerlaſting kingdome and glory, verſe 5.

4 And they ſhall ſee his face, and his Name ſhallbe in their foreheads.

5 ✤ And there ſhall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they ſhall reigne for euermore.

6 [2] And hee ſayd vnto mee, Theſe words are faithfull and true: and the Lord God of the holy Prophets ſent his Angel to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.

7 Behold, I come ſhortly. Bleſſed *is* hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which ſaw and heard theſe things: and when I had heard and ſeene, ✣ I fell downe to worſhip before the feete of the Angel which ſhewed me theſe things.

9 But he ſaid vnto me, See thou *do it* not: for I am thy fellow ſeruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worſhip God.

10 [3] And hee ſayd vnto mee, [4] Seale not the wordes of the prophecie of this booke: for the time it at hand.

11 [5] He that is vniuſt, let him be vniuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 [6] And beholde, I come ſhortly, and my reward is with mee, ✤ to giue to euery man according as his worke ſhallbe.

13 I am ✣ Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they, that doe his Commaundements, [7] that their right may be in the tree of Life, and may enter in through the gates into the Citie.

15 For without *ſhallbe* dogs and inchanters, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh lies.

16 [8] I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things in the Churches: I am the root and the generation of Dauid, and the bright morning ſtarre.

17 And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come: and let him that is athirſt, come: and ❦ let whoſoeuer will, take of the water of life freely.

18 [9] For I proteſt vnto euery man that heareth the words of the prophecie of this booke, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this booke.

19 And if any man ſhall diminiſh of the words of the booke of this prophecie, God ſhall take away his part out of the booke of life, and out of the holy Citie, and from thoſe things which are written in this booke.

20 [10] Hee which teſtifieth theſe things, ſayth, Surely I come quickly, Amen. Euen ſo, come Lord Ieſus.

21 [11] The grace of our Lord Ieſus Chriſt *be* with you all, AMEN.

THE END.

✤ *Eſai.* 60, 19.

[2] The whole booke is concluded and made vp by a confirmation. and a ſalutation. The confirmation hath three places: The words of the Angel vnto the 15. verſe, the words of Chriſt: verſe 16. 17. and the obteſtation made by S. Iohn from diuine authority, thence vnto the 20. verſe. By the ſpeech of the Angel this prophecie is confirmed, vnto the 8. verſe and then he ſpeaketh of the vſe of this booke in the verſes following. The prophecie is firſt confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly from the nature of the efficient cauſe, both principall which is God, and inſtrumentall, which is the Angel in this verſe. Thirdly from the promiſes of God concerning his comming to effect all theſe things, and concerning our ſaluation, verſe 7. Fourthly from the teſtification of S. Iohn himſelfe, verſe 8. The reſt of the ſpeech of the Angel tending to the ſame and S. Iohn interrupted or brake off by his vnaduiſed act of worſhipping him, in the ſame ver. which the Angel forbidding, teacheth him that adoration muſt be giuen not to him, but onely to God, as for himſelfe, that he is of ſuch nature and office, as he may not be adored: which thing alſo was in like maner done, chap. 16, 10.

✣ *Chap.* 19, 10.

[3] The Angel returneth vnto his former ſpeech: in which hee teacheth the vſe of this booke, both towards our ſelues, in this and the next verſ. and in reſpect of God for declaration of his trueth, thence vnto the 15 verſe.

[4] That is, propound this prophecie openly vnto all, and conceale no part of it. The contrary whereunto is commanded, Eſai. 8, 6. and Dan. 8, 26.

[5] An obiection preuented. But there will be ſome that will abuſe this occaſion vnto euill, and will wreſt this Scripture vnto their owne deſtruction, as Peter ſaith. What then ſayth the Angel, the myſteries of God muſt not therefore be concealed, which it hath pleaſed him to communicate vnto vs. Let them be hurtfull vnto others, let ſuch be more and more vile in themſelues, whom this Scripture doth not pleaſe: yet others ſhallbe further conformed thereby vnto righteouſneſſe and true holineſſe. The care and reformation of theſe may not be neglected, becauſe of the voluntarie and malicious offence of others.

[6] The ſecond place belonging vnto the vſe of this booke, as I ſayd, verſe 10. Alſo (ſayth God by the Angel) though there ſhould be no vſe of this booke vnto men: yet it ſhallbe of this vſe vnto me, that it is a witneſſe of my trueth vnto my glory, who will come ſhortly to giue and execute iuſt iudgement, in this verſe: who haue taught that all theſe things haue their being in mee, in the 13 verſe, and haue denounced bleſſedneſſe vnto my ſeruants in the Church, verſe 14. and reprobation vnto the vngodly, verſe 15.

✤ *Rom.* 2, 6.

✣ *Chap.* 1, 8. *and* 21, 6. *Eſai.* 41, 44. *and* 34, 6.

[7] The bleſſednes of the godly ſet downe by their title and intereſt thereunto: and their fruit in the ſame.

[8] The ſecond place of confirmation, as I ſaide, is the ſpeech of Chriſt, ratifying the vocation of S. Iohn, and the authority of his calling and teſtimonie, both from the condition of his owne perſon being God and man, in whom all the promiſes of God are Yea and Amen. 2. Cor. 1, 20. and alſo from the teſtification of other perſons, by the acclamation of the holy Ghoſt, who here is as it were an honourable aſſiſtant of the marriage of the Church as the ſpouſe: and of euery of the godly as members: and finally from the thing preſent, that of their owne knowledge and accord they are called forth vnto the participation of the good things of God, verſe 17.

❦ *Eſai.* 55, 1.

[9] The obteſtation of Saint Iohn (which is the third place of the confirmation, as was noted verſe 6.) ioyned with a curſe of execration, to preſerue the trueth of this booke entire and vncorrupted, in two verſes.

[10] A diuine confirmation or ſealing of the obteſtation: firſt from Chriſt auouching the ſame, and denouncing his comming againſt all thoſe that ſhall put their ſacrilegious hands hereunto: then from Saint Iohn himſelfe, who by a moſt holy prayer calleth Chriſt to take vengeance of them.

[11] The ſalutation Apoſtolicall, which is the other place of the concluſion, as I ſaid, verſe 6. and is the end almoſt of euery Epiſtle: which we wiſh vnto the Church, and to all the holy and elect members thereof in Chriſt Ieſus our Lord, vntill his comming to iudgement, *Come Lord Ieſus*, and doe it, Amen: againe, Amen.

A briefe Table of the interpretation of the proper names which are chiefly found in the Old Teſtament, wherein the firſt number ſignifieth the Chapter, the ſecond the verſe.

WHereas the vvickedneſſe of time, and the blindneſſe of the former age had beene ſuch, that all things together haue beene abuſed and corrupted, ſo that the very right names of diuers of the holy men named in the Scriptures, haue beene forgotten, and novv ſeeme ſtrange unto vs, and the names of infants, that ſhould euer haue ſome godly aduertiſements in them, and ſhould be memorials and markes of the children of God receiued into his houſhould haue bene hereby alſo changed, and made the ſignes and badges of idolatry and heatheniſh impietie: vve haue novv ſet foorth this Table of the Names that be moſt vſed in the Old Teſtament, vvith their interpretations, as the Hebrevv importeth, partly to call backe the godly from that abuſe, vvhen they ſhall knovv the true names of the godly Fathers, & vvhat they ſignifie, that their children novv named after them, may haue teſtimonies by their very names. that they are vvithin that faithfull familie, that in all their doings had euer God before their eyes, and that they are bound by theſe their names to ſerue God from their infancie, and haue occaſion to praiſe him for his vvorkes vvrought in them, and their fathers, but chiefly to reſtore the names to their integritie, vvherby many places of the Scriptures and ſecret myſteries of the holy Ghoſt ſhall better be vnderſtood. VVe haue medled rarely vvith the Greeke names, becauſe their interpretation is vncertaine, and many of them are corrupted from their originall, as vve may alſo ſee theſe Hebrevv names ſet in the margent of this Table, vvhich haue beene corrupted by the Grecians. Novv for the other Hebrevv names that are not here interpreted, let not the diligent Reader be carefull: for hee ſhall finde them in places moſt conuenient amongſt the annotations: at leaſt ſo many as may ſeeme to make for any edification, and vnderſtanding of the Scriptures.

A

Abdia *Aron*, or *Ahron*, a teacher, Exod. 4,14
Abdiel ¶ *Abda*, a ſeruant, 1 kings chap. 4 verſe 6.
Abdeel, a ſeruant of God, Ierem. 36,26
Abdai *Abdi*, my ſeruant, 1 Chron. 6,7
Abdian Audias *Abdiah*, a ſeruant of the Lord, 1 kings 18,3 and *Obadiah*, one of the twelfe Prophets.
Abdiel, the ſame, 1 Chron. 5,15
Abednego, ſeruant of ſhining, Dan. 1,7
Abdenago *Abel*, mourning, the name of a citie, Iud. 11,33 1 Sam. 6,18 but Habel, the name of man, doth ſignifie vanitie, Gen. 4,2
Abagatha Abgatha, father of the winepreſſe. Eſter 1,10
Abagtha Abiah the will of the Lord, 2. Chron. 29,1.
Abiiam Abiam, father of the Sea, 1. Kings 14,31.
Abiſaph Ebiaſaph Abiaſaph a gathering father, 1. Chro. 6,23. Exo. 6, 24.
Abiathar, father of the remnant, or excellent father, 1. Sam. 22, 21.
Abida, father of knowledge, Gen. 25,4
Abidan, father of iudgement, Num. 1,11
Abiel, my father is God, 1. Sam. 9,1
Abiezer, the fathers helpe, Ioſh. 17,2
Abigail, the fathers ioy, 1. Kings 25,3.
Abigal Abihail, the father of ſtrength, Num. 3,35
Abihu, he is a father, Exod. 6, 23
Abiu Abihud, the father of praiſe, 1. Chron, 8,3
Abiud Abilene, lamentable, Luke 3,1
Abimael, a father from God, Gen. 10,28
Abimelech, the Kings father, or a father of counſel, or the chiefe king, Gen. 20,3
Aminadab Abinadab, a father of a vow or of a free mind, or prince, 1. Sam. 16,8
Abinoom Abinoam, father of beautie, Iudg. 4,6.
Abirom Abiram, an high father, 1. Kings 16,34
Abiſhag, the fathers ignorance, 1. Kings 1,3
Abſhalon Abiſhai, the fathers reward, 1. Sam. 26,6
Abſhalom Abſalom Abiſhalom, the father of peace, or the peace of the father, 2, Sam, 15,2

Abiſhua, the father of ſaluation, 1. Chron. 6,4 Abiſu
Abiſhur, the father of a ſong, or of a wall, or of righteouſneſſe, 1. Chron, 2,29
Abital, the father of the dew, 2 Sam 3,4
Abitob, the father of goodneſſe, 1. Chron. 8,11 Ahitub
Abner, the fathers candle, 1. Sam. 13,50. Abitub.
Abram, an high father, Gen. 11,31.
Abraham, a father of a great multitude, as the name was changed, Gen. 17, 5
Abſhalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3,3 Abeſalom Abeſſalom
¶ Achan, troubling, Ioſhua 7, 1. who is called Achar, 1. Chron. 2,7 Abſalom
¶ Adadezer, reade Adarezer, beautifull helpe 2. Sam. 8,3. and 1. Chron. 18,3 Hadadezer
Adaiah, the witneſſe of the Lord, 1. Chron. 6,41 Adaias
Adaliah, pouertie, Eſter 9, 8 Adalia
Adam, man, earthly, reade Gen. 5,2
Adiel, the witneſſe of God, 1. Chron. 4,36
Adoniah the Lord is the ruler, 2. Sam. 3,4 Adonias
Adonibezek, the Lords thunder, Iudg. 1,5 Adoniiah
Adonikam, the Lord is riſen, Ezra 2,13. & 8,13
Adoniram, the high Lord, 1. Kings 4,6
Adonizedek the Lords iuſtice, Ioſh, 10,1 Hagar
¶ Agabus, a graſhopper, Acts 11,28 Achas
Agar, a ſtranger, Gen. 16,1. Gal. 4,24 Ahaſhueroſh
¶ Ahaz, taking or poſſeſſing, 2. Kings 16,1
Ahaſueros, a prince, or head, Dan. 9,1
Ahban, a brother of vnderſtanding, 1. Chron. 2,29
Ahiiah, brother of the Lord, 1. Chron. 2,25
Ahimaaz, brother of counſell, 1. Sam. 14,50
Ahiman, brother of the right hand, Num. 13,23
Ahimelech, a kings brother, 1. Sam. 21,1
Ahimoth, a brother of death, 1. Chron. 6,25
Ahinoam, the brothers beautie, 1 Sam. 14,15
Ahior, the brothers light, Iudeth 5,5
Ahilab, an heart brother, Iudeth 1,31 Achior
Ahrah, a ſweet ſauouring medow, 1. Chron. 8,1 Ahalab
Ahikam, a brother ariſing, or auenging, 2. kings 22,12 Ahlab Ahara
Ahiezer, the brothers helpe, Num. 1,12 Achiam

Aholah, a manſion, or dwelling in herſelfe.
Aholibah, my manſion in her, Ezek. 23,4
Aod Ahud,praiſing,or confeſſing, Iudg. 3,15
Aluan ¶ Alian,high,1 chron.1,40
¶ Amalek, a licking people,Gen,36,12
Amariah , the Lord ſaid , or the lambe of the Lord, Zeph.1,1
Amaſa, ſparing the people, 2 Sam. 17,25
Amaſhai,the gift of the people,1 chron.6,35
Amaſhſi,the treading of the people, Ne.11,12
Amaſiah,the burden of the Lord. 2 chro.17,16
Amithi,true or fearing, 2 Kings 14,25
Ammiel, a people of God , or God with mee, 1 chron 3,5
Ammiſhaddai , the people of the Almightie, Num.1,21
Amnon Ammon,a people, Gen.19,38
Aminon Amon,faithfull, 2 Kings 21,18
Amos,a burden, one of the twelue Prophets.
Amoz,ſtrong, the father of Iſhai, Iſai. 1,1
Amzi,ſtrong, 1 chron.6,46
Annas ¶Anah,afflicting,anſwering,or ſinging,ge.36,2 and Hanna,gracious or mercifull,1 Sam.1,2
Ananiah,the cloud of the Lord, Acts 5,1
Andreas, manly, mat.4,18
Anub,a grape, 1 chron.4,8
Antipas,for all,or againſt all, Revel.2,13
Aphdeno ¶Apadno,the wrath of his iudgement, or the tabernacles of his palace,Daniel 11,46
Apollos Apollo,deſtroyer, Acts 18,24 the name alſo of an idole.
Apphia, bringing foorth,or increaſing,Phile.2
Ram ¶ Aram,height, or their curſe,Gen.10,23
Aran, Oren Arbel,Bel,or God hath avenged, Hoſ.10,14
Archelaus, a prince of the people, Mat.2,22
Areli, the altar of God, Gene.46,16
Aretas,vertuous, 2 Mac.5.8
Artaſhaſhte,fervent to ſpoile, Ezra 7,21
¶ Aſa, a phyſician, 1 Kings 15,8
Aſael, God hath wrought, 2 Sam.2,18
Aſaph, gathering, 1 chron.6,39
Aſhriel Aſharelah,the bleſſedneſſe of God,1 chro.25,2
Aſael Aſhbel,an old fire, Gen. 46,21
Aſher,bleſſedneſſe, Gen. 30,13
Aſhiel,the worke of God, 1 chron.5,35
Aſhur,bleſſed,or travailing,Gen.10,22
Aſmodeus, a deſtroyer, Tobit 3,8
Aſtyages, governour of the citie, Dan.13,65
Atarias ¶ Atarah, a crowne, 1 chron. 2,26
Athaiah, the time of the Lord,Neb.11,4
Athaliah,time for the Lord,2 Kings 8,26
Vzzi ¶ Aza,ſtrength,Ezra 2,49
Azanias Azaniah,hearkening the Lord, Nehe.10,9
Azareel,the helpe of God, 1 chron.12,6
Aſarias Azariah,helpe of the Lord,2 kings 14,21
Azarikam,helpe riſing up,Neb.11,15
Azmoth Azmaveth, ſtrength of death, 2 Sam. 23,31
Azubah, forſaken, 1 Kings 22,42
Azur,holpen,or helper, Ie.28,1

B

Beel BAal,Bealim,lord,lords:the name of the idole of the Sidonians, or a generall name to all idoles, becauſe they were as the lords and owners of all that worſhipped them,1 Samu. 7,4 Iudges 2,13 and 3,7
Beeliada Baalida,a maſter of knowledge, 1 chron. 14,7
Beelmeon Beelmon Baal-meon, the lord or maſter of the manſion of the houſe , as alſo Baalzibul , ſignified the ſame, Luke 11,15 Num.32,38
Baal-zebub,the maſter of flies, 2 kings 1,2
Baanah, in affliction, 2 Sam.4,2
Babel,confuſion. Gen.10,10 and 11,9 Babylon
Bacchides, one that holdeth of Bacchus , or a drunkard, 1 Mac.7,8
Bachenor,and bacenor,the ſame, 2 Mac.12,35
Badaiah, the Lord alone,Ezra 10,35 Baddaias
Baladan,ancient in iudgement,2 Kings 20,12 Bediah
Baldad,old love,or without love, Iob 8,1 Bildad
Barachel,bleſſing God, Iob 32,2
Barachiah,bleſſing the Lord, Zech.1,1 Berechiah
Barionah,ſonne of a doue, Mat.16,17
Barnabas,the ſonne of conſolation,Acts 4,36
Barabbas,the ſonne of confuſion, Mat.27,16
Baruch,bleſſed, Ierem.32,12
Bathſeba,the ſeventh daughter,or the daughter of an oathe,2 Sam.11,3 Bethſabe
Bathſhua,the daughter of ſalvation, 1 chro.3,5
¶ Belſhatſar , without treaſure , or ſearcher of treaſure , Dan. 5,1 Baltaſar Belteſhazzar
Benaiah,the Lords building, 1 chron.4,36 Beleſhatſar
Beniamin, ſonne of the right hand,who was firſt called Benoni,the ſonne of ſorow,Gen.35,18 Beleſhazzar
Baraiah,the Lords creature, 1 chron.8,21
Berak, lightning, Iudges 4.6 Barak
Bered,haile, 1 chron. 7,20
Bethiah, the Lords daughter, 1 chron.4,18 Phathouiah
Bezaleel, in the ſhadow of God,Exod.31,2 Bezeleel
¶ Bileam,the ancient of the people, Num.22,5 Balaam
Bilhah,old,or fading, Gen.29,19
¶ Boas, in power,or ſtrength, Ruth 2,2 Boos,Boaz

C

CAiaphas, a ſearcher,Mat.26,57
Calcol, nouriſhing, 1 Kings 4,31 Chalcol
Caleb,as an heart, Num 13,7
Canaan,a merchant, Gene.9,18
Carmi, my vine, Gen.46,9
Cauſeluhim,as pardoned,Gen.10,14 Chaſelon
¶ Cephas, a ſtone, Iohn 1,42 Chaſlonijm
Cepirah,a lioneſſe, Ezra 2,25 Chaſluhim
¶ Cherub,as a childe, Ezra 2.59 Chephirah
Chileab,the reſtraint of the father, 2 Sam.3,3
Chilion,perfit,or all like a doue,Ruth 1,2
¶ Ciſlon,hope,or confidence, Num. 34,21 Chiſlon
¶ Clemens meeke, Phil.4,3
Cleopatra, the glory of the countrey,1 Macca. 10,57
¶ Col-hozeh,ſeeing all, Neh.3.15
Coneniah,the ſtabilitie of the Lord,2 chr.31.13 Col-hazeh
Coſbi,a lyar, Num.25.18 Conaniah
¶ Cuſan,Cuſi,backe,or an Ethiopian,2 Samuel 18,21 Cozbi Cuſhi

D

DAlaiah,the poore of the Lord, 1 chro.3,24 Dilaias
Dalilah, a bucket,or conſumer.Iudg.16.4 Delaias
Damaris, a little wife,Acts 17,34 Delaiah
Dan, a iudgement. Geneſ.14.14 Delilah
Daniel,iudgement of God, Dan.1,6
Dathan, ſtatute or law, Num.16.1
David,beloved, 1 Sam. 17.12
¶ Deborah, a word or a Bee, Gen.35,8
Delphon, a dropping downe,Eſter 9,7 Dalphon
Demas,favouring the people, Col. 4.14
Demophon,ſlaying the people, 2 Mac.12.2
Devel know God. Num. 1.14 Duel
¶ Diblam, a cluſter of figges.Hoſ.1,3 Debelaim
Dydimus,a twinne, Iohn 11,16 Diblaim
Dinah,iudgement, Gene.30,21 Dina
Diotrephes,nouriſhed of Iupiter, 3 Iohn 9
Daſhan,a treſhing, Gen.36,21 Diſhon
¶ Dodanah, love, 2 chron, 20,37 Dodouah

Dodanim,

Rodanim	Dodanim, beloved, Ger. 10,4
	Doeg, carefull, 1 Sam.21,7
	Dorcas, a Doe, Act.9,39
Darda	Dorda, generation of knowledge, 1 kings 4,31
	Doſitheus, given to God, 2 Mac.12.19

E

	EBer, paſsing or paſſage, Gen.10,24
	¶ Eden, pleaſure, 2 kings 19,12
	Eder, a flocke, 1 chron. 23,23
	Edom, reddy or earthy, Gen.25,30
Elhanan	¶ Elchanan, the mercy of God. 2 Sam.23,24
	Eldaah, the love of God, Gen.25,4
	Eldad, the love of God, Num.11,26
Elead	Eleadah, witneſſe of God, 1 chron.7.21
	Eleaſah, the worke of God, 1 chron.32,39
Eleazarus	Eleazar, the helpe of God. Exod.6,23
Eliazar	Eliab, My God the father, Num.26,8
Eli	Eliah, God the Lord, 1 chron.8,27
Elias	Eliakim, God ariſeth, Iſa.22,20
	Eliam, the people of God, 2 Sam. 23,34
	Eliaſaph, the Lord increaſeth. Num.1,14
	Eliaſhib, the Lord returneth, 1 chron.3,24
Eliathas	Eliatha, thou art my God, 1 chron.25,4
Eliathah	Eliehoenai, to the Lord mine eyes, 1 chro.26,3
	Elidad, the beloved of God, Num.34,21
	Elihu, he is my God. 1 chron.12,20
Elmelech	Elimelech, my God the King, or the counſell of God, Ruth 1,2
Plionai	Eliœnai, to him mine eyes, 1 chron.3,23
	Eliphal, a miracle of God, 1 chron.11,35
Elipelet	Eliphalet, the God of deliverance, 2 Sam. 5,16
Eliſhua	Eliſha, my God ſaveth, 1 Kings 19,16
Eliſſeus	Eliſhah, the Lambe of God, Gene.10,4
Eliſſeus	Eliſhaphat, my God iudgeth. 2 chron. 23,1
Eliſſa Eliſabeth	Eliſheba, the oathe of God, or the fulneſſe of God, Exod.6,23
	Elizur, the ſtrength of God, Num.1,5
	Elkanah, the zeale of God. Exod.6,24
Almodad	Elmoded, God meaſureth, Gen.10,26
	Elnathan, Gods gift. Ier.26,22
Elpaal	Elphaal, Gods worke, 1 chron.8,11
	Eluzai, God my ſtrength, 1 chron.12,5
	Elymas, a corrupter, or ſorcerer, Acts 13,8
Enoſh	¶ Enos, man or miſerable, Gen.4,26
	¶ Ephaphroditus, pleaſant, Phil.2,25
	Epenetus, laudable, Rom.16,5
	Ephah, weary, gen.25,4
Gephar	Epher, duſt, gen.29,4
Ephron	Ephraim, fruitfull, or increaſing, gen.41,52
	¶ Eraſtus, amiable, Acts 19,22
	¶ Eſau, working, gen.25,25
	Eſhcol, a cluſter, gen.14,24
Eſther	Eſhek, violence, 1 chron.8,39
Heſter	Eſter, hid, Eſter 2,7
	¶ Ethan, ſtrength, 1 Kings 4,31
	¶ Eubulus, wiſe or of good counſell, 2 Ti.4,21
	Eupolemus, a good warriour, 1 Mac.8,17
	Eutychus, fortunate, Actes 20,9
Aſſebon	¶ Ezbon, haſting to underſtand, 1 chron.7,7
	Ezekiel, ſtrength of the Lord, Ezek.1,3
Azaliah	Ezeliah, neere the Lord, 2 chron.34,8
	Ezer, an helpe, 1 chron.4,4
	Ezra, an helper, Ezra 7,1
	Ezriel, the helpe of God, Iere.36,26
Azriel	Ezrikam, an helpe ariſing, 1 chron.3,23

G

GAal, an abomination, Iudg.9,35	
Gabriel, a man of God, or the ſtrength of God, the name of an Angel, Dan.8,16	
Gad, a band or gariſon, Gen.30,11	
Galal, a rolle, 1 chron.9,15	
Gamaliel, Gods reward, Acts 5,34	
Gamaria, a conſuming of the Lord, Ier.29,3	Gamariah
Gazabar, a treaſurer, Ezra 1,8	Gemariah
¶ Gedaliah, the greatneſſe of the Lord, Ier.38,1	Godoliah
Gedeon, a breaker, or deſtroyer, Iudg.6,13	Gideon
Gehazi, valley of viſion, 2 Kings 4.12	Giezi
Gera, a pilgrime, or ſtranger, Gen.46,21	
¶ Ginath, a garden, 1 Kings 16,21	
¶ Gog, a roof of an houſe, Ezek.38,2	
Goliath, a captivitie, 1 Sam.17,4	
Gomer, a conſumer, Gene.10,2	
Gorgias, terrible, 1 Mac.3,38	

H

HAbakkuk, a wreſtler, Hab.1,1	Abakuk
Habazaniah, the hiding of the Lords ſhield Iere.35,3	Habazziniah
Habiah, the hiding of the Lord, Neho.7,63	Habaiah
Hacaliah, waiting of the Lord, Nehe.10,1	Acbaliah
Hadad, ioy, Gen.25,15 1 chron.1,30	Hecheliah
Hagab, a graſhopper, Ezra 2,46	Hadai
Haggiah, the Lords feaſt, 1 chron.6,30	Hagaba
Ham, Hamathi, indignation, or heat, Gen.10,18	Aggia
Hamdan, heat of iudgement, Gen.36,26	Amatha
Hamul, mercifull, Gene.46,12	Abatha
Hanameel, the mercy of God, Iere.32,7	Anameel
Hananeel, the grace of God, Neh.3,1	Hamel
Hanani, gracious, or mercifull, 1 Kings 16,7	
Hananiah, grace of the Lord, Iere.37,13	Ananias
Harim, dedicate to God, 1 chron.24,8	
Haſadiah, the mercy of the Lord, 1 chron.3,20	Aſadiah
Hattil, an howling for ſinne, Ezra 2,57	Hazadiah
Hauah, living, or giving life, Gen.3,20	Eua
Hazael, ſeeing God, 1 kings 19,17	Azael
Hazariah, ſeeing the Lord, Nehe.11,5	Ozea
¶ Heber, a companion, Gen.46,17	Chobor
Helkiah, the portion of the Lord, 2 kings 18,18	Helchi
Henoch, taught or dedicate, Gen.5,18	Enoch
Hepher, a digger or delver, 1 chro.4,6	Hanoch
Hephzibah, my delight in her, 2 kings 21,1	Haphſiba
Heth, feare, or breaking, Gene.23,3	Epſiba
Hezri, or Hezro, Heſron, Aſar, Eſri, Gen.46,12	Ezron
¶ Hiel, the Lord liveth, 1 kings 16,34	
Hiram, the height of life, 2 Sam.5,11	Huram
Hizkiah, ſtrength of the Lord, 2 Kings 18,1	Ezechias
¶ Hobab, beloved, Num.10,29	Obab
Hori, a prince, Gen.36,22	Hoſhaaiah
Hoſhaiah, ſalvation of the Lord, Iere.42,1	Hoſea
Hoſhea, ſalvation, Hoſ:1,1	Hoſah
Hoſa, truſting, 1 chron.26,10	
Hotham, a ſeale or ſignet. 1 chron.7,32	Huziel
Hoziel, ſeeing God, 1 chron.23,9	Haziel
¶ Hul, ſorow or iufirmitie, Gene.10,23	
Hur, libertie, or ptince, 1 chron,4,1	Ouſa
Huſhah, haſting, 1 chron.4,4	

I

IAakob, a ſupplanter, Gene.25,26	Iacob
Iaakan, deſtroying, 1 chron.5,13	Ioakan
Iaaſiel, the worke of God, 1 chro.11,47	Eſſiel
Iaazaniah, the hearkening of the Lord, Iere.3,3	Iobel
Iabal, bringing or budding, Gen.4,20	
Iabeſh, drought, 2 Kings 15,10	
Iabez, ſorow, 1 chron.4,9	
Iabin, underſtanding, Ioſh.11,1	
Iachin, ſtabilitie, Gen.46,10	
Iadiah, knowing the Lord, Ezra 2,36	Iedaiah
Iael, a Doe, or aſcending, Iudg.4,17	Iahel
Iahalleel, prayſing God. 1 chron,4,16	Ialoleel

Ializeel	Iahziel,God haſteth, Gen.46,24
Aſiel	Iahaziel,ſeeing God, Ezra 8,5
Achoel, Iahiel	Iahehel,hope in God or beginniug in God,Ge. 46,14
Iahleel	Iair,lightened,deut.3,14
Iairus	Iakim, ſtabliſhing, 1 Chron.8,19
Iambres	Iambri,rebellious, 1 Mac.9.37
Ambri	Iamin,right hand,Gen.46,10
Iamrah	Iamuel, God is his day, Gen.46,10
Iemuel	Ianohah,reſting, Ioſh.16,6
	Ianum,ſleeping. Ioſh 15,53
	Iapheth,perſwading and entiſing Gen.5,32
Iaphie	Iaphia,lightning,2 Sam.5,15
Irpeel	Iarephel,health of God, Ioſh.18,27
	Iarib,fighting or auenging, 1 Chron.4,24
	Iaſhen ancient, 2 Sam.23,32
Iaaſar	Iaſher, righteous, Ioſh.10,13
Iaſub	Iaſhub, a returning, 1 Chro.7,1
Iathanael	Iathniel, a gift of God,1 Chro.26,2
Iether	Iattir, a remnant or excellent,Ioſh.15,48
Iethrai	Ithri,Ithro,Ithron,the ſame.
Ionia	Iauan,making ſad,Gen.10,2
Iaaziel	Iaziel, the ſtrength of God,1 Chro.15,18
	Iaziz, brightneſſe, 1 chro.27,31
Ibhar	¶ Ibhac, choſen, 2 Sam.5,15
	¶ Ichabod,where is glory? 1 Sam.4,21
Iaddo	¶ Iddo,his oonfeſſion, 1 chro.27,21
Chonias	¶ Ieconiah, ſtabilitie of the Lord,1 chro.3,16
Ieddia	Iedaiah, the hand of the Lord, or confeſſiig the Lord, 1 chro.4,37
Ieddida	Iedidah,beloued,2 Sam.12,25
Iedidiah	Iediel,knowledge of God, 1 chro.7,6
Iediael	Ieduthun,confeſſing, 1 chro.9,16
Ieiiah	Iehiah,the Lord liueth,1 chro.15,24
Iehieli	Iehiel,God liueth, 1 chro.26,22
Ioadan	Iehoadan, the Lords pleaſure, 2 Kings 14,2
Iohaas	Iehohas, the poſſeſſion of the Lord,2 kings 23 34
Ioas	Iehoaſh, the fire of the Lord, 2 kings 11,21
Ionan, Iohannes	Iehohanan, grace or mercy of the Lord, 1 chr. 26,3
	Iehoiada,the knowledge of the Lord, 2 king 11 15
Ioacim	Iehoiakim, the riſing or auenging of the Lord, 2 king.23,34
Ioſaphat	Iehoſhaphat, the Lord is the Iudge.1 chro.3,10
Ioſedec	Iehoſhua, the Lords ſaluation,Zech.3,1
Iuda, Iudah	Iehozadak,the iuſtice of the Lord. 1 chro.6,14
Iacenna	Iehudah,confeſſion or praiſe,Gen.29,35
	Iekamiah, the Lord ſhall ariſe, eſtabliſh, or auenge, 1 chro.2,41
	Iekodeam, the burning of the people, Ioſh.15 56
Iaphlet	Iephlet,deliuered,1 chro.7,32
	Iephunneth,beholding,Num.13,7
	Ierahmeel,the mercy of God,1 chro.2,9
Iared	Iered,ruling,Gen.5,15
Ieruel	Ieriel, the feare of God,1 chron.7,2
	Ierimoth,fearing death, 1 chro.7,7
	Ieroboam,increaſing the people, 2 kings 14,23
Iehoram	Ieroham high, 1 chro.6,27
Ioram	Ierubbaal, let Baal auenge,Iudg.6,32
Ierobbaal	Ieſhaiah,ſaluation of the Lord,Iſa.1,1
Eſaiah, Iſaiah	Ieſhua, a Sauiour,Matth.1,16
	¶ Igal,redeemed, 1 chron.3,22
Ieſus	Igdaliah, the greatneſſe of the Lord, Iere.35,4
Igeal	¶ Ioab, willing, or voluntary, 1 chro.2,16
Iobab	Iob, ſorowfull or hated, Iob 1,1
Ibniiah	Iobamah, the bulding of the Lord, 1 chro.9,8
Iochabed	Iochebed,glorious,Exod.6,20
	Ioel,willing,or beginning,Ioel 1,1

Iokſhan,an offence,Gen.25,2	Iechſan
Iokten, a little one, Gen 10,25	Iectan
Ionah, a doue, 2 kings 14,25	
Ionadab,voluntary or willing, 2 Sam.13,5	Iehonadab
Ionathan, the gift of the Lord, Iudges 18,30	Iehonathro
Ioſeph,increaſing. Gen.30,24	
Ioſhabeth,the fulneſſe of the Lord,2 chr.22,11	Iehoſhabat
Ioſhiah,the fire of the Lord, 2 Kings 22,3	Iehoſhabeath
Iotham,perfite, 2 kings 15,32	Ioſiah
Iozabad,endowed, 1 chro.12,20	Iphedeiah
¶ Iphdiah, the redemption of the Lord, 1 chro. 8,25	
Iphrah,opening, Iudges 11,1	
¶ Ira, a watchman, 1 chro.11.18	Iras
Irad,a wilde aſſe,Gen.4,8	
Iriah the feare of the Lord, Iere.37,13	Iriiah
Irmeiah,exalting the Lord, 1 chro.5,24	Ieremias
¶ Iſhacar, a wages,Gen.30,18	Iſſachar
Iſhai a gift or oblation, Ruth 4,17	Ieſſai
Iſhboſheth a man of ſhame, 2 Sam.2.12	
Iſhcariot, an hireling,or man of death,Mar.10,4	Scariot
Iſhmael,God hath heard,Gen.16,11	Iſcariot
Iſhtob,a good man, 2 Sam.10,8	
Iſrael, a prince of God,or preuailing with God, Gen.35.10	
¶ Ithamar, woe to the change, Exod.6,23	
Ittai,ſtrong,2 Sam.23,29	
Ittiel,God with me, Nehe.11,7	Itti, Iai
¶ Iubal,bringing,or fading,Gen.4,21	Ethai
Iucal,mighty,Iere.38,1	Ithiel
¶ Iezebel,woe to the houſe, 1 kings 16,31	Iehucal
Izhak, laughter, Gen.17,19	Iucal
Izrahiah, the Lord ariſeth, or the cleareneſſe of the Lord, 1 chron.7,3	Iſaac Izhac
Izreel, the ſeed of God,Ioſh.15,56	Izrahaiah

K

KAhath,a congregation. Gen.46,11	Chaath
Kainan, a buyer, or owner, Gen.5,9	Choath
Kain, a poſſeſſion, Gen.4,1	Cohath
Kallaiah, the voyce of the Lord, Nehe.12,20	Caſaiah
Kamuel, God is riſen, Gen.22,21	Kallai
Kareah,bald, Iere.41,11	Chemuel
¶ Kedar, blackneſſe, Gen.25,13	Kemuel
Kedem,Eaſt,Iere.49,28	
Kerenhappuch,the horne of beautie,Iob 42,14	
¶ Kiſh,hard,or ſore,1 Sam.9,1	
¶ Kolaiah, the voyce of the Lord, Nehe.11,2	Coliah
Korah,bald. Gen.36,5	
Kore,crying,1 chron.9,19	
¶ Kuſhaiah,hardneſſe, 1 chro.15,17	Kuſhaiah

L

LAadah, to gather, or teſtifie, 1 chro.4,21	
Laadan, for pleaſure, 1 chro.7,26	Leedan
Laban,white Gen.24,29	
Lael, to God or to the mighty,Num.3,24,	
Lahad,to praiſe,1 chro.4,2	Laad
Lamuel,with whom is God,Pro.31,1,4	Lemuel
Lappidoth,lightnings,Iudg.4,4	Lahabim
¶ Lehabim,inflamed,Gen.10,13	Lamech
Lemech,poore,or ſmitten,Gen.4,18	
Letuſhim,hammer men, Gen.25,3	
Leui,ioyned,or coupled,Gen.29.34	
Leah,painfull,or wearied,Gen.29.16	
¶ Lobin,whiteneſſe,Exod.6,17	Libni
Lot,wrapped,or ioyned,Gen.11,27	Lotam
¶ Lud,a natiuitie or generation,Gen.10,22	Ludim
¶ Lyſias,diſſoluing,1 Mac.3,32	
Lyſimachus,diſſoluing battel,1 Mac.4,29	

M

Maachah	MAchathi,broken, 2 kings 25,23
	Mahazioth,ſeeing a ſigne,1 chron.25,4
Maaſeiah	Mahſeiah,the protection of the Lord,Ier.32,12
Maaia:	Mahlab, weakeneſſe, or a dance,Num.26.33
Maaſei	Maaſai, my worke, 1 chron. 9,12
Maaſias	Mahſeiah, the worke of the Lord,1 chro,15 ,18
Maaſaios	Maaziah, the ſtrength of the Lord, 1 chron. 24 18
	Macaz,finiſhing, or watching,1 kings 4,9
Machabani	Macbani,my poore ſonne, 2 chron, 12,13
	Machi,poore, or a ſmiter,Num.13:16
	Machir, ſelling or knowing,Gen.50,23
	Madaia, a meaſure or iudging, Gen. 10, 2
Midian	Madan, ſtrife, Gen. 25,2
	Magdalena, magnified,or exalted.Mat.27,56
	Magdiel, preaching God,Gen.46,43
Mahalon	Magog, covering, or melting,Geneſ.10 2
Mahalath	Mahalah, infirmitie, or ſickeneſſe, 2 chron.11 18
Malachias	Maharai, haſting, 1 chron. 11:30
Malaleel	Mahath, wiping away, or fearing, 1 chro.6,35
Mahalaleel	Malachi,my meſſenger, Mala. 1,1
	Mahaleel, praiſing God, Gen.5,12
	Manzer, a baſtard, Deute.33,2
	Manahem, a comforter, 2 kings 15:14
Manoe	Manoach,reſt, Iudges 13:2
Maonathi	Maon,dwelling place, Ioſh,15,55
Mordecai	Mordecai,bitter contrition, Eſter 2,5
	Martha, bitter, or provoking, Luke 10,38
Mattanah	Mattan, a gift, 2 chro.23:27
Mauthanaim	Mattani, Mattaniah, Matthaniah, Matthatah, his gift, Ezra 10, 33
Mattathias	Mattithia, a gift of the Lord,1 chro. 9:31
Mathias	Malchiel,God is my king, Gene. 46,17
Melchiel	Malchiah,the Lord is my king,Ier.21,1
Melchiah	Malchizedek, a king of righteouſnes,Ge.14,10
Melchizedek	Malchiſhua,my king the Saviour,1 Sam.14.49
	¶ Mehetabel, how good is God? Gen. 36:39
Aman	Mehuman, troubled, Eſter 1.10
	Mehuiael, teaching God, Gene.4:18
	Methuſhael, asking death,Gen.4,48
	Methuſhelah, ſpoiling his death, Gen. 5:21
	Melatiah, deliverance of the Lord, Nehe.3,7
Meltias	Menelaus, ſtrength of the people, 2 Mac. 4:23
	Menaſheth, forgetting, Gen, 41, 51
Manaſſe	Meraioth,bitterneſſe, 1 chro. 9,11
Merari	Mered rebellious, 1 chron. 4,17
	Meſhua,ſaluation, 1 chron. 2,42
Mouſa	Meſhelemiah: the peace of the Lord, 1 chron. 26:1
	Meſhullam,peaceable, 2 kings 22:3
	Mephiboſheth,ſhame of mouth, 2 Sam.4,4
	Meſhech, prolonging, Gen.10,2
Melcha	¶ Miichah, a woman of counſell, Gen. 11.29
Melcah	Milchom, their king or counſeller, the idole of the Ammonites, 2 kings 23,13
Michah	Mizzah, a dropping, or conſuming,Gen.39,13
Micah Micheas	Michah, poore or ſmitten, or who is here? 2 chron.34, 20
Michaias	Michaiah,who is like the Lord? 2 kings 22:12
	Michael, who is like God? 1 chron.7,3
	Michal, who is perfit? 1 Sam.14,49
	Miſhael, who demandeth? Exod. 6, 22
	Miriam, exalted, or teaching, Exod. 15:20
Maria	Mithredath, diſſoluing the Law, Ezra 1:8
	¶ Moab,of the father, Gen.19,37
	Moſhech drawen up, Exod. 2:10
Moſes	Moza, found,or unleavened, 1 chro.2,46
	¶ Muſach, anointing, or vaile, 2 kings 16:18
	Muſhi, departing, Exod.6,19

N

NAamah,beautifull, Gen. 4,22	Noeman
Naaman,faire or beautifull, Gen. 46,21	Naarah
Naarah, a maide, or watching, Ioſh.16,7	Neariah
Naariah, a childe of the Lord,1 chro.3,22	Nebo
Nabaioth, buds, or prophecies, Gen. 25,13	Naboth
Nabal,a foole, 1 Sam. 25:3	
Nadab, a prince, or liberall, Exod.6:23	Nagge
Naggai, cleareneſſe, Luke 3, 25	
Nahaliel,the inheritance of God, Num.21:19	Nahamani
Naham, Nahum, a comforter, or repentant, 1 chron.4:19	
Nahas, a ſerpent, 1 chron.4:12	Nahaſh
Nahor,hoarſe,or angry.Gen.11,22	
Naioah,beautie,or a dwelling place,1 Sa.19,18	
Naphtali,wreſtling, or compariſon, Gen. 30.8	
Nathan, given. 2 Sam.5,14	
¶ Nebuchad-nezzar which is written for the moſt part in Ieremie,& ſometime in Ezekiel. Nebuchad-nezzar ſignified the morning of the generation. Iere. 27.8 and 34.1	Nabuchodonoſor
Nepheg, weake. 2 Sam. 5.15	Naphtuhim
Nephtuim, an opening. Gen. 10,13	
Ner, a light. 1 Sam. 14.51	
Nethaneel, the gift of God. 2 chro.35.9	
Nethaniah, a gift of the Lord. 2 kings 25,23	
¶ Nimrod,rebellious. Gene.10.8	Nemrod
¶ Noadiah, the witneſſing or teſtification of the Lord. Ezra 8.33	
Noah,reſt. Gen. 5, 29	
Nogah, brightneſſe. 1 chro.14.6	
¶ Nun, ſonne, or poſteritie. Num. 13, 9	

O

OBadiah, ſervant of the Lord. 1 chro. 3.21	Obedia
Obed, a ſervant. Iudges 9.26	
Obed-edom, the ſervant of Edom, or a ſervant Edomite. 2 Sam. 6, 10	Abdias Ebed
Obel, borne, or brought. 1 chro. 27.30	
¶ Omar, ſpeaking,or exalting, Gen.36.11	
¶ Onam, ſorow,ſtrength. Gene.36.23	Omam
Onan,ſorow,or iniquitie, Gen.38 4	Auman
¶ Ohel, a tower, or darkeneſſe, 2 chro.33.14	
Ophir, aſhes. Gene.10,29	
¶ Ornan,reioycing, 1 chron.21,18	Ophrath
Orpah, a necke, Ruth 1.4	
Orthoſias, rectified. 1 Mac.15.37	
¶ Othni, my time. 1 chro. 26.7	Athaliah
Otholiah, time to the Lord. 1 chro.8,26	Othniel
Othoniel time of God. Ioſh. 15.17	Oziah
¶ Ozaziah, the ſtrength the Lord. 1 chr.15.21	Azariah
Ozziel,the helpe of God. 1 chro.27.19	Azriel

P

PAgiel, God hath met. Num.1.13	
Palal,praying, or iudging. Nehe. 5.25	
Palti, deliverance of God. Num. 13.10	Phalati
Paltiel, deliverance of God, Num.34.26	
Palu, marveilous. Gen.46.9	Phalatias
Paroh, vengeance. Exod. 8.1	Phallu
Paruah, flouriſhing, or fleeing. 1 kings 4.17	Pharaoh
Paſhur, increaſing libertie. Iere. 20.3	
¶ Pedahel,the redemption of God. Num.34.28	
Pedah-zur, a mightie redeemer, Num.1.10	Phadaſſur
Pedaiah,the Lords redeeming. 2 kings 22.1	Adaiah
Pekaiah, the Lords opening. 15.22	Pekahiah
Pelaiah, the miracle of the Lord. 1 chron.3.24	
Pelaiah,a miracle of the Lord. Nehe.8.7	Phalatias
Pelatiah, deliverance of the Lord. 1 chro.3.21	Phaltias
Peleg, a diviſion, Gen. 10.25	Peleth
Pelet, deliverance. 1 chro. 2.33	Phanuel
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	Pereſh,a horſeman, 1 chron. 7,16
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Phicol	¶ Phichol, the mouth of all,Gen.21.22
Phineos	¶ Phinehas,a bold countenance. Num.25,7
Phinehas	¶ Puah,a mouth,Gen.46.13

R

	RAmaiah,the thunder of the Lord,Nehe. 7,7
	Raddai, ruling, 1 chron. 2, 14
	Rahab,proud or ſtrong, Ioſh.2,1
	Raham, mercie or compaſsion, 1 chro.2, 44
	Rahel, a ſheepe, Gen. 29.9
	Ram, high. 1 chron. 2, 9
	Ramiah, exaltation of the Lord. Ezra 10,25
	Rapha,releaſe or medicine, 1 chro.8,2
	¶ Reaiah, a viſion of the Lord, 1 chro.5,5
	Reba, the fourth, Ioſh. 13, 21
	Rachab, a rider, 2 kings 10,15
	Reelaiah,a ſhepheard to the Lord.Ezra 2,2
	Rehabeam, dilating the people, 1 kings 11, 43
Roboam	Rehum, pitifull. or pitied,Ezra 2.2
Rehoboam	Remaliah, the exaltation of the Lord, 2 kings 15,27
Raphael	Rephael,medicine of God, 1 chron.26,7
	Rephaiah,medicine of the Lord, 1 chro.3.21
	Reu,his ſhepheard, Gen.11,19
	Reuben, the ſonne or viſion, ſo named,becauſe ẏ Lord did ſee his mothers afflictiõ,ge.29,32
Raguel	Revel, a ſhepheard of God,Exod.2,18
	Rezon, a ſecretarie, or leane, 1 kings 11,23
	¶ Ribai,ſtrife or increaſed, 2 Sam.23,29
	Ribkah, fed,Gen.22,23
	Rinnah a ſong or reioycing 1 chro. 4,20
Rebecca	Riphath, medicine or releaſe,Gene. 10.3
Rebekah	¶ Rogel, a footman, or an accuſer, Ioſh.15,7
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S

Sabatha	SAbtah, a compaſſe, or old age, Gen.10,7
Sabtecha	Sabteca, the cauſe of ſmiting. Gen. 10,7
	Sarah , a lady, or dame, Gen. 17,15
	Sarai , my dame or miſtreſſe, Gen.11,29
Saba, Sheba	¶ Seba,a compaſſe, Gene. 10,7
	Seled, affliction, 1 chron, 2, 30
	Semachiah, cleaving to the Lord, 1 chro.26,7
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Saaph	Shaaph, flying, or thinking, 1 chron. 4, 7
	Shabbethai, my reſt , Nehe. 11,16
Sacar	Shachir, wages, 1 chron. 11,35
Shageh	Shage , ignorant, 1 chro. 11,34
Sellum	Shallum,peaceable, 2 kings 15,10
Sallum	Shalman, peaceable, Oſe. 10.14
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Shamma	Shammua obedient. Num. 12.5
	Shaphan, a conie. or one hid, 1 chro. 5,12
	Shaphat,a Iudge, Num.13,6
	Sharezer, a treaſurer, 2 kings 19.37
Selathiel	Shealthiel , asked of God, Hag.1,1
	Sheariah,the gate of the Lord, 1 Chro. 8,38
Shaba	Sheba, captivitie, Gene. 10,7
	Shebarim, hope, Ioſh. 7, 5
	Sheber, hope, or wheate. 1 chron. 2,48
Sechia Sechaniah	Shecaniah,the habitation of the Lord,1 chron. 3,21
	Shechem, a part,or portion, Num. 26.31
	Shedeur , a field of fire , or the light of the Almightie, Num. 1,5
Segub	Shegub, exalted, 1 kings 16,34

Shehariah,the morning of the Lord,1 chron. 8 26	
Sheir, rough, or hairie. Gen.36,20	Seir
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Sheth,ſet or put, Gen.4,25	Seth
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Shimſhon , there the ſecond time, becauſe the Angel appeared the ſecond time at the prayer of his father, Iudges 13. 24	Samſon
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Shiphrah, faire. Exod. 1.15	
Shobab, returned. 2 Sam.5.14	Shiphrah
Shobal, a path. Gen. 36,20	Sobab
Shobnah, a builder, 2 kings 18. 18	
Shua,crying, or ſaving. Gen. 38.2	Shebnah
Shuah, praying or humiliation.Gen.25.2	Sua
Shubael,the returning of God.1 chro.24.20	
Shuhah, a pit. 1 chro. 4.11	Shubuel
Shumathi, renowmed. 1 chron.2.53	Shuah
Shumi, changed,or ſleeping.Gene.46.16	
¶ Sithri, my ſecret. Exod.6.22	
¶ Sodi, my ſecret. Num. 13.11	
¶ Suah,rooting up, 1 chron.7.36	

T

TAbeel, good God. Iſa.7.6	Tabeal
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Tahath, feare, 1 chron. 6.37	
Talmai, a furrow,Ioſh.15.14	Tholmai
Tamer, a palme tree. Gene.38.6	Thamar
Tanhumeth, conſolation. Ier. 40.8	Tenehumeth
Talmon, dew prepared. 1 chron.9.17	
Taphath, a little one. 1 kings 4. 11	
¶ Tebah, a cooke, Gen.22.24	
Tehinnah, mercifull, or prayer. 1 chron.4.12	
Therah, ſmelling, Gene.11,24	
¶ Tiknah, hope. 2 kings 22.14	Tikuah
Tilon, murmuring, 1 chron.4.20	Thilon
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Tirhanah,a ſearcher, of mercie. 1 chro. 2.48	
Tiria, a ſearch. 1 chro.4.16	
¶ Toah, a dart. 1 chron. 6.34	
Tobiah,the Lord is good. Ezra 2.60	
Togarmaſh,ſtrong or borne. Gen.10.3	Thogorma
Tonu, living. 2 Sam.1.1	
Tola, a worme. Gen.46.13	
Tom, a twinne. Matt.10.3	
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	Vriel, light or fire of God, 2 chro.13,2	
	¶ Vthai, mine iniquity, or time, 1 chron. 9,4	
	¶ Vzal, wandering, Gene.10,27	
Ozi	Vzzah, ſtrength, 1 chro.6,29 2 Sam.6,3	
	Vzzi, my ſtrength, 1 chro. 6,5	
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Zacchur	Zaccur, mindefull. 1 chron. 4.26	
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	Zanoah, forgetfulneſſe, Nehem. 11,30	
	¶ Zebulun, a dwelling, Gen.30,20	
	Zeeb, a wolfe, Iudges 7,25	
	Zelophehad, a ſhadow of feare, Num.26.33	
	Zemirah, a ſong, 1 chron.7,8	
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	¶ Zia, ſweate, or ſwelling, 1 chron.5,13	
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